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PVRCHAS his PILGRIMAGE.

OR

RELATIONS OF THE WORLD

AND THE RELIGIONS

Obſerued in all Ages and places

Diſcouered, from the CREATION

vnto this PRESENT.

CONTAYNING A THEOLOGICALL AND GEOGRAphicall Hiſtorie of ASIA, AFRICA, *and* AMERICA, *with the* Ilands adiacent.

Declaring the ancient Religions before the FLOVD, the Heatheniſh, Iewiſh, and Saracenicall in all Ages ſince, in thoſe parts *profeſſed, with their ſeuerall opinions, Idols, Oracles, Temples, Prieſts,* Faſts, Feaſts, Sacrifices, and Rites Religious: Their beginnings, Proceedings, Alterations, Sects, Orders and SVCCESSIONS.

VVith briefe Deſcriptions of the Countries, Nations, States, *Diſcoueries; Priuate and publike Cuſtomes, and the moſt* remarkable Rarities of NATVRE, or Humane induſtrie, in the ſame.

The fourth Edition, much enlarged with Additions, and illuſtrated with Mappes *through the whole Worke; And three whole Treatiſes annexed, One of* Ruſſia *and* other Northeaſterne Regions by Sr. IBROME HORSEY; The ſecond of the Gulfe of *Bengala* by Maſter WILLIAM METHOLD; The third of the *Saracenicall* Empire, Tranſlated out of Arabike by T. ERPENIVS.

By SAMVEL PVRCHAS, Parſon of St. *Martins* by *Ludgate*, LONDON.

Vnus Deus, Vna Veritas,

LONDON,

Printed by *William Stansby* for *Henrie Fetherſtone*, and are to be ſold at his Shop in *Pauls* Church-yard, at the Signe of the Roſe.

1626.

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TO HIS MOST EXCELLENT MAIESTIE,

Charles

BY THE GRACE OF GOD, KING OF Great Brittaine, France and Ireland, Defender of the *Faith, &c.*

YOur Maiesties goodneſſe hath inuited this boldnes, in accepting my late Voluminous Twinnes of *Pilgrimes*; then alſo vouchſafing to aske of this my *Pilgrimage*; whether it were there annexed, and wherefore it was not (a ſufficient prouocation to This Edition and Dedication;) that I mention not Your Pietie, which cannot denie hereditarie reſpect, where your Royall Father (of euer bleſſed memorie, the King of learned and Learnings kings) manifeſted ſo much fauour, as to make it Ordinarie of his Bed chamber; where vpon occaſion of thoſe later Volumes then preſented, he queſtioned the difference, and profeſſed freely that he had read this worke ſeuen times, giuing thereof a preſent teſtimonie in his learned diſcourſe and cenſure. No leſſe did hee promiſe touching

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the *Pilgrimes*, which he made his Nightly taske, till God called him by fatall sickneſſe to a better *Pilgrimage* and of a more enduring Kingdome; euen the laſt day in which that Sunne yeelded his preſent rayes to this Citie, ſending an Honourable meſſenger with a fauourable meſſage of his gentle approbation and incouragement. Such a teſtimonie is a King of Teſtimonies, and no leſſe reward to the Author, then commendation of the VVorke to his worthy Heire, and to all Engliſh Readers. Once; it hath produced this my preſent aduenture on your Maieſtie, being otherwiſe ambitious, that as my ſelfe, ſo all mine may there acknowledge ſubiection and reference. I might adde alſo that ſome Additions here inſerted, had more fitly beene ranked in thoſe *Pilgrime-files*, which in more ſpeciall proprietie attended your Royall ſtanderd. And although theſe times ſeeme more to ſauour of Armes then to fauour Arts (*inter arma ſilent Muſæ*) yet Our Muſe is not of the ſofter ſocke, but more Maſculine, an armed *Pallas*, not bred in Poeticall myſterie, but borne a reall Hiſtorie, containing actions, factions, fractions of Religions and States through the whole VVorld of Place and Time; not nicer effeminate fictions of idle-buſie fanciſull braines.

Howeuer, may it pleaſe your Maieſtie to accept his well-intended indeuours, who hath borrowed of thouſands to furniſh this one VVorke of and to the VVorld, and to admit the *Pilgrimes* heartie acclamation of ioy, ioy, to Your happie Inauguration, with prayers that the vertuous goodneſſe of King IAMES may be ſucceeded and exceeded in the greatneſſe and vertues of Great Britaines Great *Charles*. AMEN.

Your vnworthy

Subiect,

Samuel

Purchas.

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TO THE MOST REVEREND FATHER IN GOD, GEORGE BY THE DIVINE PROVIDENCE, LORD Archbishop of CANTERBVRIE, Primate of all ENGLAND and Metropolitane, *one of his Maiesties most Honourable* Priuie Councell.

ABoue thirteene yeeres are passed since first your Graces auspicious name graced the Frontispice of this Pilgrimage, *which promising the World and her Religions in foure Parts, hath (onely and that foure times) performed One. And as a late Queene ambitious of Souereigntie to all her Sonnes, found the Mathematicians which had foretold it, true, but her hopes false, that falling out by fatall succession in one Kingdom which shee had expected and indeuoured in diuers: so hath this our First-borne with successiue improuements beene so often the sole heire and successor to himselfe. Now the Fourth time doth this* Pilgrimage *glory in your Graces benediction, and although my trauelling braine hath not beene deliuered of those promised*

promised Pilgrimages, yet hath it by a strange superfætation procreated & lately presented to kisse your Graces hand, foure twins of Pilgrimes, which did not indeede formally pay the former debt, yet presumed to yeeld that which should bee as vsefull to the World in the knowledge of her remoter parts. These issues exhausting their Parents procreatiue powers, his hastned age expects & exacts Rest for the rest; and now for This, hauing been often quarelled for forcing men by frequent Additions in later Editions to renew their purchase of Purchas his renewed Pilgrimage, though he durst not bestow a Childs portion on it, yet would he not send it forth without a Fathers blessing. The Three Treatises annexed had found fitter place with my Pilgrimes, had they then comne to my hands: but their rarities merit a place, yea a welcome, in what place soeuer.

For the Author, if his reiterated paines; if his here borrowing of aboue thirteene hundred Authors of one or other kind, in I know not how many hundreths of their Epistles, Treatises and Relations; if his weekly redoubled cares of the Pulpit, daily and howerly of a weak body and not strong family; if the Argument it selfe being of Religions (though irreligious) to a most Reuerend and religious Prelate; if the worlds approbation pressing it to so often view and censure; if None of these, if All of them may not excuse so often resumed presumption on your Grace, yet is he forced by necessarie dutie, and the sum of all duties. Thankefulnes. Yea this I am sure will be full excuse, if not commendation, of that which I haue foure times obtruded, the testimonie of our late deceassed Soueraine of happie memorie (the King of literature also) King IAMES, who shewing me it by him in his Bed-chamber, said, that he had read it seuen times: Whereto if I should adde his iudicious questions of diuers particulars therein, his ready and milde satisfaction, his ample commendation, copious discourse, piercing wit, admirable memory, gentle affabilitie, I might seeme to some emulous carpers to magnifie my self, in relating that truth which rather indeede doth illustrate to all posteritie his worth then my worthinesse, God and Gods greatest Vicegerents, delighting rather to shew Grace then to admit Plea of Merit. It pleased

sed his Maiestie to enquire further of the different scope of my Pilgrimage, *& my then presented* Pilgrims, *which here also for the Readers sake I think fit to answer; that These Brethren holding much resemblance in name, nature and feature, yet differ both in the obiect and subiect: This being mine own in matter (though borrowed) and in forme of words and method: Whereas my* Pilgrims *are the Authors themselues, acting their owne parts in their owne words, onely furnished by me with such necessaries as that stage further required, and ordered according to my rules; here is a* Pilgrimage *to the Temples of the Worlds Citie,* religionis ergo, *with obuious and occasionall view of other things; there is a full Voyage, and in a method of Voyages, the whole Citie of the World, propounded together with the Temples; here the soule and some accessories, there the body and soule of the remoter World, with* (ὁ τῦ κόσμε κοσμός) *her rarer furniture; this from the eare, that from the eye, this briefer notes, that the Text it selfe. How euer, such was his Maiesties fauour as to adde for my further encouragement, his promise to heare at large all those* Pilgrims, *which was nightly also performed, vntill his fatall sickenesse called him to enioy a nightlesse day in the heauenly Kingdome.*

Euen the last day on which this Citie saw him, it pleased him with gracious approbation of the former, to impose another taske on me, by an Honourable messenger, with promise of reward, which had almost in a dangerous sickenesse buried me, and was buried (with those hopes) in his Maiesties graue; whose Funerals this Citie hath beene forced euer since to solemnise, with armies of Mourners pressed by Pestilence, to attend & follow His Corps with their owne: And if some liuing remaines of him had not shined in his Sonne King CHARLES, *in that Sun-set, what a Chaos of darkenesse had befalne vs, which lost that day, and yet saw no night? And long may your Grace shine as a Starre of greatest magnitude, attending neere our happy* Charles-waine, *and euer may that Royall Race bee the* Load-starre *of our Church and State vnder the* Sunne of righteousnesse, *euen so long as* Bootes *shall attend on that bright constellation.*

May

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May it please your Grace to pardon this talkatiue boldnesse, and to permit mee also to mention your late fauour, and seconding that Royall testimonie, when notwithstanding the dreadfull infection, your gracious affection admitted free communication with me, intended a free and bountifull Collation on me, and extended so large a collaudation to those my Pilgrimes; *neither by their voluminous prolixitie deterred from reading them; nor then deterring my suspended scrupulous thoughts by your iudicious seueritie, but with ingenuous sinceritie yeelding a testimonie so able and ample, that though I blush to record it, yet I now repent not of so vast vndertakings, which such iudgement deemeth so profitable, that the studious in this kind of literature neede goe no further: which was the scope of those voluminous Collections, to coniure as it were all Trauelling spirits into that one* Pilgrime-centre, *and at once to make the World Eye-witnesse to it selfe. Let me glorie further that my Volumes are admitted into your Graces Librarie, and my selfe an appendix of your family and*

Your Graces vnworthy

Chaplaine,

S. P.

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To the Reader.

AND now, READER, The PILGRIME comes vnto thee the fourth time, with whom hee dares be somewhat bolder. Being, I know not by what naturall inclination, addicted to the studie of Historie, my heart would sometimes obiect a selfe-loue, in following my priuate delights in that kinde. At last I resolued to turne the pleasures of my studies into studious paines, that others might againe, by delightfull studie, turne my paines into their pleasure. I heere bring *Religion* from *Paradise* to the *Ark*, and thence follow her round about the World, and (for her sake) obserue the World it selfe, with the seueral Countries and Peoples therin; the chiefe Empires and States: their priuate and publique Customes; their manifold chances and changes; also the wonderfull and most remarkeable effects of Nature; Euents of Diuine and Humane Prouidence, Rarities of Art; and whatsoeuer I finde by Relations of Historians, as I passe, most worthie the writing. *Religion* is my more proper aime, and therefore I insist longer on the description of whatsoeuer I finde belonging thereto; declaring the Religion of the first Men the corrupting of it before and after the Floud; the Iewish obseruations; the Idols, Idolatries, Temples, Priests, Feasts, Fasts, Opinions, Sects, Orders, and sacred Customes of the Heathens; with the Alterations and Successions that haue therein happened, from the beginning of the World hitherto.

This Worke I diuide into foure parts. This first exhibiteth the Relations and Theologicall discouerie of ASIA, AFRICA, and AMERICA: The second when God will, shall doe the same for EVROPE: The third and fourth, in a second visitation, shall obserue such things in the same places as I holde most remarkeable in the Christian and Ecclesiasticall Historie, and that according to the same Method; which is squared in the *Whole* by order of *Place*, going still out of one Countrie into the next; in each particular part and seuerall Countrie, by the order of *Time*, deducing our Relations, so farre as we haue Others foot-prints to guide vs, (though not exactly naming the day and yeere, and determining questions in Chronologicall controuersies, yet in some conuenient sort) from the ancient times, and by degrees descending to the present.

If thou demandest what profit may be hereof; I answere, that heere Students of all sorts may finde matter fitting their studies: The naturall Philosophers may obserue the different constitution and commixtion of the Elements, their diuers working in diuers places, the varietie of heauenly influence, of the yeerely seasons, of the Creatures in the Aire, Water, Earth: They which delight in State-affaires, may obserue the varietie of States and Kingdomes, with their differing Lawes, Polities, and Customes, their Beginnings and Endings. The Diuine, besides the former, may heere contemplate the workes of God, not in Creation alone, but in his Iustice and Prouidence, pursuing sinne euery where with such dreadfull plagues; both bodily, in rooting vp and pulling downe the mightiest Empires; and especially in spirituall Iudgements, giuing vp so great a part of the World

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World vnto *the efficacie of Errour in ſtrong deluſions, that hauing forſaken the Fountaine of liuing waters, they ſhould dig vnto themſelues theſe broken Pits that can hold no water*; deuout in their ſuperſtitions, and ſuperſtitious in their deuotions; agreeing all in this, that there ſhould bee a Religion, diſagreeing from each other, and the TRVTH, in the practice thereof.

Likewiſe our Miniſters may be incited vnto all godly labours in their function of preaching the Goſpel, ſeeing otherwiſe, for outward and bodily ceremonies, the Turkes and Iewes (in their manifold deuotions in their Oratories euery day) and other Heathen would conuince vs of idleneſſe. And let mee haue leaue to ſpeake it for the glory of God, and the good of our Church; I cannot finde any Prieſts in all this my Pilgrimage, of whom wee haue any exact Hiſtory, but take more bodily paines in their deuotions, than is performed by not-preaching Miniſters, eſpecially in Countrie-villages, where on the weeke dayes they cannot haue occaſion, or company, for publique prayers: & therfore if they read only the Seruice on holy dayes, and neuer ſtudie for more (which I would it were not the idle practiſe of ſome) euen the Heathen ſhall riſe vp in iudgement againſt them. I ſubſcribe with hand and practice to our *Liturgie*, but not to ſuch *Lethargie*: whoſe darkeneſſe is ſo much the more intollerable, in this Sun-ſhine of the Goſpell, wherein wee haue a gracious *King*, ſo diligent a frequenter of Sermons; and *Reuerend Biſhops* (notwithſtanding other their weighty Eccleſiaſticall employments yet) diligent Preachers.

The ſtudious of Geographie may ſomewhat be helped in that kinde: not that we intend an exact Geographie, in mentioning euery Citie with the degrees of Longitude and Latitude, but yet limiting euery Countrie in his true ſituation and bounds; and performing happily more then ſome, which take vpon them the title of Geographers, as their chiefe profeſſion: and more then any, which I know hath done in our language.

He which admireth and almoſt adoreth the Capuchine, Ieſuite, or other Romaniſts, for ſelfe-inflicted whippings, faſtings, watchings, vowes of obedience, pouertie, and ſingle life, and their not ſparing their limmes, and liues for their *will-worſhips*, may ſee, in all theſe, the Romaniſts equalled by Heathens, if not out-ſtripped, euen by the reports of the Ieſuites and other their Catholiques. *Bodily exerciſe profiteth little, but Godlineſſe is profitable vnto all, and hath the promiſe of this life and that which is to come.* 1. Tim. 4. 8.

Here alſo the Reader may ſee moſt of their Popiſh Rites, deriued out of Chaldean, Egyptian, and other Fountaines of Paganiſme, as in the later taske we ſhall haue more occaſion to ſhew. Heere euery Engliſh man may ſee cauſe to praiſe God continually for the light of his truth, communicated to vs: whereas it is (in compariſon) but a ſmall part of the World, that ſoundeth *the ſacred name of* Ieſus; and of thoſe that profeſſe it, how infinit are the ſects and ſuperſtitions? *God hath ſhewed his Word vnto our IACOB* (THE DEFENDER OF HIS FAITH) *his Statutes and his Iudgements vnto* this ISRAEL of Great Brittaine. Hee hath *not dealt ſo with euery Nation, neither haue the Heathen*, nor ſcarcely, if ſcarcely, any other Chriſtian Nation, ſo much *knowledge of his iudgements*. And yet how ſeditious are ſome? how prophane are others? how vnthankfull the moſt? That beaſtly Sinne of Drunkenneſſe, that biting Sinne of Vſurie, that Deuilliſh Sinne of Swaggering, ruffling in deformitie of clothes, like monſtrous *Chimæras*, and barking out a multiformitie of oathes, like helliſh *Cerberi*, as if men could not be *Gallants*, vnleſſe they turned *Deuils*. Theſe are the paiments wee returne vnto the Lord, in ſtead of prayers for, and loyaltie to his Maieſtie; peaceableneſſe and charitie to each others; modeſtie and ſobrietie in our ſelues.

For the forme, I haue ſought in ſome places, with varietie of phraſe, in all, with varietie of matter, to draw thee along with mee in this tedious Pilgrimage. Some names are written diuerſly, according to the differing Copies which I followed, which thy diſcretion will eaſily conceiue. I doe not in euery queſtion ſet downe my

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my cenſure; ſometimes, becauſe it were more then needes; ſometimes becauſe of the difficultie. I mention Authors ſometimes of meane quality, for the meaneſt haue ſence to obſerue that which themſelues ſee, more certainly then the contemplations and *Theorie* of the more learned. I would alſo acknowledge the labour of the meaneſt. I haue laboured to reduce Relations to their firſt Authors, ſetting their names to their Allegations: the want whereof hath much troubled mee, whilſt the moſt leaue out their Authors, as if their owne aſſertion were ſufficient authoritie in things borrowed. I haue (to my great paines) contracted and Epitomized whole Volumes (and ſome very large) into one Chapter; a thing vſuall through theſe Relations. Where I haue found plentifull diſcourſe for Religion (my chiefe aime) I am ſhorter in other Relations; and where I haue had leſſe helpes for that diſcouerie, I inſiſt more on the wonders of Nature, and diſcoueries by Sea and Land, with other remarkeable accidents. Theſe Rarities of Nature I haue ſometimes ſuted in a differing phraſe and figure of ſpeech; not that I affect a fantaſticall ſingularitie; but that theſe Diuine workes might appeare in Robes, if not fitting their Maieſtie, yet ſuch as our Word-Robe did willingly without any great affectation or ſtudie, affoord: not without example of the Scripture, which vſeth to bring in the mute Creatures, ſpeaking and performing (as it were) other perſonall offices; nor without this effect to make the Reader ſtay a while with obſeruation and wonder; beſides that, variety of it ſelfe is delightſome.

If any miſlike the fulneſſe in ſome places, and the barrenneſſe of words in others; let them conſider, we handle a World, where are Mountaines and Vallies, fertile habitations, and ſandy deſarts: and others ſteps, whom I follow, hold me ſometimes in a narrower way, which elſewhere take more libertie. I touch here and there a *Controuerſie*; both for illuſtration of Hiſtorie; and in ſeaſon, and out of ſeaſon, to ſhew my affectation to the Truth.

Now if any man thinke, that it were better theſe rotten bones of the paſſed, and ſtinking bodies of the Preſent ſuperſtitions were buried, then thus raked out of their graues; beſides that which hath beene ſaid, I anſwere, That I haue ſufficient example in the Scriptures, *which were written for our learning to the ends of the World*, and yet depaint vnto vs the vgly face of Idolatry in ſo many Countries of the Heathens, with the Apoſtaſies, Sects, and Hereſies of the Iewes, as in our firſt and ſecond booke is ſhewed: and the Ancient Fathers alſo, *Iuſtin, Tertullian, Clemens, Irenæus, Origen*, and more fully, *Euſebius, Epiphanius, Philaſtrius* and *Auguſtine*, haue gone before vs in their large Catalogues of Hereſies and falſe Opinions.

I appeale vnto any indifferent Reader (for ſome not Readers, nor indifferent, I reſpect not, whoſe Authoritie, perhaps, would be but indifferent, if they muſt firſt win it by being Authors of ſo big, I dare not ſay, ſo great volumes) if there be any, either Idolatries, or other impieties, in this worke of mine expreſſed beyond theirs which heere out of the Scriptures are mentioned; Stewes in the Temple, humane Sacrifices to *Moloch*, *Tamuz* his mourning, Sodomites, Inceſts, with other fleſhly, worldly, beaſtly, Deuilliſh monſters of iniquitie, obtruded vnder Religions Sacred Mantle, amongſt the Amorites, Egyptians and Iewes, before the comming of Chriſt: or greater darkeneſſe and more helliſh then when the *Light* it ſelfe was made manifeſt, and *the Darkneſſe comprehended it not*: *Herods* butcheries, *Iudas* his treacherie, the blaſphemies of the Scribes, Prieſts, and Phariſes, and the crucifying of the Sonne of God, by men, for men: or ſince, if as ſtinking, loathſome, monſtrous abuſes haue not beene offered to the Chriſtian Name in worſe impoſtures and pollutions, by the Nicholaitans, and other incarnat Deuils, recorded by thoſe Fathers and other Eccleſiaſticall Authors, then any of thoſe heere in this booke obſerued: to which, if that which *Epiphanius* hath written of the Gnoſtikes alone, fully and particularly, be conſidered, all theſe Ethnike and Mahumetan ſuperſtitions would comparatiuely be *iuſtified*: So true is that olde ſaying, *Corruptio optimi peſſima*; and of the Truth it ſelfe, *Sodom and her daughters*

not

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not comparable to *Ieruſalem with hers*; and of the iuſteſt Iudge, that *it ſhall bee eaſier at the day of Iudgement* for Thoſe then Theſe. And what indeede doth more ſet forth the glory of Gods grace, then in pardoning; his power, then in reforming; his juſtice, then in giuing men vp to ſuch deluſions? Are not theſe the Trophees and glorious victories of THE CROSSE OF CHRIST, that hath ſubuerted the Temples, Oracles, Sacrifices, and Seruices of the Deuill? And maiſt not thou ſee herein, what *Man* is, and thou thy ſelfe maiſt bee, if God leaue thee to thy ſelfe? Read therefore, with prayſes vnto GOD, *the Father of thy light*; and prayers for theſe Heathens, that GOD may bring them out of the *ſnare of the Deuill*, & that *Chriſt* may be *his ſaluation to the ends of the World*. And let me alſo obtaine thy prayers in this my *Pilgrimage*, to be therein directed, to the glorie of GOD, and good of my Countrie. Euen ſo LORD IESVS.



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THE CATALOGVE OF THE AVTHORS.

I Haue heere mustered in thy view, Courteous Reader, those Authors which from mine owne sight, I haue mentioned in this Work. Some of them, I confesse are of no great note, and some are noted for notorious Counterfeits: but all are of some vse, and meete to bee heere placed, that they may haue their due: Some of thankfulnesse for their worthy and great industry (wherein those deserue a place, though otherwise obscure, who by their Nauigations and Discoueries haue made the World knowne to it selfe.) Others, that they may be knowne to be lyes and meere Changelings. In this, and all kinds, Sacred, Profane, Learned, Vnlearned, Ancient, Moderne, Good, and Bad; I haue toyled my selfe to benefit thee. Many more might be added, which are cited in this Worke. But because I haue borrowed them on others credit, and not seene them my selfe (and Many for other causes) I haue not here mentioned them. The Letter F. *signifies that wee haue a Fragment of the said Authour, and* Pf. *brands him for a Counterfeit. The Sacred Authours, or Scribes rather, to the Holy Ghost, are Transcendents, and quite beyond this Predicament. We haue also omitted the* Apocrypha: *besides those which haue escaped vs in the Collection.*

A

Rchb. Abbot
Doct. Abbot
Abdias, pf.
Christ. Adrichomius.
R. Abraham Leuita
Ado Viennensis
Abr. Iudæus.
Clement Adams
Theod. Abucara
Ælianus
Æthicus
Æsopus
Æneas Gazeus
Abidenus, f.
Æthiopike Lyturgie
Agathias
A. Gellius
Alhacem Arabs
Alcuinus
Alcoran
P. Æmilius
Ambrosius
Iac. Anton.
Agatharchides, f.
Iacob. Andreas
Dan. Angelocrator
Raimund de Agiles
Iul. African. excerpta.
Alphonsus à Carthagena
Sir William Alexander
Iacub Bensidi Aali, f.
Alex. ab Alexandro
Alex. Polyhistor, f.
Adrianus Romanus
Pet. Alcazeua
Ioseph, Christophorus, Emanuel } Acosta.
L. Almeida
Alex. Aphrodiseus
Alexand. 6. Bulla
Phil. Amadas
Baptista Antonio
Io. Alphonse.
Fer. Alarchon
Albumasar
Alcabitius
Alfraganus
Albertus Mag.
Apollonius
F. Aluarez

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C. Agrippa
Angiolello
Alfredus
Pedro de Alfaro
Petrus Apianus
Barthol. Amantius
A. Ariuabene
Bernardo Aldrete
Petrus Alexandrinus
Arabs Nobilis
Appianus
Apuleius
Albricus
Apollodorus
Annius
Aristoteles
Arrianus Nicomed.
Arriani Perip.
Athenagoras
P. Aluarez
Albertus Aquensis
Athenæus
Aratus
Aretius
Felice Astolphi
Arnobius
Augustinus
Aristophanes
Ausonius
Auentinus
F. Auienus
Asser Meneuensis
Artemidorus Ephes, f.
G. Arthus Dantisc.
Athanasius
T. Aquinas
Ant. Arnauld
Aristides, f.
Aristæus, ps.
Auicenna

B

Basilius
Caspar Bartholinus
Hermolaus
Hermolaus Barbarus
Ioannes Balakus
Caspar Bauhinus
Beda
T. Beza
I. Barros
Baldricus
C. Baronius
Bellarminus
Mar. Barletius.
Du Bartas
Fran. Balduinus
Iosafa Barbaro
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Ph. Beroaldus
Descript. of Bermudas
Mat. Beroaldus
I. Bale
Ioannes Barretus.
P. Bellonius
G. Best.
Cornelius Betramus
P. Bertius
Odoardo Barbosa
Compagno di Barbosa
L. Bayerlinckus
Ed. An. } Barker.
R Beniamin Tudelensis.
I. Bermudesius
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Robert Iuet
George Iackſon
Richard Jobſon
Maſter Keble
Iohn Knights
Tho. Knolles
Antony Kniuet
Ia. Lane

Henry

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Henry Lello
Iohn Leman
Letters of diuers Eaſterne Kings
Charles Leigh
Ioſias Logan
Michael Locke
Sir Iames Lancaſter
Nathaniel Martin
Mexican hiſtory
William Methold
Sir Ed. Michelborne
D. Duart de Meneſes
William Maſham
Iohn Mildnall
G. Muſchamp
Sir Henry Middleton
Dauid Middleton
I. Milward
Iohn Newbury
Ric. Naſh
William Nicholls
Ogoſhaſama R. Lit.
Walter Payton
Abacuck Pricket
Ionas Pooley
Patents diuers
Martin Pringe
Iohn Playſe
George Popham
G. Pettys
Pedrucka R. Ach. Lit.
George Percy
Newp. Voy. to Powhatan
William Parker
E. C. taking Port Ricco. 2.
Pilgrimage in Rime
Lit. Presb. Iohan. Aſ.
Albert. de Prato
William Purſgloue
Pachaturunuras
Richardus Canonicus
Maſter Rolph
Sir Thomas Roe
Iohn Rut
Nathaniel Salmon
Rob. Salmon
Ioſeph Salbank
Iohn Selden
Iohn Sanderſon
A. Spaldwin
Captaine Saris
William Strachie
Thomas Sherwin
Sir Ed. Scory
Th. Spurway
Rob. Swan
Rob. Smith
Francis Sparrie
Edward Terry
Thomas Turner
William Turner
L. Tribaldus Toletus
Kellum Throgmorton
Alexandro Vrſino
Virginia Voy. & Diuers Ind. Voyages & Anonim.
Declaration of Virginia
George Weymouth
Ed. Maria Wingfield
Iohn Wilſon
Th. Wilſon
Ralph Wilſon
William White
Thomas Widhouſe
Iohn Ward
Nic. Withington
Mat. Willes

And many other Relations and Reports of Gentlemen, Merchants, Mariners, &c.

RE-

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RELATIONS OF THE WORLD, AND THE RELIGIONS OBSERVED IN ALL AGES AND PLACES DISCOVERED, FROM THE CREATION VNTO THIS PRESENT.

Of the first beginnings of the World, and Religions: and of the Regions and Religions of BABYLONIA, ASSYRIA, SYRIA, PHŒNICIA, and PALESTINA.

THE FIRST BOOKE.

CHAP. I.

Of GOD, *one in Nature,* * *three in Persons, the* FATHER, SONNE, *and* HOLY GHOST.



THE [a] Poets were wont to lay the Foundations and First Beginnings of their Poeticall Fabrikes, with invocation of their gods and Muses: although those workes were sutable to such worke-men, who according to their names were *Makers*, of those both Poems and gods. I, as farre short of their learning, as beyond them in the scope of my desires, would so farre imitate their manner, in this matter which I intend; that although I enuy not to some their foolish claime of that Poeticall (not Propheticall) inheritance, *to make my Maker*: and my matter as in a Historie (not a Poeme) must be made to my hands: Yet in a Historie of Religion, which hath or should haue GOD to be the *Alpha* and *Omega*; the Efficient, from whom; the End, to whom it proceedeth: the Matter of whom, the Forme by whom and whose direction, it entreateth; I could not but make a Religion to begin this discourse of Religion at him; this being the way, which all men take, to come to him. First therefore, I beseech him, that is the First and Last, the Eternall *Father*, in the name of his Beloued and Onely *Sonne*, by the light of his Holy and All-seeing *Spirit*, to guide mee in this Perambulation of the World, so to take view of the Times, Places, and Customes therein, as may testifie my religious bond to him, *whose I am, and whom I serue*: and the seruice I owe vnto his Church, if at least this my Mite may be seruice-

* Τῇ φύσει Gal. 4. 8. Deus vnus est τῇ οὐσίᾳ, trinus ὑποστάσει, Zan. de 3. El. p. 4. l. 1. cap. 3.

[a] Homer, Virgil, Ouid, &c.

Apoc. 1. 8.

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able to the least of the least therein; that as he is in himselfe the Beginning and Ending, so he would be, in some measure, of this Worke the Author and Finisher; that in the beholding this Mappe of so infinitely diuersified Superstitions, we may be more thankefull for, and more zealous of, that true and onely Religion, which Christ by his Bloud hath procured, by his Word reuealed, by his Spirit sealed, and will reward eternally in the Heauens. And hereto let all Christian Readers say with me *Amen*, to him which is * *Amen*, that *Witnesse faithfull and true*, that forsaking all the by-wayes which this *Labyrinth* exhibiteth, we may receiue his Witnesse as faithfull and true Disciples, that *follow the Lambe whithersoeuer hee goeth*, and will *not heare the voice of strangers*.

In the next place, I hold it not vnfit briefly to expresse somewhat of him, which indeed and throughly can neuer be expressed. For the wisest of the Prophets hath said of him and to him, that the [a] *Heauens and Heauens of Heauens, are not able to containe him:* and the chiefe, or at least he which was *not inferiour to the chiefe of the Apostles*, as rauished with such a height, and swallowed in such a depth, cryed, [c] *O Altitudo, O the deepnesse of the riches, both of the wisdome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out?* As for my selfe, I may most fitly borrow the words of AGVR, [d] *Surely I am more foolish than any man, and haue not the vnderstanding of a man in me: For I haue not learned wisdome, nor attayned to the knowledge of holy things.* Yea, indeed, *Who hath ascended vp to Heauen, and descended? Who hath gathered the Winde in his fist? Who hath bound the Waters in a Garment? Who hath established all the ends of the World? What is his name, and what is his Sonnes name, if thou canst tell?* Tell this Mysterie, we cannot. And yet so farre as he hath told vs by his Word and Workes, we may. Of the one the next words testifie: *Euery word of God is pure:* Of the other elsewhere, [e] *The Heauens declare the glory of* [f] *God:* and, *The inuisible things of him, that is, his eternall Power and God-head, are seene by the Creation of the World being considered in his workes.* [g] *God hath not* (therefore) *left himselfe without witnesse*, who besides the testimonie of Nature, written in our hearts, hath added those of the Scripture and of the Creature, that this *three-fold Cord* might not be easily *broken*, and by the *mouth of two or three Witnesses*, we might learne plainly *that* he is, and in some measure *what* hee is.

That there is a GOD: Heauen and Earth, Angels and Deuils, Man and Beast, Reason and Sense, Greeke and Barbarian, Science in the most, in the rest conscience (as a thousand Witnesses) all that wee see, and which wee see not, say and proclaime, that all may see, and in manner palpably feele his present Deitie; in [h] *whom wee liue, moue, and haue our beeing.* [i] This is a common notion, and impression, sealed vp in the minde of euery man: a remnant of integritie after the fall of *Adam*, a substance or blessing in the dead Elme, sparkles of fire raked vp vnder the ashes, which cannot dye whiles the soule liueth. What a one hee is; is not so deeply ingrauen in Nature, whose Owlish eyes are dazeled with the brightnesse of this light: But when here we might renue the question: *What is his name, and what is his Sonnes name?* hee himselfe answereth in Scripture by attributing to himselfe such names, whereby we may know him as the Creator from all Creatures, as the true GOD from all false gods: and so farre as is meete and necessary to our saluation. Hee then that dwelleth in light inaccessible, whom no man hath seene, nor can see [k] *as he is*, in this our infancie, hath manifested himselfe vnto vs, [l] *as through a Glasse darkely*, that wee may with *Moses* haue some glancing [m] view *of his hinder parts*.

These Names and diuine Attributes I meane, not with large explications here to expresse, as not so fitting my abilitie or purpose, and being by others [n] learnedly done already: Yet, to say a little, where the tongues of Men and Angels cannot say enough; the Scripture attributeth, or He in Scripture attributeth to Himselfe, *Names*, in regard both of Author and Obiect, *Diuine*; sometimes (as they terme it) in the [o] concret; sometimes in the [p] abstract; the the first signifying his Perfect subsistence; the other his Supersubsisting perfection; those more fitted to our capacitie; these to his diuinitie: who eternally and essentially is, whatsoeuer hee is said to be, or in himselfe to haue. And, as lines infinitely differing in their Circumference, are one in the Centre; and the Sunne-beames dispersed through the World, are in the Sunne but one; and the same neither beames nor lines, but farre more excellent in that indiuisible and most perfect Vnitie: so, and more then so, all perfections of the creatures, are in the Creator more defecated and perfect; yea, one perfection and superexcellent Excellencie; and this [q] one himselfe, euery way infinite and incomprehensible; nothing beeing in him either by *participation*, or as a *qualitie*, or as a naturall *facultie*, or as a mutable *passion*, or in such sort simply, as we (whose vnderstandings are limited in their finite bounds, and for that cause receiuing in a finite measure, conceiuing in a finite manner) doe or can comprehend. Who can take vp the Ocean in a spoone? and yet these are both finite, and hold neerer proportion then the great Creator, and the greatest of creatures. Yet is this glimpse of this bright shining Sunne

* *Apoc.*3.14.

a 1.*King.*8.27.
b 2.*Cor.*12.11.
c *Rom.*11.33.
d *Prou.*30.2. *Verse* 3,4. *Verse* 5.
e *Psal.*19.1.
f *Rom.*1.20.
g *Acts* 14.17.
h *Acts* 17.28.
i D.*Kings Lect. in Ion.*4: κυριαι δόξαι. κοιναι ἐννοιαι. *Hiero. ille Cicer. Nat. Deor. lib.*1. *Nomen quia dat notitiam. Deus est nomen suum, & nomen eius ipse est: Druſ. pret. lib.*1.
k 1.*Io.*3.2.
l 1.*Cor.*13.12.
m *Exod.*34.6.
n *Dionyſ. de Diuinis nomin. P. Galatin. de Arcanis, l.* 3. *Zanchius de Nat. Dei. l.*1. *Bullinger. de Origine erroris, lib.* 1. *Ar. Montanus.*
o As true, wise, liuing, &c.
p As truth, wisdome, life, &c.
q In which sense, *Trismegist.* affirmeth, *Deus nihil est omnium, Deus est omnia: Deus nomen nullum habet: Deus habet omne nomen, Vid. Marſ. Ficin. in D. Dionyſ. de D. N. Dionysius* also cals him, *Vnitas vnitatis omnis vnifica, superessentialis essentia, Intellectus nequaquam intelligibilis, &c. Empedocles* described him a Sphere, whose Centre is euery where, the Circumference no where, *Sphinx. Heidfeldi.*

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Sunne comfortable thorow this chinke and Key-hole of our bodily prison, and euen the taste of these Delicacies, more then sweet and delectable.

Some of these names are attributed to him in regard of his beeing [r] in it selfe considered, as *Iehouah, Iah, Eheie*: and some in regard of the persons which all haue that one beeing, and euery of which haue all that being, which [s] in it selfe is individually one: and their seuerall manners of hauing it, is that which is called their personall proprietie and incommunicable. Such a name (say some) is *Elohim* [t] applyed to the Father, Sonne, and Holy-Ghost, in signification *Mightie*, in forme plurall. Some of these names are such as are communicated to creatures also, but with this difference, that those which in the creature are *borrowed, imperfect, accidentall*; are in him *Nature, Perfection, Substance*. Some are absolutely considered as hee is GOD blessed for euer; some relatiuely with respect vnto his creatures. Some againe [u] are negatiuely spoken, others affirmatiuely: some properly, others by a figure. But this is indeed a thorny way, [x] of which we may say with *Augustine*, Nothing is missed more dangerously, nothing sought more laboriously, nothing found more profitably. Euen the Angelicall Seraphins had their [y] sixe wings, whereof two serued to execute their prompt obedience; two couered their feet, because of mans weakenesse not able to comprehend their glorie; and yet they themselues thus glorious, with two other wings couered their face, as not able to endure the brightnesse of a greater glorie. Let vs then *be wise*, but to [z] *sobrietie*. Let vs goe to the *Lambe* to vnclaspe this sealed Booke. For *in him all the treasures of wisedome and knowledge are hid*. Let vs so know as we may be knowne, and so * comprehend as we may rather bee comprehended. Let vs feare, loue, beleeue, and serue him: and then GOD will [a] *teach the humble his way*, and [b] *They which will doe his will, shall know of his doctrine*. This is our way to *eternall life*, thus to *know him, and whom he hath sent, Iesus Christ*: if namely we so learne [c] *Christ, as the Truth is in Iesus, if we* [d] *become fooles that we may be wise, and putting off the old man, be renued in the spirit of our minds, and put on the new man which after* GOD *is shapen in righteousnesse and true holinesse*. Otherwise, *we* [e] *know nothing as we ought to know*; otherwise, we know nothing more, nor so much as the Deuils know: [f] *The feare of the Lord is the beginning of this wisedome*. And for this cause hath he called himselfe, and proclaimed those his Names, [g] IEHOVA, *Iehoua, strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and truth, &c.* and the like in other places; not that we may know to know, (a foolish curiositie) but that hauing such light, we may beleeue and walke in the light, that we may be children of the light. *Iehoua* (if we may so name it) the most essentiall (and after the Iewish tradition, ineffable) [h] name of GOD, is not therefore onely reuealed vnto vs, that we may know him in himselfe and of himselfe *to bee* [i] *Yesterday, to day, and the same* [k] *for euer, which is, which was, which is to come*: but also as the Creator, *of whom, in whom, and for whom* are all things: and as the Redeemer, which is knowne by his Name *Iehoua* (as himselfe [l] interpreteth it) by giuing a reall being, and accomplishment to his promises. In which one name (as in others of like signification) is expressed the *Simplicitie, Immutabilitie, Infinitenesse, Blessednesse, Eternitie, Life, Perfection*, and other Attributes of GOD. When he calleth himselfe *Strong*, therein is declared his almighty power, whether we vnderstand it actually in producing and preseruing all things in Heauen and earth; or absolutely, whereby he is able to doe euen those things, which in his wisedome he doth not; whereby he is able to doe all things which either [m] in themselues (as implying contradiction) or with him (as imperfections) are not impossible, both those kinds not excluding, but concluding the power of GOD, which because he is Almightie, [n] *cannot lie or denie himselfe*.

What should I speake of his Wisedome, whereby all things are open in his sight, both himselfe, and his creatures, past, present, or to come, and that not as past or future, but in *one, eternall, perfect, certaine, immediate, act* of knowledge, which in regard of second causes are necessary or contingent, or in effect but meerely possible, and neuer actually subsisting? *Truth* is

r *Nomina τὸ ὄντος apud Heb. tria sunt,* אהיה יה יהוה *Drus. Tetragram. cap* 1.

s *Hook. Eccles. Polit. lib.* 5. *Iustin. resp. ad Orthod. quæst.* 137.

Εἰς ἐστὶν ὁ Θεὸς τῇ συμπάρξει τῶν τριῶν θείων ὑποστάσεων, τῶν διαφερόντων ἀλλήλων, ἐν τῇ οὐσίᾳ ἀλλὰ τοῖς τῆς ὑπάρξεως τρόποις.

Exemplum producit, Adami, Euæ, Serhi, *eandem essentiam habentium humanam, existendi autem modum diuersum, de terra, costa, semine.*

t *Drusius* taxeth *Zanch.* for intitling his worke, *De* 3. *Elohim*, as improperly, saith he, as *De tribus dijs.*

u *Enuntiatio de Creatore per verba negatiua est vera, per affirmatiua autem partim in æquiuocatione, partim in imperfectione. R. Moses Moreh. lib.* 1. 57. *affirmationes periculosæ.*

x *De Deo etiam vera loqui periculosum. Arnob. in Psal.* 91. *August. de Trinit. lib.* 3. *cap.* 3.

y *Esa.* 6. 2.

z *Rom.* 12 3.

φρονεῖν εἰς τὸ σωφρονεῖν. * *Phil.* 3. 10. a *Psal.* 25. 9. b *Ioh.* 7. 17. & 17. 3. c *Ephes.* 4. 21. d 1. *Cor.* 3. 18. e 1. *Cor.* 8. 2. f *Prou.* 1. 7. g *Exod.* 34. 6. h Of this name *Iehoua*, see *Drusij Tetragram. Ar. Montan. ante Natur. hist.* pag. 37. & *Pet. Galat. lib.* 2. *Drusius* thinkes that *Galatinus* was the first Author of this pronuntiation *Iehoua*; *Castalion* writeth it *Ioua*: the most both Iewes and Christians before forbare to name it: The *Massorites* ascribed to it no points of it owne, but of *Adonai*, and when *Adonai* goeth before or after it of *Elohim*. It is holden, that onely the High-Priest, and that in the Temple, and on the day of Expiation might pronounce it, which to a priuate man, the Iewes esteemed the losse of eternall life. *Steuchus* thinketh that none can interpret it, and *Paulus Burgensis*, that none can translate it. The Chaldæns, Arabians, Græcians, Latines, and the New Testament it selfe, vse instead thereof, *The Lord*. *Montanus* readeth it *Iehueh*; and affirmeth that it was knowne both to the common Israelites, and to the neighbouring Nations, &c. but see themselues: I name it after the moderne vse for distinction. *Zanchy* and *Gyraldus* obserue, that the name of God in all Nations is *Tetragrammaton* of foure letters. In Dutch and English, they therefore double the last consonant, and learned Master *Selden* interpreteth the *Pythagorian* oath, μὰ Τετρακτὺν, by *Tetragrammaton, de D. Syris. Vid. R. Mos. lib.* 1. *cap.* 60. *P. Ric. ad præc. aff.* 20. *Reuchlin de verbo mirif. lib.* 2. i *Heb.* 13. 8. k *Apoc.* 1. 8. l *Exod.* 6. 3. m *Quæ contradictionem implicant sub diuina omnipotentia non continentur. Non pro defectu potentiæ, sed quia non possunt habere rationem patibilis vel possibilis. Conuenientius dicitur, quod ea non possint fieri, quàm quòd Deus non possit facere. Ap.* 1. 4. 25. *art.* 3. & 4. n 2. *Tim.* 2. 12.

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in him as a roote, from whence it is first in the being: next in the vnderstanding; thirdly, in the writing or saying of the creature. True he is in himselfe, in his workes ordinary, and extraordinary, and in his Word reuealed by the Prophets and Apostles. What should I adde of his *goodnesse, grace, loue, Mercie, Iustice, and other* his Attributes and names not yet mentioned? as *Adonai*, which signifieth the dominion of GOD due to him, by Creation, by purchase, by mutuall couenant: *Saddai*, which signifieth his All-sufficiencie, and others. Yea in one Chapter [o] *Petrus Galatinus* rehearseth threescore and twelue names of GOD out of the Rabbines workes, multiplyed and diuersified in tenne sorts, which make in all seuen hundred and twenty names. To dilate of these at large would aske so many large Commentaries, and yet euen then should we still find this GOD incomprehensible; of whom we may, in respect of our capacitie, rather say what he is not, then what he is; whose *goodnesse* is not to bee distinguished by qualitie, or his *greatnesse* discerned by quantitie, or his *eternitie* measured by time, or his *presence* bounded by place: [p] of whom all things are to bee conceiued, [q] beyond whatsoeuer we can conceiue.

The Persons which communicate in this Diuine Nature, are three [r]: This is their owne witnesse of themselues; *There are three which beare record in Heauen, the Father, the Word, and the Spirit, and these three are one.* This mystery was manifested in the [s] baptisme of Christ, and in our Baptisme in the name of the Father, Sonne, and Holy Ghost. The Angels vnto this glorious Trinitie [t] sing their Holy, Holy, Holy: the Scripture it selfe applying that which there may be interpreted of the Father, both to the Sonne, *Ioh.*12.41. and to the Spirit, *Act.* 28.25. These with other places doe also signifie their personall distinction. The Creation was not onely the Fathers worke, but also of the other Persons, as appeareth by that Nowne plurall, ioyned to a Verbe singular, in the first word of *Moses*, and other like plurall appellations, *Es.*44.24. and *Es.*54.5. 2.*Sam.*7.23. and many such places. The Apostles apply the couenant, worship, and workes of GOD mentioned in the Old Testament, *To the Sonne, and Holy Ghost* in the New, neither can the one be the Sonne, or the other the Spirit of GOD, naturally and in proper manner of speech, but they must also subsist in the same Nature with the Father, which being infinite, spirituall, immutable, can be but one, which must wholly, or not at all, be communicated. In a word, the equalitie, the names, the properties, the works, the worship peculiar to GOD, are applyed to the *Sonne* and *Holy Ghost*, equally with the *Father*. Which they that list, may learne in such as especially treat of this subiect: where this mysterie of the *Trinitie* is auerred against all Heretikes, Iewes, and Infidels: Yea, by some [u] also, out of their owne authentike Authors, whether they receiue Scriptures, Rabbins, Philosophers, or any other. I intend onely to anoint the doore-posts of this house with this Discourse, that I may make a fitter entry thereinto, leauing the fuller handling of this mysterie, to such as purposely frame their whole Edifice with large Common-places hereof; which yet alway must be more certainely receiued by Faith, then conceiued by reason: according to that of IVSTIN MARTYR, *Vnitas in Trinitate intelligitur, & Trinitas in Vnitate noscitur: id vero quomodo fiat, nec alios scrutari velim, nec ipse mihi possum* [x] *satisfacere.* Thinke of [y] one, a threefold light will dazell thee; distinguish into three, and an infinite Vnitie will swallow thee. *Vnus, & si dici debet, Vnissimus*, saith [z] *Bernard.*

Hauing thus with trembling hand written of that dreadfull Mysterie of the Trinitie, of which we may say, *Cum dicitur, Non dicitur:* It is not told with telling, nor can be described by description; The next to be considered are the Works of GOD, which are either inward and immanent, or outward and transient. The inward are eternall and vnchangeable, indeed no other but himselfe, although accounted and called workes, in regard of their effects in the World, and of our conceiuing. For [a] all the proprieties of GOD are infinite, as they are immanent in himselfe, yet in their transitiue and forren effects are stinted and limitted to the modell and state of the Creature, wherein the same effects are wrought. Such an immanent worke we conceiue, and name that [b] *Decree of* GOD *touching the Creation* of the World, with his prouident disposing all and euery part thereof, according to the Counsel of his own will, and especially touching the reasonable creatures, Angels and Men, in respect of their eternall state in Saluation or Damnation. The outward works of GOD are, in regard of Nature, *Creation and Prouidence:* in regard of Grace, *Redemption and Saluation*, in the fulnesse of time performed by our *Emanuel*, GOD manifested in the flesh, true GOD and perfect Man, in the Vnitie of one Person, without [c] confusion, conuersion, or separation. [d] This is verie GOD and life eternall, IESVS CHRIST, the Sonne of GOD, our Lord, which was conceiued by the HOLY GHOST, borne of the Virgin MARY, suffered vnder *Pontius Pilate*, who was crucified, dead and buried; descended into Hell: rose againe the third day; he ascended into Heauen; where he sitteth at the right hand of GOD the Father Almightie, from whence he shall come to iudge the quicke and dead. And to such as are sonnes, [e] GOD doth

o P. Gal. l. 2. c. 13. 14.
p *Deus vbiq; est, vel magis proprie est ipsum vbiq;* Trelcat. & vt R. Mos. *Deus est habitaculum mundi non mundus habitaculum eius.*
q *Quicquid omnino de illo retuleris, vim aliquã ipsius magis & virtutem, quàm ipsum explicaueris. Quid enim dignum de eo aut dicas, aut sentias, qui omnibus & sermonibus & sensibus maior est?* Tertul. de Trin p 598. *Quatuor à Deo remouenda, Corporeitas, mutabilitas, priuatio, & assimilatio ad Creaturas.* R. Mos. Moreh. l. 1. 54. & 57. *tanquam de Rege diceretur habente millies mille talenta auri, quòd haberet centum talenta argenti.*
r *Deus vnus in Trinitate, trinus in vnitate.* Arnob. in Psal. 145.
s *Mat.* 3.
t *Esay* 6. Zanch. de 3. Elohim hæc fusè.
u *Morn. de ver. C.R. F. Patric. P. Gal. l.* 12. *a. lyq; plurimi.*
x *Iustin.* ἔκθεσις πίστεως.
y ἐφθάνω τὸ ἓν νοῆσαι, καὶ τοῖς τρισὶ περιλάμπομαι. ἐφθάνω τὰ τρία διελεῖν, καὶ εἰς τὸ ἓν ἀναφέρομαι. Nazian.
z Bern ad Eugeni.
a D. Abbot. par. 2. Defen. pag. 9. Zanch. de N. D. lib. 5. cap. 1.
b Trelcat. Zanch. de Na. D. l. 5. c. 1. 2.
c ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως καὶ ἀχωρίστως.
d 1.*Ioh.*5.20.
e *Gal.*4.6.

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doth also send the Spirit of his Sonne, to renue and sanctifie them as children of the Father, members of the Sonne, Temples of the Spirit, that they, euen all the Elect, may be one holy *Catholike Church*, enioying the vnspeakeable priuiledges and heauenly prerogatiues of the *Communion of Saints*, the *Forgiuenesse of Sinnes*, the *Resurrection of the Body*, *and Euerlasting Life*. Euen so, come LORD IESVS.

CHAP. II.

Of the creation of the World.

THey which would without danger behold the Eclipse of the Sunne, vse not to fixe their eyes directly vpon that bright eye of the World, (although by this case darkned) but in water behold the same with more ease and lesse perill. How much fitter is it likewise for our tender eyes in beholding the light of that Light, [a] *The Father of lights*, [b] *in whom is no darkenesse*, to diuert our eyes from that brightnesse of glory, and behold him (as wee can) in his workes? The first of which in execution, was the creation of the World, plainly described by *Moses*, in the booke of *Genesis*, both for the Author, matter, manner, and other circumstances; Reason it selfe thus farre subscribing, as appeareth in her Schollers, (the most of the Heathens and Philosophers in all ages) That this World was made by a greater then the World. In proving this, or illustrating the other, a large field of discourse might be ministred: neither doe I know any thing, wherein a man may more improue the reuenewes of his learning, or make greater shew with a little, decking and pruning himselfe, like *Æsops* Iay, or *Horace* his Chough, with borrowed feathers; than in this matter of the Creation, written of (after their manner) by so many, Iewes, Ethnickes, Heretikes, and Orthodoxe Christians. For my part it shall be sufficient to write a little, setting downe so much of the substance of this subiect, as may make more plaine way, and easier introduction, into our ensuing History: leauing such as are more studious of this knowledge, to those which haue purposely handled this argument, with Commentaries vpon *Moses* Text: of which, besides many moderne Writers (some of which haue almost oppressed the Presse with their huge Volumes) there are diuers of the Primitiue, middle, and decayed times of the Church: a cloud indeed of Authors, both for their number, and the varietie of their opinions, the most of them couering, rather then discouering that Truth (which can bee but one) and more to beleeued in their confuting others, then proving their owne assertions. Their store through this disagreeing is become a sore, and burthen, whiles we must consult with many, and dare promise to our selues no surer footing: yet cleauing as fast as we can to the letter, implering the assistance of the Creators Spirit, let vs draw as neere as we may to the sense of *Moses* words, the beginning whereof is, [c] *In the beginning* GOD *created the Heauen and the Earth*. Wherein (to omit the endlesse and diuers interpretations of others, obtruding allegoricall, anagogicall, mysticall senses on the letter) is expressed the Author of this worke to be GOD, *Elohim*; which word, as is said, is of the plurall number, insinuating the holy Trinitie; the Father as the Fountaine of all goodnesse, the Sonne as the Wisdome of the Father, the holy Ghost as the power of the Father and the Sonne, concurring in this worke. The action is creating or making of [d] nothing, to which is required a power supernaturall and infinite. The *Time* was the [e] beginning of time, when as before there had neither been Time, nor any other Creature.

The worke is called *Heauen and Earth*; which [f] some interpret all this bodily world heere propounded in the summe, and after distinguished in parcells, according to the sixe dayes seuerall workes. Some vnderstand thereby the [g] *First matter*; which others [h] apply only to the word *Earth*, expounding *Heauen* to be that, which is called *Empyreum*, including also the spirituall and super-celestiall inhabitants. Againe, others, whom I willingly follow, [i] extend

a *Iam.* 1.17.
b 1. *Ioh.* 1.5. *Qui scrutatur Maiestatem, opprimetur à gloria.*
Ne si forte suas repetitum venerit olim Grex auium plumas, &c.
c *Gen.* 1.1.
d Nothing but Nothing had the Lord Almighty, Wherof, wherewith, whereby to build this Citie. Du Bart. *E nullâ vel prima vel secundâ materia, quæ omni factioni, fabricationi, generationi, opificio, artificio, subiicitur. Creatio, sit etiam citra omne temporis momentum, quippe à virtute infinitâ.* Iul. Scal. *Ex.* 6. *Hebræi statuunt discrimen inter creare, formare & facere,* 1. *ex nihilo facere,* 2. *enti Creato formam induere,* 3. *membra singula ordinare: quæ tamen indiscriminatim ponuntur. Esa.* 43.7. *Oecolamp. in G.* ἐν ἀρχῇ τῇ κατὰ χρόνον. *Basil. hom.* 1. *in principio temporis, id est, simul cum tempore. Eadem Ioan. Philoponus in Hexam. ap. Photium* 240. Τὸ πρῶτον τῆς χρόνου τοῦν, *&c. Tempus non tam mensura motus quam quædam permanentia & duratio corporum rerumq; corpore atarum: aliorum est æon ἀεὶ ὄν quasi ἀεὶ ὄν. Hermes sic suum instituit ordinem, Deus, æon, mundus, tempus generatio. Deus æona facit, æon mundum, mundus tempus, & tempus generationem. Thomas ait, simul cum tempore. Quatuor enim ponuntur simul creata, s. cœlum Empyreum, materia corporalis quæ nomine terræ intelligitur, Tempus & Naturæ Angelica. Sum. p.* 1. *q.* 47 *art.* 1. *Fagius veritè; Quum Deus principiò cœlum & terram creauit, erat terra inanis & vacua. Nam simpliciter (ait) hoc voluit Moses non statim ab initio expolitum fuisse mundum, vt hodiè cernitur, sed imane cœli & terræ chaos fuisse creatum.* f *Merula & Pererius interpretationem hanc Chrysostomo tribuunt.* g. *Caluin. in Gen. Munster, Luther, Artopœus & Fag. ap. Marlorat.* R. *Nathmanni intelligit per cœlum & terræ materiam tenuissimam & impalpabilem diuersè tamen naturæ, i. à vt cœlum cœlestis, terra terrestris fuerit. Iunius interpretatur extimum illum huius vniuersitatis ambitum, cum super cœlestibus incolis illius & spiritualibus formis atq; intelligentijs, tùm materiam illam primam ex qua terra ac res omnes cœlestes ac terrestres factæ sunt. De triplici Cœlo vid. Ar. Montan. Naturæ obseruat.* h. *Theodoret, Beda, Strabus, Alcuinus, Lyra, & plerij, scholastici.* i *Zanch. de oper. Dei pars* 1. *l.* 1. *c.* 2. *Burgens. Polanus, Bucanus, &c. Paul. Merula Cosmogr. part.* 1. *l.* 1. *Perer. in Gen.* interprets by Heauen, the heauenly bodies then made: and after perfected with light and motion; by Earth, the element of the Earth.

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the word Heauen to a larger ſignification, therein comprehending thoſe *three Heauens*, which the Scriptures mention: (one whereof is this lower, where the *birds of the Heauen* doe flye, reaching from the Earth to the Sphere of the Moone: the ſecond, the viſible Planets and fixed Starres, with the firſt Moueable: the third, called the *Heauen of Heauens, the third Heauen and Paradiſe of* GOD) together with all the Hoſt of them. By *Earth*, they vnderſtand this Globe, conſiſting of Sea and Land, with all the creatures therein. The firſt Verſe they hold to be a generall propoſition of the Creation of all Creatures, [k] viſible and inuiſible, perfected in [l] ſixe dayes; as many places of Scripture teſtifie: which as concerning the viſible, *Moſes* handleth after particularly, largely, and plainly, contenting himſelfe with briefe mention of thoſe inuiſible creatures, both [m] good and [n] bad, as occaſion is offered in the following parts of his Hiſtorie. In the preſent, [o] he omitteth the particular deſcription of their Creation, leſt ſome (as Iewes and Heretikes haue done) ſhould take occaſion to attribute the Creation to Angels, as aſſiſtants: or ſhould, by the excellencie of that Nature, depainted in due colours, be carryed to worſhipping of Angels: a ſuperſtition which men haue embraced, towards the viſible creatures, farre in ſeriour both to Angels and themſelues.

Moſes proceedeth therefore to the deſcription of the firſt matter, and the creatures thereof framed and formed. For touching thoſe inuiſible creatures, both the Angels and their heauenly habitation, howſoeuer they are circumſcribed, and haue their proper and moſt perfect ſubſtance, yet according to the interpretation of Diuine, [p] their nature differeth from that of other creatures, celeſtiall or terreſtriall, as not being made of that firſt matter, whereof theſe conſiſt. Let vs therefore labour rather to be like the Angels in grace, that we may be like vnto them in glory, than prie too curiouſly into their [q] Nature (to our vnderſtandings in manner ſupernaturall) and endeauour more, in heeding the way which leadeth to that *Heauen of the Bleſſed*, than buſie our wits too buſily in deſcrying or deſcribing it. Onely thus much wee may obſerue thereof, that it is beyond all reach of our obſeruation: in regard of ſubſtance not ſubiect to corruption, alteration, paſſion, motion: in quantitie, [r] *many dwelling places*, moſt ſpacious and ample; in quality, a Paradiſe, faire, ſhining, delightſome, wherein no euill can be preſent or imminent; no good thing abſent; a meere tranſcendent, *which eye hath not ſeene, nor eare heard, nor the heart of man can conceiue.* Where the [s] *Tabernacle of* GOD *ſhall be with men, and he dwell with them, and ſhall be* [t] *all in all vnto them; where the pure in heart ſhall ſee him*, and euen our bodily eyes ſhall behold that moſt glorious of creatures, the Sunne of righteouſneſſe, and Sonne of GOD, Chriſt Ieſus.

Embracing theſe things with Hope, let vs returne to *Moſes* his deſcription of the ſenſible World: who ſheweth, that that Heauen and Earth, which now wee ſee, were in the beginning, or firſt degree of their being, an *Earth without forme and void*, a darkned *depth and waters*: a matter of no matter, and a forme without forme; a rude and indigeſted *Chaos*, or confuſion of matters, rather to be [u] beleeued than comprehended of vs. This is the ſecond naturall beginning. For, after the expreſſing of the matter, followeth that which Philoſophers call a ſecond naturall Principle, [x] *Priuation*, the want of that forme, of which this matter was capable, which is accidentally a naturall principle, required in regard of generation, not of conſtitution, heere deſcribed by that part next vs, *Earth*, which was *without forme*, as is ſaid, *and void*. This was the internall conſtitution: the externall was, *darkneſſe vpon the face of the deepe*. [y] Which Deepe compriſeth both the Earth before mentioned, and the viſible Heauens alſo, called a Depth, as to our capacitie infinite, and pliant to the Almightie hand of the Creator: called alſo *Waters*, [z] not becauſe it was perfect waters, which was yet confuſed, but becauſe of a certaine reſemblance, not only in the vniformity thereof, but alſo of that want of ſtability, whereby it could not abide together, but as the Spirit of GOD moued vpon theſe waters, to ſuſtaine them; and [*] as the Hen ſitteth on her egges to cheriſh and quicken, as *Hierome* interpreteth the word, ſo to maintaine, and by his mightie power to bring the ſame into this naturall order. Heere therefore is the third beginning or Principle in Nature, *That forme*, which the Spirit of God, the third perſon in Trinitie, (not ayre or wind, as [*] ſome conceiue, being things which yet were not themſelues formed) by that action framed it vnto, and after more particularly effected.

This interpretation of the Spirit mouing vpon the Waters, agreeth with that opinion which ſome attribute to the Stoikes. That all things are procreated and gouerned by one Spirit, Which *Democritus* called the ſoule of the world, *Hermes* and *Zoroaſter*, and *Apollo Delphicus* call [a] Fire, the maker, quickner, and preſeruer of all things; and *Virgill* moſt elegantly and diuinely ſingeth, ſeeming to paraphraſe on *Moſes* words:

Principio cœlum, ac terras, campoſq; liquentes,
Lucentemq; globum Lunæ, Titaniaq; aſtra
Spiritus intus alit, totamq; infuſa per artus
Mens agitat molem, & magno ſe corpore miſcet.

[a] *Patricius* numbreth the linkes of this chaine, in this order: *Calor qui in terra, aqua, miſtis eſt, ab aereo pendet, hic à cœleſti, is à ſole & aſtris: hic vero ab Empyreo: Empyreus à luminis calore: hic ab animario: hic ab intelligentiali: hic à vitali primario: hic quaq; à primario eſſentiali: hic itidem ab ideali, qui in Deo habitat & à Deo patre eſt deriuatus. Pancoſ. l. 5.* The interpretation of this myſticall Philoſophie, yee may borrow of himſelfe in his *Panaug. Panarc. Pamſyc. Pancoſ.* more agreeing with *Zoroaſter*, *Hermes*, and ſome Platonikes, then the Scriptures, which ſhew that all things were immediatly created in the beginning by God.

[k] *Col. 1. 16.*
[l] *Gen. 2. 1. Exod. 20. 11. Iob 38. 7.*
[m] *Gen. 32. 1.*
[n] *Gen. 3. 1.*
[o] *Pet. Martyr. in Gen.*
[p] *Zach. de operib. part. 1. lib. 1. cap. 4.*
[q] As *Dionyſ.* & thoſe which *Tritemius* mentioneth, *de Intelligent. cœleſt.* which number 7. *Oriſiel, Anael, Zachariel, Raphael, Samael, Gabriel, Michael*, all which in courſe and ſucceſſion gouerne the world. Each 354. years and 4. months, &c.
[r] *Ioh. 14. 2.*
[s] *Apoc. 21. 3.*
[t] *1. Cor. 15. 28.*
[u] *Hebr. 11. 3.*
[x] *Ariſt. Phyſ. 1. Iun. præf. in Gen.*
[y] By darkneſſe and deep, *Philoponus* vnderſtandeth the Aire and Water. *ap. Phot. 240*
[z] *Gibbins* on *Geneſ.*
[*] *Hier. l. trad. Hebr. Trem. & Iun. Baſil. hom. 2. ex Ephrem. Syro.*
[*] *Merc. de Fab. mundi & ante eum Tertul. ad Hermog. Theod. q. 8. in Gen. Caietan. de Angelis: interpretatur R. Moſheh. Maim. Mor. Neb. l. 1. c. 39.* is of that mind: but *l. 2. c. 31.* he findeth the foure elements in theſe foure words heere mentioned: *Earth, Spirit, Deepe*, and *Darkneſſe*.

[b] *Principio Cœlum, ac Terras, camposque liquentes*
Lucentemque globum Lunæ Titaniaque astra,
Spiritus intus alit: totamque infusa per artus
Mens agitat molem & magno se corpore miscet.

That is,

Heauen first, and Earth, and Watrie plaines,
Bright Moone, of Starres those twinckling traines,
The Spirit inly cherisheth,
Loues, moues, great body nourisheth;
Through all infus'd this *All* containes.

The first creature which receiued naturall forme was the light, of which GOD said, *Let there be light*; a lightsome and delightsome subiect of our Discourse, especially hauing lately passed such a confused and darke Chaos. But here (I know not how) that which then lightned the deformed matter of the vnformed World, hath hidden it selfe: some [c] interpreting this of the Sunne, which they will haue then created; some [d] of an immateriall qualitie, after receiued into the Sunne and Starres; some [e] of a cloud formed of the waters, circularly moued, and successiuely lightning either Hemisphere, of which afterwards the Sunne was compact; from which they [f] differ not much, which thinke it the matter of the Sunne, then more diffused and imperfect, as the waters also were earthie, and the Earth fluible, till GOD by a second worke perfected and parted them. And (to let passe them which apply it to Angels or men) others [g] vnderstand it of the fiery Element, the essentiall property of which is to enlighten. Yet are we not here passed all difficulties, whiles some [h] (perhaps not vniustly) would perswade the world that *Fire*, as it is ordinarily in schooles vnderstood of a sublunary element, is with worse then *Promethean* theft stolne out of Heauen where it is visible, & imprisoned in this their Elementarie World: whereas *Anaxagoras, Thales, Anaximenes, Empedocles, Heraclitus, Plato, Parmenides, Orpheus, Hermes, Zoroaster, Philo*, and others; the fathers of the *Chaldean, Ægyptian, Iewish*, and *Grecian* Learning, account the [i] Heauens and heauenly bodies to be Ethereall fire, to which our sense also will easily subscribe. And *Patricius* affirmeth that *Ocellus Lucanus*, one of *Pythagoras* his Schollers, was first Author of that former opinion, from whom *Aristotle* borrowed it, if it bee not stealth rather, whiles hee concealeth his name. Diuers [k] late Philosophers also seeme to haue conspired to burne vp that fiery Element, or rather to aduance it aboue this sublunary Region into the Æthereal Throne. Let the Philosophers determine this when they doe other doubts: in meane while let vs, if you please, vnderstand this *Light* of the Fire, whether Æthereall or Elementarie, or both, or neither, as in diuers respects it may bee. For neither was this Light then (as it seemeth) locally separated from that confused masse, and by expansion (which was the second dayes Worke) eleuated into her naturall place: and after that; it possessed the Sunne, Moone and Starres, saith our sense, which thence receiueth *Light*, and there in the Æthereall Region seeth new Starres and superlunarie Comets, compact of Ætherall substance (as the most diligent [l] Obseruers haue recorded) both procreated and perishing: so that that which before was neither Æthereall nor Elementarie, whiles there was neither Æther nor Element perfected, after became Æthereall-Elementarie, as beeing happily the matter of the Sunne and Starres of old, and of these later [m] appearances; and also filling the Æthereall World in the higher and lower Regions thereof, both aboue and beneath the Moone, with the *Light* here mentioned, and that vigorous heat, which as an affect or an effect thereof, procreateth, recreateth and conserueth the creatures of this inferiour World. No maruell, if the Philosophers are still dazeled and darkened in this light, not yet agreeing whether it bee a substance or qualitie, corporeall or incorporeall; when the *Father of Lights* himselfe thus conuinceth vs of darkenesse; *Where is the way* [n] (saith he) *where light dwelleth?* And, *By what way is the light parted?* And if we cannot conceiue that which is so euidently seene, and without which nothing is seene and euident: how *inaccessible is that Light*, wherein the *Light* of this light *dwelleth?* Euen this light is more then admirable; [o] life of the Earth, ornament of the

b *Virg. Æneid. l.6.* on which words *Seruius* commenteth, *Deus est quidam diuinus spiritus, qui per 4. infusus elementa gignit vniuersa.*
c *Vatab. & Marlorat. in Gen.*
d *Bas. hex. hom. 6. Greg. Naz. orat. 43. & Nicetas in eum.*
e *Zanch. Hugo Lumbard. Tostatus, &c.*
f *Merul. p. 1. l. 1 c. 4.*
g *Damas. de princ. l. 2. c. 7. Hugo Annot. in Gen. Gr. Nyssen. Iunius, &c.*
h *Vid. Plutar. de Plac. Philos. l. 2. Patrit. Panaug l. 7. & Pancos. l. 15. & 22.*
i ἀϊδιον πυρ, cuius partes condensatæ, stellæ, æther autem dictus ab αἴθω to burne, *Stoicorum opinionem vid. Aug. de Ciu. Dei. l. 8. c. 5.* The Sunne saith *Philo*, is φλογὸς πίλημα πολλῆς, and *Zanch. Sol.* heb. שמש *q. d. ibi ignis:* and another, *Cœlum ignis influens* שמים *quasi* אשמים *id est ignis & aqua.*
k *Cardan. de sub l. 1. Merula Cos. l. 3. c. 2. Io. Pic. Mirand. de element. c. 3. Tycho Brahe de Cometa 1577. c. vlt. & Kepler de stel. Nou. t. 19. Valla Fracastorius, Marpurg. Scultetus, &c. Deo Hebr. Dial. 2. Ignis negat antiquis notum ele-*

mentum, & scitè interpretatur Poetarum illud Cœli patrem Ætherem, matrem esse diem vel lucem. l *Tych. Bra. l. 1. de N. St. & 2. de Comet. Kepler. & Bartholinus 4. numerant nouas stellas. vid. & Clau. in Sac. Posc. & Casman. Ouranograp. & Cosmop. Hipparchi stellam. N. ap. Plin. &c.* m Such as the new Stars. *Fire* is one of the foure Elements of the World, but not placed beneath the Moone. *Patrit. Pancos. l. x. & 4.* hath foure infinite eternall (impious) Elements, Space, Light, Heate, and Moysture. n *Iob* 38. 19. *Lucis Encom.* o *Vid. M. Ficin. to. 1. de lum. & Patrit. Panaug. Leonem Heb. 3. dial. de Amore. De luce sic Cabalistæ, Lux in patre luminum vera lux: in filio, splendor illius fixans: in S. S. ardens fulgor; in Angelis splendens intelligentia & gaudium: in homine ratio: in Cœlestibus splendor visibilis: in igne vitalis vigor: in perspicuis corporibus color: in opacis vis generans: in centro calor exæstuans. Archang. in Cabal. dog.*

Heauens,

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Heauens, beautie and ſmile of the World, eye to our Eyes, ioy of our Hearts: moſt common, pure and perfect of viſible creatures; firſt borne of this World, and endowed with a double portion of earthly and heauenly Inheritance, ſhining in both; which contayneth, ſuſtayneth, gathereth ſeuereth, purgeth, perfecteth, renueth, and preſerueth all things; repelling dread, expelling ſorrow, p *Shaking the wicked out of the Earth*, and lifting vp the hearts of the godly to looke for a greater and more glorious light; greateſt inſtrument of Nature, reſemblance of Grace, Type of Glorie, and bright Glaſſe of the Creators brightneſſe.

This *Light* GOD made by his *Word*, not vttered with ſound of ſyllables, nor that *which in the beginning* (and therefore before the beginning) *was with* GOD, *and was* GOD: but by his powerfull q effecting *(calling things that were not, as though they were)* and by his calling or willing cauſing them to be, thereby r ſignifying his will as plainly, and effecting it as eaſily as a word is to a man. That vncreated ſupereſſentiall light, the eternall Trinitie, commanded this *light to bee*, and approued it as good, both in it ſelfe and to the future Creatures: *and ſeparated the ſame from darkneſſe* (which ſeemes a s meere priuation and abſence of light) diſpoſing them to ſucceed each other in the Hemiſphere; which by what motion or reuolution it was effected the three firſt dayes, who can determine? Fond it is to reaſon, *a facto ad fieri*, from the preſent order of conſtitution, to the Principles of that inſtitution of the Creatures, whiles they were yet in making, as *Simplicius*, and other Philoſophers (may I terme them, or Atheiſts?) haue abſurdly done in this and other parts of the Creation. And this was the firſt dayes Worke.

p *Iob* 38.13.
q *Verbum Dei voluntas eſt, opus Dei natura eſt. Amb. Hex. l. c. 9. Verbum hoc ſignificat imperiū, decretum & voluntatem Dei efficacem. Pererr Gibbins in Gen.*
r *Sic Baſil. hex. hom. 2 & alij: at Patritius Panaug. l. 4. Diſtinguit corpora in lucida & opaca hac ſerie: à lucido corpore radij, hinc lumen, inde ſplendor, iſthinc nitor: quibus opponit ſimili ordine corpus opacum tenebras, obſcurationem, vmbram, vmbratienem, adumbrationem, &c. & tenebræ, ait, habent actionem, actis à viribus, vires ab eſſentia, &c.*
s *Sic Baſil. hex. hom. 2 & alij: at Patritius Panaug. l. 4. Diſtinguit corpora in lucida & opaca hac ſerie: à lucido corpore radij, hinc lumen, inde ſplendor, iſthinc nitor: quibus opponit ſimili ordine corpus opacum tenebras, obſcurationem, vmbram, vmbratienem, adumbrationem, &c. & tenebræ, ait, habent actionem, actis à viribus, vires ab eſſentia, &c.*

10 20

THE SECOND DAYES WORKE.

IN the ſecond, GOD ſaid, *Let there bee a Firmament*. The word *Rakiah* tranſlated Firmament, ſignifieth t *expanſum* or *expanſionem*, a ſtretching out; deſigning that vaſt and wide ſpace, wherein are the watery clouds here mentioned, and thoſe lights which follow in the fourteenth Verſe, by him placed in *expanſo*: howſoeuer ſome u vnderſtand it only of the Ayre. *The ſepararing the waters vnder this Firmament from the waters aboue the Firmament*, ſome x interprete of waters aboue the Heauens, to refreſh their exceeding heat, or of I know not what Chryſtaline Heauen: ſome of ſpirituall ſubſtances, whom *Baſil* confuteth; *Origen* (after his wont) Allegorically. Moſt probable it ſeemeth, that *Moſes* intendeth the ſeparation of thoſe waters here below, in their Elementarie Seat, from thoſe aboue vs in the clouds; to which *Dauid* alluding, ſaith: *Hee* y *hath ſtretched out the Heauens like a Curten, and laid the beames of his Chambers in the waters*. This ſeparating of the waters is cauſed in the Ayrie Region, by the Æthereall, in which thoſe forces are placed, which thus exhale and captiuate theſe waters. That matter before endued with *lightning* qualitie, was now in this ſecond day (as it ſeemeth) attenuated & extended aboue and beyond that myrie heape of Earthy waters; and both the Æther and Aire formed of the z ſame firſt matter, and not of a fift Eſſence, which ſome haue deuiſed to eſtabliſh the Heauens Eternitie, both Twins of the Philoſophers braines. And wherein doe not theſe differ from each other touching the Celeſtiall Nature, Roundneſſe, Motion, Number, Meaſure, and other difficulties, moſt of which are by ſome a denyed? Diuerſitie of motions cauſed the Ancients to b number eight Orbes; *Ptolemie* on that ground numbred nine; *Alphonſus* and *Tebitius* ten; *Copernicus* finding another motion, reuiued the opinion of *Ariſtarchus Samius*, of the Earths mouing, &c. Others which therein diſſent from him, yet in reſpect of that fourth motion haue added an eleuenth Orbe, which the Diuines make vp euen twelue by their Empyreall immoueable Heauen. And many deny this aſſertion of Orbes, ſuppoſing them to haue beene ſuppoſed rather for c inſtructions ſake then for any reall being. And *Moſes* here ſaith *expanſum*, as *Dauid* alſo calleth it a *Curtaine*, which in ſuch diuerſitie of Orbes ſhould rather haue beene ſpoken in the plurall number. The *Sidereus Nuncius* d of *Galilæus Galilæus*, tels vs of foure new Planets, *Iupiters* attendants, obſerued by the helpe of his Glaſſe, which would multiply the number of Orbes further. A better Glaſſe, or neerer ſight and ſite might perhaps find more Orbes, and thus ſhould we runne *in Orbem*, in a Circular endleſſe Maze of Opinions. But I will not diſpute this queſtion, or take it away by auerring e the Starres animated, or elſe moued by f *Intelligentiæ*. A learned Ignorance ſhall better content me, and for theſe varieties of motions, I will with g *Lactantius*, aſcribe them to GOD, the Architect of Nature, and Co-worker

t *Iunius, Pagnine, &c. Fagius habet eo modo quo aulæa expanduntur, vel quo argentum malleo diducitur. Sic Mercer in Gen.*
u *Iun. Merula. Io. Pic. Mirand.*
x *Baſ. & Amb. in Hex. Dia Bar. Muſcul. in Gen. Th. Aquin. Beda Lumbard, & Scholaſtici.*
y *Pſal. 104. 2, 3*
z *Sic Plato Plotinus vide in eos Ficin. 4. elementa ſtatuunt (non ſublunaria) ſed ipſius Mundi vniuerſi. Cœlum eſſe ignem; in ſtellis vnà eſt quædam terra Cœleſtis, in reliquo cœlo aër vel aqua cœleſtis, &c. de materia Cœli conſule. Zanch. & Caſman. Ouranog. & Zabarel.*
a *Patrit. Pan. coſlib. 7, 8, 9, 10, 11, 12, 13, 14.*
b *Vide de his Chriſt. Clau. in Sac. Boſc. Keckerman. Syſt. Aſtron. Magini Theor. &c.*
c *Illi (orbes) reuera in Cœlo non inſunt, ſed docendi & intelligendi gratia proponuntur. Tycho Br. l. 2. p. 180. ſic Keckerman, Bartholimus, alij.*
d *Gal. Gal. Sid. Nun.*
e *P. Ricij de An. Cœli. Bodin. Theat. Nat. l. 5. Patric. Ficinus Platonici. R. Moſ. Ben. Maimon.*
f *Ariſt. &c. R. Moſ. l. 2.* interprets *Ezekiels* Viſion. 1. the wheeles to be the Heauens, and the Beaſts Angels.
g *Ineſt ſyderibus ratio, ſed Dei eſt illa, &c. Lact. l. 2. 5.*

there-

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therewith by wayes Naturall, but best knowne to himselfe. Neither list I to dance after their Pipe, which ascribe a Musicall harmonie [i] to the Heauens.

i The *Pythagor. R. Mos. Cic. Som. Scip.*

THE THIRD DAYES WORKE.

AND thus were the Æthereall and Ayrie parts of the World formed: in the Third Day followeth the perfecting of the two loweſt Elements, Water and Earth, which as yet were confuſed, vntill that mightie Word of GOD did thus both diuorce and marry them, compounding of them both this one Globe, which he called, *Dry Land and Seas.* I call it a Globe with the Scriptures, [k] and the beſt Philoſophers, [l] for which reſpect *Numa* built the Temple of *Veſta* round. Neither yet is it abſolutely round and a perfect Spheare, but σφαροειδὴς rather, [m] *Strabo* affirmeth, hauing (ſaith [n] *Scaliger*) ὑποχὰς καὶ ἐξοχάς, depreſſed Vallies, extended Plaines, ſwelling Hillockes, high-mounting Mountaines, long courſes of Riuers, and other varieties of Nature and Art, which all in ſo huge a maſſe rather beautifie the roundneſſe, then take it away. The Eclipſe of the Moone later ſeene [o] in the Eaſt then in the Weſt, the round ſhaddow of the Earth, which darkeneth it, the riſing of the Sunne and Starres, ſooner in the [p] Eaſt then Weſt, the vnequall eleuation of the Pole, and the Northerne Conſtellations appearing to vs, the Southerne continually depreſſed: all theſe obſeruing due proportions, according to the difference of places and Countries; yea, the compaſſing of the Earth by many Mariners, argue the round compaſſe thereof, againſt *Patritius* [q] his difformitie, or that deformitie which other [r] Philoſophers haue aſcribed thereto. The equalitie or inequalitie of dayes according to the neereneſſe or farreneſſe from the Equinoctiall, holding proportion as well by Sea as Land (as doth alſo the eleuation of the Pole) and not being longer where [s] a quarter of the World is Sea, then if it were all Earth, doe confute the pretended difformititie by Hils, Dales, Waters, compared [t] with the Diameter of this Globe, is not ſo much as the inequalitie in an Apple, or a carued Bowle, or quilted Ball, which yet we call round. And this diuerſitie ſerueth not onely for ornament, but for more largeneſſe of Habitation, varietie of Ayre and Earth, and for pleaſure and profit. Thus doth this Globe ſwell out to our vſe, for which it enlargeth it ſelfe: and ſeemeth large to vs, being in reſpect of the Vniuerſe leſſe then little. How much thereof is couered with waters? How much not at all diſcouered? How much deſart & deſolate? And how many millions are they, which ſhare the reſt of this little among them? And yet how many thouſands glorie of the greatneſſe of their poſſeſſions? All this Globe is demonſtrable [u] to be but a point, and in compariſon nothing, to that wide wide Canopie of Heauen; a mans poſſeſſion but a point, and as nothing to the Earth; a man of poſſeſſions, but a point, and in a manner, nothing to his poſſeſſions; and (as *Socrates* [x] ſaid ſometimes to *Alcibiades*) few can ſhew their Lands in an vniuerſall Map, where a whole Region occupieth a ſmall roome: and yet how couetous, how proud is *duſt and aſhes* of duſt and earth, notwithſtanding the little we haue while we liue, and that leſſe which ſhall haue and poſſeſſe vs in a Priſon of three Cubits being dead? Well did one [y] compare this our groſſer and droſſier World to an Ant-hill, and men the Inhabitants to ſo many Piſmires, in the varietie of their diuerſified ſtudies, toyling and turmoyling themſelues therein. *Scipio* ſeemed aſhamed of the *Romane* [z] Empire, as ſeeming but a point of the Earth, which it ſelfe was but a point. And yet how readie are many to ſell Heauen for Earth? That *largeneſſe* and *continuance* beyond all names of time and place, for this momentany poſſeſſion of almoſt nothing, although they haue Hell and Deuill and all in the bargaine? Let this morall obſeruation entertaine our Reader, perhaps tyred in theſe rigid Diſputes: and now let vs returne to the naturall diſpoſition and conſtitution of this Globe, in which the Earth was couered with varietie of Plants and Fruits, which had beene before couered with ſlimy waters.

God commanded, and the Waters which yet oppreſſed, and by their effuſion and confuſion did tyrannize, rather then orderly ſubdue, and gouerne this inferiour myrie maſſe, were partly receiued into competent channels, and there alſo gathered on ſwelling heapes, where, though they menace a returne of the old Chaos, both by their noyſe and waues, yet hath GOD *ſtabliſhed his Commandement vpon it, and ſet barres and doores, and ſaid, Hitherto ſhalt thou come and no further, and here ſhall it ſtay thy proud waues.* Otherwiſe, *The Deepes which then couered it as a Garment, would now ſtand aboue the Mountaines. At his rebuke they flee,* who with fetters of ſand (to ſhew his power in weakneſſe, with a Miracle in Nature) chaineth vp this inraged

k *Pro.8.31. Eſ.40.22.*
l *Plat. Ariſtot. Stoici. Cic. de N. D. l.2. Manil. Aſtron. l.1.*
m *Strab. lib. 3.* σφαροειδὴς ἡ γῆ σὺν τῇ θαλάττῃ.
n *Ioſ. Scal. in Manil. l.1.*
o In *Drakes* Voyage about the World, an Eclipſe ſeene here, Septem. the ſixteenth, before one in the morning, was ſeene by them in the *Magellane* ſtraights. Sept. 15. at ſix in the euening.
p The Portugals ſayling to China Eaſt, haue their day twelue houres ſooner then we: the Spaniards to Manilla Weſt, twelue houres later. So that both meeting there together, differ a day in reckoning: Ones Tueſday is the others Wedneſday.
q *Pat. Pancoſ. l. 25.26,31.*
r *Vid. Plut. de plac. ph. l. 3.*
s As at Saint Miguel and Panama, where the South Sea extendeth to the *Philippinæ.*
t *Eratoſt.* thought the higheſt Hill to bee but tenne Furlongs, *Cleomedes* 15. which holdeth proportion (in their iuſt Diameters) to the Earth, but of one to 3818. ſayth *R. Hues de Globis.* u By the like magnitudes of Starres in all places, by the ſhadowes, Horizon, &c. *Ambroſ. Hex. 4.6.* x *Ælian. v. hiſt. lib. 3. 28. Horum agrorum poſſeſſione te effers, qui nulla pars ſunt terræ?*
y *Hall.* Arte of *Medit.* z *Som. Scip. Plin. lib. 2. Hæc eſt materia gloriæ noſtræ, hæc ſedes hic tumultuatur humanum genus, &c. quota terrarum parte gaudet? vel cùm ad menſuram auaritiæ ſuæ propagauerit, quam tandem portionem eius defunctus obtineat?*

Tyrant,

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Tyrant, that the Creatures might haue a meet place of Habitation. Thus did not only the dry Land appeare, but by the ſame hand was enriched with Herbes and Trees, enabled in their mortall condition, to remayne immortall in their *kinde*. And here beginneth *Moſes* to declare the Creation of compound bodies; hitherto buſied in the Elements.

THE FOVRTH DAYES WORKE.

NOw when ehe Lord had made both Plants, Trees, and Light, without the influence, yea, before the being of the Sunne, Moone, or Starres, he now framed thoſe fiery Balls, and glorious Lights, whereby the Heauens are beautified, the Ayre enlightned, the Seas ruled, and the Earth made fruitfull. Thus he did the fourth day, * after thoſe other things created, leſt ſome fooliſh Naturaliſt ſhould binde his mightie hand in Natures bands, ſeeing theſe Lights now become the chiefe Officers in Natures Court. That ſhining before diſperſed, was vnited in theſe bodies, whether by refraction of thoſe former beames, by theſe ſolid Globes, or by gathering that fiery ſubſtance into them, or by both, or by other meanes, I leaue to others coniectures. [a] Many are the Dreames of Philoſophers, ſome eſteeming them Fire; ſome Earth, others Clouds, and others Stones, fired: *Heraclides*, and the Pythagoreans deemed each ſtarre a World. They are commonly holden *Round, ſimple, lucide bodies, the moſt compact and condenſate* [b] *parts of their Orbs*, or of that Æthereall Region, of, and in which they are: bright flames, not of this our fire which deuoureth and conſumeth (for the whole Ocean would not ſerue the Sunne alone for a Draught, nor the Earth with all her ſtore for a Breake-faſt) but quickning and nouriſhing. Let vs a little conſider of their *Greatneſſe, Swiftneſſe, Number, Influence.*

For the firſt, *Ptolomey* meaſured the Sunnes greatneſſe 166 ¾. times as much as the whole Terreſtriall Globe: *Copernicus*, whom *Scaliger* [c] calleth (*Alterum aui noſtri Ptolomeum*) 162. *Tycho Brahe* [d] 140. The Moone is holden by *Ptolomeus* 39. times leſſe then the Earth, by *Copernicus* 43. by *Tycho* 42. *Albategnius* and *Alfraganus* haue added their opinions of the reſt, therefore diuiding them into ſixe rankes or formes of differing magnitudes: wherein as they ſomewhat differ from each other, ſo much more from *Tycho Brahe*, that Learned Dane, whoſe coſts and [e] paines, in this Science are admirable. But *Salomon* (wiſer then they all) had fore-told, [f] that the *Heauens in height, and the Earth in deepneſſe, and the Kings heart, none can ſearch out*: that is, exactly and abſolutely, as [illegible]gareth in the differing opinions, both of the Earths [g] Circuit and Diameter, and of the A[illegible]tude of the Heauens, and conſequently of the quantitie of the Starres, which muſt preſuppoſe the former. They agree not in the order of the Planets, nor how many Semi-diameters of the Earth the Heauen is eleuated, which after *Ptolomeys Hypotheſes* are 20000. after *Tychos* reckoning 14000. Hence it is, that the quantitie and the ſwiftneſſe [h] is much more after the former, then after this later opinion, which doth better ſalue the incredibleneſſe thereof, then fayning a *Giant-like labour* (as *Ramus* [i] calleth it) of the Earths continuall rolling.

The number [k] of Starres, ſome haue reckoned 1600. others 1022. and *Tycho Brahe* more. The Iewes out of their Cabaliſts reckon 290160. *Galileus* his Glaſſe hath made them innumerable, in deſcrying infinite numbers, otherwiſe not viſible to vs, and eſpecially the Galaxia full of them. Yea, God himſelfe propounds it to *Abraham*, [l] (whom *Ioſephus* cals a great Aſtronomer) as a thing impoſſible to number them. It is his owne Royall Prerogatiue, [m] *He counteth the number of the Starres, and bringeth out their Armies by number, and calleth them all by their names*. The end why GOD placed them in the Firmament, *Moſes* expreſſeth, *To ſeparate the Day from the Night, and to be for ſignes and for ſeaſons, and for dayes, and for yeares, and for lights in the Firmament of the Heauen, to giue light vpon the Earth.* Their influence and effects are in Scripture [n] mentioned: neither can any iuſtly deny the ſame in the Elements and Elementary bodies: the Stoicall Fate, the Chaldean, Iewiſh, and Arabian Fancies, are now diſclaymed euen by thoſe [o] Learned, which maintayne in our dayes Iudiciall Aſtrologie, or commend the ſame. Neither can it agree with Chriſtian Religion, to ſubiect the will of Man to any externall naturall force, nor with reaſon in matters contingent, and caſuall to make them naturall Arbiters: nor will I eaſily beleeue that particular euents can be fore-told from generall cauſes, eſpecially in the affaires and fortunes of men. Where the numbers, ſubſtances, faculties, actions of theſe ſtars are weakly or not at al known vnto vs (as hath beene ſhewed) it is like as to ſay, how many and what kind of Chickens a Hen will hatch, when wee ſee not all, nor ſcarce know any of the Egges vnder her. The like ſwiftneſſe might compaſſe the Earth 1884. times vnder the Line in an houres ſpace. Hee to ſalue this incredibilitie, deuiſeth a motion both of the Earth, and of the Starres, one from the Eaſt, the other from the Weſt.

* A Iew at Rome asked a Philoſopher, the reaſon, why the Sunne ſhined euery Wedneſday: The Philoſopher obſeruing it true, but not aſſigning a cauſe, the Iew ſaid, It was, becauſe the Sunne thus honored in his Birth-day. *Iſaac Leuita.*

a *Plut. de Plac. Phil. l. 2. Barthol. de Stellis, pag. 6.*

b *Barthol.* denyeth them to be of the ſame ſubſtance, *pag.* 101. and ſo doth *R. Moſ. Moreb. lib. 2. cap. 20.*

c *Scal. Opuſc. in Epiſt.*

d *De his vid. Tych. Br. de N. St. pag. 465. Pythag. ap. Phot. 100. Clauium in ſac. Bo. Albumaſar. introduc. Alfragan. diff. 19. & d.*

e 100000 *Dolers in Præfat. Alphonſius* ſpent on his Tables 400000. Ducats: or after *Turquets* ſtorie more.

f *Prou. 25.*

g *Clauius 7. numerat.*

h 42398437 ½. miles in one houre, after *Ptol.* his Hypoth. as *Patric.* reckoneth, ſo that a Bird of incredibilitie,

i *Ram. Math. Schol. lib. 11.* k *Barthol. de Stell.* l *Gen. 15. 5.* m *Pſal. 147. Eſ. 40.* n *Hoſ. 2. 11. Iud. 5. Iob 38. Sic. Zan. de Op. & Arias Mont. Stellas Chochabim vocari ait, id eſt, virtutis receptacula. A. M. de Nat.* o *Hem. à Lindkout. S. Ch. Heydon. vide Taiſnier Ranzon, &c. fraus eſt, non ars, &c. Vines de Cor. art. l. 5.*

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swiftnesse of the Heauens Wheele, p which euen in the moment of obseruing, is past obseruing; the vanitie of our Oracle-Almanacks, which commonly speake doubtfully or falsely of the weather; the infiniteneſſe almoſt of cauſes concurring, which are diuerſly qualified, the weakneſſe of thoſe q foundations, on which this Art is grounded; the force of hereditarie qualities deſcended from Parents, of cuſtome and education in forming mens manners; the diſagreements of the Aſtrologers among themſelues, the new from the old, and all from the Truth, as Experience in all ages hath ſhewed: And laſtly, the prohibition of the ſame by Scripture, Fathers, Councels, Lawes; yea, the learnedeſt of the Chaldeans, and other Aſtronomers themſelues, (as *Euſebius* r reciteth of *Bardanes*, and *Rob. Moſes ben Maimon* hauing read all the Arabians workes hereof, anſwereth the Iewiſh Aſtrologers) are ſtrong arguments againſt the *Starre-gazers* predictions. But let *Picus Mirandula* his twelue Bookes againſt Aſtrologie, and *Ioſeph Scaligers* Preface before *Manilius* be well weighed of ſuch as dote on; or doubt of this Genethliacall ridiculous vanitie, if not ſ impious villany, as thoſe Authors and others t prooue it, not by the errors of ſome Chiefetaines and Champions onely, but of the Arte it ſelfe, and the whole Senate of Iewiſh, Saracenical, and Chriſtian Aſtrologers together, hatching a lye. The ſignes and conſtellations which Aſtronomers obſerue in and on each ſide the Zodiakes, would be too prolixe in this diſcourſe already tedious: as likewiſe thoſe alterations which ſome haue obſerued in ſome ſtarres.

But thoſe *two great Lights*, (the two eyes of the Heauens) *the greater light to rule the day, and the leſſe to rule the night*, (which is called great, u not ſo much for the quantitie wherein it is leſſe then many ſtarres, as for the operation and ſeeming to the ſenſe) doe command mine eyes to take more ſpeciall view of their beauties. How willing could I be (like *Phaton*) to mount the Chariot of the Sunne x *which commeth forth as a Bridegroome out of his Chamber, and reioyceth like a mightie man to runne his race*; King of Starres enthronized in the mids of the Planets, heart of the World, eye of the Heauens, brighteſt gemme of this goodly Ring, father of dayes, yeeres, ſeaſons, meteors; Lord of light, fountaine of heate, which ſeeth all things, and by whom all things ſee, which lendeth light to the ſtarres, and life to the World; high Steward of Natures Kingdome, and liuelieſt viſible y Image of the liuing inuiſible God.

And dazled with this greater light, I would reflect mine eyes to that reflexion of this light in the ſober, ſiluer countenance of the ſilent Moone; which (whether it haue any natiue ſhining, though weake, as *Zanchius* and *Bartholinus* hold; or whether it bee an æthereall earth z with Mountaines and Vallies, and other not elementary Elements, compact of the dregs of the æthereal parts; or whatſoeuer elſe reaſon, fancie, or phrenſie haue imagined thereof) is Queene of the Night, attended with the continuall dances of twinckling ſtarres, Mother of Moneths, Lady of Seas and a moyſture, conſtant image of the Worlds inconſtancie, which it neuer ſeeth twice with the ſame face; and trueſt modell of humane frailtie, ſhining with a borrowed light, and eclipſed with euery interpoſition of the earth. But I am not *Endymion*, nor ſo much in *Lunaes* fauour, as to be lulled aſleepe in her lap, there to learne theſe myſteries of Nature, and the ſecrets of that happy marriage between theſe celeſtial twinnes. And it is high time for me to deſcend from theſe meaſures of time; the lampes of the World, and to behold the neerer works of GOD before our feet in the ayre and waters, which GOD on the fift day created. But the principall rarities to be obſerued in theſe creatures, we ſhall diſperſe in our ſcattered diſcourſes through this Worke, as occaſion ſhall bee offered; as likewiſe touching the beaſts both Wilde and Tame, and the creeping things created the ſixth day. Thus was the Ayre, Water, and Earth, furniſhed with their proper inhabitants.

> a *Sanctius his animal mentiſque capacius altæ,*
> *Deerat adhuc, & quod dominari in cætera poſſet.*
> *Natus homo eſt.*

After he had thus prouided his cheere, he ſought him out a gueſt, and hauing built and furniſhed his houſe, his next care was for a fit Inhabitant. Of this, *Moſes* addeth, *Furthermore God ſaid, Let Vs make Man.* But this will aske a longer diſcourſe. In the meane time wee haue this teſtimonie of *Moſes* of the Creation of the World, whoſe ſenſe, if I haue miſſed or miſted in theſe many words, I craue pardon. And although this teſtimonie might ſuffice a Chriſtian, which muſt liue by c *faith*, and not by *ſight*: yet to preuent cauillers, we haue other wit-

p *Nig. Figulus*, in the ſwift motion of a wheele, made two blots, which then ſeemed neere; but at the ſtanding of the wheele were farre aſunder.

q The twelue Houſes, one for the Soule, another for Children, Fortune, Death, &c. *Vid. Alcabit. Hali, Io. de Saxonia*, &c.

r *Euſeb. de præp. l. 6. c. 2. R. Moſ. in Ep. ad Iud. Marſil. Contrarie*, ſaith *Scal.* to good manners, Philoſophy, Geometry, Chriſtianity: they aſcribe Chriſtian Religion to *Mercurie*, and *Albumaſar* foretold it ſhould continue but 1460. yeeres, *Abr. Iudæus*, of the cõming of their *Meſſias*, *A. D.* 1464. *Arnaldus* of *Antichriſt A.D.* 1345. In 1179. they all, Arabians, Iewes, and Chriſtians, foretold almoſt a diſſolution of the World by tempeſts to happen in 1186. with lye and all, &c.

ſ *Plot. Ens, l. 2. & Mar. Vic. Merula. Fulc. Antiprog.*, &c.

t *Ex his veteres Hyginus, Manil. & ex Arato Germanic. Cæſ. Cicero, Auienus*, &c.

u *Non tam aliorum comparatione magna, quam ſuo munere. Ambroſ. hex. l. 4. c. 6. vid Nazianz. Orat. 34.*

x For the beautie and operation; and the Sunne, the beame (*radius eius eſt*) and light ſo reſemble the Trinitie. *Arr. Mont. de Nat. p. 182.*

y *De his vid. Patric. Pancoſ. Saliger Exer. 62. Gal. Gal. Plut. de plac.*

z *Solt caloris & illuſtrationis, Lunæ humectandi, dilatandi, atq; ſpirandi vis, Arr. Mont. Hæc ſolus & aliarum planetarum fœtum ſuſcipiens, Mundo ſibi vicino edit, à Mercurio accipit vim humores commiſcentem, à Venere genituræ conuenientem, à Marte robur & impetum, à Ioue naturalem ſpiritum, & rerum omnium fomentum, à Saturno compaginem & ſtabilitatem, à ſole (qui omnimodam virtutem continet) ſuam & lumen, &c. Archang. in Cabaliſt. dogmata Io. Pici. Vid. Leon. Heb. de Amore Dial. 3.*

a *Ouid. Metamor. l. 1.*

b *Philo de V. M. & R. Meir. in Talmud. trac. Sanhed.*

c Faith is the euidence of things not ſeene. *Vbi vides, non eſt fides.*

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witnesses both of reason and authority, That this World had a Beginning, and that the Builder and Maker thereof, was GOD. For doth not Nature both within and without vs, in the admirable frame of this lesse or that greater World, in the Notions of the one, and the Motions of the other, in the wise and mighty order and ordering of both, lead men vnto a higher and more excellent [d] Nature, which, of his [e] goodnesse, we call GOD? When we behold the whole World, or any part of it, in the Elements such agreement, in such disagreement: in the Heauenly motions such constancie, in such varietie: in these compound bodies, Being, Liuing, Sense, Reason; as diuers degrees, diuersly communicated to so many formes and rankes of Creatures: We can no more ascribe these things to chance, than a Printers Case of Letters could by chance fall into the right Composition of the Bible which he Printeth; or of *Homers Iliads* (to vse [f] *Tullies* similitude:) neither can any ascribe the Creation to the Creature, with better reason, then if by some shipwracke, being cast on a desolate Iland, and finding houses, but seeing no people therein, he could esteeme the Birds, or Beasts, (all the Ilanders he seeth) to be the framers of these buildings: But thou mayest thinke it eternall; Thou mayest as well thinke it to be GOD, Infinite, Vnchangeable, in the whole and in all the parts. Doth not the Land by seasons, the Sea by ebbing and flowing, the Aire by succeeding changes, the Heauens by motions, all measured by Time, proclaime that they had a beginning of Time? Are not Motion and Time as neere Twinnes, as Time and Eternitie are implacable enemies? Nay, how canst thou force thy mind to conceiue an Eternitie in these things, which canst not conceiue Eternitie? which canst not but conceiue some beginning, and first terme or point, from whence the motion of this Wheele began? And yet how should we know this first turning of the Worlds wheele, whose hearts within vs mooue, be we vnwitting or vnwilling, the beginning whereof thou canst not know, and yet canst not but know that it had a beginning, and together with thy body shall haue an ending? How little a while is it, that the best [g] Stories in euery Nation, shew the cradle and child-hood thereof? Their later receiued Letters, Arts, Ciuilitie? But what then, say they, did GOD before he made the World? I answer, that thou shouldest rather thinke Diuinely of Man, then Humanely of GOD, and bring thy selfe to be fashioned after his Image, then frame him after thine. This foolish question some answer according to the foolishnesse thereof, saying; He made Hell for such curious Inquisitors. [h] *Aliud est videre, aliud ridere*, saith *Augustine*. *Libentius responderim nescio quod nescio. Quæ tempora fuissent, quæ abs te condita non essent? Nec tu tempora tempore præcedis. Sed celsitudine semper præsentis æternitatis, &c.* [i] Before all things were, GOD onely was, and he vnto himselfe was in stead of the World, Place, Time, and all things, hauing all goodnesse in himselfe: the holy Trinitie [k] *delighting and reioycing* together. To communicate therefore (not to encrease, or receiue) his goodlinesse, he created the World, [l] *quem Græci* [m] κόσμον (saith *Plinie*) *nomine ornamenti appellant, nos à perfecta absolutaq; elegantia Mundum*. But for this matter, it is also of the wisest and most learned in all Ages confessed, as their testimonies alleadged by *Iustin Martyr*, *Lactantius*, and other Ancients, and especially by [n] *Philip Morney*, doe plainely manifest. To him therefore, to *Viues*, and others, which haue vndertaken this taske, by reason, and by humane authoritie, to conuince the gaine-sayers of our faith, let such resort, as would be more fully resolued in these curious doubts. As for all such [o] strange and phantasticall or phreneticall opinions of Heretikes, or Philosophers, which haue otherwise related of this mysterie of the Creation, then *Moses*, they need not confuting, and for relating these opinions we shall find fitter place afterwards. I will here adde this saying of *Viues*, to such vnnaturall Naturalists, as vpon slight and seeming naturall reasons, call these things into question. [p] *Quàm stultum est, de mundi creatione ex legibus huius Naturæ statuere, cùm creatio illa naturam anteceſſerit? Tum enim natura est condita quando & mundus, nec aliud est natura quam quod Deus iussit, alioqui minister esset Deus naturæ, non Dominus.* Hence was *Aristotles* Eternitie, *Plinies* Deitie ascribed to the World, *Democritus*, *Leucippus*, and *Epicurus*, their *Atomi*, the Stoikes *Æterna materia*, PLATO's *Deus, exemplar & materia*, as [q] *Ambrose* teareth them, or as [r] others, *vnum* or *bonum*, *Mens & Anima*, (a Trinitie without perfect Vnitie) the *Manichees* two beginnings, and an endlesse world of errors about the Worlds beginning, because they measured all by Naturall axiomes. [s] *Orpheus*, as *Theophilus* the Chronographer cited by *Cedrenus*, alleadgeth him, hath his Trinitie of Αἰθὴρ χάος & νὺξ ζοφερὰ, & ΜΗΤΙΣ, ΦΩΣ, ΖΩΟΔΟΤΗΡ: to which he ascribeth the Worlds Creation: but the Poets dreames are infinite, which might make and marre their Poetical Worlds at pleasure.

d *Natura naturans.*
e So *Hermes*, μιὰ φύσις τῆ θεόυ τὸ ἀγαθόν. ὁ γὰρ ἀγαθὸς ἀπανταχοῦ ἐστὶ δι' ὅλου χώρου λαμβάνων.
f *Cic. de Nat. Deor.*
g So *Lucret. l. 5. Cur supra bellum Thebanum & funera Troiæ, Non alias aliÿ quoque res reticuere Poetæ? ---recensq; Natura est mundi, neq; tridem exordia cepit.*
Deus nunquam vsinus solus quà cùm solus. Totus cum Deo mundus, non pluris est, quam Deus solus. Lux sanè solis radios é se emittit, neq; tamen ipsa lux minor euadit: Ignis promit de se calorem, nan tamen minorem quàm priùs, imo eundem in se retinet. Pat. Panarch. l. 8.
h *Confess. l. 11. cap. 12 & 13.*
i *Tert. aduers. Prax.*
k *Prou. 8. 30.*
l *Plin. l. 2. c. 4.*
m *Pythagoras* is reported the first which called it κόσμος. *Merula.*
n *De Veritate C. R. Mutius Pansa de Osc. Ethnicæ & Christ. Philos. Viu. de Veritate Christianæ fidei.*
o Of the opinions of Philosophers, touching the originall of the World, see *Merula Cosp. 1. l. 1.*
p *De veritate fidei, l. 1. c. 10.*
q *Hex. l. 1. c. 1. Idem & Apuleius lib. de dogmate Platonis. Initia rerum tria arbitrabatur Plato, Deum & materiam rerumq; formas quas ideas idem vocat, in absolutas informes, &c.*
r *Plotinus Enn. 1. lib. 3. vnum* or *bonum, Mens, Anima*, the *Platonikes* Trinitie.
s *In Euseb. Chron. Græc. Scalig.*

CHAP.

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CHAP. III.

Of Man, considered in his first state wherein hee was created: and of Paradise, the place of his habitation.

HItherto we haue spoken of the framing of this mightie Fabrike, the Creation of the visible World, leauing that Inuisible to the Spirituall Inhabitants, which there [a] *alway behold the face of the Heauenly Father*, as not daring to pry too farre into such Mysteries, *aduancing our selues in those things which wee neuer saw.* [b] *Rashly puft vp with a fleshly minde.* This whereof we treat they need not, as finding all sufficience in their All-sufficient Creator: The inferiour Creatures (which hitherto haue beene described) know it not, but content [c] themselues with themselues, in enioying their naturall being, mouing, sense. Onely man, in regard of his body, needeth it, and by the reasonable power of his soule can discerne and vse it. Man therefore was last created, as the end of the rest, [d] an Epitome and Mappe of the World, a compendious little other World, consisting of a visible and inuisible, heauenly and earthly, mortall and immortall Nature, the knot and bond of bodily and spirituall, superiour and inferiour substances, resembling both the [e] worke and the worke-man: the last in execution, but first in intention, to whom all these Creatures should serue, as meanes and prouocations of his seruice to his and their Creator.

Man may be considered, in regard of this life, or of that which is to come: of this life, in respect of Nature or Grace: and this Nature also sustayneth a two-fold consideration, of integritie and corruption; For [f] GOD *made man righteous, but they sought to themselues many inuentions.* His first puritie in his Creation, his fall from thence by sinne, his endeuour to recouer his former innocency by future glory, eyther in the by-wayes of Superstition, which Nature (a blind guide) leadeth him into, through so many false Religions; or by *the true, new, and liuing way*, which GOD alone can set him, and doth conduct him in, is the subiect of our tedious taske; the first two more briefly propounded: the two last historically and largely related.

In that first state, his Author and Maker was *Iehoua Elohim*, GOD in the pluralitie of Persons, and vnitie of Essence; the Father, by the Sonne, in the power of the Spirit: whereunto he did not only vse his powerfull Word as before, saying; *Let there be Man*, but a consultation, *Let vs make Man*: not that he needed counsaile, but [g] that hee in this Creature did shew his counsell and wisdome most apparantly. The Father, as first in order, speaketh vnto the Sonne and Holy Ghost, and the Sonne and Holy Ghost in an vnspeakeable manner speake and decree with the Father; and [h] the whole Trinitie consult and agree together, to make Man: which [i] for Mans instruction, is by *Moses* vttered after the manner of Men. The manner of his working was also in this Creature, singular; both in regard of his body, which, as a Potter his Clay, he wrought and framed of the dust into this goodly shape; and of his soule, which he immediately breathed into his nostrils.

Thus hath Man cause to glorie in his Creators care, in himselfe to bee humbled, hauing a body framed, not of solid Earth, but of the dust (the baasest and lightest part of the baasest and grossest Element, [k] *So vaine a thing is man*) his soule of nothing, lighter then vanitie, in the infusion created, and in the Creation infused, to be the dweller [l] *in this house of clay, and habitation of dust*, yea, not a house, but a [m] *Tabernacle continually in dissolution.* Such is the Maker and matter of Man. The forme was his conformitie to GOD, after whose Image he was made. Christ only is in full resemblance, *The* [n] *Image of the inuisible* GOD, *the brightnesse of his glory, & the ingraued forme of his Person.* Man was not this Image, but made *ad imaginem, According to this Image*, resembling his Author, but with imperfection, in that perfection of human Nature.

This Image of GOD appeared in the soule properly; secondly, in the body (not as the [p] Anthropomorphite Heretikes, and [q] Popish Image-makers imagine, but) as the instrument of the soule, and lastly, in the whole Person. The soule in regard of the spirituall and immortall substance, resembleth him which is a Spirit, and euerlasting, [r] which seeth all things, remayning it selfe vnseene, and hauing a nature in manner incomprehensible, comprehendeth the natures of other things: to which some adde the resemblance of the holy Trinitie, in this, that one soule hath those three essentiall faculties of Vnderstanding, Will, and Memory, or (as others) of Vegetation, Sense, and Reason. In regard of gifts and naturall endowments, the soule in the vnderstanding part receiued a Diuine Impression, and Character, in that knowledge, whereby shee measureth the Heauens, [s] bringeth them to the Earth, lifteth vp the Earth to the Heauen, mounteth aboue the Heauens to behold the

a *Mat.* 18. 10.
b *Col.* 2. 18.
c *Bernard sup. Cant. Serm.* 5.
d *Algazel. Ap. Paul. Ric. de Cœlesti agric. lib.* 1. *Homo est vniuersi orbis epitome, & abbreuiata mundi Tabella.*
e *O Homo audacis Naturæ miraculum, omnium miraculorum admirationem vincens, &c. Audendum est dicere Hominem Deum terrenum esse, Deum vero cœlestem Hominem immortalem. Trismeg. Pimand. Dicitur homo μικρόκοσμος, quia omnes mundi virtutes continet, nam sunt in mundo dij, quatuor elementa, bruta, plantæ: habet homo rationem mouendi, crescendi vim, &c. Aristides ap. Phot.* 249. *vid. etiam Leon. Hebr. dial.* 3. *de Amore, Fr. Georg. &c.*
f *Eccles.* 7. *vlt.*
g *Quia rationalis creatura, quasi cum consilio facta videretur. Iumilius (vel, vt alij, Beda) in Genes. Philo* attributeth it to the helpe of others, in making a Creature, not only partaker of diuine vertues, but of vice also, which he could not deriue from his Creator: not obseruing what *Salomon* saith (as is before) *Eccles.* 7. *vlt.*
h *Socr. l.* 2. *c.* 25.
i *Cyril. Alex. cont. Iul. l.* 1.
k *Psal.* 62. 9.
l *Iob* 4. 19.
m 2. *Cor.* 5. 1.
n *Col.* 1. 15.
o *Hebr.* 1. 3.
p *Epiph. hær.* 71.
q Papists picture the Trinitie, the Creation, &c.
r *Philo. Iod. de Fa. Mun.*
s *Terram haud relinquens in cœlum attolleris, illudq; metiris Trismeg. Pimand.*

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Angels, pierceth the Center of the Earth in darkneſſe, to diſcerne the infernall Regions and Legions, beneath and aboue them all, ſearcheth into the Diuine Nature: whereby, [t] *Adam* was, without ſtudy, the greateſt Philoſopher, (who at firſt ſight knew the nature of the beaſts, the originall of the VVoman) and the greateſt Diuine (except the ſecond *Adam*) that euer the Earth bare. The will alſo, in free choice of the beſt things, in [u] righteous diſpoſition towards man, and true holineſſe towards GOD, was conformed to his will; *for whoſe wils ſake it is, and was created.* The body cannot ſo liuely expreſſe the vertue of him that made it, but as it could, in that perfect conſtitution, ([x] *ſo fearefully and wonderfully made* [y]) and as the Organ of the ſoule, whoſe weapon it was to righteouſneſſe, had ſome ſhadow therefo. The whole Man in his naturall Nobility beyond, and Princely Dominion o- uer the other Creatures (that we mention not the hope of future bleſſedneſſe) ſhewet h after what Image Man was created, and to what he ſhould be renued. The end whereunto GOD made Man, is GOD himſelfe, who hath [z] *made all things for himſelfe*: the ſubordinate end was Mans endleſſe happineſſe, the way whereunto is religious obedience.

Moſes addeth, [a] *He created them Male and Female*, thereby to ſhew, that the Woman in Oeconomicall reſpect is [b] *the Image and glory of the Man*, beeing created for the Man, and of the Man, but in relation to GOD, or the World, She, as a Creature, was alſo framed after the ſame Image. As for that monſtrous conceit of the Rabbins, that the firſt man was an *Hermaphrodite*, it deſerueth not confutation or mention. The order of the Womans Creation is plainly related. GOD [c] *finding not a meete helpe for Adam*, in his ſleepe tooke one of his ribs, whereof he built the Woman. This in a Myſtery ſignified that deadly ſleepe of the heauenly *Adam* on the Croſſe, whoſe ſtripes were our healing, whoſe death was our life, and out of whoſe bleeding ſide was by Diuine diſpenſation framed his Spouſe the Church. This may be part of the ſenſe, or an application thereof, [d] as ſome ſay, to this Myſtery; or the ſignification rather of the [e] *thing it ſelfe* here declared, then of the words, which properly and plainly ſet downe the Hiſtorie of a thing done, after the litterall ſenſe to bee expounded.

According to this ſenſe *Moſes* expreſſeth the Creation, the making and marrying of the Woman. The Maker was GOD, the matter a Rib of *Adam*, the forme a building, the end to be a meete helpe. The Man was made of Duſt, the Woman of the Man, to bee one fleſh with the Man, and of a Rib, to be a helpe and ſupporter of him in his calling, which requi- reth ſtrength: neyther could any bone be more eaſily ſpared in the whole body, which hath not ſuch variety of any other kind: nor could any place more deſigne the Woman her due place; not of the head, that ſhe ſhould not arrogate rule; not of the feet, that the husband ſhould not reckon her as his ſlaue, but in a meane betweene both, and that neere the heart, in which they ſhould (as in all Diuine and Humane Lawes elſe) bee faſt ioyned. The building of this body of the Woman, was in regard of the Progeny, which was in that larger roome to haue the firſt dwelling. The ſoule of the Woman is to be conceiued [f] as the ſoule of the Man before mentioned, immediately infuſed and created by GOD, herein equall to Man.

Being thus made, ſhe is marryed by GOD himſelfe vnto *Adam*, who brought her vnto him, to ſhew the ſacred authority of Marriage, and of Parents in Marriage: A mutuall conſent and gratulation followeth betweene the parties, leſt any ſhould tyrannically abuſe his fatherly power. And thus are two made *one fleſh*; in regard of one originall, equall right, mutuall conſent, and bodily coniunction. And thus were this goodly couple glorious in nakedneſſe, not ſo much in the ornaments of beautie, which made them to each other amiable, as of Maieſtie which made them to other creatures dreadfull: the Image of GOD, clothing that nakedneſſe, which in vs [g] *appeareth filthy*, in the moſt coſtly clothing. GOD further bleſſed them both with the power of multiplication in their owne kind, and dominion ouer other kinds; and gaue them for food, [h] *euery herbe bearing ſeed which is vpon all the earth, and euery tree wherein is the fruit of a tree bearing ſeed.* He doth (as it were) ſet them in poſſeſſion of the Creatures, which by a Charter of free gift he had conueyed to them, to hold of him as Lord Paramount.

But leſt any ſhould thinke this but a niggardly and vnequall gift, whereas ſince the Floud more hath beene added, and that in a more vnworthineſſe through mans ſinne: let him conſider, that ſince the Fall [i] the Earth is accurſed, whereby many things are hurtfull to mans nature, and in thoſe which are wholſome, there is not ſuch variety of kinds, ſuch plentie in each variety, ſuch eaſe in getting our plenty, or ſuch quality in what is gotten, in the degree of goodneſſe and ſweetneſſe to the taſte and nouriſhment: which, had they remayned in this ſickly and elder Age of the World, we ſhould not need to enuie *Cleopatra's* vanitie, or *Heliogabilus* his ſuperfluitie and curioſitie. And had not Man ſinned, [k] there ſhould not haue needed the death of beaſts to nouriſh his life, which without ſuch ſtay ſhould haue beene immortall: the vſe whereof was after granted, rather to ſupply neceſſitie when the Floud had weakened the Earth, then to miniſter a greater abundance then before it had; and leaſt of all to ſatisfie the greedie and curious appetites of more then beaſtly men. Liberall

t *Gen.*2.
u *Epheſ.*4.24.
x *Pſal.*139.14.
y *Pro.*: *ſi cum ſpectent animalia cætera terram, Os homini ſublime dedit, &c. Ouid.*
z *Pro.*16.4.
a *Gen.*1.27.
b 1.*Cor.*11.7.
c *Gen.*21.
d *Whitak. de Script. queſt.* 5.
e *Habet ſacrum eloquium proprietatem quandam ab aliis Scripturis differentem, quòd in ea primum per verba quæ recitantur, de rebus quibuſdam agitur quæ rurſum res vice verborum, ad ſignificationem aliarum rerum proponuntur. Hugo de S. Vict. To.*1.
f *Ne animum aduertas externo homini, intra mentum eſt hoc. Anima ſanè & anima æqualis eſt: in velaminibus differentia eſt.* Baſil.
g *Apoc.*3.19.
h *Gen.*1.29.
i *Gen.*3.17. *Gen.*9.3.
k *Porphyrius* according to the Pythagorean opinion, abhorreth the eating of liuing creatures eſpecially becauſe men before the floud were ſo long liued without ſuch dyet: *Roffinus.*

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Liberall and bountifull was GODS allowance, which yet as man abused in eating the forbidden fruit, so whether any sinfull man did transgresse by eating the flesh of beasts, as iniquity increased, it is vncertaine. And yet it is likely, that when the Earth was [l] *filled with cruelty*, as men escaped not beastly butcherie, so beasts escaped not butcherly inhumanitie; and men that stay not now for commission to eate mans flesh, would then much lesse aske leaue to feed on beasts. Then did the godly Patriarchs liue many hundred yeares [m] without such food, whereas now we reach not to one with this helpe, that I speake not of those, which by abuse hereof are as cruell to themselues (in shortning their dayes by surfets) as to the Creatures, making their bellies to become Warrens, Fish-pooles, Shambles, and what not, saue what they should bee? Had not Man beene Deuillish in sinning, hee had not beene beastly in feeding, nay, the beasts had abhorred that which now they practise, both against their Lord, and their fellow-seruants. [n] *The Wolfe should haue dwelt with the Lambe, the Leopard should haue lyen with the Kid, and the Calfe, and the Lyon, and the fat Beast together, and a little Childe might leade them.* And this in the time of the Floud appeared, when all of them kept the peace with each other, and dutifull allegeance to their Prince in that great Family and little moueable World, *Noahs* Arke.

The place [o] of *Adams* dwelling is expressed by MOSES; *And the Lord GOD planted a Garden East-ward in Eden, and there he put the man whom hee had made, Genes.* 2. 8. Maruell it is to see the confusion which sinne bringeth, which appeareth not onely in the bodie, soule, dyet, and other Prerogatiues of our first Parents; but in this place also, then a place of pleasure, a Paradise and Garden of delights: after, a place prohibited, and kept *by the blade of a Sword shaken:* now the place cannot bee found in Earth, but is become a common place in mens braines, to macerate and vexe them in the curious search hereof. Some doe conuert this History into an Allegory, as did the Manichees and the Originists, confuted by *Methodius*, as [p] *Epiphanius* witnesseth. [q] *Hierome* in *Dan.* 10. saith, that seeking for shadowes in the truth, they ouer-turne the Truth it selfe. *Vmbras & imagines in veritate quærentes, ipsam conantur euertere veritatem, vt flumina, & arbores, & Paradisum putent Allegoriæ legibus se debere subruere.* Such Mysticall, Mist-all, and Misse-all Interpreters are our Familists in these times, by vnseasonable and vnreasonable Allegories, raysing mysts ouer the Scripture-sense, which thereby they misse and cannot find. [r] *Augustine* relateth three opinions, that Allegoricall, which he confuteth: the literall, and that which followeth both the one and the other, as himselfe doth. The [s] *Hermians* and *Selencians* are said to denie, that there was any such place: and the naked *Adamites* accounted their Church to be Paradise. Others are as prodigall & ascribe hereunto all the Earth, which was a Paradise, till sinne brought in a Curse. Thus holdeth [t] *Wolfgangus Wissenburg*, *Goropius* also & *Vadianus* are of like minde, That mans exile was but the alteration of their happy condition, that the fiery sword was the fiery Zone, A great while it went for currant, that it was a pleasant Region, by a long tract of Sea and Land, separated from our habitable World, and lifted vp to the Circle of the Moone, whereby it was out of the reach of *Noahs* floud, as [u] truly perhaps as *Patricius* and others haue found another World in the Moone, with men and beasts therein, of greater stature and longer life then here with vs. Thus hath [x] *Petrus Comestor*, and *Strabus*, and many Trauellers in old times haue trauelled with this conceit of their Fooles Paradise, and brought forth a lie, as appeareth by their Legends. [y] That Saint *Brandon* sayled thither from Ireland, is as true as that he met *Iudas* in the way, released from his paines, (as he was alway from Saturday to Sunday Euen-song:) or that they made fire on a fish (supposing it to bee an Iland) as that Legend telleth. It should seeme the Man in the Moone called him, and shewed him the way to this Paradise, or that [z] *Dinias*, which (according to the Relations of *Antonius Diogenes*) trauelling beyond Thule, went so farre North that hee came to the Moone, which seemed a shining Earth, where he saw many strange sights, as credible as the former: or else great *Lucifer* himselfe, who (as a later Traueller [a] reporteth) hath lately bequeathed a Lieutenancie to *Ignatius* and his Colony of Iesuites in the New Hell, in that New-found-World of the Moone; the care of the foundation whereof he committeth to that Iebusiticall societie. But let vs descend from this Lunaticke Paradise.

Others place it Eastward, in the highest top of the Earth, where the foure Riuers, mentioned by *Moses*, haue their originall, whence they runne, and are swallowed vp of the Earth, and after rising in diuers places of the World, are knowne by the names of *Nilus*, *Ganges*, *Tigris*, *Euphrates*. [b] *Hugo de S. Victore* and *Adrichomius* are of this opinion; yea, the great Cardinall [c] *Caietane* and *Bellarmine* place *Henoch* and *Elias* in Earthly Paradise, yet liuing there vntill the time of Antichrist, which wood he cannot see (beeing in the middest of it) for Trees. But the discouery of the World by Trauellers, and description thereof by Geographers, will not suffer vs to follow them (to the want of which Art, I meane Geographie, such fantasies may be imputed) whereby also is confuted the opinion of them which place it vnder the Equinoctiall Circle, as *Durandus* and *Bonauentura*.

l *Gen.* 6. 11.
m The fathers did not eate flesh before the floud, *Orig. in Gen. hom.* 1. *Chrysost. hom.* 27. *Genes.*
n *Esa.* 11. 6.
o *Basil. hex. hom.* 11. *Iunil. in Gen. Pererius* relateth the opinions of *Bonauenture*, *Tostatus*, *Ephrem*, *Isidore*: Also *Vadianus Goropius*, *Beroaldus in Chronico*, *Iunius* and others haue largely handled this question of Paradise.
p *Ambrose* in his long Treatise, *de Paradiso*, leaneth too much this way, and *Philo Iudæus* also.
q *Epiphan. lib. Ancor. & contr. hæres. lib.* 2.
r *De Gen. lib.* 8. *c.* 1. *& de Ciuit. Dei, l.* 13. *c.* 21.
s *Aug. de hæres.*
t *Wolfg. Wissenburg. Præfat. ad Dem. Niz. Goropius. Becc. Beccesi. Ioac. Vad. de Paradiso.* Likewise *Hugo de S. Vict.* reckoneth this opinion, *totam terram futuram Paradisum, si homo non peccasset: totam factam exilium per peccatum Annot. in Gen.*
u *Patric. Pan. eos. lib.* 20.
x *Hist. Scholast.*
y *Leg. aurea.*
z *Anton. Diog. incredibil. de Thule. cap.* 24. *ap. Photium.*
a *Ignatij Concl.*
b *Hugo Annot. in Gen.* 7. *Bel. de Rom. Pont. l.* 3. *c.* 6. *& de grat. primi hominis.*
c *Adric. Chron. Caiethan. in Gen.*

d *Phil. Melanc. & Carion.*

[d] Others account so much to Paradise as those foure Riuers doe water, euen the chiefe part of Afrike and Asia: and some confine it in streighter limits of Syria, Arabia and Mesopotamia, as if *Adam* had been so couetous as his Posteritie, or so laborious as to husband so large Countries. The false interpretation of those Riuers to bee *Nilus, Ganges, &c.* was the cause of this errour; the [e] Septuagint translating in stead of *Sichor* (which is *Nilus*) *Gihon* the name of one of these streames.

e *In Esa. 23.3. & Ier. 2.18.*

Moses as it were of purpose by an exact Chorography and delineation of the situation, doth meete with those errours, and with other the like, which I doe not here relate. Neither is their opinion to be followed, which drowne all altogether in the Deluge, seeing that after that time *Moses* wrote this. *Franciscus Iunius* in his readings on *Genesis* [f] hath largely and learnedly handled this matter, and added a Map also of Heden in which it stood, and the course of the Riuers with the Countries adiacent. In him the Reader may find satisfaction. He sheweth out of *Curtius, Plinie,* and *Solinus,* the miraculous fertilitie of that part of Babylonia, which *Ptolomy* calleth *Auranitis,* or *Audanitis*, easily declined from Heden, the name giuen by *Moses,* mentioned after *Moses* time, 2. *Reg.* 19. 12. and *Esay* 37. 12.

f See also *Anot. Trem. & Iun. in Gen. 1.*

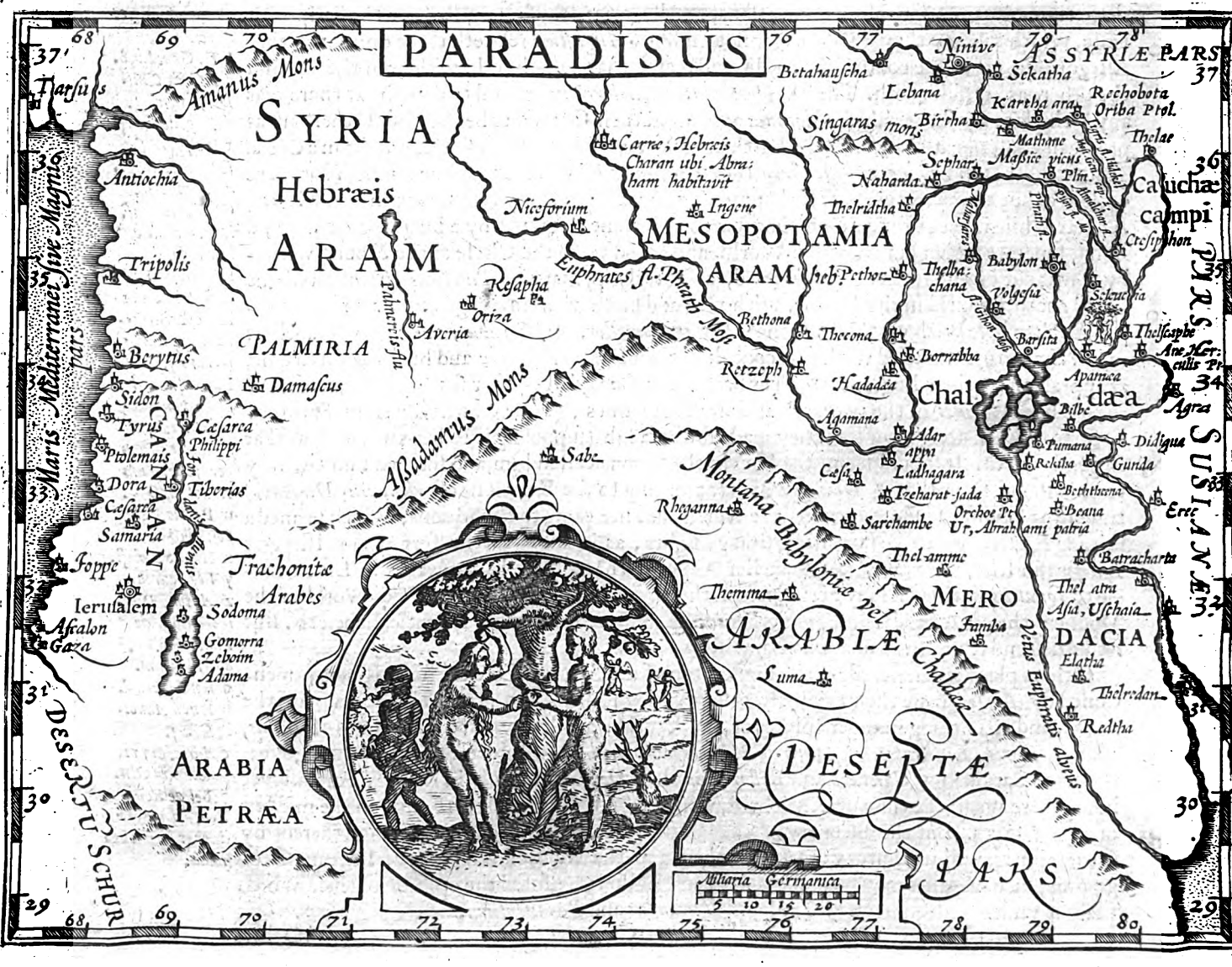
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For the foure Riuers he sheweth them out of *Ptolomy, Strabo, Plinie, Dion, Marcellinus, &c.* to be so many diuisions of *Euphrates,* whereof *Baharsares,* or *Neharsares* is *Gihon*, that which passeth through *Babylon,* is for the excellencie peculiarly called *Perath* or *Euphrates;* *Nehar-malca,* or *Basilius, Pishon; Tigris,* & *Chiddekel.* For the fiery sword he obserueth out of *Plinie, lib. 2. c. 106.* a certaine miracle of Nature in Babylonia, where the ground is seen burning continually about the quantitie of an Acre. But this place will not serue to dispute this point. If those Riuers doe not now remaine, or haue altered either channell or names, it is no new thing in so old a a continuance of the World. It is more then probable, that herein these parts Paradise was, although now deformed by the Floud, and by Time consumed, and become a Stage of Barbarisme.

g *Tygris* is both the greater Riuer, and a smaller, which runneth out of *Euphrates* into *Tygris* which is here meant.

20

I haue here for the Readers pleasure set before his eyes Mercators *Mappe or Topography of Paradise.*



Neither

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Neither hath the place alone been such a pitched field of Opinions, but the fruit also which *Moses* expresseth to be the instrument and occasion of *Adams* ruine, hath set some mens teeth on edge, who tell vs what it is, as if they had lately tasted of it, a certaine signe indeede, and fruit of that once vnlawfull tasting. [h] *Goropius* a man addicted to opinions, which I know not whether he did hold more strangely or strongly, though he enlargeth Paradise ouer the World, yet he maketh *Adam* an Indian (maruell he placeth him not in Dutchland, for that was his language, if *Becanus* be to be beleeued.) About the Riuer *Aceſines*, bebetwixt *Indus* and *Ganges* (saith he) groweth that admirable Figge-tree, which he at large describeth out of *Plinie*, *Theophrastus*, and *Strabo*, whose branches spreading from the bodie, doe bend themselues downewards to the earth, where they take hold, and with new rooting multiply themselues, like a maze or wood. One told [i] *Clusius* that hee himselfe hath beene one of eight hundred or a thousand men, which had hidden themselues vnder one of these trees, adding, that some of them were able to couer three thousand men.

Strange is this tree, and *Becanus* is with conceit hereof rauished into the pleasures of Paradise. This tree [k] *Linschoten* describeth, growing about Goa, and (to bring vs out of *Goropius* Paradise) saith, that it hath no fruit worth the eating: but a small kind like Oliues, which is food onely for birds. He telleth vs [l] of another Indian Figge-tree, growing rather like a Reed then a Tree, a mans height, a spanne thicke, the leaues a fathome long, and three spans broad: The Arabians and Indians suppose this to be that dismall fruit. The cause of this opinion *Paludanus* in his Annotations vpon *Linschoten*, ascribeth to the pleasantnesse of the smel and taste. Being cut in the middle, it hath certaine veines like a Crosse, whereon the Christians in Syria make many speculations. Yea the same Author telleth of a hill in the Ile of Seilan, called *Adams* hill, where they shew his foot-print, to proue that hee liued there: of which reade our discourse of that Iland. [m] *Boskhier* in his *Ara cœli*, citeth out of *Moses Barcepha*, That wheate was the Tree of Knowledge of good and euill; and so doe the Saracens hold: so curious and vaine is blind Reason without a guide. And the Cabilists (saith [n] *Ricius*) say, that *Eues* sinne was nothing but the wringing out of grapes to her husband; which yet he interpreteth allegorically.

But I thinke I haue wearied the Reader, with leading him thus vp and downe in Paradise; small fruit, I confesse, is in this fruit, and as little pleasure in this Paradise, but that varietie happily may please some, though it be to others tedious. And for a conclusion, it is (I think) worth the noting, that M. *Cartwright* an eye-witnesse, [o] by the counsell of the Nestorian Patriarke at Mosull or Niniuie, visited the Ile of Eden, still so called, and by them holden a part of Paradise, ten miles in circuit, and sometime walled: which if it be not part of that Garden-plot mentioned by *Moses*, yet it seemes is part of that Countrey sometime called *Eden*, in the East part whereof Paradise was planted, and not farre (according to *Iunius* Map) from that happy vnhappy place.

h *Gorop. Becan. Indoscythico.*

i *Car. Clus. Exoticorum. l. 1. c. 1* see *l. 5. c. 12.* of this Historie.

k *Linschoten lib. 1. cap. 18.*

l *c. 55.* To this agreeth that of *Drusius Tetrag. c. 4.* *Apud Doctores Ebræos ficus vocantur* בגרת שרת *quod ruinæ causam dederint primis parentibus. Sanè ficum fuisse illam arborem cuius fructu illis vesci non licebat, non malum, vt vulgus opinatur, facile credidit antiquitas.*

m *Lib. 5. cap. 14.*

n *Rich. Epit. de Talmud. doct.*

o The Preachers trauells.

CHAP. IIII.

Of the Word Religion, and of the Religion of our first Parents before the Fall.

HAuing thus made way to our Historie of Religions, the first (and therefore best) Religion, is in the first place to be declared. Onely somewhat may be not vnfitly spoken before of the word. Religion in it selfe is naturall, written in the hearts of all men, which will (as here we shew) rather be of a false then no Religion: but the name whereby it is so called, is by birth a forreiner, by common vse made a free-denizon among vs, descended from the Romanes, which by their Swords made way for their Words, the Authors both of the thing it selfe, and of the appellation, to a great part of this Westerne world. But as the Latines haue accustomed themselues to multiplicity and varietie of Rites, so haue they varied not a little about the Parents, (as I may say) of this child (as the Grecians sometimes about *Homers* birth-place) some giuing one Etymologie & deriuation of the word, and some another, that there needeth some Herald to shew the true petigree, or some Grammarian Dictator to cease the strife.

[a] *Seruius Sulpitius* (as *Macrobius* citeth him) calleth that *Religion*, which for some holinesse is remooued and separated from vs, *quasi relictam à relinquendo dictam*. *Seruius* deserueth to be relinquished, and his opinion remooued and separated euen with an *Anathema*, if hee would remooue and separate Religion from vs, which is the life of our life, the way to our happinesse. The like is added of *Ceremonia à carendo dicta*, a iust name and reason of the most of the present Romish ceremonies, whose want were their best company. *Massurius Sabinus*

a *Saturnal. lib. 3. cap. 3.*

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b *Noc. At. lib. 4. cap. 9.*
* *Lactant. lib 4. cap. 28.*
* *Religiosum à superstitioso ea distinctione discernit Varro, vt à superstitioso dicat timeri Deos, à religioso autem tantum vereri vt parentes, non vt hostes timeri. Aug. de Ciuit. lib. 6 c. 6.*
c *De Ciuit. Dei. lib. 10. cap. 4.*
d *In fine. Vbi sup. ra.*

b *A. Gellius* hath the like words. *Religio*, with *Tully* is *Cultus deorum*, the worship of the gods, hereby distinguisht from *Superstition*, because they were, saith he, called Superstitious, that spent whole dayes in prayer and sacrifices, that their children might be *Superstites*, suruiuors after them: or rather as *Lactantius*, * *Qui superstitem memoriam defunctorum colunt, aut qui parentibus suis superstites celebrant imagines eorum domi, tanquam Deos penates.* But they which diligently vied and perused the things pertaining to diuine worship, *& tanquam relegerent*, were called Religious. *Religiosi ex relegendo tanquam ex elegendo elegentes, intelligendo intelligentes.* * Saint *Augustine* better acquainted with Religion then *Cicero*, commeth neerer to the name and nature thereof, deriuing it c *à religendo*, of choosing againe. *Hunc eligentes, vel potius religentes, amiseramus enim negligentes, vnde & religio dicta perhibetur.* This word *Religens* is cited by *Nigidius Figulus* in *Aulus Gellius*; *Religentem esse oportet, Religiosum nefas: Religiosus* being taken in bad sense for *Superstitiosus.* The same Father elsewhere, in his booke *de vera Religione* d acknowledgeth another originall of the word, which *Lactantius* before him had obserued, *à religando*, of fastning, as beeing the bond betweene vs and GOD. *Ad Deum tendentes*, saith *Augustine*, *& ei vni religantes animas nostras, vnde religio dicta creditur. Religet ergo nos Religio vni omnipotenti Deo. Lactantius* his words are; *Diximus nomen religionis à vinculo pietatis esse deductum, quòd hominem sibi Deus religauerit & pietate constrinxerit, quia seruire nos ei vt Domino & obsequi vt patri, necesse est. Melius ergo (quàm* Cicero*) id nomen Lucretius interpretatus est, quia ait se religionum nodo exoluere.* And according to this Etymologie is that which M. *Camden* saith, * Religion in old English was called *Ean-fastnesse*, as the one and onely Assurance and fast Anchor-hold of our soules health.

* Remains of a greater worke.

* This is the effect of sinne and irreligion, that the name and practise of Religion is thus diuersified, else had there beene as one GOD, soone religion, and one language, wherein to giue it with iust reason, a proper name. For till men did *relinquere*, relinquish their first innocencie, and the Author, of whom, and in whom they held it, they needed not *religere*, to make a second choice, or seeke reconciliation, nor thus *relegere*, with such paines and vexation of spirit to enquire and practise those things which might *religare*, bind them surer and faster vnto God: and in these respects for seuerall causes, Religion might seeme to be deriued from all those fountaines. Thus much of the word, whereby the nature of Religion is in part declared, but more fully by the description thereof.

* *De vocabulo Religionis vide Lil. Gyrald. hist. d. synt. 1. Suarez de Relig. li. 1. & Stuckium de sacris & sacrificijs Gentium, qui Etymon dat etiam nominum, Cultus, Ceremonia, Pietas, &c. Grec. Latin. Heb huc pertinentium.*

h *Augustine, quæ superioris cuiusdam naturæ, quam diuinam vocant, curam ceremoniamq; affert.* Religion is here described generally (whether false or truely) *professing the inward obseruation, and ceremoniall outward worship of that which is esteemed a higher and diuine nature.* The true Religion is the true rule and right way of seruing GOD. Or to speake as the case now standeth with vs: i *True Religion is the right way of reconciling and reuniting man to* GOD, *that hee may be saued.* This true way hee alone can shew vs, who is the Way and the Truth; neither can we see this Sunne, except he first see vs, and giue vs both eyes to see, and light also whereby to discerne him.

h *Q. 83. Quæst. q. 31.*
i *Morn. de verit. Christ. relig. cap. 20.*

Adams happinesse before his fall.

But to come to *Adam*, the subiect of our present discourse: His religion before his fall, was not to reunite him to GOD, from whom he had not been separated, but to vnite him faster, and daily to knit him neerer in the experience of that which nature had ingrafted in him. For what else was his Religion, but a pure streame of * *Originall Righteousnesse*, flowing from that *Image of* GOD, whereunto he was created? Whereby his mind was enlightened to know the onely very GOD, and his heart was engrauen, not with the Letter, but the life and power of the Law, louing and *prooving that good and acceptable and perfect will of* GOD. The whole man was conformable, and endeauoured this holy practise, the body being plyant and flexible to the rule of the Soule, the Soule to the Spirit, the Spirit to the Father of Spirits, and God of all Flesh, which no lesse accepted of this obedience, and delighted (as the Father in his Child) in this new modell of himselfe. How happy was that blessed familiarity with God, societie of Angels, subiection of Creatures, enuied onely of the Deuills, because this was so good, and they so wicked? Nature was his Schoolmaster, or if you will rather, GODS Vsher, that taught him (without learning) all the rules of Diuine Learning, of Politicall, Oeconomicall, and Morall wisedome.

* *Iustitiæ originalis. Rom. 12. 2.*

The whole Law was perfectly written in the fleshie Tables of his heart, besides the especiall command concerning the trees in the middest of the Garden, the one being an vniuersall and euerlasting rule of righteousnesse, the other by speciall authority appointed, as the manifestation of GODS diuine prerogatiue in commanding, and a triall of mans integritie in obeying. For the first part hereof, since it was so blurred in our hearts, it was renued by the voyce and finger of God on mount *Sinai*, giuen then immediately by GOD himselfe, as GOD ouer all; whereas the other parts of the Law, containing the Ceremoniall and Politicall ordinances, were immediately giuen by the Ministerie of *Moses*, as to that particular Nation.

Neither

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Neither know I any that make doubt of this whole Law naturally and originally communicated: saue onely, that some make question of the Sabbath. Howbeit, I must confesse that I see nothing in that Commandement of the Decalogue prescribed, but is Naturall and Moral: for, both the *Rest* is so farre Morall, as the outward acts of Diuine worship cannot be performed without suspending for a while our bodily labours: although Rest, as a figure, bee Iewish, and in it selfe is either a fruit of wearinesse or idlenesse. And that the seuenth dayes obseruation is naturall (I meane the obseruing of one day of seauen in euery weeke) appeareth both by the first order established in Nature, when GOD blessed and sanctified the seuenth day; [k] the streame of Interpreters, especially the later, running and ioyning in this interpretation, (the Elder beeing somewhat more then enough busied in Allegories:) by the reason in the Commandement, drawne from Gods example and Sanctification in the Creation: by the obseruation of a Sabbath, before this promulgation of the Law, *Exod.* 16. and by the diuision of the dayes into weekes, [l] both then and before by *Noah*, *Gen.*8.10.12. by the necessitie of a Sabbath, as well before the Law in the dayes of the Patriarkes, as in the times of *Dauid* or *Salomon:* by the perfection of the number of seuen in the [m] Scriptures; by the generall consent of all, that it is Morall to set apart some time to the Lord of times, and an orderly set time to the God of order, which men might generally agree on for their publike deuotions: which the Patriarkes practised in their Sacrifices and Assemblies: the Heathens blindly, as other things in their Feasts. Thus saith *Philo* [n]: This is a feast day, not of one Citie or Region, but of the whole world, and may be properly called the generall birth-day of the world: And *Clemens Alexandrinus* sheweth out of *Plato*, *Homer*, *Hesiod*, *Callimachus* and *Solon*, that the seuenth day was not sacred alone to the Hebrewes, but to the Greekes also: and how mysticall was the number of seuen, not onely among the Iewes, but also among the Heathens, both Philosophers and Poets? as *Philo*, [o] *Macrobius*, and others haue related.

Hereunto agreeth the iudgement of *Aquinas*, [p] *Præceptum de sanctificatione Sabbathi ponitur inter præcepta Decalogi, in quantum est præceptum morale, non in quantum est ceremoniale. The Precept of sanctifying the Sabbath, is set amongst the Precepts of the Decalogue, as it is a morall, not as a ceremoniall Precept. It hath pleased him,* [q] saith M. Hooker, *as of the rest, so of Times to exact some parts by way of perpetuall homage, neuer to bee dispensed withall, nor remitted. The Morall law requiring therefore a seuenth part throughout the age of the whole world to bee that way employed, although with vs the day bee changed, in regard of a new reuolution begun by our Sauiour Christ, yet the same proportion of time continueth which was before, because in reference to the benefite of Creation, and now much more of renouation thereunto added by him, which was Prince of the world to come, wee are bound to account the sanctification of one day in seauen, a dutie which Gods immutable Law doth exact for euer.* Thus farre *Hooker*.

This indeed in the Sabbath was Iewish and Ceremoniall, to obserue onely that last and seuenth day of the weeke, and that as a figure, and lastly, with those appointed Ceremonies, and that manner of obseruation. Thus saith *Aquinas*, [r] *Habere aliquod tempus deputatum ad vacandum diuinis, cadit sub præcepto morali. Sed in quantum,* &c. *To haue some set time for the seruice of God is morall: but so farre this Precept is ceremoniall, as in it is determined a speciall time, in signe of the Creation of the World. Likewise it is ceremoniall, according to the Allegoricall signification; in as much as it was a signe of the Rest of Christ in the graue, which was the seuenth day. And likewise according to the morall signification, as it signifieth a ceasing from euery act of sinne, and the* Rest *of the mind in God. Likewise according to the Anagogicall signification, as it prefigureth the* Rest *of the fruition of God, which shall be in our Countrey.*

To these obseruations of *Thomas*, we may adde that strictnesse of the obseruation, That they might not kindle a fire on the Sabbath, and such like. And howsoeuer some testimonies of the Fathers be alledged against this truth, and to proue that the Sabbath was born at Mount Sinai, as of [s] *Tertullian*, *Iustin Martyr*, *Eusebius*, *Cyprian*, *Augustine*, which deny the Sabbatizing of the Patriarkes before that time, and account it typicall: Why may not we interpret them of that Sabbath of the [t] Iewes, which we haue thus distinguished from the Morall Sabbath, by those former notes of difference? *Broughton* in his Concent alleadgeth the Concent of Rabbins, as of *Ramban* on *Gen.*26. and *Aben Ezra* vpon *Exod.*10. That the Fathers obserued the Sabbath before *Moses*. And *Moses* himselfe no sooner commeth to a seuenth day, but he sheweth that [u] *God rested, blessed, sanctified the same.*

It resteth therefore, that a time of rest from bodily labour was sanctified vnto spirituall deuotions from the beginning of the world, and that a seuenth dayes rest began, not with the *Mosaicall* Ceremonies in the Wildernesse (as some men will haue it) but with *Adam* in Paradise. That which is morall (say some) is eternall, and must not giue place; I answer, That the Commandements are eternall, but yet subordinate. There is a [x] *first of all the Commandements, and there is a second like to this*, like in qualitie, not in equalitie: and in euery Com-

k *Calu Fagius, Pagnin, Vatab. Hospin. Martyr, Iun. Zanc. Oecolam. Gibbins*, besides *Perkins, Bound, Greenham, Rogers*, and others.

l The heathens by the light of Nature had their weeks, as appeareth by naming the daies after the seuen Planets: and Saturday, or *Saturns* day, was by the Gentiles sequestred from Ciuill and Martiall affaires, beeing esteemed most fit for contemplation, and deuotion, as saith *Aretius Probl. de Sab.*

m *Philo* saith, that some Cities kept a monthly Sabbath, numbring the seuenth day from the new Moone. *de* 10. *p.*

n *Philo de Fab. Mundi. Clem. Strom. l.5. & ad eund. Heruetus.*

o *Philo de Fab. Mund. & de* 10. *pre Macrob. in in som. Scip. l.1. cap.6. Virg. tercq, quatercq, b. &c.*

p *Secunda secundæ. q.*122. *art.*4.

q *Eccles. Pol. lib.*5. §.70.

r *Vbi supra.*

s Cited by *Bel. de imag. l.*2. *c.*7. and by others.

t So *Iustin* reasoneth against *Tryphon* a Iew, & that Iewish Sabbatizing & so the rest, it their testimonies bee well weighed.

u *Gen.*2.2,3.

x *Mark.*12. 28. & 31.

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mandement the Soule of obedience (which is the obedience of the soule) taketh place of that body of obedience, which is performed by the body. *Mercie is preferred before sacrifice, and charitie before outward worship: Paul* y staieth his preaching to heale *Eutychus*: Christ patronizeth z his Disciples, plucking the eares of Corne; and affirmeth, That *the Sabbath was made for Man, and not Man for the Sabbath.* Although therefore both rest and workes of the Sabbath giue place to such duties, which the present occasion presenteth, as more weightie and necessary to that time, yet doth it not follow, that the Sabbath is not morall, no more then the Commandement of Almes is not morall, because (as a *Barnard* obserueth) the prohibitiue Commandement of stealing is of greater force, and more bindeth. And in a word, the Negatiue Precepts are of more force, and b more vniuersally bind then the affirmatiue. A man must hate his Father and Mother for Christs sake, and breake the Sabbaths rest for his Neighbour in cases of necessitie. And therefore such scrupulous c fancies, as some obtrude vnder the name of the Sabbath, esteeming it a greater sinne to violate this holy Rest, then to commit Murther, cannot be defended.

Pardon this long Discourse, whereunto the longer Discourses of others haue brought me. But now me thinkes I heare thee say, And what is all this to *Adams* integrity? Doubtlesse, *Adam* had his particular calling, to till the ground: his generall calling also, to serue GOD; which as he was spiritually to performe in all things, so being a body, he was to haue time and place set apart for the bodily performance thereof. And what example could hee better follow, then of his Lord and Creator? But some obiect, This is to slacken him running, rather then to incite and prouoke him; to bind, and not to loose him; cannot be a spurre, but a bridle to his deuotion. But they should consider, that we doe not tie *Adam* to the seuenth day onely; but to the seuenth especially, wherein to performe *set, publique*, and *solemne* worship. Neither did *Daniel*, that prayed *thrice a day*, or *Dauid*, in his *seuen times*, or Saint *Paul*, in his iniunction of *praying continually*, conceiue that the Sabbath would hinder men, and not rather further them in these workes. Neither was *Adams* state so excellent, as that he needed no helps: which wofull experience in his fall hath taught. God gaue him power to liue, yea with euerlasting life: and should not *Adam* therefore haue eaten, yea and haue had *conuenient times* for food and sleep, and other naturall necessities? How much more in this perfect, yet flexible and variable condition of his *Soule*, did he need meanes of establishment, although euen in his outward calling, he did not forget, nor was forgotten? Which outward workes, though they were not irkesome and tedious, as sinne hath made them to vs, yet did they detaine his body, and somewhat distract his mind, from that *full and entire* seruice which the Sabbath might exact of him. Neither doe they shew any strong reason for their opinion, which hold the sanctification of the Sabbath, *Genes.* 2. to be set downe by way of anticipation, or as a preparatiue to the Iewish Sabbath, ordained d 2453. yeares after.

If any shall aske, Why the same seuenth day is not still obserued of Christians; I answer, This was figuratiue, and is abolished; but a seuenth day still remaineth. *Lex naturalis est, coniunctam habens ceremonialem designationem diei* (saith *Iunius.*) *The Law is naturall, hauing adioyned thereto the ceremoniall appointment of the day.* But why is this day now called the *Lords day?* I answer, euen therefore because it is the *Lords day*, not changed by the Churches *Constitution Meere*, as some seeme to hold: except by the Churches authority they meane Christ and his Apostles: nor descended to vs by Tradition, as the Papists maintaine, seeing the Scriptures, *Act.* 20. 7. 1. *Cor.* 16. 21. *Apoc.* 1. 10. mention the name and celebration by the constant practise of the Apostles: yea, Christ himselfe as he rose on that day, so did he vsually appeare on that day to his Apostles before his Ascension. Christ therefore and his Apostles are our Authors of this change. And the Church * euer since hath constantly obserued it. The Fathers teach, yea the Papists themselues acknowledge this truth. So *Bellarmine de Cultu Sanct. l.* 3. *c.* 11. saith, *Ius diuinum requirebat, vt vnus dies Hebdomade dicaretur cultui diuino: non autem conueniebat vt seruaretur Sabbathum: itaque ab Apostolis in diem Dominicum versum* e *est.* It was in the Primitiue Church called *the Lords day, the day of Bread and* f *of Light*, because of the Sacraments of the Supper and Baptisme, therein administred, called Bread and Light. And how it may be ascribed to Tradition, g *Bellarmine*, the great Patron of Traditions, sheweth out of *Iustin Martyr*, who saith, *Christus hac illis* (*Apostolis & Discipulis*) *tradidit, Iustin in fine* 2. *Apolog.* He there also reporteth, That they had their Ecclesiasticall Assemblies euery *Lords day*. The Rhemists, h which ascribe it to *Tradition* in *Annot. Matth.* 15. acknowledge the *institution* thereof, in *Annot.* 1. *Cor.* 16. 2. *Ignatius* i may be allowed Arbiter in this question of the Sabbath, who thus writeth to the *Magnesians: Non Sabbatisemus*, Let vs not obserue the Sabbath after the Iewish manner, as delighting in ease; *For he that worketh not, let him not eate:* but let euery one of vs keepe the Sabbath spiritually, not eating meat dressed the day before, and walking set paces, &c. But let euery Christian celebrate *the Lords day*, consecrated to the Lords resurrection, as *the Queene and Princesse of all dayes.*

Now

y *Act.* 20. 9.
z *Mark* 2. 25.
a *Qualitas præceptorum præsigit metam. Est v. g. mandatum*, non furaberis, *& est mandatum* omni petenti tc, da. *Vtrumque quidem magnũ quoniam vtrũq; diuinum, sed de non furando, maius. Nonaquè displicent tenaces atque fures. Bern. de præcep. & dispensat.*
b Negatiue Precepts bind at all times, & to all times: the Affirmatiue bind at all times, but not to all times: and therefore Negatiue are of more force. *Perkins Ser. Causarum.*
c *Refert. Tho. Rogers.*
d *Sethus Calui.* 2453. *Bun. Opmeerus, &c.* 2454.
* *Iustin. Mart. Apol.* 2. *in fine. Die solis omnes conuenimus publicè quòd is dies primus est, in quo Deus tenebras & materiam sum mutasset, mundum effecit & quòd eodem die, Iesus Christus conseruator noster à mortuis excitatus est.*
e *Congerit ibi testimonia Ignatij; Tertul. Clem. Orig. Athanas. Ambros. Hieron. Gregor. Leonis. Hilarij.*
f *Chrysost. Ser.* 5. *de Resurrect.*
g *Bell. de verbo Dei non scripto, lib.* 4. *cap.* 7.
h *Rhemish Test.*
i *Ignat. ad Magnes.*

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Now for the particular Commandement, which was giuen him as an especiall proofe of his obedience, in a thing otherwise not vnlawfull, it was the forbidding him to eate of the fruit of the Tree of Knowledge. For in the middest of the Garden GOD had planted two Trees, which some call * Sacraments, and were, by GODS Ordinance, signes vnto him: one of life, if he obeyed; the other of death, by disobedience. Not as the Iewes thought, and *Iulian* scoffed, That the Tree had power to giue sharpenesse of wit. And although some thinke signes needlesse to so excellent a creature; yet beeing mutable, subiect to temptation, and each way flexible to vertue or vice, according as he vsed his naturall power of free-will; I see not why they should deny GOD that libertie to impose, or man that necessitie to need such monitories, and (as it were) Sacramentall instructions. For what might these Trees haue furthered him in carefulnesse, if he had considered life and death, not so much in these Trees, as in his free-wil, and obeying or disobeying his Creator.

* *Erat ei in lignis cæteris alimentum, in illo autem, Sacramentum. Aug. de Gen. ad lit. lib. 8. cap. 4.*

These Trees, in regard of their signification, and euent, are called the Tree of Life, and the Tree of Knowledge of good and euill: which was not euill or hurtfull in it selfe, but was a visible rule, whereby good and euill should be knowne, and that by reason of the Commandement annexed, which he might by this Precept see to be grounded in obeying or disobeying the authority of the Law-giuer. An easie rule, and yet too easily broken. For when as God did hereby challenge his own Soueraignty, by imposing so easie a fine, which might haue forbidden all but one (as contrariwise he allowed) and fore-signified the danger, that he might continue his goodnesse to man, continuing in obedience; yet did man herein shew his contempt, in reiecting so easie a yoake, and so light a burthen. I will not reason whether these two Trees may properly be called Sacraments: of which (say some) the one was but for the bodily life, and better neuer to haue touched the other: this we know, that in eating of this he lost both bodily and spirituall life, which the name and institution thereof forewarned, and should haue preuented: otherwise, in eating of the other, immortalitie had been sealed both in soule and body, to him and his for euer. Strange it seemeth, that he should need no monitorie signes to preuent that, which, euen with these helps added, he did not eschew.

CHAP. V.

Of the Fall of Man: and of Originall Sinne.

HItherto we haue beheld the Creation of the World, and of our first Parents, the liuely Images of the Creator and the Creature; whom we haue somewhat leisurely viewed in a naked Maiesty, delighting themselues in the enamelled walkes of their delightfull Garden. The Riuers whereof ranne to present their best offices to their new Lords, from which they were forced by the backer streames, greedy of the sight and place which they could not hold: The Trees stouped to behold them, offering their shady mantle, and varietie of fruits, as their naturall tribute: each creature in a silent gladnesse reioyced in them, and they enioyed all mutuall comforts in the Creator, the Creatures, and in themselues. A blessed Payre, who enioyed all they desired, whiles their desire was worth the enioying: Lords of all, and of more then all, Content, which might in all they saw, see their Makers bounty; and beyond all they could see, might see themselues comprehended, where they could not comprehend, of that infinite Greatnesse and goodnesse, which they could not but loue, reuerence, admire and adore. This was then their Religion, to acknowledge with thankefulnesse, to be thankefull in obedience, to obey with cherefulnesse, the Author of all this good: to the performance whereof, they found no outward, no inward impediment; Sickenesse, Perturbation and Death (the deformed issue of Sinne) not yet being entered into the World.

* It is by all affirmed, that the fall was very soon after the Creation, as appeareth by circumstances of the narration, by Satans malice, the womans virginitie, and many hold, it was the very day of their Creation. *Bibliand. Broughtons Concent, Præter antiquos August. Iren. Chrysost. &c.* And *Genebrard* is exactly curious for the day & houre, if you will receiue him. *Sexto die diluculo treatus fuit: hora tertia* Euæ *copulatus: hora sexta tentatus: hora nona eiectus è Paradiso, in agrum Hebron, vnà cum* Eua *exul pellitur, vbi & sepelitur, Genes. Cl. 1. c. n.*

In this plight did Satan (that old Serpent) see, disdaine and enuy them. It was not enough for him, and the deuillish crue of his damned associates, for their late rebellion, to be banished Heauen, but the inferiour world must be filled with his venome, working that malice on the Creatures here, which he could not there so easily wrecke on their Creator. And because Man was here GODS Deputy and Lieutenant, as a petty God on the Earth, hee chooseth him as the fittest subiect, in whose ruine to despite his Maker. To this end he vseth not a Lion-like force, which then had been bootlesse, but a *Serpentine* sleight, vsing that subtill creature as the meetest instrument to his Labyrinthian proiects. Whereas by inward temptation he could not so easily preuaile, by insinuating himselfe into their minds, he windes himselfe into this winding Beast, disposing the *Serpents* tongue to *speake to the Woman* (the weaker Vessell) singled from her husband, and by questioning doth first vndermine her. The * Woman

(whe-

(whether ſhe had not yet experience of the Nature of the Creatures, or did admire ſo ſtrange an accident, and would ſatisfie her curious mind in the further tryall) entertained diſcourſe, and was preſently ſnared. For though ſhe held her to the Commandement, yet the threatning annexed, ſhe did ſomewhat mince and extenuate. What ſhe ſeemed to leſſen, he feared not to annihilate, and wholly diſanull, propounding not onely impunity, but aduantage, That they *ſhould be as Gods*, in the enriching of their minds with further knowledge. This hee perſwadeth by the equiuocating in the name of the Tree (the firſt equiuocation we read of, [a] otherwhere plainely tearmed a lye) charging GOD with falſhood and malignitie.

[a] *Ioh.8.44.* The firſt ſinne of our firſt Parents.

Thus he that abode not in the Truth himſelfe, but was a *Man-ſlayer from the beginning, and the Father of Lying*, which he no where elſe borrowed, but had of his owne, perſwaded her by his great ſubtiltie, firſt to doubt of GODS Truth in his Word (the firſt particular ſinne that euer-mans heart entertained; for the other were but occaſions and inducements; diſobedience and vnthankefulneſſe are more generall) after that, ſhe vnlawfully luſted after this new knowledge, bewitched with the pleaſantneſſe of the fruit to the taſte and ſight, ſhee *tooke, and did eate, and gaue to her husband* likewiſe. The higheſt power of the ſoule is firſt entrapped, the luſting and ſenſible faculties follow after, iuſtly plagued by a correſpondent inward rebellion, that the ſenſe now raleth the appetite; and this the reaſon in our corrupt eſtate, which hence proceeded.

Thus [b] *vnbeleefe* brought forth *vnthankefulneſſe. vnthankefulneſſe, pride*; from thence *ambition* and all that *rabble* of *contempt of Gods Truth; beleeuing the Deuils lies, abuſe of the Creatures to wanton luſt, Sacrilegious vſurping that which* GOD *had reſerued, ſcandalous prouocation of her huſband, with the murther bodily and ghoſtly of him, her ſelfe, and their whole poſteritie for euer*; and whereas, yet they had done little ſeruice to GOD, they offered almoſt their firſt fruits to the Deuill, hauing [c] *Free-will* to haue reſiſted *if they would*. No maruell then if ſuch a *combination* of ſo many ſinnes in one, wrung from the iuſtice of GOD, ſuch a multitude of iudgements on them and theirs, in the *defacing that goodly and glorious Image of* GOD; *ſubiecting* (inſtead thereof) *the Bodie to Sickeneſſe, Colde, Heate, Nakedneſſe, Hunger, Thirſt, Stripes, Wounds, Death; the Minde to Ignorance, Doubtings, Vanitie, Phancies, Phrenzies*; the *Will* to *Vnſtaiedneſſe, Paſſion, Perturbations*; the *Whole Man* is made a ſlaue to *Sinne* within him, to the *Deuill* without; whence he muſt expect *Wages* ſuitable to his Worke, *Death; Spirituall, Naturall, and Eternall:* an infinite puniſhment, for offending an infinite Maieſty.

[b] *Aug. Enchir. cap 45.* Fooliſh and wicked is their conceit, that meaſure this ſinne by the fruit (a Nut or Apple) that was eaten: as Pope *Iulius*, That ſaid hee might bee as well angry for his Peacocke as God (whoſe Vicar he was) for an Apple. *Bal de vit. Pont.*

[c] *Poſſe ſi vellent ſed non velle vt poſſent.*

Thus had they put out their *light to obſcure darkeneſſe*: and if they were not preſently caſt into vtter darkeneſſe, it was GODS mercy (not their merit) which ſuſpended the firſt and naturall death, to preuent that ſecond and eternall. But ſpiritually the were euen already dead in ſinnes, as appeared by the *accuſations of their conſcience* whereof *Moſes* ſaith, [d] *The eyes of them both were opened, and they knew that they were naked. Conſcience*, before *Vertues keeper*, was now become *Hels Harbenger*, then flaſhing lightnings in the face of their minds, to ſhew, that their nakednes did now appeare filthy in GODS ſight: Lightnings indeed, which could only lighten to terrifie, not enlighten with inſtruction and comfort: Which ſparke remaineth after the fire of Gods Image extinct, by the mercifull prouidence of GOD, in ſome [e] to bee a bridle of Nature, leaſt they ſhould runne into all exceſſe of vilanie, and not leaue a face of the world in the world, and to be to others, by diſpoſition and working of a higher and ſupernaturall Light, a preparatiue to, and a preſeruatiue in that light of Life. So much the greater is their ſinne, that ſeeke to flaſh out theſe flaſhings: and whereas they cannot reade the booke of *Scripture*, and will not reade the booke of the *Creature*, labour to extinguiſh alſo this Light of *Nature*, that with *ſeared conſciences*, they may more freely in darkeneſſe commit *the workes of darkeneſſe*. And euen this did *Adam* ſeeke, if GOD had not brought him out of his Owles neaſt. For what could a *Fig-leafe* hide from GOD? and did they thinke the innocent *Trees* would conſpire with them to conceale Traytors? Was there any darkeneſſe which was not Light to him? Or could *Breeches and Trees* couer their Soules, which receiued the *firſt and worſt nakedneſſe*; till which, Nakedneſſe to the body, was a Clothing of Beauty, a Liuery of Bountie, an Enſigne of Maieſty? Such [f] *brokenpits ſeeke they that forſake the Fountaine of liuing Waters.*

[d] *Gen.3.7. Cognouerunt ſe nudos, quo et extinctæ eſſent rerum diuinarum contemplatione, &c. Athan.*

[e] *Spiritus reſtimeus, non renouans.*

[f] *Ier.2.13.*

And yet when GOD commeth into Iudgement, and [g] makes the winds to vſher him vnto his priuate Seſſions in Paradiſe; to thoſe ſhiftleſſe ſhifts they added worſe, impiouſly accuſing GOD, vncharitably charging one another, to put from themſelues that blame, which thus claue faſter to them. A medicine worſe then the diſeaſe, or a diſeaſe inſtead of a medicine, is *hypocriſie*, that will not ſee her owne ſickeneſſe, and ſeekes rather to couer, then to cure; to couer by charging others, then recouer by diſcharging and diſcouering it ſelfe; as if [h] equitie pretended were not in quitie doubled. GOD proceedeth to ſentence, a ſentence worthy of GOD, ſhewing at once his infinite iuſtice in the puniſhment of ſinne, and no leſſe infinite mercie, to prouide an infinite price to redeeme vs; by his infinite power bringing good out of euill,

[g] *Gen.3.8.*

[h] *Simulata æquitas duplex iniquitas. Hieron.*

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euill, and *by his manifold Wisedome taking that wise one in his craftinesse*, who in the destruction of Man, had sought GOD'S dishonour. So good is it that euill should be, when this Soueraigne goodnesse purposeth to effect his good will by wicked instruments, out * of their darkenesse, producing his owne maruellous light: as appeared in this worke of Sathan an aduersary, intended to his despite; in, and by the promised Seede, disposed to his glory. [i] The Serpent hath a bodily curse in his future bodily difficulties, which still continue, for his instrumentall and bodily imployment.

The [k] old Serpent and spirituall Enemie, hath a spirituall and eternall curse, *the breaking of his head by that Seede of the Woman*, that should once *lead Captiuitie captiue*. Our Parents are cursed, yet so, as their curse is turned into a blessing; all things working to the best: *In sorrow shal be the Womans conceptions*, but recompenced with the ioy which followeth (and is as it were, the Mid-wife in their trauell) because of [l] *fruit borne into the World*; and more then recompenced, in that they are [m] *saued by bearing of children, if they continue in the faith, and liue in holinesse with modestie*. *Adam* is set to labour, not as before, with delight, but with paine and difficultie; the Earth also being cursed for his sake: yet by this narrow way, by this crosse-way, he is guided to Heauen; the hope whereof was giuen him before Paradise was taken from him. So true is it, that *in iudgement he remembreth mercy*, if we can learne to *liue by faith, and not by sight*.

This, that *Moses* telleth of the fall of Man, Experience doth in manner proclaime through the World, in the manifold effects thereof, which we daily see. For whereas the World was made for Man, as before is shewed, who alone, in regard of his bodily and spirituall nature, can need and vse it, no creature in the world is in his kind so imperfect as man. Hee that was before as an earthly God, is now become an incarnate Deuill, and for aspiring to be like his Lord, was made a seruant of his [n] seruants; the noblest part in him becomming a base Officer to degrade him, Reason it selfe deiected at the feet of Sense, to be a slaue, and a very Bawd to sensuall pleasures, a very Broker for dung-hill profits. And what is this but to metamorphose man into a beast? vnlesse that some in a lower degree, liuing onely to liue, suffocated [o] with eating, drinking, sleeping, are degenerated into plants? And if he descend not lower, to become torpide and liuelesse, yet doth he participate the imperfections of those things, and that without their perfections, as if with an imperfect retrograde hee would returne into his first elements, or in a perfected *imperfection*, to his first *nothing*. What stone so hard as mans heart is relentlesse, remorselesse to his best good? What dust more subiect to the wind, or water more flexible, then hee to temptation and sinne? But those things remaine in their nature, or naturall place: Man is a fuming smoke, a passing shadow. And yet if wee could stay at our Elements, it were somewhat better; but wee are seruants and drudges beneath all names of baseneſse, vnbowelling the Earth, and our selues in the earth, for a little hardened earth, that neuer had the dignitie to see, no not to be seen of the Sunne. We seeme to rule the Skie, Winds, and Seas; indeed we aduenture our liues to their mercy, and not three fingers thickneſse doth separate vs from death, that we may bring home an idle discourse, or somewhat, almost lesse then nothing, that we call a Iewell. Once, we inuert Nature, subuert others, peruert our selues, for those things which sometimes kill the body, and alway (except a power, with whom all things are possible, preuent) the Soule: And yet, [p] *Thou Foole, this night may they fetch away thy Soule; and whose then shall these things bee?* And whose then, and where then, shalt thou be? Thou gainest faire to loose thy selfe, to be taken with thy taking, to bee thus bad to others, that thou mayest be worse to thy selfe: and when-as (like an Asse) thou hast been laden all the dayes of thy life with those things, which euen in hauing thou wantedst, now to be more intollerably burthened, now to be in Hell, which will neuer bee satisfied in thee, whose Character was before engrauen in thy *vnsatiable* heart. Tell me not then of the reasonable power of our soules, whereby we resemble GOD, seeing that reason may tell thee and me, that by abusing it [q] we are like, and [r] *are of our Father the Deuill*. That erected countenance to be still groueling in, and poring on the Earth; that immortall soule to mind onely such things as haue not the imperfect priuiledge to be mortall; those high excellencies to bee abused to mischiefe, blaspheming, denying, forswearing GOD and all for the basest of the basest creatures! Well might this deluge of corruption mooue that [s] Cynick, in a throng of men to make search for a *Man*, this Man which is now left vs, beeing but the ruines, the carkasse of himselfe. Well might the Greekes call this body of ours, σῶμα * *quasi* σῆμα, the *Sepulchre* of the soule; the Latines *Corpus*, where by reason of mans fall from his first estate, the first syllable is falne off, *Cor*, the *heart* is gone, we are *Vecordes, Socordes*, onely *pus* remaines, corruption and filthinesse; and doe not wee call it *body*, because both *die*, the soule also hereby infected, and that *both deaths*, internall and externall? The *Spirit*, the better part of man, is *spirit* indeed, a puffe and vaine blast of emptinesse, *animus* is ἄνεμος, a *winde that passeth*, that passeth the wind in vanitie. But what needes all this? Why are we fallen into so long and tedious discourse of our fall? Euen because some are fallen further, beyond all sense and feeling of their

* *Deus quasdam voluntates suas vtiq; bonas implet per malorum hominum voluntates malas. De his qui faciunt quæ non vult, facit ipse quæ vult. Sicut naturam bonarum opt. Creator est, ita voluntatum malarum iustiss. ordinator, vt cùm malè illa vtantur naturis bonis, ipse bonè vtatur etiam voluntatibus malis. Aug.*

i *Gen.* 3.14.
k *Vers.* 15.
l *Ioh.* 16.21.
m 1. *Tim.* 1. *vlt.*
n *Terra sese supra ignem, cunctis supra cœlum attollit. Otho Heurnius Chaldaic.*
o *Viui hominis Sepulchrum.*
p *Luc.* 12.20.
q *Ignat. ad Magnes. Epist. Pius homo numisma est à Deo cusum: impius, adulterinum, non à Deo sed Diabolo effectum.*
r *Io.* 8.44.
s *Diog. Laert. lib.* 6.
* *Plato in Gorg.*

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their fall, and beleeued not that man was euer any other creature, then now they see; that if their goodnesse cannot, yet their wickednesse might teach them, that so perfect a World should not haue beene framed for so imperfect a wretch, now onely perfect in imperfection. Our fall must teach vs to rise, our straying to returne, our degeneration a regeneration. And therefore was not that Image of GOD wholly done out, but some remainder continued to the Posteritie, to conuince them of miserie in themselues, that so denying themselues, they might *take vp their Crosse, and follow the second Adam* vnto a durable happinesse.

But how (may some aske, as [t] the Pelagian did) came this misery to vs? *Non peccat ille qui genuit, non peccat ille qui condidit, per quas igitur rimas inter tot præsidia innocentiæ fingis peccatum ingressum?* Doth it agree with diuine Iustice, that if the Fathers haue eaten sowre Grapes, the Children-teeth should be set on edge? I answere, We are Heires of our Father, we need not seeke some secret cranie, we see an open gate, [u] *by one man sinne entred into the World, and death by sinne.* A little leaue let vs borrow to cleere this difficultie. Sinne is [x] *a transgression of the Law*, or a defect of conformitie to the Law, (ἡ τῆς ἀνομίας ἕξις ἡ ἀνομία) and cannot properly be said to haue an efficient, but a deficient cause, being in it owne nature and subsistence, ὄντως μὴ ὄν. The [y] Schoole-men say, in sinne are two things to bee considered, the substance and the qualitie, essence and priuation, the act and defect, whereof that they call the *Materiall*, this the *Formall* part of sinne, beeing nothing else but a deformitie, irregularitie and vnlawfulnesse in our naturall condition and conditions, as easily to be distinguished, though not to be diuided, from the action, as lamenesse from the working hand, or iarring in an Instrument, both from the Instrument and sound. The Sinner is termed *nequam*, [z] as *nequicquam* naught, as not ought. Not that sinne is simply nothing, *Non negatiuè, sed priuatiuè Nihil*; nor is it a meere and pure priuation, but to bee considered with that subiect, wherein, and whereof it is such a distortion and destruction: the want of this consideration draue the *Manichees* to their Hereticall opinion of two beings and beginnings. Sinne was first seene in the Deuill, who voluntarily strayed from the right way, and as hee abode not in the Truth himselfe, so hee beguiled our first Parents, from whom, by the Conduit of Nature, it is conueyed to vs. I speake of Originall sinne, which is our inheritance; for actuall sinnes are our owne purchase and improuement, and yet bought with that stocke which our Parents left vs: Our first Parents are to bee considered, not as singular persons onely, whereby they defiled themselues, but as the roote of Mankind, which had receiued Originall Righteousnesse, to keepe or to lose to them and theirs, as a perpetuall inheritance. As in the Bodie Politike, the Act of the Prince is reputed the Act of the whole; the consent of a Burgesse in Parliament bindeth the whole Citie which he representeth: and [a] as in the naturall Bodie, the whole bodie is lyable to the guilt of that fact which the head or hand hath committed: as a root to his branches, a Fountaine to his streames, doth conuey the goodnesse or badnesse which it selfe hath receiued: So stands it betwixt vs and *Adam* our naturall Prince, the Burgesse of the World, the Head of this humane Bodie and Generation, the Root and Fountaine of our Humanitie. When hee sinned, hee lost to himselfe and vs that Image of GOD, or that part of the Image of GOD, which he had receiued for himselfe and vs; not the substance, nor the faculties of bodie or soule, but the conformitie in that substance and faculties to the will of GOD, in [b] *righteousnesse and holinesse of truth.*

Not so much therefore are wee here to consider the ordinary course of Nature, wherein [c] *the soule that sinneth, it shall dye*: as the Ordinance of GOD, who appointed the *first Adam*, the Wel-spring of Nature, which he receiued incorrupted; the *second*, of Grace; that as men, we all by Generation, are of the first, and with the first, [d] *one old man*, in whom we all sinned; of, and with the second *Adam* we are all *one new man in the Lord, euen one bodie; one Spirit, one Seed, one Christ*, in whom, and with whom, wee, as members of that Head, obeyed the Precepts, and suffered the curse of the Law. [f] Other sinnes of *Adam* are not our naturall, but his personall, because he could be no longer a publike person, then while he had somewhat to saue or lose for vs; all being alreadie forfeited in this first sinne. The Authour then of Originall Sinne, is the Propagator of our Nature: his actuall sinne is originally ours, the Guilt being deriued by imputation, the Corruption by naturall generation. First, that Person corrupted Nature; after, Nature, infected our Persons. The matter of this Originall corruption, in regard of the subiect, is All and euery man, and All and euery part of all and euery man, subiect to all sinne, that if all be not as bad as any, and the best as the worst, it must be ascribed to GODS restrayning, or renewing, not vnto vnequall degrees in this originall staine. In regard of the Obiect, the matter of it is the want of originall Righteousnesse, and a contrary inclination to Euill, [g] *The imaginations of our hearts being onely euill continually.* No Grapes can grow on these Thornes. The forme of this corruption is the deformitie of our corrupted Nature, not by infusion or imitation, but by default

t *Iul. Pelagian. Cap. August.*
u *Rom. 5. 12.*
x *1. Iohn 3. 4.*
y *Aquin. 1. 2. q. 75. art. 1. quæst. disp. de Malo. q. 1. 6. Dorbel. Viguer, &c.*
z *Aquin. sum. p. 1. q. 48. art. 3. & in q. disp. de Malo. Mel. loc. Com. Nihil negatiuum est causa nihil priuatiui: quædam sc. inclinatio creaturæ ad suum illud nihil, vnde primum ortum & creatum est. Morn. de veritate, C. R. Quæ sunt, ideo vocantur bona, quoniam à Deo qui est essentia ipsa exemplar trahunt: hæretici veram essentiam malitiæ tribuunt. Athan. cont. Gent. Malum neq; ens est, propterea nec omnino est malum, neq; rursus omnino non ens. Sed & ab ipso non ente alienius est, & distantius quàm à bono. Si enim nihil esset, nulli noceret, &c. Dion. de D. N. vid. ad eum Ficin. & ad Plot. de Prouid. & Ramb. M. N. l. 3. cap. 11.*
a *Aqu. in Ro. 5.*
b *Ephes. 4. 24.*
c *Ezek. 18. 4.*
d *Ephes. 4. 22.*
e *Col. 3. 10. 1. Cor. 12. Rom. 5.*
f *Per solum primum peccatum. sublatum est bonum naturæ, per alia peccata bona gratiæ personalis. Aquin. in Rom. 5.*
g *Gen. 6. 5.*

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default of that first instrument, by which this Nature descendeth. It is the roote of actuall sinnes: and whereas they, as fruits, are transient, this still remayneth, vntill Christ by his death destroyeth this death in vs.

But here ariseth another difficulty; How this sinne can bee deriued by Generation, seeing it is truely beleeued, that *God is* [h] *Father of Spirits, the* [i] *Former of our Soules*, which doth by infusion create, and by Creation infuse them: corruptible Elements, beeing vnable to procreate an incorruptible substance, or generation to produce incorruption. Neither standeth it with reason, that he which communicateth not the substance, should communicate the accidents; or with Iustice, that an innocent Soule should necessarily be stayned by inuoluntary infusion into a pollured bodie.

I answere hereunto, That although the Soule be not *traducted* (as they terme it) and by Generation conferred; yet is it coupled to the body in that manner and order which GOD had appointed for the coniunction thereof, though man had not sinned? Neither was it the Soule alone in *Adam*, or the body alone, but the Person, consisting of both, which sinned: Neither can we be partakers of Natures sinne, till we be partakers of humane Nature, which is not, till the Soule and Body bee vnited. Wee are not so much therefore to looke to the concupiscence, and lust of the Parents in generation, as [k] *Lumbard* teacheth vs, but to the Person; which, [l] *Scotus* saith, is *filia Adæ, & debitrix iustitiæ originalis*. And although the Soule be not in the seed, yet it is communicated to the Body (saith *Aquinas*) by a dispositiue or preparatiue power of the Seed, which disposeth and prepareth the Body to the receiuing of the Soule, where it is receiued (after the [m] generall rule) according to the measure and nature of that which receiueth. The Father is then a perfect Father, not because he begetteth the Soule, but because he begetteth the Person, or at least all whatsoeuer in the Person is begotten: and though he doth not beget the *substance* thereof; yet, as it is [n] *such a subsistence*, he may be said to procreate it, because his generation worketh towards the Vnion of the Soule and Body; which Vnion is made by the Spirits, Animall and Vitall. And [o] these Spirits are procreated by the Seed, and consist of a middle nature, as it were betwixt bodily and spirituall: so that the production of the Soule, and incorporating thereof, may be counted in the middle way betweene Creation and Generation. And therefore this originall corruption did not reach to Christ Iesus, although hee were true Man, because hee was *the Seed of the Woman*, and did not descend of *Adam* by generation (*per seminalem rationem, tanquam à principio actiuo*, saith *Aquinas*) but was miraculously framed in the wombe, and of the substance of the Virgin, by the power of the Holy Ghost.

Thus haue I presumed to offer my crude and rude Meditations to the wiser World, about the deriuation of Originall sinne, which it selfe is the cause why we can no better see it, as darkenesse hideth it selfe. But the whole Citie of Mankind being herewith set on fire, it behoueth euery one to be more carefull to quench it, then ouer-curiously to enquire how it came: It is sufficient, that nothing descended hereby to vs by corruption, or was made ours by imputation, which is not fully cured by Christ: *who is* [p] *made vnto vs* (both by imputation of his actiue and passiue obedience, and by reall infusion of his Spirit) *Wisdome, Righteousnesse, Sanctification, and Redemption*; if wee haue faith to receiue it, and Charitie to expresse it: an absolute renewer and perfecter of the Image of God, beyond what wee had in our first Parents lost.

h *Heb.12.9.*
i *Ecc.12.7. Gen.2.7. Zac.12.1. Ideoq; ait Genes. Irard.Chron.l.1. animam vocauit Adam Neshamah quasi min Shamaim, id est, de Cœlis.*
k *Lib.Sent.2. Dist.31.*
l *Super Sent.*
m *Vnumquodq; recipitur secundum modum recipientis.*
n *Zanch. de Red.l.1.c.4.*
o *Zanch.de Operib.D.part.3.*
p *1.Cor.1.30.*

CHAP. VI.

Of the Reliques of the Diuine Image after the Fall, whereby naturally men addict themselues vnto some Religion: *and what was the Religion of the World before the Floud.*

THis sinne of our first Parents, whereby they were almost no sooner made then marr'd (being as some suppose, formed and deformed in one day; so interpreting the Psalme, * *That he lodged not one night in honour, but became as the beasts that* [a] *perish*. This sinne (I say) did not wholly depriue vs of the Image of GOD, whereunto wee were created. A remainder and stumpe thereof continued, *like to the stumpe of* [b] *Dagon*, whose head and hands were cut off by his fall; or like the stumpe of [c] *Nabuchodonosors Tree, whose rootes were left in the Earth, bound with a band of Iron and Brasse among the grasse of the field*. So was mans head and hands fallen off *before the Arke*, that his Wisdome remayning was *foolishnesse with God*; not *sufficient to one good thought*, not able either *to will or to doe* that

* *Psal.49.12.*
a *Broughton out of the Rabbines in his Concent. Perer.in Ge.1.6.*
b *1.Sam.5.4.*
c *Dan.4.12.*

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which might pleaſe GOD. And though the ſtumpe remained (the ſubſtance and the faculties of Body and Soule) yet was this ſtumpe left in the earth, *faſt bound with yron and braſſe*, his earthly mind captiued and chained with worldly vanities and deuilliſh villainies. Or to vſe *Lumbards* compariſon, [d] he was like the man *fallen* [e] *among theeues, wounded and ſpoyled:* wounded in his naturall parts, ſpoyled and robbed of the gifts of Grace, which GOD by eſpeciall grace added to his Nature, in that firſt beautifying of this his Image.

In the ſtate of Creation, Man was made able [f] to commit no ſinne; in the ſtate of Corruption he cannot but ſinne: vntill a third ſtate of grace doe free him; not from the being, but from the *raigning* and *imputation* of ſinne, whereby he is prepared to a fourth ſtate of glory, wherein ſhall be no poſſibilitie of ſinning, or neceſſitie of ſtriuing againſt ſinne. And how ſoeuer in this corrupt ſtate of Nature, in our ſpirituall actions, which meerely concerne the Kingdome of Heauen, we cannot but ſinne, yet hath not God left himſelfe without witneſſe, euen in this darkeneſſe to conuince vs of ſinne. Such are thoſe notions, ſowne by Natures hand in euery of our hearts: according to which euidence, Conſcience as a Witneſſe, Patron, or Iudge within vs, [g] accuſeth, excuſeth, condemneth, or abſolueth; that hereby GOD may bee [h] iuſtified, and all the World inexcuſably ſinnefull; and that hereby alſo a way may be left in GODS infinite mercy for Mans recouery. His intent was [i] not to deſtroy vs vtterly, (as iuſtly he might, and as it befell the rebellious Angels) but by this puniſhment to recall vs to ſubiection; not to breake vs to pieces in his wrath, but by wrath to reclaime vs to mercy.

Thus Nature ſuggeſteth, Reaſon conuinceth, and is conuinced. That there is a GOD: that that GOD hath created the World (as we before haue ſhewed) and that for Man; that Man, to whom all things ſerue, is to ſerue GOD, who hath ſubiected them to him. Doth not Nature teach the Sonne to honour his Father, and the Seruant his Lord? [k] *If he then bee our Father, where is his honour? if our Lord, where is his feare?* Nature inferreth, Reaſon vrgeth this, and from that ground of Reaſon doth Scripture reaſon, the nature whereof in our nature is written. Euen by Reaſons Principles we learne, That ſo perfect a hand, as made all theſe inferiour things in ſuch perfection, would not haue been ſo imperfect in the perfecteſt of them all, ſo to haue left him in the Creation, as wee now ſee him in Corruption. The [l] Philoſophers ſaw, Man was a little World, for whom the greater was made, who himſelfe was made for more then the World: and that he, for whom ſo durable and ſubſtantiall a thing was made, muſt needs be made for another then this fraile and wretched life; that is, for the euerlaſting life with him, that is the *Euerlaſting*. And that is the foundation of all Religion. For what elſe is Religion, but the Schoole, wherein we learne Mans dutie towards GOD, and the way to be linked moſt ſtraitly to him? And what are all the Exerciſes of Religion, but acknowledgements of the Godhead, of the Creation of the World, of the prouident order therein, and ordering thereof, of the Soules immortalitie, of Mans fall and imperfection, of our Soueraigne and ſupreame good to be ſought out of our ſelues? Of all which, Nature and Reaſon are witneſſes, not to the learned alone, whoſe teſtimonies in this kind may eaſily be produced, but euen to the Vulgar and rudeſt Idiots; yea, whereas neither Art, nor Induſtry, nor ciuill Society hath bound men as men together, yet the grounds of theſe things haue bound them as men, by the meere bond of humane Nature, to GOD, in ſome or other Religion.

GOD, Man, and Religion, are neceſſarily linked, as a Father, a Sonne, and Obedience, as a Lender, a Debter, and a Bond. The Wit no ſooner conceiueth that there is a GOD, but the Will inferreth that he ought to be worſhipped. What Philoſophers, or what Politicians euer taught the Eaſterne and Weſterne Iſlands, diſcouered in this laſt Age of the World, this neceſſitie of Religion? And yet (as followeth in this Hiſtory to bee ſhewed) they which neuer wore clothes on their bodies, neuer furniſhed their mindes with Arts, neuer knewe any Law (beſides Reaſon growne almoſt lawleſſe) or Magiſtrate, but their Fathers: which, when they ſaw other men, could not tell whether they were [m] heauenly Wights, or earthly Monſters, theſe yet wearied themſelues in Superſtitions; ſhewing it eaſier to put off our ſelues, then to put the Principles of Religion out of our ſelues. Yea, among all the Leſſons which Nature hath taught, this is the deepleſt indented: not Arts, not Policie, nay, not Rayment, not Food, not Life it ſelfe eſteemed ſo deare, and that naturally, to men, as their Religion. Hereof let this Hiſtorie enſuing be witneſſe, which will ſhew the Reader, euery where, in manner, ouer the World, this naturall zeale of that which they eſteeme Religion, beyond all things elſe eſteemed moſt naturall.

Some in the guilty conſcience of their owne irreligion (as *Æſops* Foxe, that beeing by caſualtie depriued of his tayle, ſought to perſwade all Foxes to cut off theirs, as vnprofitable burthens) would tell vs that which they [n] cannot tell to themſelues, which they dare not tell, but (as they dare) whiſper, That Religion is but a continued Cuſtome, or a wiſer Policie to hold men in awe. But where had *Cuſtome* this beginning? And what is Cuſtome, but an vniformemanner, and continuance of outward Rites? Whereas Religion it ſelfe is in the heart,

d *Lib. 2. Sent. Diſt. 25.*
e *Luk. 10. 30.*
f 1. *Statu, potuit non peccare.* 2. *Non poteſt non peccare.* 3. *Premitur ſed non vincitur: nondum habet poſſe omnino non peccare.* 4. *Non poteſt peccare*, Lumb. *ibid.*
g *Rom. 2. 15.*
h *Rom. 3. 4.*
i We muſt vnderſtand that God though in the beginning he ſuffered man to fal, &c. yet vouchſafed of his goodnes ſo farre to vphold in him both light of vnderſtanding and truth of conſcience, as might ſerue to direct him in ſome ſort for morall and ciuill life, for the preſeruation and maintenance of ſocietie amongſt men. *D. Abbot. Defen. 3. part. pag. 68.*
k *Mal. 1. 6.*
l *Morn. de ver. Ch. R.*
m The Indians ſeeing the Spaniards mounted, thought the Horſe and Man to be all one: they thought them alſo immortal, & fallen from Heauen.
n *Tibi, non ſibi: interdiu, non noctu*, D. King on *Ionas.*

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heart, and produceth those outward ceremoniall effects thereof. In one Country men obserue one habite of attire, another in another: So likewise of dyet: and yet is it naturall to bee clothed, more naturall to eate, but naturall most of all, as is said, to obserue some kind of Religion.

The Grecians [o] burned their dead Parents, the Indians intombed them in their own bowels: *Darius* could not by great summes procure the Grecians to the Indian, or these to the Grecian custome: yet was that which mooued both, and began either Custome, one and the same principle of pietie and religious dutie, how soeuer diuerslly expressed. Yea, euen the most lasciuious, cruell, beastly, and Deuilish obseruations, were grounded vpon this one principle, *That* GOD *must bee serued:* which seruice they measured by their owne crooked Rules, euery where disagreeing, and yet meeting in one Center, *The necessitie of Religion.*

As for *Policie*, although it is before answered; yet this may be added, That whereas men with all threatnings, promises, punishments, rewards, can scarce establish their politicall Ordinances; Religion insinuateth and establisheth it selfe: yea, taketh naturally such rooting, that all politicall Lawes and tortures cannot plucke it vp. How many Martyrs [p] hath Religion, yea, superstition yeelded? but who will lay downe his life to seale some Politicians authority? And so farre is it that Religion should be grounded on Policie, that Policie borroweth helpe of Religion. Thus did *Numa* father his Romane Lawes on *Ægeria*, and other Law-giuers on other supposed Deities, which had been a foolish argument, [q] and vnreasonable manner of reasoning, to perswade one obscurity by a greater, had not Nature before taught them religious awe to God, of which they made vse to this ciuill obedience of their lawes; supposed to spring from a Diuine Fountaine. Yea, the falshoods and varietie of religions are euidences of this Truth; seeing men will rather worship a [r] Beast, Stocke, or the baiest Creature, then professe no Religion at all. The [s] Philosophers also that are accused of Atheisme, for the most part, did not deny Religion simply, but that irreligious Religion of the Greekes in idolatrous superstition, *Socrates* rather swearing by a Dog, or an Oke, then acknowledging such gods. It is manifest then, that the Image of GOD was by the *Fall* depraued, but not vtterly extinct; among other sparkes this also being raked vp in the ruines of our decayed Nature; some *science* of the God-head, some *conscience* of Religion: although the true Religion can bee but one, and that which GOD himselfe teacheth, as the onely true way to himselfe; all other Religions being but strayings from him, whereby men wander in the darke, and in labyrinths of error: like men drowning, that get hold on euery twig, or the foolish fish that leapeth out of the frying-pan into the fire.

Thus GOD left a sparke of that light couered vnder the ashes of it selfe; which himselfe vouchsafed to kindle into a flame, neuer since, neuer after to be extinguished. And although that rule of Diuine Iustice had denounced [t] *morte morieris*, to die, and againe to die a first and second death, yet vnasked, yea, by cauilling excuses further prouoked, hee by the promised seed erected him to the hope of a first and second resurrection; a life of Grace first, and after of Glory. The *Sonne* of God is promised to be made the *seede of the Woman*: the *substantiall* [u] *Image of the inuisible* GOD, to be made after the Image and similitude of a Man, to reforme and transforme him againe into the former Image and similitude of GOD; and whereas GOD had made man before after his owne Image, and lost him; he now promiseth to make himselfe after Mans Image to recouer him: euen that he, which in the [x] *forme of* GOD *thought it not robbery* (for it was Nature) *to bee equall with* GOD, should bee made nothing to make vs something, should not spare himselfe that hee might spare vs, should become partaker of our Nature, flesh of our flesh, and bone of our bone, that hee might make vs [y] *partakers of the Diuine Nature, flesh of his flesh, and bone of his bone.* This was that *Seede of the Woman, that hath broken the Serpents head, which by death hath ouercome death, and him that had the power of Death, the Deuill*: who submitted himselfe to a death in it selfe bitter, before men shamefull, and of GOD accursed, that hee might bring vs to a life peaceable, glorious, and blessed, beyond *what eye hath seene, or heart can conceiue.*

This promise of this *Seed, slaine from the beginning of the World*, was the seed of all true Religion, the soule of Faith, the life of Hope, the well-spring of Charitie. True it is that all receiued not this promise alike: for a seed of the Serpent was fore-signified also, which should bruise the heele of the Womans seede. And this in the first seed and generation of Man soon appeared: *Caine* and *Abel* were hereof liuely examples. It appeareth that GOD had taught *Adam* how hee would bee worshipped, as it were ordering and ordaining him the first Priest of the World, which function he fulfilled both in instructing his Wife and Children, in prayer with and for them, and in the rites of Sacrificing. His children accordingly [z] *in processe of time, brought and offered their Sacrifices.*

As concerning Sacrifices, some hold opinion (according to their owne practice) that [a] Nature might teach *Adam* this way of seruing GOD; as if Nature were as well able to finde the

o *Herod. l. 3.*

p Not only the true Religion hath had Martyrs; but Iewish Turkish, Ethnike, Heretical superstitions and idolatries: Haue not our eyes seene Brownists, and Papists, euery where else iar, and yet meete in the halter whiles one pretence of Religion hath mooued them to commotion, & disturbance of the State? & euen while we write these things, what mad Martyrs haue we had for Arianisme, and other blasphemies?

q *Petitio Principij.*

r *Calu. Instit. l. 1.*

s *Diagoras, Euhemerus, Theodor. Cyren.*

t *Genes. 2. 17.*

u *Coloss. 1. 15.*

x *Phil. 2. 6.*

y *2. Pet. 1. 4. Ephes. 5. 30.*

z *Gen. 4. 3.*

a *Perer. in Gen. l. 7: Potuit id Abel naturâ lux & tacito quodam naturæ instinctu addutti, &c.*

way, as to know that she is out of the way; and were as well seene in the particular maner, as in the generall necessitie of Religion. We cannot see the Sunne without the Sunne, nor come to GOD, but by GOD, to whom [b] *Obedience is better then Sacrifice, and to hearken, better then the fat of Rams.* ABEL, saith the Scripture, [c] *offered by faith*, without which faith it is impossible to please GOD: but faith hath necessary relation [d] to the *Word of* GOD, who otherwise will be [e] *weary* of our solemnities, and asketh, *Who hath required them at our hands.* These sacrifices also, besides that they were *acknowledgements of their thankefulnesse, and reall confessions of their sinne and death*, due to them therefore, did lead them by the hand *to Christ that Lambe of* GOD, *that should take away the sinnes of the World*, figured by these slaine beasts, confirming their faith in the promise, and their hope of the accomplishment: of which Nature could not once haue dreamed, which hath rather [f] the impression of some confused notions, that wee haue lost the way, and ought to seeke it, then either light to discerne it, or wisedome to guide vs in it.

Of sacrificing, there were from the Beginning two kinds, one called [g] *Gifts*, or Oblations of things without life: the other *Victims* (so our Rhemists [h] haue taught vs to English the word *Victima*) slaine Sacrifices of Birds and Beasts. Againe, they were propitiatory, consecratorie, Eucharisticall, and so forth, whose kinds and rites *Moses* hath in his Bookes, especially in *Leuiticus*, so plainely declared, that I should but powre water into the Sea, or light a candle to the Sunne, to dilate much of them: these being the same in signification with the *Leuiticall*, and little (if little) differing in the manner of doing. *Caine* brought his [i] offering, being an Husbandman, of the *fruit of the ground*. *Abel* a Shepheard, *of the fattest of his Sheepe: God respected* ABEL *and his offering*, (the tree first, and then the fruit: the worker, and then the worke) which he signified either by voice, or by [k] fire from Heauen, according to *Theodotions* translation, [l] as in the Sacrifices of *Aaron, Gedeon, Manoah, Dauid, Salomon, Elias:* or by some other meanes, both comfortable to *Abel*, and enuied of *Caine*, who therefore slew him; thus in this member *bruising the heele* of that blessed seed, as a type of that which the Head himselfe should after sustaine.

Here is the first Apostasie after that first Euangelicall promise, and the first *diuision* of Religion, *Caine* being the first builder of the [m] *Earthly Citie*, not that which hee called after the name of his Sonne, [n] *Henoch*, but of that spirituall City of the Wicked, the seed of the Serpent, which he founded in his Brothers bloud: euen as that later *Compendium* thereof, which called her selfe *Caput mundi*, the head of the World (and indeed [o] *the World* is vsually in Scripture applyed to that *seed of the Serpent*, as it is opposite to the *seed of the Woman*) was by *Romulus* her first Founder, by like example of Fratricide in the murther of *Remus*, dedicated (as it were) to the future *mysterie of iniquitie, the seat of the Beast, and of the Whore*, (by whose authoritie, *Christ himselfe was slaine*) *drunken after with the blood of his Saints:* and still *breathing blood and slaughter*, to euery *Abel* that will not communicate in her spirituall whoredomes: that will not with her offer the *fruits of the ground* (the Sacrifice of *Caine*) which neither came from heauen, nor can guide to Heauen, being *earthly, sensuall, deuillish.*

Caine was for this his fact conuented by that All-seeing Iustice, who both by open sentence and inward terrors accused and accursed him, continuing his life, euen for the same cause that other Murtherers loose it, that he might liue an example (which then in that vnpeopled World by his death he could not haue been) to the future generation; branded [p] also by the Lord with some *sensible marke*, to exempt him, and terrifie others from that bloudy cruelties: this mercy being mixed with this iudgement, a longer time of repentance. GOD before cursed [q] the earth for *Adam*, he now [r] cursed CAINE *from the earth, to be a runnagate*, and wanderer thereon. For how could he, that had so forsaken God, but be forsaken of the Earth, and of himselfe? the [s] *stable* and mercifull earth, which before had opened her mouth to receiue his Brothers bloud, shrinking, and (as it were) grudging to support such wicked feet, and by denying him her strength, forcing him to his manifold shifts, and shiftlesse remouing. Wretched man, alwayes bleeding his brothers bloud; not daring to looke vp to Heauen, fearing to looke downe to Hell; the World without him threatning a miserable life, his Body branded to contempt and shame till his death, his soule become a stage of Anguish, Feare, Horrour, and other Furies the Harbingers of Hell: not able to suffer (which yet he cannot but suffer) the guilt of passed wickednesse gnawing him, the waight of present misery pressing him, the dread of a death, and a death attending him: restlesse in himselfe, hated of the World, despairing of reliefe from God: a liuely Map of the deadly and damnable state of sinne and sinners, (without Christ) [t] *dead whiles they liue*, mouing sepulchres, the Deuils captiues, hels heires, exiled from heauen, and vagabonds on the earth, euen on that which they call their owne land.

Caine, more vexed with the punishment, then at the fault of his sinne, *departed from the presence of the Lord*, which is meant either of his iudiciall conuenting him, or [u] in regard of the visible

b 1. *Sam.* 15 22.
c *Heb.* 11. 4.
d *Rom.* 10. 17.
e *Esay.* 1. 14.
f The mysterie of our redemption by Christ is meerly supernaturall.
g Δῶρα καὶ Θυσίαι.
h *Rhem. Transl. Mark.* 9. 49. *Act.* 7. 42.
i Some Rab. thinke, that *Cain* and *Abell* brought their Sacrifices to *Adam*, that he should offer them. *Betram* thinkes, that they had a certaine *place* designed for their sacrifices & holy things.
k *Hieron. Traditt. Heb. in Gen.* l *Inflammauit super.*
m *Aug. de Ciuit. Dei, lib.* 15. *c.* 5.
n *Gen.* 4. 17. *Roma caput Mundi.*
o *Iob.* 17. 6. 9. 16. *&c.*
p Some thinke this marke to be a shaking of all the body, as fearing continually. *Peter.*
q *Gen.* 3. 17.
r *Gen.* 4. 11.
s *Vi stando Vesta vocatur. Ouid.*
t 1. *Tim.* 5. 6.
u *Caluin in Gen. Martyr. in Gen. Chrysost. hom.* 20. *Camel. Betram. de polit. Iud. &c.*

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visible societie of the Church, cradled yet in his Fathers household, where God did especially shew his present prouidence, protection and grace, who otherwise *filleth the Heauen and Earth*, of whom & in whom they are: from hence, as *Adam* before out of *Paradise*, so *Cain* was, as it were, excommunicated, expelled, & out-lawed, and *dwelt in the Land of Nod*, which [x] some take to be appellatiuely spoken, as if his miserie had giuen name of *Mooning* vnto the place where he dwelled, or roamed rather: [y] *Iosephus* saith, hee built Naida, applying it to a proper place, which was either Eastward from Eden, or Eastward towards Eden from Canaan, where *Adam* is supposed to haue dwelt, and after with his Wife to haue beene buried at Hebron. Afterward, his posteritie beeing multiplied (his Wife, *Epiphanius* out of *Leptogenesis* calleth *Shaue*, [z] *Comestor* calleth her *Chalmana*, [a] *Philo*, *Themech*) *he built a Citie which he called by the name of his sonne* [b] *Henoch*, to crosse that curse of his wandering to and fro on the earth, or to arme him against others, which his guilty conscience caused him to feare, or to be a receptacle and store-house of those spoyles, which, *Iosephus* saith, hee robbed from others by violence, when as the earth was barren to him. *Philo* (if we may so entitle that Author which hath written of the Antiquities of the Bible) ascribeth vnto him other Cities, *Mauli*, *Leed*, *Tehe*, *Iesca*, *Celet*, *Iebbat*, adding that hee liued 730. yeeres. These things may bee probable, although that Author be otherwise fabulous, considering that men did ordinarily liue many hundred yeeres in those times, and were also exceeding fruitfull, especially after that *Polygamy* was embraced of that Family. And [c] if that in *Abrahams* posterity, the seed of *Iacob* in lesse then three hundred yeares was multiplyed to so [d] great a people, it is like that the *Cainites* [e] were no lesse populous, liuing in more freedome. Hee first (saith *Iosephus*) found out weights and measures, and assigned proprieties in possessions of Land, before common as the ayre and light, and was Author to lewd persons, of a lewd and vngodly life. Probable it is that the Citie was called *Henoch*, because the Curse suffered not the father to stay in a place, but to leaue a hasty inheritance to his Son to finish and rule it. *Iabal* and *Iubal* and *Tubalcain*, were inuenters of Arts: the first to dwell in Tents and keepe Cattell; the second of Musicall instruments: the third of working in Mettals, and making of Armour, which some thinke to be *Vulcan*, by the neerenesse of name and occupation. His [f] Sister *Naamah* is accounted by some Rabbines, the first inuenter of making Linnen and Woollen, and of vocall Musique; yea, they make her the wife of *Noah* also.

Thus let vs leaue this Family multiplying in numbers, in Sciences, in wickednesse, sauouring nothing diuine, or at least nothing but humane in their Diuinitie (therefore called *the sonnes of men* [g]) and let vs looke backe to *Adam*, who in this wicked fruit of his body, might read continual Lectures of repentance for the sinne of his soule. *Adam* begat a child *in his own likenesse*, [h] that is, not in that likenesse of God, wherein he was created, but like vnto himselfe, both in humane nature, & natural corruption, his name he called *Seth*, of whose posteritie the whole world was by *Noah* re-peopled. Vnto *Seth* was born *Enosh*. *Then began men*, saith MOSES *to call vpon the name of the Lord*. This some interpret of the beginning of Idolatry, that men began to profane the name of the Lord: some to call the name of the Lord, that is, after *Rabbi Salomo*, to apply the name of God to Images, Stars and Men: But the more likely opinion is, that when *Adam* had obtained a more holy posteritie, which was now multiplyed in diuers families, [k] Religion which before had been a priuate In-mate in *Adams* household, was now brought into publike exercise, whereof *Prayer* hath alwaies been accounted a principall part, and God himselfe in both Testaments calleth his house *a house of Prayer*; the calues of the lips, and the ejaculations of the heart being the body and soule of Diuine worship, whereof Sacrifices were in a manner but the apparel, fashioned to that infancy of the Church. Of the names of [l] the posteritie of *Adam*, and his hundred yeeres mourning for *Abel*; of *Seth* his remooving after *Adams* death to a mountaine neere Paradise, and such other things, more sauouring of fabulous vanity in the false-named [m] *Methodius*, *Philo*, and others that follow them, I list not to write. And wel might *Genebrard* haue spared his paines in searching for the antiquitie of Popery in this first Age of the World. Easily may we grant a Church then, truely Catholike, in the Posteritie of *Seth*, instructed partly by Reuelations, partly by Traditions, concerning the Creation, the fall, the good and euill Angels, the promised Seed, the Vnitie and Trinitie, punishments and repentance for sinne, publike and priuate Deuotions, and other like Articles gathered out of *Moses*: but for the Rabble of Rabbinicall Dreames which hee addeth hereunto, we had need of the *implicite faith* of some simple credulous Catholike to receiue them: as namely, Purgatory resembled in the *fiery Sword* at the entrance of Paradise; Free-will grounded on that which GOD speaketh to CAINE, *Thou shalt rule ouer him* (the preroga-

truely spoken, and so perhaps was meant. i *Broughton Concent. Martyr. in Gen.* k *Luther in Gen. Tremell. Vatablus, Calu. in Gen. Perer. in Gen. l. 7.* l Some are of opinion that all those Fathers mentioned *Gen.* 5. were Ecclesiasticall Fathers also, & Priests for diuine worship: which function of Lordship and Priesthood vnited, continued to the first borne many generations after the flood. *Bertram. pol. Iud. cap. 2.* m *Methodij Reuel. Philo. de Antiq Genebrard. Chron. ex Edit. Pet. Vict. Palma Caiet. Pariſ. An.* 1600.

x *Hieron. Heb. Trad.*
y *Antiq. l. 1. c. 2.*
z *P. Comest. hist. Schol.*
a *Pseudo-Philo. in antiq. Bibl.*
b *Pseudo-Berosus* nameth the City *Oenus* by *Libanus*.
c Euen I my selfe knew one *W. Collin* of Broxted in Essex, whose posteritie by one woman (which also suruiued him) was such, that his sonne reported to me, that there were 212. of them liuing at his funerall, and one of his daughters had aboue an hundred then of her Progenie.
d 600000. men of warre.
e *Ioseph.* saith that *Lamech* had seuenty seuen children
f *Genebrard. in Chron.*
g *Gen. 6. 1. 2.*
h The Iewes fable, that none of *Adams* children which he had after *Abel*, till the birth of *Seth*, had the true forme of a man, and that in that 130. yeeres space he begat *Rochot*, that is, Diuels. *R. Mos. Egyp Doc. dub. lib. 1. c. 6.* He interpreteth *Adams begetting a child in his owne likenesse*, of that instruction whereby *Seth* was taught, and became a perfect man, the others being beasts and *Rochot*, which in an Allegorical sense may be

tiue of the elder Brother ouer the yonger falſly applyed to the rule of the minde ouer ſinfull luſts) the choice of meates in the firſt Fathers abſtinence from fleſh, fiſh, and wine (as hee ſaith) which had not beene permitted to them, as it is to vs: Traditions, when as yet they had no Scripture: Superſtitious Obſequies to the dead, becauſe the Iewes in their office for the dead call vpon the [n] Fathers which lye buried at Hebron (namely, *Adam*, *Eue*, and the reſt) to open the gates of Paradiſe: Deuotion to Saints, becauſe the Cherubins were ſet betweene Paradiſe and Sinners; (as if their Saints were honoured to keepe them out of Heauen) and not the bloudie Sacrifices onely in *Abels* offering, but that vnbloudie Sacrifice (ſo they ſtile their *Maſſe*) in the offering of *Caine*: (wee enuie them not their Founder) yea, he finds their Sacrifice of *Orders* in Gods executing the Prieſtly function, of *Matrimony* in *Adam* and *Eue*, of *Baptiſme* in the *Breeches* which they ware, of *Penance* becauſe GOD ſaid, *Thou art duſt, and to duſt thou ſhalt returne*, of *Confirmation* in thoſe words, Shee *ſhall breake thy head* (the Truth will breake their heads for ſo reading it) of *Vnction*, in that *Seth* went to the Cherub which kept Paradiſe; and receiued of him three graines of the Tree of Life, whereof we reade in the *Apocalyps*, *the leaues ſhall heale the Nations*; with thoſe graines was an Oyle made, wherewith *Adam* was anoyed, and the ſtones put into his mouth, whence ſprang the Tree whereof the Croſſe of our Lord was made, hidden by *Salomon* in the Temple, and after in the Poole of *Bethesda*. *Spectatum admiſſi riſum teneatis amici?* Did not *Genebrard* deſerue an [o] Archbiſhopicke? or if the obſeruation be his, did not *Petrus Victor Palma* (which ſet him forth with ſuch Comments) deſerue the *Palme* and *Victory* for *Peters* pretended Succeſſors, which could find ſuch antiquitie for proofe of their Catholiciſme? Much good may it doe their Catholike mawes with ſuch Dainties. *Iuſt art thou, O Lord, and iuſt are thy iudgements, which becauſe they will not beleeue thy Truth, gineſt them ouer to ſuch ſtrong deluſions, to beleeue ſo groſſe and palpable Lyes.*

n *Officium lugentium, &c. interp. Genebr.*

Apoc. vlt.

o *Aquenſis Archiepiſc. fuit.*

CHAP. VII.

Of the cauſe and comming of the Floud.

THus wee haue ſeene in part the fulfilling of the Propheſie of the Seed of the Woman, and of that other of the Serpent, in the Poſteritie of *Caine* and *Seth*. The Family of *Caine* is firſt reckoned, and their forwardneſſe in humane Arts, [a] as *the children of this World are wiſer in their generation*, in the things of this life, which they almoſt onely attend, *then the children of light*. As for the [b] Iewiſh Dreames, that *Lamech* was blind, and by the direction of *Tubalcaine* his ſonne guiding his hand ſlew *Caine*, ſuppoſing it had beene a wilde beaſt, which when he knew, ſo inraged him, that he killed his ſonne alſo, they that liſt may follow.

Moſes reckoneth the Generations according to the firſt-borne in the Poſteritie of *Seth*, as enioying the Principalitie and Prieſt-hood, that ſo the promiſed Seed of the Woman (after ſuch a World of yeares comming into the World) might iuſtifie the ſtableneſſe of GODS promiſes, his Lineall Deſcent from *Adam* with a due Chronologie, beeing declared. After *Seth, Enoſh, Kenan, Mehalaleel, Iared was Henoch the ſeuenth from* ADAM, *who walked with God, whom God tooke away that he ſhould not ſee death*. This before the Law, and *Helias* in the Law, are Witneſſes of the Reſurrection; being miraculouſly taken from the Earth into Heauen, not by death, but by ſupernaturall changing of their bodies. That bee ſhould bee ſtill in [c] an Earthly Paradiſe, and that hee and *Elias* ſhould come and preach againſt Antichriſt, and of him be ſlaine, is a Popiſh Dreame; the Scripture [d] ſaying, that HENOCH *was taken away that he ſhould not ſee death*; of *Elias*, that he is [e] *alreadie come in* the perſon of *Iohn Baptiſt: the Spirit and power*, or ſpirituall power of walking with GOD, reforming Religion, and conuerting ſoules, beeing communicated to many of thoſe Miniſters which haue lien ſlaine in the *ſtreets of that great Citie*.

This his Aſſumption is [f] ſuppoſed to be viſibly done. Hee was a Prophet, and *Iude* doth in his Epiſtle cite a teſtimonie of his, [g] which eyther by [h] Tradition went from hand to hand, as it ſeemeth the whole Word of GOD was deliuered before the dayes of *Moſes*; GOD by Viſions and Dreames appearing vnto the Patriarkes; or elſe it was written and ſince is loſt. Some hold it was penned by ſome Iew vnder the name of *Enoch*. [i] *Auguſtine* thinketh that the Booke entituled *Enoch* was forged in his name, as other Writings vnder the names of Prophets and Apoſtles: and therefore calleth it *Apocrypha* (as [k] *Hierome* doth alſo) [l] *Chryſoſtome* and *Theophilact* account *Moſes* the firſt Pen-man of Holy Scripture. Although it ſeemes that Letters were in vſe before the floud, if [m] *Ioſephus* his teſtimonie

a *Luke* 16.8.
b *Martyr. in Gen: ex Rab. Solom.*
c *Bellar. tom.* 1. *cont.* 3. *l.* 3. *c.* 6.
d *Heb.* 11.5. *&c.*
e *Luke* 7.27. *Matth.* 17.12.
f *Gib. ex Rab. Akiba. Racanati, Targum.*
g *Perer. lib.* 7. *in Gen.* thinketh that *Iude* knew of this Propheſie by Reuelation, and reuealed the ſame to the Church.
h *Perk. Refor. Cathol.*
i *De Ciuit. Dei. lib.* 15. *cap.* 23.
k *Eò quòd earũ Scripturarum occulta origo non claruit patribus. In his autem Apocryphis etſi inuenitur aliqua veritas, tamen propter multa falſa nulla eſt canonica authoritas. Hier. in Tit. c.* 1.
l *Chryſoſt. Hom. in Matth.*
m *Antiq. l.* 1. *c.* 2.

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monie be true, who affirmeth that *Adam* hauing prohpecied two vniuerſall deſtructions, one by fire, another by water, his Poſteritie erected two Pillars, one of bricke, another of ſtone, in both which they writ their inuentions of Aſtronomie; that of ſtone was reported to remaine in his time. Some [n] aſcribe this to *Seth*, as alſo the firſt naming of the ſeuen Planets. The Science of Aſtronomie, they ſay, was much furthered by *Enoch*, who (ſaith *Eupolemon*) was by the Greekes called *Atlas*, to whom they attributed the inuention thereof. [o] *Plinie* was of opinion that Letters were eternall.

n *Otho Heurn. lib.1.*

o *Plin.l.7.c.56.*

Howſoeuer, it is more then apparant, that the Booke bearing *Enochs* name, is very fabulous, which, becauſe the Tales therein profeſſe antiquity (although they were later dreames) I thought it not vnfit to borrow out of [p] *Scaliger* ſomewhat of that which he hath inſerted in his Notes vpon *Euſebius*, the Greeke Copie being, as the Phraſe teſtifieth, tranſlated out of Hebrew, which had beene the worke of ſome Iew: the Antiquity appeareth, in that [q] *Tertullian* citeth it. The words are theſe:

p *Not. in Euſeb. Chron. pag.244. Frag. Græc. ex l. 1. Enoch.*

q *Tertul. de Idololat.*

And [r] it came to paſſe when the ſonnes of men were multiplyed, there were borne to them faire Daughters, and the Watch-men (ſo he calleth the Angels out of *Dan.4.*) luſted and went aſtray after them; and they ſaid one to another, [ſ] *Let vs chooſe vs Wiues of the Daughters of men of the Earth.* And *Semixas* their Prince ſaid vnto them, *I feare me you will not doe this thing, and I alone ſhall be debter of a great ſinne.* And they all anſwered him and ſaid; *We will all ſweare with an Oath, and will Anathematiſe or Curſe our ſelues not to alter this our minde till we haue fulfilled it*, and they all ſware together. Theſe came downe in the dayes of *Iared* to the top of the Hill *Hermon*. And they called the Hill *Hermon*, becauſe they ſware and Anathematiſed on it. Theſe were the names of their Rulers, *Semixas, Atarcuph, Arachiel, Chababiel, Orammame, Ramiel, Sapſich, Zakiel, Balkiel, Azalzel, Pharmaros, Samiel, &c.*

r A fragment of the Booke of *Enoch.*

ſ This Fable aroſe of the falſe interpretation of *Moſes* word, *Gen.6.12. The ſonnes of God, &c.*

Theſe tooke them Wiues, and three Generation were borne vnto them: the firſt were great Gyants; the Gyants begat the *Naphelim*, to whom were borne *Eliud*; and they taught them and their Wiues Sorceries and Inchantments. *Ezael* taught firſt to make Swords and Weapons for Warre, and how to worke in Metals. He taught to make Womens Ornaments, and how to looke faire, and iewelling. And they beguiled the Saints; and much ſinne was committed on the Earth. Other of them taught the vertues of Roots, Aſtrologie, Diuinations, &c. After theſe things the Gyants beganne to eate the fleſh of men, and men were diminiſhed: and the remnant cryed to Heauen, becauſe of their wickedneſſe, that they might come in remembrance before him. And the foure great Archangels *Michael, Gabriel, Raphael*, and *Uriel* hearing it, looked downe on the Earth from the holy places of Heauen: and beholding much bloud-ſhed on the Earth, and all vngodlineſſe and tranſgreſſion committed therein, ſaid one to another, That the Spirits and Soules of men complaine, ſaying, That yee ſhould preſent our Prayer to the Higheſt, and our deſtruction. And the foure Archangels entring, ſaid to the Lord, Thou art GOD of GODS and Lord of Lords, &c. Thou ſeeſt what *Ezael* hath done, hee hath taught Myſteries, and reuealed to the World the things in Heauen, &c. Then the Higheſt ſaid, The Holy one, The Great one ſpake and ſent *Uriel* to the ſonne of *Lamech*, ſaying, Goe to *Noe*, tell him of the end approching, and a floud ſhall deſtroy the Earth, &c. To *Raphael* hee ſaid, Goe *Raphael*, and binde *Ezael* hand and foot, and caſt him into darkeneſſe, and open the Wilderneſſe in the Deſart of *Dodoel*, and there caſt him, and lay vpon him ſharpe ſtones to the Day of Iudgement, &c. And to *Gabriel*, he ſaid, Goe, *Gabriel*, to the Gyants, and deſtroy the ſonnes of the Watch-men from the ſonnes of men, ſet them one againſt another in warre and deſtruction. To *Michael*, he ſaid, Goe, *Michael*, binde *Semixa* and the others with him that haue mixed themſelues with the daughters of men (vntill ſeuentie Generations) to the hils of the Earth; vntill the day of their iudgement, till the iudgement of the World bee finiſhed, and then they ſhall bee brought into [t] *the confuſion of fire*, and vnto tryall, and vnto the Priſon of the ending of the World, and whoſoeuer ſhall be condemned and deſtroyed, from hence-forth ſhall be caſt together with them till the finiſhing of their Generation, &c. And the Gyants which were begotten of the Spirits and fleſh, they ſhall call them euill Spirits on the Earth, becauſe their dwelling is on the Earth. The Spirits that depart out of their bodies ſhall bee euill Spirits, becauſe they were engendred of the Watch-men and men.

t Εἰς τὸ χάος τὸ πύρος.

But it were tedious to recite further. The antiquity of it, and becauſe it is not ſo common, and eſpecially becauſe [u] ſome of the Ancients and of the Papiſts haue beene miſſeled by theſe Dreames (refuſed iuſtly by *Ierome* and *Auguſtine*) interpreting the ſonnes of GOD in *Moſes* to be ſpoken of Angels (as their Tranſlation did read it) haue moued me to inſert thoſe Tales. Notable is the diligence of the Purgatorie Scauengers, who in *Viues* notes vpon *Aug. de Ciuit. Dei, Lib.15.cap.23.* haue in their *Index Expurgatorius*, ſet the Seale of their Office vpon a teſtimonie alleaged out of *Euſebius de Prep. Euang. Lib.5.cap.4.* as if they had beene *Viues* his owne words, to be left out in the Impreſſion. The words, becauſe they ſauour

u *Ioſeph. Antiq. l.1. Iuſtin. Tertu. Athenag. Cyprian. Lactan. Euſeb. Hugo de S. Vict. Strabus, Burgenſis, Sulpitius Seuer. ſac. hiſt. l.1. Clem. Alex. ap. Photium.* This Fable of Angels, &c. the Saracens alſo retayne, ſee *lib.3.c.5.*

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fauour of the former errour, haue I heere placed, *Non ergo Deos, neque bonos dæmonas, Gentiles, sed pernicioſos ſolummodo venerantur. Quam rem magis Plutarchus confirmat, dicens fabuloſas de dijs rationes res quaſdam ſignificare, à dæmonibus antiquiſſimis geſtas temporibus, & ea quæ de gigantibus ac de Titanibus decantantur, dæmonum fuiſſe operationes. Vnde mihi ſuſpicio* (ſaith *Euſebius*, but *Viues* is fined for it) *nonnunquam incidit, ne iſta illa ſint, quæ ante diluuium à gigantibus facta diuina Scriptura tetigit, de quibus dicitur: Cùm autem vidiſſent Angeli Dei filias hominum, quia eſſent ſpecioſæ, elegerunt ſibi ex illis vxores, ex quibus procreati ſunt famoſiſſimi gigantes à ſæculo. Suſpicabitur enim fortaſſe quiſpiam, illos & illorum ſpiritus eſſe qui ab hominibus poſtea dij putati ſunt, pugnaſque illorum, tumultus & bella eſſe, quæ fabulosè de dijs conſcribebantur.*

x *Lact.l.2.c.15* *Lactantius* x ſaith, that when the World was multiplyed, GOD ſent Angels to keepe men from fraudes of the Deuill, to whom he forbade all earth contagion. Theſe were by the Deuill inſnared with women, therefore depriued of Heauen: and their Progeny of a middle nature betwixt Men and Angels, became vncleane Spirits; ſo that hence grew two kindes of *Dæmones* or Deuilliſh Spirits; the one heauenly, the other earthly, which would now ſeeme to be keepers, and are deſtroyers of men.

y *Iob.1.6.& 38.7.* The Angels are ſometimes called y *the ſonnes of God*: but that name is communicated to men, who z *by nature children of wrath*, by faith in the naturall and onely begotten Sonne of GOD, haue this prerogatiue to bee the ſonnes of GOD, and fellow-heires with CHRIST. But ſome of the children of the Kingdome ſhall bee caſt out, becauſe they haue rebelled againſt their Father that begot them, profeſſing themſelues to be the ſonnes of GOD, but a *doe the workes of their father the Deuill*: and of theſe Hypocrites and Apoſtataes it is ſaid, that louing pleaſure more then GOD, they matched themſelues in *Caines* Family: a prouocation ſo mightie to euill, that ſtrong *Samſon* and wiſe *Solomon* are witneſſes, that b *the ſtrong men are ſlaine* by this weaker ſexe. This was the Serpents policie at firſt, *Balaams* policie after, Babels policie now; c and *Balaams* wages doe moue many ſtill to make ſuch Linſey-woolſey Marriages, that the d *children ſpeake halfe Aſhdod*, and whileſt the Father profeſſeth one Religion, the mother another, the children become Gyants, to fight againſt all that is called GOD, and to make little or no profeſſion (at leaſt in their liues) of any Religion at all.

z *Ephes.2.3.*

a *Ioh.8.44.*

b *Prou.7.26.*

c *Sheldon* in his Motiues obſerueth theſe Marriages to bee a great meane for propagating Poperie.

d *Nehem.13.24*

e *Gib. in Gen.* I denie not that then there were Gyants alſo in regard of bodily ſtature, e whom the Scripture calleth, becauſe they were great and fearefull, *Rephaim* and *Emim*; of their pride *Hanakim*, of their ſtrength *Gibborim*, of their tyrannie *Nephilim*, of their naughtineſſe *Zamzummim*. Such were *Og* and *Goliah* after the floud. Yea, ſuch haue beene in all Ages: which (to omit other Ethnike Authors) f *Auguſtine* affirmeth, that at *Vtica* hee ſaw a mans tooth as great as an hundred of the ordinary ſiſe. *Viues* on that place, ſaith he ſaw one as bigge as a mans fiſt. *Nicephorus* telleth of two men in the time of *Theodoſius*, the one not ſo admirable for his height, which was fiue Cubits and an hand, as the other for his ſmalneſſe, like to a Partrich in bigneſſe, yet wittie and learned. Our Hiſtories of g *Arthur*, little *Iohn*, *Curcy* Earle of Vlſter, and one in our times, 1581. ſeene in London, doe ſhew ſome ſuch here and there, now and then in the World, which *Goropius* in his *Gigantomachia*, affirmeth of his owne ſight: and euen whole Families of theſe monſtrous men are found at this day in America, both neere to Virginia, as h Captaine *Smith* reporteth; and eſpecially about the Straits of Magellan, i neere which he found Gyants, and in the ſame Straits were ſuch ſeene of the k Hollanders ten foot in height, whereas yet other Families were but of the ordinary greatneſſe. One *Thomas Turner* told mee, that neere the Riuer of Plate, hee ſaw one twelue foot high, and others whoſe hinder part of their head was flat, not round. l Authours tell of *Maximinus* the Romane Emperour, that he was eight foot and a finger high, whoſe wiues Bracelets might ſerue him for Rings, that he often in one day drunke an *Amphora*, which is almoſt ſixe Gallons of Wine, and eate fortie pounds of fleſh: *Cordus* ſaith ſixtie; hee could breake a Horſe legge, or ſtrike out his teeth with a blow of his fiſt, &c. Which occurrents in Nature no doubt haue giuen occaſion to ſome of further fabling. *Qui de magnis maiora loquuntur.* m We reade in *Pliny* of one of fortie ſixe Cubits, in Crete, found by the force of an Earth-quake, breaking the hill wherein he ſtood, ſuppoſed to bee *Orion* or *Otus*: more credible is that he telleth of one *Galbora* in *Claudius* time, nine foot and nine inches; and in *Auguſtus* time of another halfe a foot higher.

f *De Ciuit. Dei lib.15.cap.9.*

g *Giral. Camb. Hector. Boet. Camden. Brit.*

h Map of Virginia.

i *Pigafetta.*

k *Oliuer Noort.* and *Sebaſtia de Weert.*

l *Iul. Capitol. Heradianus.*

m *Plin.l.7.c.16*

How ſoeuer the bodies of theſe men before the Floud were compoſed, certaine their minds were diſpoſed to all monſtrous inhumanitie, which haſtened their deſtruction. This made GOD *to repent* that he made man vpon the Earth, not that there was any change or repentance in him, but becauſe a change for want of repentance happened to them. In long ſufferance he gaue them an hundred and twentie yeares ſpace, in which *Noah* might be a *Preacher of righteouſneſſe*; yea, the Arke it ſelfe, which *Noah* that while was prouiding, might preach to them repentance, that their teares might haue quenched his wrath, and preuented temporall

rall drowning and eternall burning. *Adam* liued till *Henochs* time, a witnesse and Preacher of the promise he himselfe had receiued. *Henoch* himselfe is made, not a verball but a reall Preacher, whiles his sonne *Methuselash*, and his Nephew *Lamech* the father of *Noah* liued: that GOD might haue witnesses to conuert some and conuince others. But whiles the World becommeth worse and worse, [n] (*Ætas parentum peior auis tulit Hos nequiores, mox daturos Progeniem vitiosiorem*) a deluge of sinne first, and a deluge of iudgement after, drowned the World.

n *Horat. Carm.*

For the circumstances of the Floud, *Moses* hath more plainly related them, then that I should here expresse them. *Noah* with his three sonnes and their wiues entred the Arke at GODS appointment, to which by diuine instinct resorted both birds and beasts; of the cleane seuen, and of the vncleane two in euery kind. If any maruell at this distinction of cleane and vncleane in these times, supposing that GOD first in the Wilderneſse made this partition-wall: it is answered, that GOD before this had appointed Sacrifices of beasts, which might make the difference; for which cause also there was a seuenth of euery such creature, reserued for Sacrifice after *Noahs* going out. Besides, GOD had now purposed to adde the flesh of beasts vnto mans dyet, for which those, called by the Israelites cleane, were most fit, and most in vse: and in that respect more of such kinds were reserued, as more necessary for mans vse in food, clothing, and some of them also for labour. Otherwise no creature is vncleane in it selfe, the Hoofe and Cudde being by Nature (GODS Hand-maid) and not by their owne vice, such as made this distinction. And after the floud GOD made no Law of difference, vntill the time of *Moses*, although each Countrey hath obserued their owne peculiar custome in this food, some lothing that which others esteeme daintie, not for Religion, but for naturall and ciuill causes. As at this day to the Tartars, Horse-flesh is royall fare; to the Arabians, Camels; to some Americans, Serpents, and other flesh to others, which our appetite more then our faith, our stomacke more then our soule, abhorreth.

Concerning the Arke, diuers doubts haue beene moued, through curiositie and vnbeliefe of some, who by diuine Iustice were in a manner depriued of sense and reason, hauing before through Deuillish wickednesse lost their conscience and Religion. Thus [o] *Apelles* one of *Marcions* Disciples, could not finde the Arke (after *Moses* dimension) to bee capable of foure Elephants in so small a quantitie; *Celsus* contrary to him (yet agreeing in a foolish impietie and impious folly) thought so great a vessell was too great for mans handy-worke. Thus, like *Samsons* Foxes, their heads are diuers wayes, but they are tyed together by the tayles, agreeing in disagreeing both from *Moses* and themselues.

o *Orig. hom. in Genes. 2.*

But might not reason teach *Celsus*, that the direction of GOD might teach a man in an hundred and twentie yeares space to frame so mighty a Fabricke? doth not sense and experience shew buildings not much lesse both on the Sea and on the Land? And what Arithmeticke or Geometry, nay, what wit or common sense had *Apelles* in his Assertion? The Arke was too little (forsooth) for so many creatures and their prouision for a yeare. Wee need not seeke for shifts from helpe of the Geometricall Cubite knowne to *Moses* in his Egyptian Learning, of three, sixe, or nine foot to the Cubite: as *Origen* and [p] *Hugo* doe: nor of the sacred Cubite, imagined twice as much as the common: nor of the larger stature and Cubites of men in those youthfull times and age of the World. The length hereof three hundred Cubites, and the breadth fiftie, doe make of square measure by common Rules of Art, fifteene thousand Cubites. Three floores or roomes were therein of that quantitie, each containing ten foot in height. As for the beasts; a floore of fifteene thousand Cubits might yeeld fifty Cubits square to three hundred seuerall kinds, many more then are knowne by relation of the most Writers, *Aristotle*, *Plinie*, *Gesner*, *&c.* which scarce reckon halfe that number, and but fortie kinds or thereabouts that would take vp any great [q] roome. The height might yeeld commodious roomes for the fowles on Perches: and all this might one roome or floore affoord. Iudge then whether two other roomes of equall bigneſse, might not be sufficient for all other necessary employments? Besides, the roofe is not to bee thought vnproportionable, fitted for so long and tempestuous stormes, and therefore not vnfitted with roome for diuers necessaries. And if any accuse me for adding this of the roofe to *Moses* description, I say, that so it is translated by [r] some, *Et in cubiti longitudinem consummato eius tectum superne*, vnderstanding those words not of the window (as many doe) but of the roofe it selfe, which else is no where described, which should ouer-hang the Arke a Cubite breadth to defend it the safer from raines; as in our houses the eues and slope roofes are commodious both for roome within, and against the weather without. But if any would entertaine longer dispute about this, he may (among others that haue handled this question) resort vnto [s] *Goropius Becanus* his *Gigantomachia*, whom in this point I would rather follow, then in many other his *Beceselanical* Paradoxes.

p *Hugo de Arca Noe. lib. 1.*

q Such Creatures as breed of putrifaction, and which liue in both Elements, perhaps were not in the Arke.

r *Tremel. & Iunius.*

s *Becceſel. Antiq. Antverp.*

Noah and his Family with this their retinue being entred, *the fountaines of the great deepes*

were

were opened, and the windowes of Heauen: the two ſtore-houſes of waters which GOD had ſeparated in the Creation, beeing in a manner confounded againe, the Seas breaking their ſandie barres, and breaking vp by ſecret vnderminings the priuie pores and paſſages in the Earth: the Cloudes conſpiring with the Waters, and renuing their firſt league and naturall amitie, to the confuſion of Nature and the World. The heauenly lights hid their faces from beholding it, and clothed themſelues with blacke, as bewayling the Worlds Funerall; the Ayre is turned into a Sea, the Sea poſſeſſeth the Ayrie Region, the Earth is now no Earth, but a myrie lumpe, and all that huger World is contracted into a briefe *Epitome*, and ſmall abridgement in the Arke, euen there but a few inches diſtant from death. Thus do all [t] Creatures deteſt *Sinne*, which hath made them ſubiect to *Vanitie*; thus would the Elements waſh themſelues cleane from it, and the committers thereof: but the Arke preuaileth ouer the preuailing waters: a figure of the Church, the remnant of the elder, and Seminarie of the new World.

t *Rom.8.20.*

Heurnius applieth the Fable of *Prometheus* to *Noah*, *lib.1.* u *De Fab. Mundi.*

This drowning of the World hath not beene quite drowned in the World, but beſides *Moſes*, many other Writers haue mentioned it: the time thereof being referred to that which in each Nation was accounted moſt ancient; as among the Thebans to *Ogiges*; in Theſſalia, to *Deucalion*; among the Americans (although [u] *Mercator* thinke, that the Floud drowned not thoſe parts, becauſe they were not yet peopled, and becauſe the beaſts there are moſt-what differing kinds from theſe in our World) the people haue retayned the tradition hereof: *Mnaſeas* among the Phœnicians, *Beroſus* a Caldæan, *Hieronimus Ægyptius*, *Nicolaus* of Damaſcus, the Poets Greeke and Latine, adding Fables to the Truth (which without ſome ground of truth they could not haue added) all mention the Floud; howſoeuer confounding the leſſe and later with this firſt and vniuerſall.

I might adde the teſtimonies of *Eupolemus*, *Molon*, *Abidenus*, *Alexander Polyhiſtor*, out of *Euſebius*, *Ioſephus*, and others. *Lucian* in his *Dea Syria*, telleth the opinion of the Hierapolitans, but a little corrupted from *Moſes* Narration, that Countrey wherein *Noah* liued moſt likely retayning firmer memorie of this Miracle: ſo plainly doth he attribute to his *Deucalion* the Arke, the reſort and ſafe-gard of the Lions, Bores, Serpents and Beaſts: the repairing of the World after this drowning thereof, which he aſcribeth to periurie, crueltie, and other abominations of the former people. That *Beroſus* which we now haue, is not ſo much as the ghoſt, or carkaſſe, and ſcarce a few bones of the carkaſſe of that famous Caldæan Author, mentioned by the Ancients, but the Dreames of *Annius* (no new thing in this laſt Age) coined for the moſt part in his name. Some fragments of *Beroſus* wee haued cited in other Authours that conuince this Baſtard.

Among others, ſomewhat of the Floud hath eſcaped drowning: his teſtimonie whereof ſet downe in *Polyhiſtor* and *Abidenus*, is in [x] *Euſebius*. He affirmeth, that *Saturne* gaue warning to *Siſuthrus* of this Deluge, and willed him to prepare a great Veſſell or Ship, wherein to put conuenient food, and to ſaue himſelfe and his kindred and acquaintance; which hee builded of length fiue furlongs, of breadth two. After the retyring of the waters, hee ſent out a Bird which returned: after a few dayes he ſent her forth againe, which returned with her feet bemired; and being ſent the third time, came no more: with other things to like purpoſe, which *Polyhiſtor* there, and *Abidenus* citeth out of *Beroſus*. *Plutarch* hath alſo written of this Doue, ſent by *Deucalion* out of the Arke, which returning was a ſigne of tempeſt, and flying forth of faire weather.

x *Euſeb. Chron. Graec. Scalig. lib. 1. & de Præpar. lib. 9.*

Plutar. de Animant. comparatione.

CHAP. VIII.

Of the re-peopling of the World: and of the diuiſion of Tongues and Nations.

[a] NOW GOD *remembred Noah*, ſaith *Moſes*; not that GOD can forget, but that hee declared his Diuine Power, whereby *Noah* might know hee was not forgotten. Then did the [b] *Heauens remember* their wonted influence in the Elements: then did the Elements *remember* their naturall order: GOD made *a winde* to paſſe in Commiſſion, and, as a common Vmpire, to end their vnnaturall ſtrife, forcing the Waters into their ancient precincts aboue and beneath the Firmament. ([c] *Ambroſe* interpreteth this *Winde* of the HOLY GHOST. *Rupertus* of the Sunne. The moſt of a wind, which yet naturally could not be produced from that *waterie maſſe*, but by the extraordinary hand

a *Geneſ.8.1.*

b *Hoſ.2.21,22.*

c *Amb. de Noe. Rupert. l.4.*

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hand of [b] God.) Then did the Earth *remember* first inheritance, beeing freed from the tyrannicall inuasion and vsurpation of the Waters. And what could then forget or be forgotten, when GOD *remembred* NOAH *and all that was with him in the Arke.*

And in the seuenth [c] Moneth, the seuenteenth day of the moneth, the Arke rested vpon the Mountaines of Ararat. This fell out in the yeere from the Creation 1656. The [d] Septuagint, and the Fathers that followed them, reckon farre otherwise: which errour of theirs differing from the Hebrew verity, *Augustine* [e] ascribes to the first Coppiers of that Translation: others to their own set purpose, that they might contend with other Nations in the challenge of Antiquitie: for that cause, and least the often halfing of ages should trouble the faithlesse, saith Master *Broughton*, they faine *Cainan*, betwixt *Arphaxad* and *Selah*: in which account if [g] *Luke* in his Genealogie had followed them, it is to be ascribed to them which would correct *Luke* by their corrupt translation of the Septuagint, for [h] some Copies of the Gospel haue wanted it. The place is commonly thought to be Armenia. The *Sybilline* Oracles (if at least we may so call those eight bookes in Greeke verse, translated into Latine by *Castalion*) doe place [i] Ararat in Phrygia, and say, it is the Hill whence the Riuer Marsyas issueth. But *Scaliger* censureth our *Sybils* to be counterfeit, inuented with zeale to vp-hold the Truth by falshood; in which our later Legendaries haue followed them.

[k] *Goropius* after his wont paradoxicall, holdeth it to be the Hill Paropanisus, or Paropamisus, a part of the Hill Taurus (vnproperly ascribed to Caucasus, which riseth betweene the Euxine and Hircan Sea) supposed the highest part of the Earth, called now [l] Naugracot. Hee imagined, that the place first inhabited after the Floud was Margiana, whence those Colonies passed that with *Nimrod* built Babylon. His reason is, because [m] *they went from the East* to the Plaine of Shinar, whereas Armenia beareth somewhat Westward from thence. As though that iourney had been presently after the Floud, which was an hundred yeares after: in which space it is likely they followed the Mountainous Countries Eastward a long time, and from Assyria Adiabena, turned backe into that fertile Plaine, where pride, fulnesse of bread, and abundance of idlenesse, set them on worke against God. I hold it not meet, that a fewe coniectures should counterpoize the generall consent of all Ages. *Iosephus* saith, the place in Armenia was called Apobaterion, of this their going forth of the Arke: and alleadgeth *Berosus* testimonie, that a part of this Arke was then said to remaine in the Cordyæan (or Gordyæan) Hils, the pitch whereof some scraping away, wore the same for Amulets. And out of *Nich. Damascenus lib. 96.* There is (saith he) aboue the Region of the Minyæ, a great Hil in Armenia, by name Baris, wherein, they say, many saued themselues in the time of the Floud, and one, brought in an Arke, there stayed (the remnants of the wood thereof continuing there long time after) which happily was he that *Moses* the Iewish Law-giuer writ of. This mountaine or mountainous Region the Caldean Paraphrast calleth [n] *Kardu*; *Curtius*, *Cordæi montes*; *Ptolomæus*, *Gordiæi*: the people are called *Cardyæi*, or *Gordyæi*. In this Tract (saith *Epiphan.*) there is one high Mountaine called Lubar, which signifieth the descending place (Lubar in the Armenian and Egyptian language signifying the same that ἀποβατήριον before mentioned) and the word *Baris* before cited out of *Damascenus* seemeth to be corruptly written for *Lubaris*.

The Armenians through all ages haue (as it seemeth) reserued the memorie hereof: and euen [o] in our daies there standeth an Abbey of Saint *Gregories* Monkes neere to this Hill, which was able to receiue [p] *Shaugh Thamas*, and a great part of his Armie. These Monkes, if any list to beleeue them, say, that there remaineth yet some part of the Arke, kept by Angels: which if any seeke to ascend, carrie them backe as farre in the night, as they haue climed in the day. *Cartwright*, an eye-witnesse, saith, that this Hill is alwaies couered with snow; at the foote thereof issue a thousand Springs; there are adioyning three hundred Villages of the Armenians. He saith also that there are seene many ruinous foundations, supposed to be the workes of this first people, that a long time durst not aduenture into the lower Countryes, for feare of an other floud. [q] *Abidenus* saith, that the Ship or Arke was still in Armenia (in his time) and that the people vsed the wood thereof against many diseases with maruellous effect.

After that *Noah* had obtained his deliuerance, and was now gone out of the Arke; his first care was [r] Religion: and therefore he [s] *hee built an Altar to the Lord*, and tooke of euery cleane beast, and of euery cleane fowle, and offered burnt offerings vpon the Altar: And the Lord smelled a sauour of rest, and renued the auncient blessings and promises to *Noah* and his posteritie. The liuing creatures were also permitted to their food, and submitted to their rule, by whom they had in the Arke escaped drowning. Onely the bloud was prohibited to them, as a ceremoniall obseruation to instruct them in lenitie and hatred of crueltie: the politicall Ordinance being annexed touching the bloud of man, against man or beast that should shead the same. This difference being [t] alleadged of the life of Man and Beast, that the life of the Beast is his bloud, the life of Man is in his bloud. Not that the bloud which we see shed is the life

b *Peter. in Gen. lib. 13.*
c *An. Mund.* 1656. the Floud.
d After the Sept. 2242. and after the most auncient coppies 2262. *Scalig.*
e *De Ciuit. Dei lib. 15. cap. 11. & dein. ad 13.*
f *Iunius. Broughton.*
g *Luk. 3. 36.*
h *Beza, Annot. Luc. 3.*
i *Sybil. Oracul. 1. Assurgit Phrygiæ mons, &c. Ararat quem nomine dicunt. Scal. Opusc.*
k *Gor. Bec. Indoscythica, pag. 473.*
l *M. Paul. Ven.*
m *Gen. 11. 2.*
n *Tremel. & Iun. Annot. Epiphan. lib. 1. contr. Her.*
o *Cartwrights* Trauels.
p The Persian King.
q *In Chron. Græc. Euseby & præparat. Euang. l. 9. c. 4.*
r *Gen. 8. 20.*
s *Ph. Ferdinandus* citeth seuen precepts of *Noe*; first, to obserue iustice: secondly, not to blaspheme: thirdly, not to vncouer any mans nakednes: fourthly, not to kil: fifthly, not to eate a member of any beast yet liuing: sixtly, not to serue idols, seuenthly, not to rob. *Ex R. Ab. Ben. Kattan.*
t *Gibbins in Gen. 9. Cic. de Fin. lib. 2.*

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life of the beast: for that is properly *Cruor*, not *Sanguis*, that is, the matter, whose forme was the life or vitall spirit, which being separated from the body, is seuered also from the forme or life. And the life of Beasts hath no other forme, but that which is vnited with the bloud, as the life of trees is the sappe of trees; their bloud being (as it were) their soule. But [u] the life of man is in his bloud, hauing his seate therein, liuing when it is by death separated from the bloud; meane while the Spirits being the purest part of the bloud, as conduits conueying life to the bodily members, and as firme bands of a middle nature, between the body and soule, vniting them together; which bands and carriages being broken by effusion of bloud, the soule subsisteth a spirituall substance without the body, not subiect to substantiall corruption or mortalitie.

u *Vt sit pecudum anima qualitatiua, hominum vero substantiua. Aquin. Sanguis vehiculum animæ. Aristot. de Gen. animal. l. 3.*

God did also make a couenant for Man with the beasts of the field, infusing into the Nature of all things, a dread and feare of man, whereby they feare the power, the snares, and sleights of man; and therefore flee, or else submit themselues, not by that willing instinct, as to *Adam* in innocencie, but rather with a seruile feare. And although by hunger, or prouocation, or feare of their owne danger, they sometimes rebell, yet otherwise there remaines some impression of this naturall decree in them, as experience in all places hath shewed. Euen the Lyon, King of Forrests and sauage Creatures, doth not easily giue on-set but on such occasions: yea, the Moores meeting with this Beast, doe rate and brawle at him; this magnanimous beast passing by with a leering countenance, expressing a mixt passion of dread and disdaine, fearing the voice of one, that feareth not the weapons of many, and which himselfe, by the terrour of his voice, maketh the beasts to tremble. Hereunto the Lord addeth the Raine-bow, a newe Sacrament, to seale his mercifull Couenant with the Earth, not to drowne the same any more; which yet at last shall be burnt with fire, so to purge the Heauens and Earth of that [x] *vanitie*, whereto mans sinne hath subiected them. And thus much doe [y] some reade in the colours of the [z] Rainebow, of a watersh and fiery mixture, as a continued signe of the double destruction of the World; the first outward as alreadie past, the other inward as yet to come. Well, indeed, may this Bow be called the [a] *Child of Wonder*, both for the naturall constitution, and diuine ordinance: not that there was before no such [b] Creature, but that then this vse of the creature was ordained. The reflexion or refraction of the Sunne-beames in a watery cloud, the brightnesse from the Sunne, and the cloud meeting together, the varietie of colours proceeding from the varietie of matter; the fumish and dryer part of the cloud yeelding a purplish, the waterie a greenish Sea-colour, &c. borrowing the roundnesse from th Sunne halfe Eclipsed by the shadow of the Earth, are accounted the naturall causes of this wonder of Nature; sometime also by reason of abundance of matter, the same being doubled, one Bow within the other, their colours placed contrary, for that the one is the Image (by reflection) of the other. Neither is it to be thought, that there was no Raine-bow before the floud, any more then that there was no water, bread, or wine, before the institution of our Christian Sacraments, which name and dignitie, not Nature, but Vse, by the appointment of the God of Nature and Grace, doth giue vnto them. For not in the cloudes alone is this Bow to be seen, but as further witnesse of the naturall causes and constitution thereof, the same effect may bee shewed by concurrence of like causes in the Waters and Rockes where Riuers haue their fals; yea, on the buildings of men: as I my selfe haue seen a perfect Raine-bow by the reflection of the Sun-beames on a boorded wall of a Water-mil, the boordes thereof being very wet with the fall of the water, and opposite to the Sunne.

x *Rom. 8. 20.*
y *Gregor. Mag. hom. 8. in Ezec. Mel anc. Comest.*
z *Rabbini tres Iridis colores referunt ad tres Patriarchas: sicut & Christiani quatuor colores ad 4 elementa. Gib.*
a *Iris Thaumant. filia.*
b *Alcuinum & Chrysost. accusat Pererius huius opin. l. 14. in Gen.*

The sonnes of *Noah* were *Sem* (which because of Diuine priuiledge, from whose loynes Christ was to come, according to the flesh is first named) *Ham* or *Cham*, and *Iapheth*, who seemeth (as [c] learned men gather by the [d] Text) to be the eldest. Fabulous *Methodius*, contrary to *Moses*, speaketh of another Sonne *Ionithus* after the Floud, whereas the [e] Scripture saith, That of those *three all the Earth* was repleniished.

c *Iunius & alij. Pererius contra lib. 15. in Gen.*
d *Genes. 10. 21.*
e *Gen. 9. 19.*

To shew directly which Nations descended of each of these three, were a hard taske: and now after this confusion of Nations by warres, leagues, and otherwise, impossible. But for the first beginnings of Nations, before that Colonies were by violence of Conquerours, or by themselues, in their exceeding multiplying, voluntarily translated from one place to another, they are by *Moses* faithfully related, although the confusion of Languages and of Peoples do make the matter hard and harsh to vs. Yet the Names of Nations in the Greeke stories do in great part agree with the names of these first Patriarkes, as [f] M. *Broughton* hath shewed, by laying downe the names of *Noahs* house, which, vnvowelled, may admit sundry pronouncings, setting against them such names as Heathen Authors haue mentioned. Out of him, and *Arias Montanus* his *Phaleg*, and others, what I thought likeliest, I haue here inserted.

f *Broughtons Concent.*

Iapeth, Iapetus: Gomer, or after the Septuagint *Gamer:* Camaritæ Cimmerij, and Cimbri. *Iosephus* [g] saith, That the Inhabitants of Galatia were of *Gomer*, sometimes called Gomaræ. Master [h] *Camden* deriueth the ancient Gaules and Britans from this *Gomer:* the name which they

g *Ioseph. Ant. l. 1. Trem. & Iun. An.*
h *Camd. Brit.*

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they giue to themselues to this day implying the same, which is *Kumero, Cymro*, and *Kumeri*, a Brittish or Welsh-woman *Kumeraes*, and their Language *Kumeraeg*.

i *Magog* is supposed the Father of the Scythians, before (saith *Iosephus*) called *Magoges*, *Ezek.* 38.2. and 39.6. who after inuading those parts, left the name *Magog* to *Hierapolis* in Syria, *Plin. lib.* 5. *c.* 23. Of *Madai* came the Medes, of *Iauan* the Ione or Grecians. Of *Thubal* the Iberians, called sometime (saith *Iosephus*) *Theobeli*. The Iberians, saith *Montanus*, dwelt neere to Meotis, certaine Colonies of them inhabited Spaine, and called it Hiberia, and themselues Hiberians: whence the Spaniards haue a report, that *Thubal* was the first peopler of their Countrie. The Cappadocians were called Meschini of *Meshech*, whose Citie Mazaca was named of *Meshech*, since by *Tiberius* named *Cæsarea*, where *Basil* was Bishop. Hence was named *Moschius mons*, and Moschos, and the Moscouites.

i *Magog. Massageta & Getæ.*

From *Thiras* came the Thracians. The name *Tros* may cause men to ascribe the Troians to this beginning. Of the Sonnes of *Gomer*, *Aschenaz* was Authour of the Nations in Asia, Pontus, and Bithynia, where was the Lake and Riuer Ascanius, a proper name also of men in those pares: the Axine or Euxine Sea: the Ascanian Iland, and Ascania in Phrygia. Of *Riphath* came the Paphlagonians, sometimes called the Riphathæi, saith *Iosephus*: and the Riphæan Hils in the North: the Amazonians were also called Æorpatæ: k The Arimphei also, neere to the Riphean Hils.

k *Herod. Melpom.*

Thogarma gaue name to the Inhabitants of Armenia Minor, whose Kings, called *Tygranes*, and Townes Tygranokartæ, witnesse it: some also attribute the Turkes or Turkeman Nation to this name and Authour. These peopled Asia first, and from thence by degrees these parts of Europe: of *Togarma, Africanus* deriueth the Armenians.

Of *Iauans* childrens, *Elisha* founded the Æoles, called also Æliseі: of *Tarshish* came the Cilicians, whose Mother-citie was Tarsus, *Pauls* birth-place. *Montanus* thinketh that Tharsis was Carthage in Africa, which the Poeni after possessed: some referre the Venetians to Tharsis also. Cittim was another part of Cilicia. The Cretans (after *Montanus*) were called Chetim, and of others Cortini, of whom the Italian Coast called *Magna Græcia* was inhabited, and the Citie Caieta, builded. Of *Dodanim* came the Dorians and Rhodians. These peopled the North and West parts of the World in Asia and Europe.

Chams Posteritie was *Cush Mizraim, Put*, and *Canaan*: These possessed the South of Asia, and Africa. Of *Cham* is the name Chemmis in Ægypt; and *Ammon* the Idoll and Oracle so notorious. *Cush* gaue name to the Æthiopians and Arabians, knowne in Scripture by that name, *Mizraim*, to the Ægyptians, euen at this day so called in their owne and the Arabian Tongues. *Put*, to the Libyans, sometime called Phuthæi: the Riuer Fut is mentioned by l *Plinie*, not farre from *Atlas*. The Canaanites I need not mention: *Moses* plainly describeth them.

l *Lib. 5. c. 1.*

Of the Sonnes of *Cush, Seba* Authour of the Inhabitants of Arabia deserta, *Psal.* 72.10. or after *Montanus, Sabæi regio thurifera*. *Chauila* is a name more forgotten, supposed to bee Authour of a People neere the Persian Gulfe. m *Sabbetha* left the name to the Inhabitants of Arabia Fœlix, where was the Citie Sabbatha with threescore Temples therein. Other People of Arabia Fœlix came of *Raamah*, where *Ptolomæus* placeth Regama: the Garamantes also in Libya. *Sabtheca* was Authour of the Sachalitæ in Arabia Fœlix. *Nimrod* the Sonne of *Cush*, some thinke to be *Zoroastres*, some *Belus*.

m *Sabbetha Stabei super sinum Persic. & Messabatha ex ijs oriundi. Ariae Montanus.*

Mizraim begat *Ludim*, the Inhabitants of *Maræotica præfectura*, in Ægypt: *Anamim*, the Cyreneans: and *Lehabim*, the Libyans: and *Naphtuhim* the Æthiopians neere to Egypt, whose Towne Napata is mentioned in *Ptolomie*; *Pathrusim* the Pharusians, *Casluhim*, at the entrance of Egypt, Cassiotis. *Montanus* interpreteth *Ludim* the Lydians; *Ghananim*, the Troglodites; *Lehabim*, the Cyrenaikes; *Naphtuhim*, Africa the lesse; *Chasluhim* the Saracens; *Caphthorim*, the Cappadocians.

To *Shems* Posteritie befell the parts of Asia from Iudæa East-ward.

Shems Sonnes were *Elam* the Father of the Elamites, in the higher part of Persia: *Ashur* of whom came the Assyrians: *Arphaxad*; the Caduseans or the Chaldæans are (with little likenesse of sound) ascribed to him. *Lud* is holden Father of the Lydians; and *Aram* of the Syrians, called also Aramæi; others of *Aram* deriue Armenia.

Arams sonnes were *Uz*, of whom the Region Ausanitis was named: *Chul*, of whom *Cholle* seemeth to haue his appellation in the Palmyrene Desarts neere to Euphrates. *Gether*, *Iosephus* ascribeth to him Bactria; others that part of Syria where Gnidar stood. *Atergate* and *Derceto*, that notorious Syrian Goddesse, happily borrowed the name hence: Of *Mash* is the name *Masius*, part of the Hill Amanus. *Montanus* saith, of *Mes*, *Misij* and *Misia*, whom *Iuuenal* cals *Mesos*.

——*de grege Mesorum.*

Ioctan begat *Elmodad*, of whom the Hill Emodus may seeme named; of *Shalah* the *Selebij* and *Sariphi*; of *Hatzarmaueth*, the Sarmatians; of *Iarach*, the Arachosians; of *Hadoram*, the Orites, People of India; of *Uzal* or *Auxal*, Auzakea a Citie in Scythia, and the Riuer

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Oxus: of *Diklah* (after *Ariae Montanus*) Scythia *intra Imaum*, the reason I see not in the name: of *Obal* or *Ghobal*, the Cabolites, people of Paropanisus: of *Abimael, Imaus:* of *Sheba*, the Sabæ, which *Eustathius* placeth in India, or according to *Montanus*, the Sacæ: of *Ophir*, some thinke was so called *Aurea Chersonesus*, where Pegu and Malacca now are: *Montanus* thinketh it to be Peru: *Chauilah* hath not left so plaine impression behind. *Montanus* ascribeth to him India. Of *Iobab*, *Arias Montanus* coniecture th Parias in the West Indies to haue come, but with little probabilitie which I can see. And of the most before named we haue probable coniectures, not certaine proofes, as appeareth by the difference of opinions of Authours concerning them. Neither may we thinke that *Moses* intended so much a Geographicall Historie of all the Nations of the World, many of which were not, long after this time, planted or peopled; but of the first Fathers, who peopled the places by degrees, as they increased in multitude which were neerest that Armenian Centre: and especially hee relateth and dilateth of them, whom it most concerned the Israelites to know, as the Cananites, whose bounds and Nations are exactly described. I could adde much touching the seuerall Nations descending of these three Brethren, and the bounds of their Habitations, in which *Africanus* sometime tooke profitable paines, and *Eusebius* out of him, although both be in this part lost: somewhat hath beene barbarously translated into Latine by an vnknowne Authour, for the Solœcismes, tedious; for the substance of History profitable to the Reader: and therefore by *Scaliger* in his Edition of *Eusebius* communicated to the World. But the vncertaintie [n] maketh me vnwilling to proceed in this Argument further.

Of this vncertaintie no greater cause can bee alleaged, then the diuision and confusion of Tongues, the Historie whereof *Moses* declareth. For whereas God had giuen to Man two Priuiledges and principall Prerogatiues, whereof other creatures are no way capable, his inward [o] *Reason*, and abilitie to vtter the same by *Speech:* this benefit of God in Nature was turned into a Conspiracie against God and Nature. They said one to another, [p] *Come, let vs make Bricke for stone, and slime had they in stead of morter. Also they said, Let vs build vs a Citie and Tower, whose top may reach vnto the Heauen, that we may get vs a name, lest we be scattered vpon the whole Earth.* This was their vaine arrogance and presumption, that when their guiltie consciences threatned a dissipation and scattering by diuine Iustice: they would thus hearten and harden themselues against GOD and Man: in stead of thankefulnesse to GOD, and honouring his Name, they would winne themselues a name and honour: in stead of preuenting punishment by Repentance, they would in this Gyant-like fighting against GOD preuent future iudgements. But euen that, by which they intended to keepe them from scattering, was the true and first cause of their scattering. So doth GOD scatter the counsels of his Enemies, and taketh the wise in their craftinesse. Babel, or confusion, is alway the Attendant of Pride. *Sibylla* alleaged by [q] *Iosephus* (for the Sibyls which wee haue in Greeke Verse, translated by *Castalion* into Latine, are but counterfeits, if [r] *Scaliger* iudge rightly, *Pseudosibyllina oracula, quæ Christiani gentibus obijciebant, quum tamen è Christianorum officina prodijssent, &c.* but that more ancient *Sibyll*) testifieth of this confusion of Tongues in these words. When all men before vsed one speech, they erected a high Tower, as if they would ascend to Heauen: but the Gods by Tempests ouerthrew their Tower, and gaue to each of them seuerall Languages, whereof the Citie was named Babylon: According to that of *Moses*, [s] *Therefore the name of it was called Babel*, because the Lord did there confound the Language of all the Earth. From thence then did the Lord scatter them vpon all the Earth. The Atheists and Naturalists dreame the World to eternall, and conceiue that all men could not be of one; because of this diuersitie of Languages. If such had beene at Hierusalem, and heard the Apostles (not the experteſt men in their owne vulgar) speake all Languages: they might then haue seene the like power in a contrarie effect to this of Babylon. Mans sinne caused this, Gods mercie that: the one came from Babylon, the other from Hierusalem, that old Hierusalem giuing a taste and earnest of that, which the new Ierusalem shall once fully accomplish, when *all shall be made new, all shall become one, and God shall be all in all.* It appeareth that these Builders lost the vnderstanding of their owne speech, and were endued with other Languages, whereto their Vnderstandings and Tongues were framed, in stead of that former.

What his former Language was, hath beene doubted, either of ignorance, or of curiositie and selfe-loue. *Theodoret* [t] esteemeth Syrian the first Language, and that Hebrew beganne with *Moses*, taught him by GOD as a sacred Language. [u] *Ioseph Scaliger* affirmeth, that the Syrian Maronites attribute greater Antiquitie to the ancient Syrian, then to the Hebrew, which is all one, saith he, as if one should contend, that the Italian Idiome were ancienter then the Latine. Hee concludeth, that the Bible was written in the most ancient Language, which at first was pure in Assyria, but by Merchandize and Warres corrupted. For Assyria, sayth he, was first inhabited both before and after the Floud: and from thence were Colonies sent into Syria and Phœnicea, which held their Language pure, by reason few Strangers had recourse to them till after the time of the first Temple, as appeareth by the

n *Isidorus Etym. lib. 9. cap. 2.* also *Pererius, Osmerus*, and other Commenters on *Genesis*, and Chronologians, haue done some-what in this argument, which yet as in many wee see much probabilitie, so very much is exceeding doubtfull of that they say.

o *Vinculum humanæ societatis est ratio & oratio. Neque vlla re longius abfumus à natura ferarum, &c. Cic. Offic. lib. 1.*

p *Gen. 11. 2, 3.*

q *Ant. lib. c. 4.*

r *Scal. Ep. ad Casaub.*

s *Genes. 11. 9.*

t *Theod. q. 59. in Gen.*

u *Scal. Opusc. Ep. ad Tomson.*

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Coynes of the Tyrians and Sidonians, which are digged out and found daily. x PSAMMETICHVS King of Egypt, causèd two Children to bee closely brought vp by a Shepheard, who should at times put Goates to them to giue them sucke, without euer hearing humane voyce. After two yeares they vttered the word *Bec*, *Bec*, which was the voyce that they had heard of their Nurses the Goates; but not so interpreted by *Psammetichus*; for hee inquiring in what Language *Bec* was significant, and hearing that the Phrygians so called Bread, ascribed to them the prioritie of all Nations and Languages. *Melabdm Echebar*, the great y *Mogor* (as the Iesuites Epistles declare) made the like tryall of thirtie Children, whom hee causèd, without hearing of man, to be brought vp, setting Guards to obserue the Nurses that they should not speake to them: purposing to bee of that Religion whereto they should addict themselues. But neither could z they euer speake, or would he euer addict himselfe to one certaine Religion. a *Goropius* by a few Dutch Etymologies grew into conceit, and would haue the World beleeue him, that Dutch was the first Language; which if it were, wee English should raigne with them as a Colonie of that Dutch Citie, a streame from that Fountaine, by Commerce and Conquests since manifoldly mixed. But his euidence is too weake, his authoritie too new.

The b common and more receiued opinion is, that the Hebrew was the first, confirmed also by Vniuersalitie, Antiquitie, and consent of the Christian Fathers and Learned men, grounding themselues vpon this Reason, That all the names mentioned in Scripture before the Diuision, are in that Language onely significant: besides, it is not like, that *Shem* conspired with these Babylonians, and therefore not partaker of their punishment. Now it is very probable and almost manifest, that hee was c the same which after is called *Melchisedech*, King of Salem; betwixt whom and *Abraham*, in that familiaritie, it is not likely, that there was much dissonance in Language. Hee is also called the Father of all the Sonnes of *Heber*, by a peculiar proprietie, although hee had other Sonnes, because the puritie of Religion and Language remayned in *Hebers* Posteritie. And why should *Heber* call his Sonne *Peleg* (Diuision) but of this Diuision which then happened? The Nation and Language of Israel borrow their name (Hebrew) of him. And if it had happened to himselfe, why should hee more then others, haue so named his Sonne?

x *Herodot. lib. 2.*

y *Relat. Regn. Mogor. Ioan. Orat.*

z *Loqui naturale est homini, hanc vero linguam aut illam, artis. Vines de trad. disc. l. 3.*

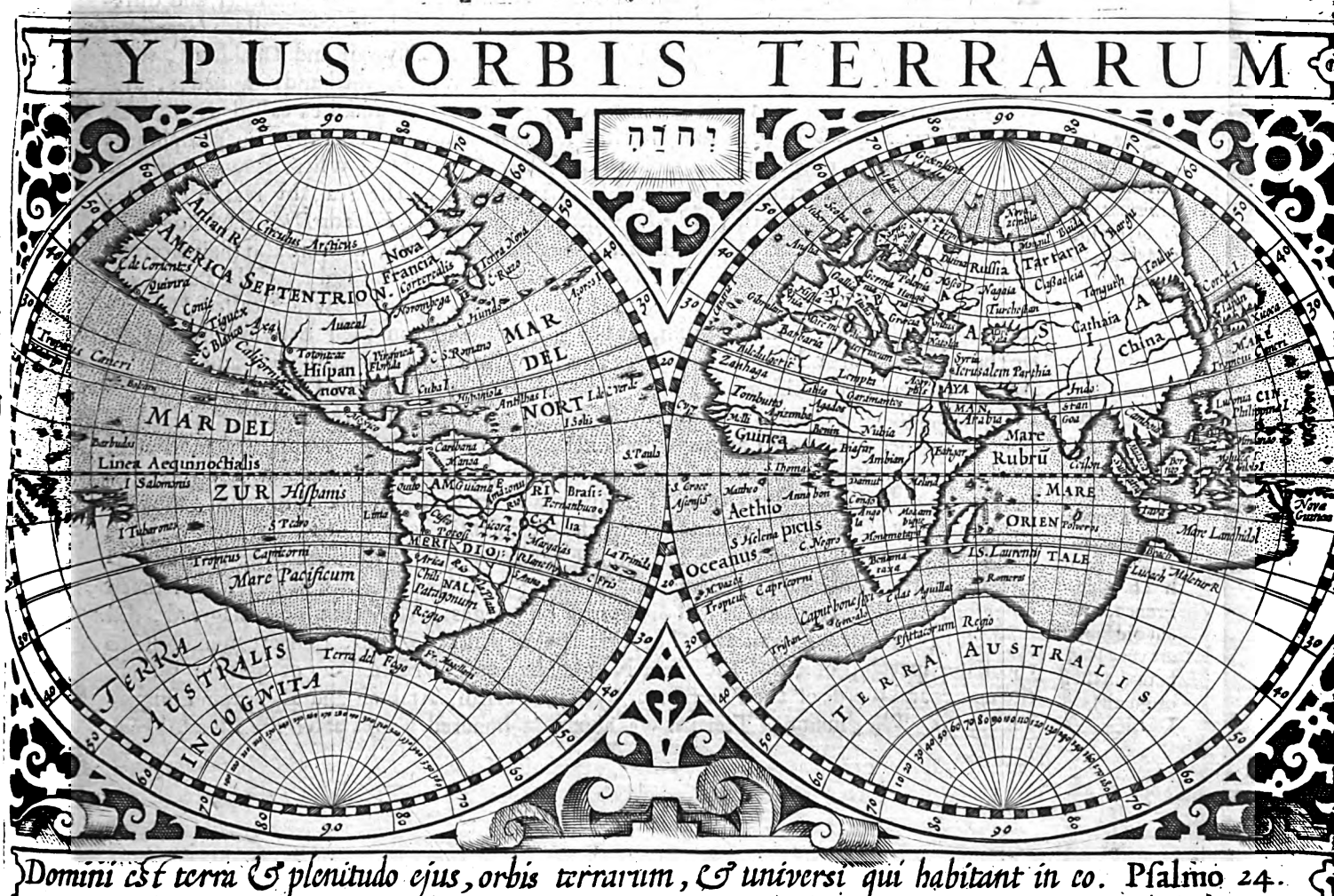
a *Indoscyth.*

b *Orig. in Num. 11. Hier. in Sophon. c. 3. Chrys. in Gen. 20. Aug. de Ciuit. Dei. l. 16. c. 11. &c.*

c See *Broughton* on that Argument. *Genebrard. Chron. Gen. 10. 21.*

CHAP. IX.

A Geographicall Narration of the whole Earth in generall, and more particularly of ASIA.



Domini est terra & plenitudo ejus, orbis terrarum, & universi qui habitant in eo. Psalmo 24.

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WE haue all this time beene viewing one Nation which alone was knowne in the Earth, vntill confusion of Language caused diuision of Lands; and haue taken notice of the Heads and Authours of those Peoples and Nations, that from that time were scattered ouer the World, and after setled in their proper Habitations. We haue not followed the opinion of some, both of the * Ancients, and later Writers, in defining the number of Nations and Languages through the World, reckoned by them seuentie two. For who seeth not, that *Moses* in that tenth of *Genesis* is most carefull to describe the Posteritie and bounds of Canaan, which GOD had giuen to Israel, which it were absurd to thinke in so small a Territorie to bee of so many (that is, eleuen) seuerall Languages? And how many Nations were founded after that by *Abrahams* Posteritie (not to mention so many other Fountaines of Peoples) by the sonnes of *Hagar*, and *Ketura*, and *Esau* the Sonne of *Isaac*? Neyther could the World so suddenly bee peopled: and of that, which then was peopled, *Moses* writing a Historie of and for the Church, so farre mentioneth the Affaires and Nations of the World, as it was meete for the Church (and especially that Church of the Israelites) to know, according as it was likely they should haue then, or after, more or lesse to doe with them. [a] *Africanus* hath reckoned the seuentie two by name. But how easie were it in these dayes to set downe seuentie two more, of differing Nations, both in Region and Language; and how little of the World was then knowne, shall presently bee shewed. Besides it may bee a question, whether diuers of those, there mentioned, did not speake the same Language (as in Chaldæa, Syria, and Canaan) [b] with some diuersitie of Dialect, a little more then in our Northerne, Westerne, and Southerne English: Which may appeare, both by the Pilgrimages of the Patriarkes, *Abraham*, *Isaac*, and *Iacob*, in those parts (which had needed new Interpreters, by that rule, in euery two or three dayes trauell, except themselues had beene almost miraculously skilfull in Languages) and by the Chaldæan and Syrian Monuments and Bookes, which some obserue to come nigh to the Hebrew. [c] Doctor *Willet* reproueth *Philoes* opinion, That the Chalde and Hebrew was all one, because *Daniel*, an Hebrew, was set to learne the Chalde: or that the Syrian and Chalde, according to *Mercerus* opinion, was the same; yet grants, that in the first times the Syrian and Chalde little differed. [d] *Scaliger* (a fit man to speake of Languages, who could speake so many) saith, as before is obserued, That in Assyria was the first, both Man and Language, euen the same which thence passed with their Colonies into Syria and Canaan, where it remayned pure, euen then when in Assyria it selfe it was corrupted by entercourse of strangers. *Abraham* spake this corrupted Syrian, which tooke place only in the Tracts of Euphrates, at the first: but after, both he and his Posteritie vsed the Language of Canaan; so that *Laban*, whose Kindred, Countrey and Language was the same with [e] *Abrahams*, yet spake another and differing Language from that of *Iacob*, one calling that *Galed*, which the other calleth *Iegarsahadutha*. Thus it appeareth by him, that the ancient Syrian, Assyrian and Chaldæan, were first that which is now called Hebrew, because the Hebrewes obserued and retayned it, and onely haue left Bookes to vs written therein, (whom the Cananites called Hebrewes, as [f] *Scaliger* and *Montanus* affirme, because *Abraham* had passed ouer the Riuer Euphrates vnto them) but after degenerated first in the parts neere Euphrates, where it was first spoken: and when the Tyrians and Sidonians had the Empire of the Sea, by reason of their Traffique, it proued impure there also, howsoeuer in the time of *Elisa* or *Dido*, the Phœnician or Punicke, which shee carryed into Africa, was pure Hebrew, as were also their Letters. The later Carthaginian Letters were read from the left hand to the right, as the Latine and Greeke, but those from the right hand; yet not the same which now are called Hebrew (but ought rather to bee called Iewish, as brought by them from their Babylonish Captiuitie) but the Canaan or Phœnician Letters, which the Samaritans still vse, and wherein *Moses* had innouated nothing, as some will haue him, neyther in the Letters, nor in the Language, but vsed them as they were long before his times. Warres and Traffique could not but further alter those Languages in continuance of time: which appeared most after the Captiuitie, when the Iewes spake not Hebrew, but Syrian, and that also in likelihood more and more by time altered. Perhaps it was with these three Languages, as with the Frankes [g] Language, when they first seated themselues in Gallia, and that which is now called [h] French; or the Saxon and the present English: for there were no lesse mutations and transmutations, by times and Warres; in those parts then in these. It seemeth therefore probable, that at the first diuision of Languages, they that most disagreed, did furthest separate themselues, and they that spake eyther the same, or neere in likenesse to the same speech, obserued the same Neighbour-hood of Nation, as of speech; which, the names and words of the Phœnician, Syrian, Persian, Arabian and Egyptian Languages testifie. The diuision of Tongues was about an hundred yeares after the Floud, *Anno*

* *Augustine. Hierom. Arnobius. Epiphan. Broughton, &c.*

a *Excerpta barbaro. Latina apud Ios. Scalig. Eusebium.*

b *Gibbins in Gen.* 11.

c D. *Willet in Dan. c.* 1. *q.* 25.

d *Scal. Epist. ad Tomsi. & ad Vbert.*

e *Gen.* 31. 47.

f *Qui ex transEuphratensibus partibus ad illos veniebant, Hebræos, hoc est, περαίτας, vocabant.*

g See *Wolfgan. Laz. de Mig. gentium, lib.* 3. *Beat. Rhenanus, R. Verstegans Antiq.*

h The olde French, and our old English are very like, both (in their originall) Dutch.

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no Mundi, a thousand seuen hundred fiftie seuen, as *Caluisius* and *Buntingus* account.

Now that wee haue spoken of the first Authours of the principall and first Nations, let vs suruey the Lands and Inheritance, which GOD gaue vnto them, which was the habitable Earth. This Earth, together with the Waters, make one Globe and huge Ball, resting on it selfe, supported by the Almightie hand of GOD, to the roundnesse whereof, the high Mountaines in comparison of the whole, can bee small impediments, and are but [i] as a few motes of dust sticking to a Ball. *Possidonius, Eratosthenes, Hipparchus, Plinie, Ptolomey*, and others, skilfull in Geographie, haue endeauoured by Art to finde out the true quantitie hereof: and although there appeare difference in their summes, yet that is imputed rather to the diuersitie of their furlongs, which some reckoned longer then others, then to their differing opinions. But neuer had they so certaine intelligence of the quantitie of the Earth, as in our time, by the Nauigations of [k] Spaniards, [l] English, and [m] Dutch, round about the same, is giuen vs; Art and Experience consulting, and conspiring together, to perfect the Science of Geographie. For whereas the Ancients deuided the World into three parts, [n] Asia, Africa and Europe, and yet neuer knew the East and North parts of Asia, nor the South of Africa, nor the most Northerly parts of Europe: not onely these three are by Land and Sea farre more fully discouered, but also [o] three other parts, no lesse (if not much greater) then the former, are added to them; namely, *America, Mexicana*, and *America Peruuiana*, and *Terra Australis*, or the Land lying toward the South Pole. As for the seuenth part, which some reckon vnder the North Pole, because we haue no relation but [p] from a Magician, a Fryer of Oxford, called *Nicholas de Linna*, which might with as good conscience lye to vs, as by Art-Magicke take view of those Parts (otherwise it is not certainly knowne, whether it be ioyning to Asia, or whether it bee Land or Sea) I therefore leaue it out in this diuision.

Europe is diuided [q] from Africke by the Mediterranean Sea; from Asia by the Egean and Euxine, Mæotis, Tanais, and a Line from the Fountaines thereof North-wards: on the North and West parts washed with the Ocean; which running by the Staights of Gibralter, floweth along the Coasts of Africke, to the Cape of Good Hope, and thence passeth all alongst on the East-side thereof into the Arabian Gulfe, where, by a Necke of Land, it is encountred: This Necke, the Mediterranean, and Ocean, doe limit the bounds of Africa: The rest of the old World is Asia. *America, Mexicana*, or North, and the South called *Peruuiana*, are seuered by the narrow straights of Dariene, in other places compassed by the Sea: The South Continent is very little knowne, and contayneth the rest of the World; not bounded in the former limits. But in their particular places wee shall heare of each of them more fully.

It cannot be without some great worke of GOD, thus in the olde and decrepit Age of the World, to let it haue more perfect knowledge of it selfe; which wee hope, and pray, may be for the further enlargement of the Kingdome of CHRIST IESVS, and propagation of his Gospell. And as in former times, in those then discouered parts, the Iewes were scattered, some violently, some willingly, through ASIA, AFRICA, and EVROPE, to vsher the Gospell into those parts, and make way for that which the most of themselues reiected: who knoweth, whether in the secret Dispensation of Diuine Prouidence, (which is a co-worker in euery worke, able euen out of euill to bring good) the Donations of Popes, the Nauigations of Papists, the preaching of Fryers and Iesuites may be fore-runners of a further and truer manifestation of the Gospell, to the new-found Nations? for euen alreadie it is one good step of an Atheist and Infidell to become a Proselyte, although with some soyle: and againe, the Iesuites there cannot play the Statesmen as in these parts, yea [r] (themselues in their Relations being witnesses) they rather take Euangelical courses of those, which heere they count Heretikes, and by laying open mens sinne through the full, and Diuine Iustice, onely by CHRIST satisfied, doe beate downe Infidelitie with diligent Catechising: although vpon that golden foundation they build afterward their owne *Hay and Stubble*, with their racke of *Confession*, and rabble of *Ceremonies*, and (the most dangerous to new Conuerts) an exchanged Polytheisme in worshipping of Saints, Images, and the *Host*. But if GOD shall once shew mercy to Spaine, to make them truly Catholike, and, as a diuine Inquisitor, condemne that Deuillish Inquisition to perpetuall exile, how great a window may by that meanes be opened vnto this new World for their conuersion and reformation? And why may not the English Expedition and Plantation in Virginia, and the Nauigations of other Protestants, helpe this way, if men respected not their owne pride, ambition, and couetousnesse, more then the Truth and Glory of GOD? But hee that by Fishers conuerted the olde World, and turned the Wisedome of the World into foolishnesse, subdued Scepters by preaching the Crosse, yea, by suffering it in himselfe and in his members, is able of those stones to rayse vp Children to *Abraham*, and that by the

[i] Of this see more Chap. 2.

[k] *F. Magellanes*
[l] *F. Drake. T. Cauindish.*
[m] *Oliuer Noort.*
[n] Some of them made but two; ascribing Africa to Asia, as *Eratosthenes, Varro, Silius Italicus*, or to Europe, as *Lucanus l. 9. & Paulinus.*
[o] *A. Maginus. Geog.*
[p] *Mercat. Tab. Vniuersal.*
[q] *Ortel. Mercat. Gem. Phrys. &c.*

[r] *Iesuitarum Epistolæ.* Thus did *Fr. Xauier*, and the rest of them.

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mouth of *Babes and Sucklings*, by weakeſt meanes, when it pleaſeth him. Let vs therefore *pray the Lord of the Harueſt to ſend forth Labourers* into theſe wide and ſpacious fields, ripe thereunto.

But to returne to our parts of the World, whence this Meditation hath with-drawne me. The ancient [f] Geographers were ignorant of a great part of that three-fold diuiſion: as appeareth by their owne Writings. The vſe of the Load-ſtone, found out by *Iohn Goia* of Melfi, an Italian (or as [t] *Bellonius* obſerueth, by one *Flauius*, but *Albertus Magnus* was the firſt that writ of the Nature of it) was a great and neceſſary helpe to further Diſcoueries, eſpecially after that *Henrie* ſonne of *Iohn* the firſt, King of Portugall, [u] beganne to make Voyages of Diſcouerie vpon the Coaſt of Africa, and *Iohn* the ſecond ſeconded that Enterpriſe, and vſed the helpe of Mathematicians, *Roderigo* and *Ioſeph* his Phyſicians, and *Martin Bohemus*, by whom the Aſtrolabe was applyed to the Art of Nauigation, and benefit of the Mariner, before vſed only in Aſtronomie. This *Iohn* alſo ſent men of purpoſe into Arabia, and Æthiopia, and other Countries of the Eaſt, to learne further knowledge thereof. From theſe beginnings, daily increaſing, hath Nauigation (firſt in Portugall, and by degrees in other Europæan Nations) by the helpe of Aſtronomicall Rules growne to her preſent perfection, and by it, Geographie. And if the longitude of places might as eaſily be found out as the latitude, which our Countriman Maſter *Linton* made [x] promiſe of, wee ſhould yet grow to better knowledge in thoſe Sciences, and of the World by them. Moreouer, as the Expedition of *Alexander*, and thoſe flouriſhing Monarchies in Aſia, brought ſome knowledge thereof to the Ancients: So the Hiſtories of later times, but eſpecially the great Trauels by Land of *Marcus Paulus*, *Odoricus*, *Will. de Rubruquis*, *Ioannes de Plano Carpini*, our Countriman *Mandeuile*, and others, before this skill of Nauigation, haue giuen much light to the knowledge of the In-land Countries of Aſia, which wee are firſt to ſpeake of.

As for the Circles, the Æquinoctiall, which parteth the Globe in the middeſt, the Trobickes of Cancer and Capricorne in twentie three degrees and a halfe from either ſide of the Æquinoctiall, the Arctike and Antarctike Circles in twentie three degrees and a halfe from the North and South Poles, or not much differing (which are vſually ſet in Maps with red or double lines, for diſtinction:) The Meridians, which are Circles paſſing ouer our heads, in what part of the World ſoeuer we be, and alſo through both the Poles: the Horizon, which diuideth the vpper halfe of the World which we ſee, from the nether halfe which wee ſee not: the Parallels [y] of Latitude from the Æquinoctiall towards either Pole: The Climes or Climates, which are the ſpaces of two Parallels: Alſo the tearmes of Poles, which are two, the Arctike, and the Antarctike; and the Axletree of the World (a right line imagined to paſſe from the one to the other, through the Centre of the Earth;) the Degrees, containing ſixtie miles (or after *Conclius de Indais*, ſixtie eight thouſand ninetie fiue paces and an halfe, and after other Authors otherwiſe, according as they haue differed in opinion touching the meaſure of the Earth, or touching the furlongs, miles, and degrees, which they vſed in their computation; the variety whereof both auncient and moderne among the Greekes, Romans, Arabians, Italians, Spaniards, and others, Maſter *Hues* our Countriman hath ſtudiouſly collected into ninetie, of which degrees euery fourth part of the world is diuided, & amount in the whole to three hundred ſixtie. Alſo the Geographicall tearmes of *Litus*, *Fretum*, *Inſula*, *Sinus*, *Continens*, *Promontorium*, *Iſthmus*, that is, Shores, ſtraits, Ilands, Bayes, Continent, Capes of Headlands, Neckes of Land, and ſuch like: All theſe (I ſay) and other things of like nature, needfull to this kind of knowledge, the ſtudious ſhall find in thoſe Authors which teach the Principles of Aſtronomy and Geography, with the vſe of Globes or Mappes, as *Maſter* BVNDEVILE, *Maſter* HVES and [z] others.

My intent is not to teach Geography, but to beſtow on the ſtudious of Geographie, a Hiſtory of the World, ſo to giue him fleſh vnto his bones, and vſe vnto his Theorie or Speculation, whereby both that skill may be confirmed, and a further and more excellent obtained. Geographie without Hiſtorie ſeemeth a Carkaſſe without life and motion: [a] Hiſtory without Geographie mooueth, but in moouing wandreth as a Vagrant, without certaine habitation. And whereas Time and Place are Twinnes and vnſeparable companions, in the chiefe Hiſtories to ſet downe the true time of chiefe Accidents, will adde much light to both; a great taske in one Conntry: but to take vp the whole World on my ſhoulders, which haue not the ſtrength either of *Atlas* or *Hercules* to beare it; and in the whole to obſerue the deſcription of Places, order of times, and the Hiſtory of Actions and Accidents, eſpecially Religions, (*olli robur*

f *Lege Ortelij Æui veteris deſcrip. & Maris pacifici.*

t *P. Bellonij obſerv. l. 3. c. 16. ſic & Kecker. Problem. nautica. Vid. Pancirol. l. 2. c. 10. & ad eum Salmuth.*

Gilbert. de Mag. l. 1. ſaith, Some aſcribe this inuention to *Paulus Venetus*, as if hee had brought it out of China 1260 ſome to *Salomon*, &c. *Seb. Cabot.* firſt found out the variation of the Compaſſe.

u *Bar. dec. 1. l. 1. Aſiæ Oſorius de Reb. Em. a. lib. 1. Maff. l. 1. Hiſt. Ind. Dam. de Goes de mor. Æthiopum, Got. Arthus hiſt. Ind.* This *Henrie* of Portugall, the great Diſcouerer, was ſon to *Philip* daughter to *Iohn* of *Gaunt* by his firſt Wife: ſo that by the Mothers ſide hee was Engliſh. *Gen. Hiſt. of Spaine. l. 17. Lew. de Mayern. Turquet.*

x Complement of the Art of Nauigation.

y Euerie Region where the longeſt day is halfe an houre longer or ſhorter then it is in any other Region, muſt bee accounted in a ſeuerall Clime from it; halfe whereof is a Parallel: ſo that betweene the Line and the Polar Circle are 48. Parallels, and 25. Climates on either ſide of the Equinoctiall. Beyond the Polar Circles, this diſtribution is improper and leſſe certaine, the dayes increaſing whole dayes, weekes, monethes, &c. See *Iac. Cheyneius Geog. lib. 1. c. 10. R. Hues de Glob. pag. 51. Keckerm. Syſt. Geog. lib. 1. Records Caſt. lib. 3. Ptolemey* and the Ancient are not herein to be followed.

z *Euclid. Io. de Sac. Boſ. Clauius, Proclus, Simlerus, A. Mizaldus, B. Keck. Siſtem. Geog. Ioſ. Langius Elem. Math. Iac. Cheyneius Geog. R. Record.* Caſtle of knowledge. *Danæus Cornel. Valerius Gem. Phryſ. &c.*

a *Vt n. hiſtoria eſt oculus prudentiæ politicæ, ita Geographia eſt oculus & lumen hiſtoriæ. Bod. Meth. c. 1. Coſmographia complectitur ſub ſe totam Phyſicam, Aſtronomiam, & Geographiam.*

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robur & as triplex, thrice happy hee that could happily atchieue it) I confesse beyond my abilitie exactly to performe; but with the wisest, I hope that the haughtinesse of the attempt in a thing so full of varietie and hardnesse, shall rather purchase pardon to my slips, then blame for my rashnesse. And how can I but often slip, that make a perambulation ouer the World, that see with others eyes, that tell of matters past so many ages before I had a Beeing? Yet such is the necessitie of such a History, either thus, or not at all. But as neere as I can, I purpose to follow the best euidence, and to propound the Truth: my fault (where it is worst) shall be rather *mendacia dicere*, then *mentiri*, and yet the Talesman shall bee set by the Tale, the Authors name annexed to his Historie, to shield me from that imputation.

And first we must begin with ASIA, to which the first place is due, as being the place of the first Men, first Religion, first Cities, Empires, Arts: where the most things mentioned in Scripture, were done; the place where Paradise was seated; the Arke rested; the Law was giuen; and whence the Gospell proceeded: the place which did beare Him *in his flesh*, that by his *Word beareth vp all things*.

HONDIVS his Map of ASIA.



ASIA (after [b] some) is so called of *Asia*, the daughter of *Oceanus* and *Thetis*: which was wife to *Iapetus*, mother of *Prometheus*: Others fetch this name from *Asius* the sonne of *Manaus*: both with like certaintie and credit. It is greater then Europe and Africa: yea, the Islands thereof are larger, if they were put together, then all Europe. It is compassed with the Easterne, Indian, and Scythian Oceans, on three parts: on the West it hath the Arabian Gulfe, that Necke of Land which diuided it from Africa, the Mediterranean, Aegean, Pontike Seas, the Lake Mæotis, Tanais, with an imagined line from thence to the Bay of S. *Nicholas*. Some make

[b] *A. Maginus, Gotardus Arthus Histor. Ind. Orient. Cornel. de Iudeis. Abr. Ortel. & alij.*

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make it yet larger, and make Nilus to diuide it from Africa, but with leſſe reaſon. Taurus diuideth it in the middeſt: On the North ſide is that which is called Aſia interior: on the South is Aſia exterior. More vnequall is that diuiſion into Aſia the greater and the leſſe, this beeing leſſe indeed, then that it ſhould ſuſtaine a member in that diuiſion. *Io. Barrius* diuideth it into nine parts, *Ortelius* into fiue, *Maginus* into ſeuen, which are theſe, Firſt, That part of Tartaria, betwixt Muſcouia, the Northerne Ocean, the Riuer Ob, and the Lake Kytai, and a line thence drawne to the Caſpian Sea, and that Iſthmus which is betwixt that and the Pontike Sea: ſecondly, the great *Chams* Countrey, from thence to the Eaſterne Sea, betwixt the frozen Sea and the Caſpian: thirdly, That which is ſubiect to the Turke, all from Sarmatia and Tartaria Southwards, betweene Tygris and the Mediterranean Sea: fourthly, The Perſian Kingdome, betweene the Turke, Tartar, India, and the Red Sea: fiftly, India, within and beyond Ganges, from Indus to Cantan: ſixtly, The Kingdome of China: ſeuenthly, The Iſlands. Theſe diuiſions are not ſo exact as may be wiſhed, becauſe of that variety & vncertainty in thoſe Kingdomes. Many things doth Aſia yeeld, not elſewhere to be had; Myrrhe, Frankincenſe, Cinamon, Cloues, Nutmegs, Mace, Pepper, Muske, and other like, beſides the chiefeſt Iewels. It hath alſo Minerals of all ſorts: It nouriſheth Elephants, Camels, and many other Beaſts, Serpents, Fowles, wilde and tame, as in the enſuing Diſcourſe, in their due places, ſhall appeare; yet doth it not nouriſh ſuch monſtrous ſhapes of men, as fabulous Antiquitie fained. It brought foorth that Monſter of Irreligion, *Mahumet*; whoſe Sect, in diuerſe Sects, it foſtereth, with long continuance of manifold Superſtitions. It hath now thoſe great Empires of the Turke, Perſian, Mogore, Cathayan, Chinois; it had ſometimes the Parthian, and before that, the Perſian, Median, Aſſyrian, Scythian: and firſt (as it ſeemeth) before them all, the Babylonian Empire vnder *Nimrod*, which is therefore in the next place to be ſpoken of.

CHAP. X.

Of Babylonia: the originall of Idolatrie; and the Chaldæans Antiquities before the Floud, as BEROSVS *hath reported them.*

CONfuſion cauſed diuiſion of Nations, Regions and Religions. Of this Confuſion (whereof is alreadie ſpoken) the Citie, and thereof this Countrey tooke the name. [a] *Plinie* maketh it a part of Syria, which hee extendeth from hence to Cilicia. [b] *Strabo* addeth, as farre as the Pontike Sea. But is vſually reckoned an entire Countrey of it ſelfe, which [c] *Ptolomey* doth thus bound. On the North it hath Meſopotamia, on the Weſt *Arabia Deſerta*; Suſiana on the Eaſt; on the South, part of Arabia, and the Perſian Gulfe. *Luke* maketh Babylonia [d] a part of Meſopotamia: *Ptolomey* more ſtrictly diuideth them: whereunto alſo agreeth the interpretation [e] of the *Land of Shinar*, that it was the lower part of Meſopotamia, containing Chaldæa and Babylon, lying vnder the Mount Sangara. In this Countrey was built the firſt City which we read of after the Floud, by the vngratefull World, mooued thereunto (as ſome thinke) by *Nimrod*, the ſonne of *Cuſh*, nephew of *Cham*. For as *Caines* poſteritie before the Floud, were called the *ſonnes of Men*, as more ſauouring the things of men then of God: more induſtrious in humane inuentions, then religious deuotions: ſo by *Noahs* curſe it may appeare, and by the Nations that deſcended of him, that *Cham* was the firſt Author, after the Floud, of irreligion. Neither is it likely, that he which derided his old Father, whom *Age, Holineſſe, Fatherhood, Benefits, and thrice greateſt Function of Monarchy, Prieſthood and Prophecie*, ſhould haue taught him to reuerence; That he (I ſay) which at once could breake all theſe bonds and chaines of Nature and Humanitie, would be held with any bonds of Religion; or could haue an eye of *Faith* to ſee him which is inuiſible, hauing put out his eyes of *Reaſon* and *Ciuilitie*. Had hee feared God, had he reuerenced man, had hee made but profeſſion of theſe things in ſome hypocriticall ſhew, hee could not ſo eaſily haue ſitten downe at eaſe in that *Chaire of Scorning*, whence we read not that euer hee roſe by repentance. From this *Cham* came *Nimrod*, [f] *The mightie hunter before the Lord*; not of innocent beaſts, but of men, compelling them to his ſubiection, although *Noah* and *Sem* were yet aliue, with many other Patriarches.

As for *Noah*, the fabling Heathen, it is like, deified him. The *Beroſus* of fabling *Annius*, calleth him Father of the gods, Heauen, Chaos, the Soule of the World. *Ianus* his double face might ſeeme to haue ariſen hence, of *Noahs* experience of both Ages, before and after the Floud. The fable of [g] *Saturnus* cutting off his Fathers priuities, might take beginning of that act,

a *Plin. l. 5. c. 12.*
b *Strab. lib. 16.*
c *Ptol. Geogra. lib. 5. cap. 20.*
d *Act. 7. 21.*
e *D. Willet in Dan. c. 1. q. 15.*
f *Gen. 10. 9.*
g *Saturnus filius Cœli, cui ſubſecuit virilia.*

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act, for which *Cham* was cursed. *Sem* is supposed to be that *Melchisedech* King of Salem, the figure of the Lord, and the propagator of true Religion; although euen in his posteritie it failed, in which *Abrahams* Father, as witnesseth [h] *Ioshua*, serued other gods. *Iaphets* pietie causeth vs to perswade our selues good things of him, *Cham* and his posteritie we see the authors of ruine. *Philo* [i] and *Methodius* (so are the two bookes called, but falsly) tell, That in these daies they began to diuine by Starres, and to sacrifice their children by Fire; which Element *Nimrod* compelled men to worship: and that to leaue a name to posteritie, they engraued their names in the brickes wherewith Babel was builded. *Abraham* refusing to communicate with them (and good cause, for [k] he was not yet borne) was cast into their Brick-kill, and came out (long after from his Mothers wombe) without harme. *Nahor*, *Lot*, and other his fellowes, nine in number, saued themselues by flight. [l] Others adde, that *Aram*, *Abrams*, brother, was done to death for refusing to worship the Fire. *Qui Bauium non odit, amet tua carmina Mani.*

To come to truer and more certaine reports, *Moses* saith, That the beginning of *Nimrods* Kingdome was *Babel* and *Erech*, [m] *and Acad and Calne*, which three, some interpret Edessa, Nisibis, Callinisum. And whereas commonly it is translated in the next words, *Out of that Land came Ashur, and built Niniueh: Tremellius* and *Iunius* read it, *Out of this Land, hee (Nimrod) went into Ashur*, or Assyria, and built Niniue and Rehoboth, Calah, and Resen. But [n] most vsually this is vnderstood of *Ashur*, the sonne of *Sem*, who disclayming *Nimrods* tyrannie, built Niniue, which after became the chiefe City of the Assyrian Empire, to which Babylon it selfe was subiected not long after. *Xenophon de Æquinocis* (if his authority be current) saith, That the eldest of the cheife families were called *Saturni*, their Fathers had to name *Cœlum*, their wiues *Rhea*: and out of a piller, erected by *Semiramis* to *Ninus*, alleageth this inscription, My Father was *Iupiter Belus*, my Grandfather *Saturnus Babylonicus*, my great Grandfather *Saturnus Æthiops*, who was sonne of *Saturnus Ægyptius*, to whom *Cœlus*, *Phœnix Ogyges* was Father. *Ogyges* is interpreted *Noah*, therefore called *Phœnix*, because of his habitation (as is thought) in Phœnicia, not farre from whence, in Ierusalem *Sem* raigned. *Saturnus Ægyptius*, may be the name of *Cham*, of whose name Egypt is in Scripture tearmed *the* [o] *land of Cham*. *Saturnus Æthiops* is *Cush*; *Nimrod*, *Babylonicus*, the father of *Belus*, who begat *Ninus*. But this cannot be altogether true: For Niniue hath greater antiquitie then *Nimrods* Nephew (howsoeuer the Greeke Histories ascribe this to *Ninus*, and Babylon to his wife *Semiramis*) except we say, that by them these two Cities formerly built, were enlarged and erected to that magnificence, which with the growth of the Assyrian Empire they after obtained.

Eusebius [p] in the first booke of his Chronicle attributeth the originall of Idolatry to *Serug*, the Father of *Nahor*. *Beda* [q] saith, In the daies of *Phaleg* Temples were built, and the Princes of Nations adored for gods. The same hath [r] *Isidore*, *Epiphanius* [s] referreth it to *Serug*; and addeth, That they had not grauen Images of Wood or Metall, but pictures of men; and *Thara* the Father of *Abraham*, was the first Author of Images. The like hath *Suidas*. *Hugo de S. Victore* saith, *Nimrod* brought men to idolatrie, and caused them to worship the fire, because of the fiery nature and operation of the Sun, which errour the Chaldeans afterwards followed. These times, till *Abram*, they called *Scythismus*. The reason of their Idolatrie, [t] *Eusebius* alleageth, That they thus kept remembrance of their Warriours, Rulers, and such as had atchieued noblest enterprises, and worthiest exploits in their life time. Their posteritie ignorant of that their scope (which was, to obserue their memorials which had been Authors of good things, and because they were their forefathers) worshipped them as heauenly Deities, and sacrificed to them. Of their [u] *God-making* or *Canonization*, this was the manner: In their sacred Bookes or Kallenders they ordained, That their names should bee written after their death, and a Feast should be solemnized according to the same time, saying, That their soules were gone to the Isles of the blessed, and that they were no longer condemned or burned with fire. These things lasted to the dayes of *Thara*; who (saith *Suidas*) was an Image-maker, and propounded his Images (made of diuers matter) as gods to be worshipped: but *Abram* broke his Fathers Images. From *Saruch* the Author, and this Practice, Idolatry passed to other Nations: *Suidas* addeth specially into Greece; for they worshipped *Hellen*, a Gyant of the posterity of *Iapheth*, a partner in the building of the *Tower*.

Not vnlike to this, we reade the causes of Idolatry in the booke of [x] Wisdome (supposed to be written by *Philo*, but because the substance is *Salomons*, professing and bearing his name) which of all the Apochrypha-Scripture sustaineth least exception, attaineth highest commendation: *When a Father mourned grieuously for his sonne that was taken away suddenly, he made an Image for him that was once dead, whom now he worshippeth as a God, and ordained to his seruants Ceremonies and Sacrifices.* A second cause hee alleageth, viz. *The tyrannie of men, whose Images they made and honoured, that they might by all meanes flatter him that was absent, as though hee had beene*

h *Iosh.24.2.*
i *Philo de Antiq. Method. Reuel.*
k The building of Babel was *An. Mun.1757.* and *Abraham* was borne *An.* 1948. or after *Broughton, Iunius*, and others 60. yeeres later. But the Iewish Chronicles *Sedar Olam Rabba* and *Sedar Olam Zuta*, make it 340. yeeres from the Floud to *Abraham*; interpreting the words of *Moses* (*in his dayes*, (Phalegs) *the Earth was diuided*) of his last daies in the end of his life. *K. Abraham Leuita* numbreth from the floud to *Abraham* 292. yeeres. l Chronic. before the Bible.
Gen.20.9.
m *Erec. Scaliger* interpreteth *Arectei campi* mentioned by *Tibul.l.4.* as hee readeth it.
n *Hugo de S. Vict.* *Ar. Montanus.* *Melanchthon.* *Chron.* *Gramay. Asia.* *Otho Heurnius.*
o *Ps.78.51.*
p *Chron Gr. Edit. Scal.* pag. 9. & 13.
q *Bed. Chron.*
r *Isid. Chro.* But in *Etim.l.8.c.vl.* he saith, that after the Iewes account, *Ismael* made the first Images of Earth, which the Gentiles ascribed to *Prometheus*.
s *Epiphan. con. hær.l.1. in initio.*
t *Annot. in Gen.*
u ἀποθεώσεως.
x *Wisdom. cap.* 14.14.

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beene present. A third reason followeth; *The ambitious skill of the workeman, that through the beauty of the worke, the multitude beeing allured, tooke him for a God, which a little before was honoured but as a man.* The like affirmeth [y] *Hierome*, *Cyprian*, and *Polydore de inuentoribus*; [z] LACTANTIVS (as before is shewed) maketh that the Etymologie of the word *Superstitio*, *Quia superstitem memoriam defunctorum colebant, aut quia parentibus suis superstites celebrabant imagines eorum domi, tanquam deos penates*; either because they honoured with such worship the suruiuing memory of their dead Ancestors; or because suruiuing and out-liuing their Ancestors, they celebrated their Images in their houses, as houshold gods. Such Authors of new Rites and Deifiers of [a] dead men they called *Superstitious:* but those which followed the publikely-receiued and ancient Deities, were called *Religious*, according to that Verse of *Virgil. Vana superstitio veterumq; ignara deorum.* But by this rule (saith *Lactantius*) wee shall find all Superstitious which worship false gods, and them only religious which worship the *one and true* GOD. The same [*] *Lactantius* saith, That *Noah* cast off his sonne *Cham* for his wickednesse, and expelled him. Hee abode in that part of the Earth which now is called Arabia, called (saith he) of his name Canaan, and his Posteritie Canaanites. This was the first people which was ignorant of GOD, because their Founder and Prince receiued not of his Father the worship of GOD. But first of all other, the Egyptians began to behold and adore the heauenly bodies: and because they were not couered with houses for the temperature of the Ayre, and that Region is not subiect to clouds, they obserued the Motions and Ecclipses of the Starres, and whiles they often viewed them more curiously, fel to worship them. After that, they inuented the monstrous shapes of beasts, which they worshipped. Other men scattered through the World, admiring the Elements, the Heauen, Sunne, Land, Sea, without any Images and Temples worshipped them, and sacrificed to them *sub dio*, til in processe of time they erected Temples and Images to their most puissant Kings; & ordained vnto them Sacrifices & Incense so wandering from the knowledge of the true GOD, they became Gentiles. Thus farre *Lactantius*. And it is not vnlike that they performed this to their Kings, eyther [b] in flatterie, or feare of their power, or because of the benefits which they receiued from them, this beeing (saith [c] *Plinie*) the most ancient kinde of thankefulnesse, to reckon their Benefactours among the gods. To which accordeth [*] *Cicero* in the Examples of *Hercules*, *Castor*, *Pollux*, *Æsculapius*, *Liber*, *Romulus*. And thus the Moores deified their Kings, and the Romanes their deceased Emperours.

The first that is named to haue set vp Images, and worship to the dead, was [d] *Ninus*, who when his Father [e] *Belus* was dead, made an Image to him, and gaue priuiledge of Sanctuary to all Offenders that resorted to this Image: whereupon, mooued with a graceless gratefulnesse, they performed thereunto diuine honours. And this example was practised after by others. And thus of *Bel* or *Belus* beganne this Imagerie, and for this cause (saith [f] *Lyra*) they called their Idols *Bel, Baal, Beel-zebub*, according to the diuersitie of Languages. [g] *Cyrillus* calleth him *Arbelus*, and saith, that before the Floud was no Idolatrie amongst men, but it had beginning after in Babylon, in which, *Arbelus* (next after whom raigned *Ninus*) was worshipped. *Tertullian* [h] out of the Booke of *Enoch*, before mentioned, is of opinion, That Idolatrie was before the Floud. Thus to continue the memorie of mortall men, and in admiration of the immortall heauenly Lights, together with the tyrannie of Princes, and policies of the Priests, beganne this worshipping of the creature, with the contempt of the Creator: which how they increased by the Mysteries of their Philosophers, the fabling of their Poets, the ambition of Potentates, the Superstition of the vulgar, the gainfull colluſion of their Priests, the cunning of Artificers, and aboue all, the malice of the Deuils, worshipped in those Idols, there giuing answeres and Oracles, and receiuing Sacrifices; the [i] Histories of all Nations are ample Witnesses. And this Romane Babylon, now Tyrant of the West, is the heire of elder Babylon (sometimes Ladie of the East) in these deuotions, that then and still Babylon might bee *the mother of Whoredomes and all Abominations.* To which aptly agree the Parallels of Babylon and Rome in [k] *Orosius*, the Empire of the one ceasing, when the other beganne first to haue a being; which hee further prosecuteth in many particulars.

But before we prosecute these Babylonian affaires after the Floud, it shall not be amisse to shew here the Chaldæan Fables of Antiquities before the Floud, out of *Berosus* a Chaldæan Priest, which liued in the time of *Alexander*. *Polyhistor* [l] citeth out of *Berosus* his first Booke this report of himselfe; and *Tatianus* [m] saith he was the Priest of *Belus*, and wrote his Chaldæan Storie to *Antiochus*, the third after *Seleucus*, in three Bookes. His name signifieth the Sonne of *Osee*.

Alorus raigned the space of ten *Sari* (*Sarus* with them is three thousand six hundred yeares) *Alasparus* three *Sari*; *Amelus* thirteene *Sari*; *Amenus* twelue; *Metalarus* eighteene;

Daorus

y *Hieron. in Osc.2. Cyp.de Idol. vanitate. Polid.lib.1.de inuentorib.*
z *Lactant.lib.4 cap.28.vid.Isid. Etym.l.8.c.vlt.*
a *Omnia idola ex mortuorum errore creuerunt. Hier. in Hos.2.*
* *Lib.2.c.14.*
b *Bullinger.de Orig.erroris lib. 1.cap.9.*
c *Plin.l.34.c.4.*
* *De Nat.D.l.2.*
d *Ambros.in Epist.ad Roman. cap.1.*
e Some think, and with probable coniecture, that *Belus* was *Nimrod.*
f *Lyra in Sap. 14. Pet.Comest. Hist.c.40.*
g *Cyril.l.3.cont. Iulian.*
h *Tertul. de Idol.*
i *Oenomaus* on of *Hesiod.* affirmeth the number of Gods in the World to bee 30000. which number hee saith was then much encreased. *Euseb. de præparat.l.5.c.15*
k *Orol.l.2.c.2,3*
l *Polybist. in Euseb. Chron.*
m *Tatianus apud Scalig.*

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Daorus tenne; *Ædorachus* eighteene; *Amphis* tenne; *Otiartes* eight; *Xixuthrus* eighteene: in his time, as is said before, the Floud happened. The whole space is an hundred and twentie *Sari*, which amounteth to foure hundred thirtie two thousand yeares. This I thought not vnfit (although incredible) to report from *Berosus*, both because my scope is to declare as well false as true Religions (it being not Theologicall but Historicall, or rather Historically Theologicall) and because the Ancients, *Cicero*, *Lactantius*, *Augustine*, haue mentioned this monstrous Computation of the Chaldæan Kalender, which yet they racke higher to foure hundred threescore and ten thousand yeeres. Here you haue the particulars out of *Apollodorus* and *Abidenus*, which both borrowed them of *Berosus*. [n] *Polyhistor* addeth, that there came one out of the Red Sea, called *Oannes* and *Annedotus* a Monster (other-where like a fish, his head, feet and hands like a man, as saith *Photius*, but *Al. Polyhistor* ascribeth two heads, one of a fish, and the other of a man) the Image whereof was vnto his times reserued. This Monster liued without meate, and taught them the knowledge of Letters and all Arts, buildings of Cities, foundations of Temples, enacting of Lawes, Geometry and Husbandry, and all necessaries to mans life. Afterwards he returned to the Sea; and after him appeared other such Monsters. Foure of them came out of the Sea, saith *Abidenus*, when *Daos* (whom *Apollodorus* calleth *Daorus*) raigned; their names were *Euedochus*, *Eneugamus*, *Enaboulus*, *Anementus*. Pentabiblus (it seemeth) was then their chiefe Citie. That *Oannes* the first did write of the first beginning: That all was darkenesse and water, in which liued monstrous creatures, hauing two formes; men with two wings, and some with foure; with one body two heads, one of a man, and another of a woman, with the priuities of both Sexes: others with hornes and legs like Goats; some with Horse feet; some like Centaures, the former part Men, the after part Horses; Buls also headed like Men and Dogges, with foure bodies, &c. with many monstrous mixtures and confusions of creatures, whose Images were kept in the Temple of *Belus*. Ouer all these ruled a woman, named *Omorka*, which signifieth the Sea, and by like signification of Letters, the Moone. Then came *Belus* and cut her in twaine, and made the one halfe of her Land, the other Heauen, and the creatures therein appeared. This *Belus* made men and beasts the Sunne, Moone, and Planets: these things reporteth *Berosus* in his first Booke; in the second he telleth of Kings (before mentioned) which raigned till the Floud: After the Floud also the same *Polyhistor* out of him sheweth, That *Sisuthrus* hauing by *Saturnes* warning before, built an Arke (as is before said) and laid vp all Monuments of Antiquitie in Sipparis a Citie dedicated to the Sunne, and now with all his World of Creatures escaped the Floud, going out of the Arke did sacrifice to the gods, and was neuer seene more. But they heard a voyce out of the Ayre, giuing them this Precept, *To bee Religious*. His Wife, Daughter and Ship-master were partakers with him of this honour, Hee said vnto them, the Countrey where they now were was Armenia, and hee would come againe to Babylon, and that it was ordayned, that from Sipparis they should receiue Letters, and communicate the same to men: which they accordingly did. For hauing sacrificed to the gods: they went to Babylon and digged out the * Letters, Writings, or Bookes, and building many Cities, and founding Temples, did againe repayre Babylon. Thus farre out of *Alexander Polyhistor*, a large Fragment of the true *Berosus*.

[n] *Fragmenta hæc extant in Chron gr. Euseb. lib. 1. per Scalig. Photij Bibliothecain Helladio.*

* γράμματα.

CHAP. XI.

*Of the Citie and Countrey of Babylon: * their sumptuous Walls, Temples, and Images.*

* The former Map of Paradise doth describe the Topography of the Countrey of Babylonia.

LEauing these Antiquities, rotten with Age, let vs come to take better view of this stately Citie. [a] *Herodotus*, [b] *Philostratus*, [c] *Plinie*, and [d] *Solinus* report concerning the compasse of Babylon, That the walls contayned foure hundred and eightie furlongs, situate in a large Plaine, foure square, inuironed with a broad and deepe Ditch full of water. [e] *Diodorus* saith, That there were but so many furlongs as are dayes in the yeare, so that euery day a furlong of the wall was built, and thirtie hundred thousand Work-men imployed therein. [f] *Strabo* ascribeth to the compasse three hundred and eightie furlongs: and [g] *Curtius*, three hundred fiftie eight, (ninetie furlongs thereof inhabited, the rest allotted to Tylth and Husbandry.) Concerning the thicknesse of the walls, or the height, they also disagree. The first Authors affirme the height two hundred Cubites, the thicknesse [h] fiftie. They which say least, cut off halfe that summe. Well might [i] *Aristotle* esteeme it a Countrey rather then a Citie, being of such greatnesse, that some part of it was taken three dayes before the other

a *Herod. l. 1.*
b *Philostr. de vit. Apol. l. 1. c. 18.*
c *Plin l. 6. c. 26.*
d *Solinus. c. 60.*
e *Diod l. 3. c. 4.*
f *See lib. 16.*
g *Curt. l. 5.*
h *Et duo in altitudinem missit per mœnia cubitus. Propert. 3.*
i *N. Lyr. in Dn. A*

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other heard of it. [k] *Lyranus* out of *Hierome* vpon *Esay* affirmeth, that the foure squares thereof contayned sixteene miles a piece, wherein euery man had his Vineyard and Garden according to his degree, wherewith to mayntaine his Family in time of siege. The Fortresse or Tower thereof he saith was that which had beene built by the Sonnes of *Noah*. And not without cause was it reckoned among the [l] *Wonders* of the World. It had a hundred Brazen gates, and two hundred and fiftie Towers. It was indeed a Mother of Wonders: so many Miracles of Art accompanyed the same, the workes partly of *Semiramis*, partly of *Nabuchodonosor*; which I would desire the Reader to stay his hastie pace, and take notice of. Euery where I shall not, I cannot, be so tedious in these kinds of Relations. [m] *Diodor.* thus addeth of *Semiramis*; shee built also a bridge of fiue furlongs. The walles were made of Bricke and *Asphaltum*, and slimy kind of Pitch which that Countrey yeeldeth. Shee built two Palaces, which might serue both for ornament and defence; one in the West, which inuironed sixtie furlongs; with high Bricke walles: within that a lesse, and within that also a lesse circuit, which contayneth the Tower. These were wrought sumptuously with Images of beasts, and therein also was game and hunting of beasts: this had three gates. The other in the East, on the other side the Riuer, contayned but thirtie furlongs. In the lower Countrey of Babylonia she made a great square Lake contayning two hundred furlongs; the walls whereof were of Bricke, and that pitchie Morter; the depth thirtie fiue foot. In the middest of the Citie she erected a Temple to *Iupiter Belus* (saith *Herodotus*) with Brazen gates (now in his time remayning) foure square: each square contayning two * furlongs, in the middest whereof is a solid Tower, of the height and thicknesse of a furlong: vpon this another, and so one higher then another, eight in number. In the highest Tower is a Chappell, and therein a faire bed couered, and a Table of Gold, without any Image. Neyther, as the Chaldæan Priests affirme, doth any abide here in the night, but one woman, whom this God shall appoint. They say, the God himselfe there lyeth. In regard of this exceeding height, *Diodorus* affirmes, that the Chaldæans did thereon make their obseruations of the Starres. Hee also addeth, that *Semiramis* placed in the top three golden statues; one of *Iupiter* fortie foot long, weighing a thousand Babylonian Talents, till his time remayning; another of *Ops*, weighing as much, sitting in a golden Throne, and at her feet two Lions, and iust by huge Serpents of siluer, each of thirtie Talents: the third Image was of *Iuno* standing, in weight eight hundred Talents. Her right hand held the head of a Serpent, her left, a Scepter of stone. To all these was common, one Table of gold, forty foot long, in breadth twelue, in weight fiftie Talents. There were also two standing cups of thirty Talents, and two vessels for Perfume of like value: three other vessels of gold, whereof one dedicated to *Iupiter*, weighed twelue hundred Babylonian Talents: (euery Babylonian Talent is said to containe seuen thousand *Drachmæ Atticæ*, sixtie three pounds, nine ounces and a halfe, and halfe a quarter Troy weight.) All these the Persian Kings tooke away. Without the Temple, by *Herodotus* testimonie, was a golden Altar, and another huge one besides, for their solemne Sacrifices, the other beeing not to bee polluted with bloud, except of sucking things. In that greater Chaldæans burnt yeerely in their sacrifices a hundred thousand talents of Libanotus. One statue of gold twelue cubits high, *Darius* affecting spared; but *Xerxes* both tooke it, and slew the Priest that forbad him.

I might here also tell of those *Pensile gardens*, borne vp on arches, foure square, each sqnare containing foure hundred foot: filled on the roofe with earth, wherein grew great trees and other plants. The entrance was (as it were) a hill: the arches were builded one vpon another in conuenient height, still increasing as they ascended: the highest which bare the walls, were fiftie cubits high, and twelue in breadth: There were within these Arches, Innes. There was also a conueyance of water to the watering thereof. This Garden was made long after *Semiramis* time by [n] a King, which herein seemed to lord it ouer the Elements, and countermaund Nature, being himselfe the seruant of his wiues appetite, who in this lowly valley wherein Babylon stood, would faine haue some representation of her owne hilly and mountainous countrey of Media.

This King was *Nabuchodonosor*, as witnesseth [o] *Berosus* in *Iosephus*, who hauing conquered Egypt, Syria, Phœnicia, Arabia, inriched the Temple of *Belus* with the spoyles, and added a new Citie to the old, without the same. And prouiding that the enemie might not after turne the course of the Riuer, and approach to the Citie, he compassed the inner Citie with three Wals, and the vtter Citie with as many, these of bricke, those also with bitumen, or pitchie slime of that Countrie, adding thereunto stately gates. And neere his fathers Palace he built another more sumptuous: and this hee did in fifteene dayes. Therein hee raysed stone-works like vnto mountaines, and planted the same with all manner of trees. Hee made also a pensile Garden. Many more things (saith *Iosephus*) doth *Berosus* adde, and blameth the Greeke writers for ascribing the building of Babylon to *Semiramis* an Assyrian.

This

k *Arist. Politic. l. 3. c. 2.*

l *Greg. Naz. in vit. Basil. Martial. Ep. 1 Nicetes & Non. in Naz.*

m *Diod. Sic. l. 3.* (or after the Greeke. *l. 2.*) *c. 4*

Herod. l. 1.

* τὸ στάδιον, translated a furlong, is but six hundred foot.

In respect of this Idolatry, it is like that *Dionys.* cals Babylon a holy Citie.

n *A rege Syro. Diod.*

o *Berof. fragm. apud Ioseph. contra Appion. lib. 1. Vid. Scal. notas in hec frag.*

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This fragment of *Berosus* cited by *Iosephus*, doth well serue vs to cleare both the holy and prophane Historie. In the one, *Daniel* [p] induceth *Nabuchodonosor* walking in his royall Palace in Babel, with words answerable to his pride. *Is not this great Babel that I haue builded for the house of the Kingdome, by the might of my power, and for the honour of my maiestie?* His words (euen in the speaking) were written in the Booke of GOD, and an enditement thereof framed in the highest Court; where he was adiudged presently the losse of *Reason*, which he had thus abused, *Till hee knew that the most High bare rule ouer the Kingdome of men, giuing the same to whomsoeuer hee will.* Well might he say, he had built it, inregard of this new Citie and Palace, with other miracles thereof: with more truth then some Expositors, which accuse him herein of a lie, for arrogating that which *Semiramis* did. His wife also, for whose loue he did this, was (as [q] *Scaliger* thinketh) *Nitocris*, mentioned by *Herodotus*; who also coniectureth that shee was the Daughter of *Aliattes*, that *Daniel* intendeth her, *Dan.* 5. 10. that shee administred the Kingdome in the time of her husbands madnesse, and in the times also of *Euilmerodach* and *Balsasar*: a woman no whit inferiour to *Semiramis*; that it may be said, *Semiramis* began Babylon, and *Nitocris* finished and perfected it, finishing and perfecting those workes which *Nabuchodonosor* her husband before the time of his madnesse had begunne.

And for *Semiramis*, prophane histories [r] generally make her the founder of this Citie, and among others [s] *Annius* his *Berosus*, who (contrary to this fragment of the true *Berosus* in *Iosephus*) saith, that *Semiramis* made Babylon of a towne a great Citie, that shee might be rather esteemed the builder thereof, then enlarger. *Nimrod* had before built the Tower, but not finished it, and did not [t] *found the Citie*, which hee had designed and set out, and *Belus* his sonne had [u] erected those designed foundations, rather of the Towne then the Citie Babylon. *Moses* testifieth that at the first building, they were (by confusion of language) forced to cease their worke, leauing a *name* of their *shame*, in stead of that *renowne and name*, which they had promised to themselues. It may be that *Semiramis* did amplifie this: and happily so did other Assyrian and Babylonian kings, as *Augustine* and *Abidenus* affirme. *Hanc quidem putant condidisse Babylona, quam quidem potuit instaurare.* Likewise *Abidenus* saith, that the wals being by inundation fallen, were built againe by *Nabuchodonosor*, and agreeth in other things with *Berosus*. But the Græcians are children, in comparison of ancient Historie, and little of this matter can we affirme on their testimonie; their first Historian *Herodotus* liuing long after this age, in the time of the Persian Monarchie. Howsoeuer; *Nabuchodonosor* is hee which (by diuine and humane testimonie) there established that golden head of the Image, the seat of the Babylonian Monarchie, raising it to that high top of worldly excellence. Yea *Daniel* speaketh of one more sumptuous Image, then any mentioned by *Herodotus* and *Diodorus*, set vp by this King threescore [x] cubits high, and six broad, enioyning a *Catholicke* and vniuersall idolatrie thereunto, which the three Saints *Shadrach*, *Meshach*, and *Abednego* refused, and in a *fierie triall* were found both Martyrs and Confessors. [y] *Lyranus*, *Hugo Cardinalis*, *Pererius*, *Pintus*, *Pellicanus*, thinke that *Nabuchodonosor* set vp this Image for himselfe, requiring diuine honour to be giuen vnto it, as *Caligula* since amongst the Romans; but by his expostulation, *Will yee not serue my god?* and the like answere of those three men: *We will not serue thy gods*, it seemeth to haue beene consecrated to *Bel*, or some other Babylonian Deitie. Which because it was erected in the plaine of *Dura* (this is thought to bee *Dera in Susiana*, mentioned by *Ptolomey*) [z] *Daniel* might haue good occasion of absence from thence, whose office was to [a] *sit in the gate of the King*, at *Babylon*.

[b] *Strabo* out of *Megasthenes* (whom *Annius* hath set out as truly as he hath done *Berosus*, saue that he lisped in the name, and called him *Metasthenes*) sayth of this King, whom hee nameth *Nabacodrosor*, more esteemed of the Chaldæans then *Hercules*, that he came in his expeditions as farre as the Pillars of *Hercules* (the straights of Gibraltar) and as far as *Tearcon* the Æthiopian, and that he conducted an army out of Iberia into Thracia and Pontus. This *Tearcon* is he whom the Scripture calleth *Tirhaka*, which warred against *Senacherib*.

* But to returne to our pensile Gardens, which *Diodorus* and *Curtius* attribute to a Syrian King (which was no other but this Conquerour of Syria, [d] *Nabuchodonosor*) and both they and *Strabo* doe at large describe and account among the worlds wonders, as were also the Bridge and the Walls of the Citie. And no lesse wonderfull was that *Obeliske*, or Needle: a square stone made spire-fashion, cut by *Semiramis* out of the mountaines of Armenia, one hundred and fiftie foot long, and foure and twentie thicke, on many Waines brought to the Riuer, thence to Babylon, and there erected. *Plinie* testifieth, that the Temple of *Belus* stil remaineth in his dayes: and that *Belus* was inuentor of Astronomie.

This Temple was the same with the Sepulchre of *Belus*, which *Strabo* sayth, was rased by *Xerxes*:

[p] *Dan.* 4. 27.

[q] *Scal. note in Fag. Berosi.*

[r] *Claræ Carthaginis arces, Creditur & centum portis Babylona superbam Fœmineus struxisse labor. Claud.*

[s] *Pseudo. Beros. l.* 5.

[t] *Nec designatam vrbem fundauit, lib.* 4

[u] *Fundamenta designata Babyloniæ, oppidi magis quàm vrbis erexit. Gen.* 11. 8. *Aug. de Ciu. Dei. li.* 18. *c.* 2 *Ap. Euseb. Prep. lib.* 9. *Dan. ca.* 3.

[x] *Lyranus* thinketh that the Basis whereon it stood, is included in this height: for (as Symetrians obserue) the length of a man holdeth proportion but of sixe, and not of ten to the breadth.

[y] See D. *Willet* in *Dan.* 3. *Ver.* 14. *c.* 18.

[z] *Ptol. Geog. l.* 6. *cap.* 3.

[a] *Præfectus prætorio.*

[b] *Strabo. l.* 15.

[c] *Metasthenes Anny.* The true *Megasthenes* write about fiftie yeeres before *Berosus*, hauing trauelled all the East, about the end of *Alexanders* raigne.

* 2. *King.* 19. 9.

[d] Syria comprehendeth in it (after the largest sense) Babylonia also. See *cap.* 15. & *Plin. l.* 5. *c.* 12.

Xerxes; yet not ſo, but that *Alexander* would haue repaired it; but in regard that it asked ſo much labour and time (for onely the clenſing of the earth required ten thouſand men two moneths worke) he was not able to finiſh that which he had begunne. In the deſcription he ſaith leſſe then *Herodotus*, that it was a Pyramis, or ſpire-worke, a furlong, or ſix hundred foot in height, and each of the foure ſquares containing as much. *Arrianus* [e] affirmeth that *Alexander* had the ſame purpoſe of other Temples alſo. The Temples, ſayth he, which *Xerxes* had querthrowne, he commanded to be repayred, and among them the Temple of *Belus*, whom the Babylonians with ſingular Religion worſhip. [f] At his returne homewards *Belus* in thankefulneſſe (it ſeemeth) ſent his Chaldæan Prieſts to meete him, and forbid him to enter the Citie, as he loued his life, whoſe Oracle *Alexander* contemning, there ended his dayes. The cauſe why he liſtned not to them, is thought a miſtruſt, that he conceiued of the Chaldæans. For whereas *Xerxes*, at his returne out of Greece, had razed this and all other ſacred places of the Babylonians: *Alexander* minding the repaire hereof, hauing already remoued the rubbiſh, thought with his whole Armie to atchieue this enterpriſe. But the reuenue which the Kings of Aſſyria had left for the maintenance of this Temple ſacrifices, after the ouerthrow thereof, was ſhared among the Chaldæans; which they by this attempt were like to loſe, and therefore were willing to want his preſence.

e *Arrian. de rebus geſtis Alexand. lib. 3.*

f *Ar. lib. 7.*

This Temple ſome ſuppoſe to be that Tower of Babel, mentioned by *Moſes*, *Gen.* 11. and ſuppoſed ſtill in part to remaine. For about ſeuen or eight miles from Bagdat, as men paſſe from Felugia a Towne on Euphrates, whereon old Babylon ſtood, to this new Citie on Tygris (a worke of eighteene houres, and about forty miles ſpace) there is ſeene a ruinous ſhape of a ſhapeleſſe heape and building, in circuit leſſe then a mile (ſome ſay, but a quarter of a mile) about the height of the ſtone-worke of *Pauls* ſteeple in London: the bricks being ſixe inches thicke, eight broad, and a foot long (as maſter *Allen* meaſured) with Mats of Canes laied betwixt them, yet remayning as ſound, as if they had beene laid within a yeeres ſpace. Thus maſter *Eldred*, and maſter *Fitch*, maſter *Cartwright* alſo, and my friend maſter *Allen*, by teſtimony of their owne eyes, haue reported. But I can ſcarce thinke it to be that Tower or Temple, becauſe Authors place it in the middeſt of old Babylon, and neere Euphrates. Whereas this is neerer Tygris: *Iſidore* affirmeth, that firſt after the floud, *Nimrod* the Giant founded *Babylon*, which *Semiramis* the Aſſyrian Queene enlarged, and made the wall with Bricke and Bitumen. The height of the Tower was fiue thouſand one hundred ſeuenty foure paces, [g] *Verſtegan* addeth, the paſſage to mount vp was verie wide and great, winding about on the out-ſide: the middle and inward part for the more ſtrength being all maſſie: and by Cart, Camels, Dromedaries, Horſes and Aſſes, the carriages were borne and drawne vp: and by the way were many Lodgings and Hoſteries both for man and beaſt; yea fields alſo for graine and paſture; if yee can beleeue it. But it is now, as wee ſee, come to *confuſion*. Alſo there are yet beyond Tygris ſome ruines of a Temple, which is called the Temple of *Bel*, with high yron gates, as is reported.

Mentioned alſo by Sir, *Ant. Sherley* in his trauels into *Perſia*.

g *Verſtegan. Antiq. c. 1.*

Dominicus Niger [h] hath theſe words: Seleucia in proceſſe of time hath changed her ſtate and her ſite. For it was on the weſterne banke of Tygris, which a Cut from Euphrates flowed into; in which place are now ſeene the ruines thereof, where the ſhepheards haue erected them cottages: and on the Eaſterne banke haue the Barbarians built the Citie, and called it Bachdad, right ouer-againſt the old. If this be true, vaine is the conceit of credulous Trauellers, which ſuppoſe thoſe ruines to be the monuments of Babylons buriall, and confound againſt this later world, with the reports of Babels Tower.

h *Domin. Nig. Aſiæ Com. 4.*

The Bitumen of ſlimie pitch which they vſed in ſtead of Morter in their building is as *Dominicus Niger* out of *Trogus* reporteth, common in thoſe parts. *Herodotus* telleth, that eight dayes iourney from Babylon, was another Citie, named *Is*, with a ſmall rill of the ſame name, which runneth into Euphrates, carrying thither (as tribute) much of this ſlimie matter. *Niger* mentioneth one place, where, out of a clift or opening of the earth, proceedeth ſuch a ſtinke, that it killeth the Birds which flie ouer it. And at this day, two dayes iourney from Bagdat [i] at a place called Ait, is a mouth continually throwing forth boyling pitch, therefore by the Moores called Hel-mouth, which runneth into a great field, almoſt full thereof: and herewith they pitch their boates. The water, as my friend maſter *Allen* (who liued in Bagdat diuers moneths) told me, is warme, and accounted medicinable, for which cauſe he hath drunke largely thereof: the liquid pitch floateth on the top of the water, like clouted Creame, to vſe his owne phraſe.

i *R. Fitche. Hak. Voy. tom. 2.*

The Countrie of Babylonia hath beene the moſt fruitfull in the world, [k] yeelding ordinarily two hundred, and in ſome places three hundred increaſe: the blades of the Wheat and Barley about foure fingers broad. [l] *Plinie*, ſomewhat otherwiſe: They cut (ſaith he) or mow their corne twice, and ſeed it a third time in Babylonia, otherwiſe it would be nothing but blade:

k *Herod. lib. 2.*

l *Plin. Nat. hiſt. lib. 18. cap. 17.*

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blade: and yet so their barrener land yeeldeth fiftie, their best an hundred increase. Tygris and Euphrates ouerflow it, but bring not fatnesse to the soyle, as Nilus in Egypt, but rather cleanse that superfluous fatnesse which naturally it hath.

The soyle is of a rosennie clay, sayth master *Allen*, and would still retaine in likelyhood his ancient fertility, if it were watered with like diligent husbandrie: In digging, it yeeldeth corrupt waters, sauouring of that pitchie slime. In the Citie anciently, it seemeth that in euery Garden of any Citizen of sort, were rils made out of the Riuer. The ruines from the Tower aforesaid to Bagdat (which some call Babylon) and beyond on the other side of the Riuer, containe twentie two miles, yet to be seene: which happily are the ruines, not of old Babylon, so much as of the Neighbour townes here built Seleucia, Vologesocerta, and Ctesiphon: which I rather thinke, because they reach beyond Tygris as well as on this side.

To returne to the religious places in Babylon: *Celius Rhodiginus* tels, that in the Temple of *Apollo*, was found a golden chest of great antiquitie, which being broken by some accident, thence issued a pestilent vapour, that infected not those alone which were present, but the neighbouring Nations, as farre as Parthia. *Ammianus Marcellinus* [m] hath the like Historie of the Image of *Apollo Chomeus* at Seleucia, which was brought to Rome, and there placed by the Priests in the Temple of *Apollo Palatinus*: and when as a certaine hole which the Chaldæan *Wise-men* had by Art stopped, through the couetousnesse of certaine Souldiers breaking in thither for spoyle, was broken vp, the world was thence poysoned with a contagion, from Persia, as farre as France. [n] *Philostratus* reporteth (but who will beleeue his reports?) of *Apollonius*, that he saw at Babylon such stately Palaces, as scarce agree with the state of Babylon, in the time of *Apollonius*, which was while *Domician* raigned; amongst other things, hee saw Galleries full of Greeke Images, as of *Orpheus*, *Andromeda*, *&c.* He came also into a Gallerie, the roofe whereof was made bowing like the heauens, and couered with Saphire, so to resemble Heauen, and the Images of their gods, made of gold, were there set. From the roofe there hanged foure birds of gold, representing the goddesse of Reuenge, which they called the tongues of the gods, I know not by what art or mysterie, admonishing the King not to exalt himselfe.

Cel. Rhod. Lec. Antiq. l. 8. c. 12.

m *Ammian. l. 23.*

n *Philost. de vita Apol. l. 1. c. 18. Philost. aid Viu. de trad. dis. lib. 5 Magna Homeri mendacia maioribus mendacijs corrigit. Et postea, eiusdem Apollonius penè totus figmentum est rabiosum ac blasphemum, &c.*

CHAP. XII.

Of the Priests, Sacrifices, religious Rites, and customes of the Babylonians.

THe Chaldeans (saith [a] *Diodorus*) were of reputation in Babylon, as the Priests in Egypt; *Chaldæan*, being a name sometime applyed to the whole Nation; sometime appropriated to the Priests, who spent their whole time in religious Seruices, and in Astrologie. Many of them by diuination foretold things to come, as wee haue shewed before in the Historie of *Alexander*; and the booke of *Daniel* witnesseth this their profession. By their auguries, or diuination by birds, by sacrifices and enchantments, they were accounted to doe good or harme to mankind. They were most expert in their sacred Rites, in the knowledge whereof they were brought vp from their child-hood; and continued in that course of learning all their liues, the child being instructed in his Fathers science. They professed the interpretation of dreames, and prodigious accidents in Nature. Their opinions were, That the world is eternall, without beginning and end: the order and furniture of all was done by diuine prouidence: all heauenly things were perfected, not by chance, of their owne accord, but by the determinate and firme decree of the gods. By long obseruation, searching the course and nature of the starres, they foretold things to come. But the greatest power they attributed to the fiue Planets, and especially to *Saturne*. They call them *Mercuries*, because when others are fixed, these haue their proper motion and shew future things, as the Interpreters of the gods, by their rising, setting and colour. Vnder their course they giue the title of gods [b] to thirty other starres, the one halfe, aboue; the other, vnder the earth, beholding all accidents. And in tenne dayes one of the higher is sent to the lower, as an Angell, or Messenger of the Starres, and one from them to the higher: And this course they take eternally.

a *Diod. Sic. l. 3. cap. 8.*

b *Dij Consulto-res.*

They hold twelue principall gods, each of which hath his peculiar moneth, and his signe in the Zodiake; by which the Sunne, and Moone, and fiue Planets haue their motion. These Planets they esteeme to conferre much good or euill in the generation of men, and by their nature and aspect, things to come may be foreknown. Many things they foretold to *Alexander*, *Nicanor*, *Antigonus*, *Seleucus*, and to priuate men, beyond the reach of men. They

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number foure and twenty conſtellations without the Zodiake, twelue towards the North, and as many towards the South. Theſe Northernly are ſeene, which they attribute to the liuing: thoſe Southernly are hidden, and preſent (they thinke) to the dead, which they hold the Iudges of all. Concerning the ſite, motion, and Eclipſe of the Moone, they hold as the Greekes; but of the Sunnes Eclipſe they haue diuers opinions, and dares not vtter their opinion thereof, nor foretell the time. The earth they conceiued to bee hollow like a boate. *R. Moſes Ben Maimon* out of a booke intituled *de Agricultura Ægyptiorum*, attributeth like things vnto them: that they beleeued the Starres were gods, and that the Sunne was the chiefe God, and next to him the Moone: that the Sunne ruleth the ſuperiour and inferiour world. And concerning *Abraham*, that he was borne in a land which worſhipped the fire, which when he reproued, and his Countrimen obiected the operations of the Sunne, hee anſwered that the Sun was as the Axe in the hand of the Carpenter. But at laſt the King caſt *Abraham* into priſon, and when as there hee ſtill continued the ſame diſputes and opinions, the King fearing hurt to his people, baniſhed him into the vtmoſt bounds of *Chanaan*, hauing firſt ſpoyled him of all his good. This contradicteth the Hiſtorie of *Moſes*, and of the old and new Teſtament, which commend *Abrahams* faith, in voluntary forſaking of his country at the commaund of GOD, and not by compulſion of man, although it reacheth not to the former [c] abſurbitie, which aſcribeth this to the time of *Nimrod*. And whether *Abraham* was an Idolater before that his calling, is handled [d] elſe where. But to returne to our Rabbine (highly [e] admired by a moſt admired Author) he ſaith, that hence *Abraham* grew renowmed through the the World, all Nations honoring his memory, except ſome Heathens, as the Parthians on the left hand, and Indians on the right, which were remainders of the Chaldæans, and called *Zabij*. Theſe *Zabij*, *Scaliger* alſo ſayth were Chaldæans, ſo called *a vento Apeliote*, as one might ſay, *Eaſtern-men*, or *Eaſterlings*: and addeth, that the Booke ſo often cited by [f] *Rambam*, concerning their Religion, Rites, and Cuſtomes, is yet extant in the hands of the Arabian Muhamedans. Out of this booke our Rabbie reciteth their opinions: that *Adam* was borne of man and woman, as other men; and that hee was a Prophet of the Moone, and by preaching perſwaded men to worſhip the Moone, and that hee compoſed bookes of husbandry: that *Noe* alſo was a husband-man, and beleeued not in Idols. For which the *Zabij* put him in priſon, and becauſe he worſhipped the Creator. *Seth* alſo contradicted *Adam* in his Lunarie worſhip. They tell alſo that *Adam* went out [g] of the Land of promiſe, which is towards India, and entred into Babylon, whither hee carried with him a tree ſtill growing with branches and leaues, and a tree of ſtones, and leaues of a tree which would not burne, vnder the ſhadow of which tree he ſaid ten thouſand men might be couered, the height whereof was as the ſtature of a man. *Adam* alſo had affirmed in his booke of a tree in India, the boughes whereof being caſt on the ground, would ſtir like Serpents; and of another, which had a root ſhaped like a man, endued with a kind of ſounding voyce differing from ſpeech; and of a certaine hearbe which being folded vp in a mans clothes, would make him walke inuiſible, and the ſmoke of the ſame, being fired, would cauſe thunders: another tree they worſhipped which abode in Niniuie twelue yeeres, and contended with the Mandrake for vſurping her roome, whereby it came to paſſe that the Prieſt or Prophet, which had vſed to propheſie, with the ſpirit of that tree, ceaſed a long time from propheſying, and at laſt the tree ſpake to him, and bade him write the ſute betweene her and the Mandrake, whether of them were the more honourable. Theſe fooleries, ſaith he, they attributed to *Adam*, that ſo they might proue the eternitie of the world, and Deitie of the Stars. Theſe *Zabij* made them for this cauſe Images of gold to the Sunne, of ſiluer to the Moone, and built them Temples, ſaying, that the power of the Planets was infuſed into thoſe Images, whence they ſpake vnto men and taught things profitable. The ſame they affirmed of thoſe trees which they apropriated to each of them with peculiar worſhips, rites, and hallowings, whereby that tree receiued a power to ſpeake with men in their ſleepes. From hence ſprang magicall diuinations, auguries, necromancie, and the like. They offered to their chiefe god a Beetle, and ſeuen Mice, and ſeuen Fowles.

R. Moſ. Moreb. l. 3. c. 30. Vid. eius Epiſt. ad Maſil. Iud.

Gene. 12. Heb. 11.

c Mentioned, *ſupra. c. 10.*

d *Lib. 2. c. 2.*

e *Ioſ. Scal. in Epiſt. ad Caſaubon Omnia alius Magiſtri opera tanti facio, vt ſolum illum inter Iudæos deſiſe nugari dicam*

f So the Iewes call the ſaid *R. Moſ.* of the firſt letters *R. M. B. M. Rab. Moſe Ben. Maimon.* contracted *Rambam.*

g Theſe fables were ſome rubbiſh of Paradiſe, the trees and Serpent therein, &c. In his Epiſtle to the *Marſilian* Iewes, he writeth of Bookes which mention *Iambaſor*, *Tzareth*, *Roani*, and ſay they were before *Adam*, and that *Sombaſcher* was *Adams* maſter: and of the Indians, which ſay they haue Cities 100000. yeeres old, &c.

The greateſt of their bookes is that of the Ægyptian ſeruice, tranſlated into Arabike by a Moore called *Enennaxia*, which containeth in it many ridiculous things; and yet theſe were the famous wiſe-men of Babylon in thoſe daies. In the ſaid booke is reported of a certaine Idolatrous Prophet named *Tamut*, who preaching to a certaine King this worſhip of the ſeuen Planets, and twelue Signes, was by him done to a grieuous death. And in the night of his death, all the Images from the ends of the world came and aſſembled together at the great golden Image in the Temple at Babylon, which was ſacred to the Sunne, and hanged betweene the heauen and the earth, which then proſtrated it ſelfe in the midſt of the Temple with all the Images round about, ſhewing to them, all which had befallen *Tamut*. All the Images therefore wept all night, and in the morning fled away each to his owne Temple.

Of this mourning for *Tamut* or *Thamuz*, See *Ezek. 8. 14. & vid. infra. c. 17.*

And

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And hence grew that custome yearely in the beginning of the moneth *Tamut*, to renew that mourning for *Tamut*. Other bookes of theirs are mentioned by him, one called *Deizamechameche*, a booke of Images, a booke of Candles, of the degrees of Heauen, and others falsly ascribed to *Aristotle*, and one to *Alformor*, and one to *Isaac*, and one, of their Feasts, Offrings, Prayers, and other things pertaining to their Law, and some written against their opinions, all done into Arabike. In these are set downe the Rites of their Temples and Images of stone or mettall, and applying of Spirits to them, and their Sacrifices, and kinds of meates. They name their holy places sumptuously built, the Temples of Intelligible formes; and set Images on high mountaines, and honour trees, and attribute the increase of men and fruites to the Starres. Their Priests preached that the Earth could not bee Tilled, according to the will of the gods, except they serued the Sunne and Starres, which being offended, would diminish their fruites, and make their Countries desolate. They haue written also in the former bookes, that the Planet *Iupiter* is angrie with the Deserts and drie places, whence it commeth that they want water and trees, and that Deuils haunt them. They honoured Husband-men, and fulfilling the will of the Starres, in tilling the ground: they honoured Kine and Oxen for their labours therein, saying that they ought not to be slaine. In their festiuals they vsed Songs, and all Musicall instruments, affirming that their Idols were pleased with these things, promising to the doers long life, health, plentie of fruits, raines, trees, freedome from losses, and the like. Hence it is, saith *R. Moses*, that the Law of *Moses* forbiddeth these rites, and threatneth the contrarie plagues to such as shall obserue them. Tehy had certaine hallowed beasts in their Temples wherein their Images were, before which they bowed themselues and burned incense. These opinions of the *Zabij*, were holden also by the Aramites, Chanaanites, and Ægyptians.

R. Mos. l. 3. 31 & 33.

Cap. 38.

They had their magicall obseruations in gathering certaine hearbs, or in the vse of certaine metals, or liuing creatures, and that in a set certaine time, with their set rites, as of leaping, clapping the hands, hopping, crying, laughing, &c. in the most of which women were actors; as when they would haue raine, ten Virgins clothed in hallowed garments of red colour, danced a procession, turning about their faces and shoulders, and stretching their fingers towards the Sunne: and to preuent harme by haile, foure Women lay on their backes naked, lifting vp their feete, speaking certaine words. And all Magicall practices, they made to depend of the Starres, saying, that such a Starre was pleased with such an incense, such a Plant, such a metall, such words, or workes, and thereby would be as it were hired to such or such effects, as to driue away Serpents, and Scorpions, to slay wormes in nuts, to make the leaues fall, and the like. Their Priests vsed shauings of the head and beard, and linsey wolsey garments, and made a signe in their hand with some kind of metals. The Booke of Centir prescribeth a woman to stand armed before the starre of *Mars*, and a man clothed in womans attire painted, before the starre of *Venus* to prouoke lust. The worshippers of the fire made men beleeue that they which would not cause their children to passe through the fire, should lose them, and easily perswaded them thereunto as a thing easie, saith the Rabine, for they did not burne them (although herein both diuine and humane testimonies make me beleeue the contrarie.) From hence, saith hee, descended the customes, obserued by women, in holding and mouing their children ouer the fire or smoke.

Moloch and *Saturnes* sacrifices of humane bodies. See Cap. 18.

They had their diuersities of Processions; and when they hallowed a tree to an Image, one part of the fruit thereof was offered, and the other eaten in the house of the Idoll: the like they did with the first fruits of euery tree; making men beleeue that otherwise the tree would become vnprofitable. They had their magicall enchantments in the planting or grafting of trees, with obseruations of the starres, incenses, words: but this most Diabolicall, that in the houre when one kinde was to be ingrafted into another, the science which was to bee ingrafted, should bee holden in the hand of some beautifull woman, and that some man should then carnally, but vnnaturally, haue knowledge of her, the woman in that instant putting the science into the tree. They vsed also to make circles when they planted or sowed, and went about the same, some fiue times, because of the fiue planets, some seuen, in regard of the Sunne and Moone, added to that number. For this cause the Iew not vnprobably thinketh that mixtures in garments, seedes, and the like, were forbidden by the Law of *Moses*, with other rites any way resembling these.

Aversa Veneris.

They further worshipped Deuils, beleeuing that they appeared to men in the formes of Goates, and therefore called their Deuils Kids, and held it vnlawfull to sheare or to eate their kids: but especially they abhorred the killing of Kine, but performed much worship to them, as they also doe in India to this day. They sacrificed Lyons, Beares, and wilde Beasts, as is mentioned in the Booke *Zeuzit*. They held bloud in much abomination, accounting it a great pollution, and yet did eat it, because (they said) it was the food of

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Deuils, and they which did eat it, should haue communion with them: and that they would come to such and reueale vnto them things to come. Some, whose nicer stomackes could not indure to eate it, receiued the same, when they killed a beast, [h] in a Vessell or in a ditch, and did eate the flesh of that Sacrifice, being placed about that bloud, thinking that the Deuils did eate the bloud, and that thus by this as it were eating at the same table, was entertained betwixt them and the Deulls mutuall familiaritie and societie. They beleeued also that in their sleepes, the Deuils came and reuealed secrets vnto them. Concerning a menstruous woman their custome was, that shee should sit alone in a house, and that the places where shee set her feet should be burned; whosoeuer talked with her was vncleane, yea if he but stood in the wind of her, the wind from her did pollute him. Likewise these Zabians thought, whatsoeuer went from their bodies was vncleane, as nailes, haire, bloud; and therefore Barbers and Surgeons were holden polluted: and after cutting off their haire, vsed much washing for expiation. But it needeth some expiation that I insist so long in these narrations, and haue need of some Barber or Surgeon to ease me of superfluities, if that can be superfluous which fitteth so to our proiect, and in the iudgement of the learnedst of the Iewish Rabbines in many ages, seemed the cause of so many prohibitions in *Moses* his Law, lest they should conforme, themselues in religious obseruances to these superstitious Zabians.

h *Idem citat P. Ric. in explic. præcept. neg. 220. ex R. Mos. Gerundens.*

But let vs now returne to *Diodorus*, who affirmeth that the Chaldæans numbred fortie three thousand yeeres, vntill the comming of *Alexander*, since first they had begunne their obseruations of the Starres. These yeeres *Xenophon de æquinoctis* interpreteth of moneths; for so (sayth he) the Chaldæans reckoned their antiquities; in other things they kept their computation according to the Sunne. But of their fabulous antiquities wee haue heard before: where wee haue also touched, that one beginning of Idolatrie did arise of this curious and superstitious *Starre-gazing*, especially in the Countries of Ægypt, where not at all vsually; and in Chaldæa, where diuers moneths [i] together, they haue neither raines nor cloudes.

i Eight moneths together Master *Eldred*, *Hak. Voy. tom. 2.*

Strabo diuideth the Chaldæans into sects, *Orcheni*, *Borsippeni*, and others, diuersly opinionate of the same things. Borsippa was a Citie sacred to *Diana* and *Apollo*. *Plinie* [k] addeth the *Hippareni*. *Daniel* [l] reckoneth vp foure kind of Wise-men among the Chaldæans: the first are called *Chartummim*, which were Enchanters; *Ashaphim*, Astrologers; *Mecashpim*, Sorcerers or Iuglers, deluders of sense; and *Chasdim*, Chaldæans, which, howsoeuer it were a generall name of that Nation, yet was it appropriated vnto a certaine sect and profession of learning among them which seemed to excell the rest, and were their Priests, Philosophers, and Mathematicians, as you haue heard. In the seuen and twentieth verse of the same chapter are mentioned also *Cachimim*, Wisards, which by coniectures and casting of lots did ghesse of things to come: and *Gazrin*, of the word *gazar*, to cut; these opened, and diuined by the entrals of sacrifices. The vanitie of their diuinations appeareth in that Prophet, howsoeuer they haue beene renowned therefore among the Heathens: as in the foretelling of *Alexanders* death, and before that, when * *Darius* had changed his Scaberd into the Greeke fashion, the ruine of that Empire by the Greeks. When *Faustina* [m] the Empresse, wife to *M. Antonius*, had fallen in loue with a Fencer or sword-player, and being sicke confessed the same to her husband, the Chaldæans were sent for, who gaue counsell to kill the Fencer, and that shee should wash her selfe in his bloud, and then accompanie with her Husband: which was done and *Commodus* begotten, who in qualities resembled that Fencer vpon this occasion (as the people reported) though others esteemed him a Bastard. *Plutarch* [n] sheweth how vainely the Romans depended on their predictions. Thus *Iuvenal* reproues them:

k *Plin. l. 6. c. 26. Tertia Chaldæorũ Doctrina, &c. Scalig.* thinketh them named *Orcheni, &c.* of the place, and not of difference of sects, as if there had beene Vniuersities or Colledges of Chaldæans, the *Orcheni* were of *Erech. Scal. notæ in frag. Ber.*

l *Dan. 2. 2.* See *D. Willet. Comm. ibid. q. 7. & 29.*

* *Q. Curtius.*

m *Iul. Capitolin. M. Ant. Philos.*

n *Plut. in vit. Mar. & Syl.*

Iuven. Sat. 6.

> *Chaldæis sed maior erit fiducia, quicquid*
> *Dixerit Astrologus, credent à fonte relatum*
> *Ammonis.*
>
> Ioues Oracles no greater credit haue
> Then sooth-saying of Chaldæe coozening knaue.

Many Edicts were after made against them. *Otho Heurnius* [o] laboureth to bring the Grecian Philosophie from the Chaldæans: yea *Aristotle* himselfe, as hee had receiued the Persian and Indian Philosophie by tradition of *Pythagoras* and *Democritus*, and the Ægyptian and Iewish learning from *Plato*, so was hee instructed (sayth hee) in the Babylonian sciences by *Callisthenes*. But *Cælius Rhodiginus* [p] and *Iosephus Scaliger* [q] thinke them rather corrupters of learning, whereof they had no solid knowledge, and that the Greekes attained

o *Otho Heurn. Chaldaic.*

p *Cæl. Rhod. Lec. Ant. lib. 16. ca. 4.*

q *Ios. Scal. præf. in Manil.*

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attained thereunto by their owne induſtrie, without borrowing of the Chaldæans. *Peucer* deemeth [r] them too Philoſophicall, the peruerters of Religion into Theoricall ſpeculations of Nature, and confuteth their fiue kinds of prognoſticating. But their eſtimation could not haue beene ſuch in *Daniels* time, if they had not beene very learned: and somewhat was added, as wee may well coniecture, to their learning by him, who by *Nabuchodonoſor* was [f] *ſet ouer them.* For beſides the gifts wherewith hee was enriched, and the ciuill authoritie wherewith he was dignified, he was exalted alſo to this Eccleſiaſticall iuriſdiction ouer the Schooles of the Wiſe-men, (as after *Iunius* and *Oſiander*, *D. Willet* hath obſerued) as it were their Superintendent: which though *Caluin* thinketh hee refuſed, yet it appeareth by the title which the King [t] after gaue him, that hee accepted it. In which his Superintendentſhip, ſayth our Author [u], ſuch laudable ſciences as might ſafely be learned, he promoted and furthered; ſuch corruption and ſuperſtitions as were practiſed among them, he corrected and reformed: but ſuch abuſes as could not be taken away, hee forbare, and kept himſelfe free from them. And here haue we a teſtimonie of their Hierarchie, which Nature taught theſe and all people, contrarie to the Noueltie of Paritie. In the dayes of *Hezechiah*, when the Sunne went backwards, it appeareth how ſtudious the Chaldæan Nation was, in that [x] *their Princes ſent their Ambaſſadours into Iudæa to enquire thereof.* Yea the Delphian Oracle, as *Theodoret* citeth it out of [y] *Porphyrie*, aſcribing the finding out of that learning which leadeth to the gods, not to the Greekes, but to the Ægyptians, Phœnicians, Chaldæans, and Hebrewes; in which the Chaldæans (as that Father out of *Daniel* obſerueth) were furthered by the Hebrewes.

r *Peuc. de Diuinat. Theom. & Astrol.*

f *Dan. 2. 48. Præfectum antiſtitem ſuper omnes ſapientes Bab. conſtituit. Trem.*

t *Dan. 4. 6. Præfecte Magorum.*

u *D. Willet in Dan. 2. & Iun.*

x *2. Chro. 32. 31.*

y *Theod. de curand. Græc. affec. ſer. 1.*

Some [z] doe call the Babylonian Prieſts, *Magi*: but becauſe they were by this name beſt knowne, and moſt eſteemed among the Perſians, which in that vicinitie of Regions had as neere Neighbourhood in Religions, wee will ſpeake of theſe *Magi*, in our Perſian Relations. And it is thought that the Perſian *Magi* came from theſe Chaldæans. *Mornæus* [a] reckoneth among the Chaldæan opinions, that of *Oromaſes*, *Mitris*, and *Arimanis*, that is to ſay, GOD, *Mind* and *Soule*: which hee applieth to the Chriſtian doctrine of the holy Trinitie. The Oracle of *Apollo*, pronounced the Chaldæans and Hebrewes to bee onely wiſe.

z *Philoſtrat. de vita Apol. lib. 1.*

a *Ph. Morn. de Verit. C. R.*

The Chaldæan opinion concerning iudiciall Aſtrologie, was not receiued of all the Chaldæans, as *Strabo* reporteth. And *Bardeſanes Syrus*, the beſt learned of the Chaldæans (it is *Euſebius* [b] teſtimonie) doth at large confute that opinion (which yet many Wiſards, carkaſſes of Chriſtians ſtill follow.) He affirmeth that in thoſe things which a man hath common with a beaſt, eating, ſleepe, nouriſhment, age, &c. a man is ordered by Nature, as the beaſts are. But man hauing alſo a reaſonable ſoule, and freedome of will, is not ſubiect to that naturall ſeruitude; which at large hee prooueth by the diuers cuſtomes of men, both in diuers, and in the ſame countries, in diet, gouernment, and Religion; as the Reader, willing to reade ſo worthie a diſcourſe, may find related at large in *Euſebius*.

b *Euſeb. de præpar. Ev. l. 6. c. 8.*

Alexander Polyhiſt. [c] out of *Eupolemus*, telleth that in the tenth generation after the floud, in Camyrine a Citie of Babylonia, which other call Vr, *Abram* was borne, which excelled all in knowledge, and was the inuentor of Aſtrologie among the Chaldæans. Hee by diuine precept went into Phœnicia, and taught the Phœnicians the courſe of the Sunne and Moone: and when the Armenians, warring vpon the Phœnicians, had taken his brothers ſonne priſoner, hee by a band of his ſeruants recouered him, and freely diſmiſſed the captiues, which he had taken. Hee after liued with the Prieſts at Heliopolis in Egypt, and taught them Aſtrologie; confeſſing that he had receiued that Art by ſucceſſion from *Enoch*. Hee added that *Belus* raigned the ſecond in Babylon, and was called *Saturne*, the father of a ſecond *Belus*, and *Canaan*; which *Canaan* was the father of the Phœnicians and the Æthiopians, brother of *Mizraim* the Author of the Egyptians: with many other things not much differing from the Diuine Hiſtorie.

c *Euſeb. de præp. l. 9. c. 4.*

Aſtronomie in all likelihood was knowne to *Abraham*, to whom the heauenly ſtarres might be Remembrancers of that promiſe, *ſo ſhall thy ſeed bee*: his countrie alſo, where it was practiſed, might therein further him, and the excellencie of the ſcience in it ſelfe. But this ſtar-gazing deſtinie, Iudiciall, Coniecturall, Genethliacall Aſtrologie, Reaſon and experience, GOD and Man haue condemned. *Vr* ſignifieth light, which agreeth to the *Fire*, the Chaldæans deitie, [d] which the Perſians and Chaldæans fained to haue receiued from heauen, and kept euer burning; as the Veſtals in Rome. They held Water and Fire to be the beginning of all things. They made a chalenge of their *fiery god* [e], to contend with any other gods of the godleſſe Heathen: an Egyptian encountred and ouercame them thus: he cauſed his *Canopus* to be made full of holes ſtopped with waxe, and hollow in the middle, which hee filled with water: and the Chaldæans putting their fire vnder, the waxe melting, opened a quiuer of watrie arrowes, that cooled the heat of their deuouring god, and

d *Ammian. l. 23. Plutar. de facie in orbe Lunæ.*

e *Suidas in Canopo. Ruffin. hiſt. eccl. lib. 2.*

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and deuoured him. They had yet a more fooliſh god, euen *an* [f] *Onyon* which they worſhipped. They obſerued diuers wicked Sciences of diuining, by Fire, Aire, Water, Earth, conſulting with the dead, and with wicked ſpirits, —— *Chaldæa vocatis Imperat arte dijs*, ſayth *Claudian*.

Euery day the King [g] offered a Horſe, furniſhed, vnto the Sunne; as did alſo the Perſians. *Philoſtrat.* ſayth, that it was a white Horſe of the Niſæan race, ſumptuouſly trapped *lib.1.cap.20.* They obſerued a feaſt in Babylon (*Athenæus* [h] citeth it out of *Beroſus*) on the ſixteenth Calends of September, which continued fiue dayes; in which the Maſters were ſubiect to their ſeruants, and one of them royally attired, was caried out of the houſe, whom they called *Zoganes*, *Baruch cap.6.* in the Epiſtle of *Ieremie* (Apocrypha) rippeth vp *their idolatrous Rites, Idols, Proceſſions, bearing Idols on mens ſhoulders, the people before and behind worſhipping: their Prieſts colluſions to make gaines of the Idoll-offerings, together with their Prieſts ſhauen heads and beards, their rent cloaths, their roaring before the Idoll: their Temples wherein they ſtood with ſcepters, axes, or other weapons in their hands, hauing candles lighted before them, with other ſuch rites*; that, in the reading, one would thinke hee were telling the diſcourſe of the myſteries of myſticall Babylon in the Weſt; ſo euenly they accord. The Chaldæans *inuocate their Belus, to doe miracles alſo*, ſayth hee, *inuocating a dumbe Idoll to giue ſpeech vnto another, which himſelfe wanteth.* But aboue all, one Beaſtly rite was in vſe among them. *The women*, ſayth hee, [i] *ſit in the wayes girded with* [k] *cords of ruſhes, and burne ſtraw: and if one of them be drawne away, and lie with any ſuch as come by, ſhee caſteth her neighbour in the teeth, becauſe ſhee was not ſo worthily reputed, nor her cord broken.* Thus was their glorie their ſhame. [l] *Herodotus* will yeeld vs a Commentarie on this place. The Babylonians haue an abominable law (ſayth he) that all their women once in their life doe ſit at the Temple of *Venus* to haue familiaritie with ſtrangers: the richer ſort comming in chariots, richly furniſhed and attended to this vngodly purpoſe. Their manner of ſitting is, crowned on their Temples with garlands, their retiring places diſtinguiſhed with cords, by which the ſtranger may haue acceſſe to which of them hee liketh beſt. And thus doe theſe Votaries of *Venus* ſit, holding it religion to bee irreligious, none of them euer returning home, till ſome gueſt haue caſt money into her lap, whom it is not lawfull for her to refuſe, but to accept of him and his price, whatſoeuer he be, and follow him aſide from the Temple, where hee defileth her. At the giuing of the money hee vſeth theſe words, *Tanti tibi deam Mylittam imploro*, that is, at this price, or for ſo much, I implore vnto thee the goddeſſe *Mylitta* (ſo the Aſſyrians call *Venus* [m]) and this money is conſecrated to a ſacred vſe. After this, with the goddeſſe good leaue, ſhee may returne home, although for no great price againe (ſaith our Author) to be hired. By this meanes the faireſt are quickly diſpatched, the reſt endure a reſtleſſe and irkeſome penance, ſometime a yeere, two, or three, before they can be diſcharged of their honeſtie and the law together, and hence might ariſe that former ambitious vpbraiding in *Baruch*.

Among their many Idols, [n] *Bel* bare the bell, not here alone, but in all the countries of Aſſyria, and adioyning thereto; as appeareth in the Hiſtorie of the Bible: where *Bel* or *Baal* is ſo often mentioned, as the Idoll of ſo many Nations and the ſinne of the apoſtaticall Synagogue. *They* [o] *built vnto him high places:* or elſe in ſtead thereof vſed *the roofes of their houſes to his worſhip: they built him houſes, they made him Images, erected Altars, planted Groues, bended to him the knee, and kiſſed him in token of ſubiection, vſed perfume and incenſe, obſerued to him holy dayes, cut and lanced themſelues in his ſeruice*, with other extaticall furies, and religious frenſies, with ornaments of gold and iewels, inuocations and immolations, yea of their owne children; he had alſo his peculiar prophets and prieſts. Theſe and ſuch like doth the Scripture mention of this Babylonian Idoll, whoſe contagion infected the Eaſt with a Catholike Idolatrie that could plead *Antiquitie, Vniuerſalitie*, and *Conſent*, by euidence of Scripture-hiſtorie (which later Babylon cannot doe) and yet was but Catholike and generall errour.

Bel was, ſayth *Plinie* [p], *Inuentor ſideralis ſcientiæ*, the inuentor of Aſtrologie, which (*Heurnius* addeth) hee defiled with impure Magicke, as did his daughter *Semiramis*, who warred vpon *Zoroaſter*, in enuie of his greater learning: *Bels* magicke appeared in his ſepulchre, which *Xerxes* opening, found a veſſell of glaſſe, and therein a carkaſſe ſwimming in oyle, which reached not to the brim by a hand-breadth. In a little pillar iuſt by was engrauen, that he ſhould dearely repent it, which opening the ſepulchre, did not fill vp the veſſell: this *Xerxes* aſſayed to doe in vaine, and therefore departed very heauie, finding in his Grecian Expedition the truth of *Bels* prophecie. The like is ſaid to happen, when *Darius* in hope of treaſure [q] opened the ſepulchre of *Semiramis*, hee found a chiſt, which being opened, a venimous peſtilence iſſued, that conſumed the third part of men.

Ribera affirmeth, [r] that diuers later Authors, and before them [ſ] *Theodoret*, doe eſteeme the

f *Alex. ab Alexand. l.6.c.26.*

g *Celius l.8.c.1.*

h *Athen. lib.14. cap.17.*

i *Bar.6.42.*
g Περιθέμεναι σχοινία, which may be interpreted, with cords about them: which better anſwereth to *Herodotus* his report.
l *Hero. Clio. Strabo. lib.16.* mentioneth the ſame.
m The Arabians called her *Alytta*, the Perſians *Mitra*. The Babylonians called her alſo *Alambone. Lyl. Gerald. hiſt. Deor. Syut. 13.* μυλίττα, *verum nomen Veneris (ait Sca. epiſt. ad Caſ.) hoc eſt,* γενετειρα.

n *Bel, Belti, Nebo, Mero, Schefchach: ſic Heurnius in Indico.*
o *Ier.19.5. Ierem.32. 1.Reg.18. & 16. 2.Reg.23. & 10. Oſe.2. Eſ.46.*

p *Plin. l.6.c.26. Oth. Heurnij Indicus. Aelian. Var. Hiſt. lib.13.cap.3:*

q *Herod. lib.1.* telleth this of *Nitocris. Rod. Toletanus* reporteth as ſtrange a prodigie of *Roderigo*, a little before the Saraſens inuaded Spaine, *lib.3.cap.17.*

r *Rib. in Hoſ.2.*

ſ *In Ierem.32.*

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the name *Bel* or *Baal* to be a generall name, agreeing to all the gods of the Gentiles, according to the signification of the word, to wit, a Lord. [t] It was a name generall to their Idols, when it was put alone, but particular with some addition, as *Bel-zebub, Baal-zephon.* There were so many *Baals* in Syria, sayth [u] *Drusius*, as there were Regions, and almost as many as Cities. The Moabites had their *Chamos*, the Ammonites *Moloch*, the Sydonians *Astarte*, in Gaza *Maruan*, in Hamath *Asima*, &c. all called *Baal* in like sort as the Europæans varied the names of *Iupiter*: as *Iupiter Capitolinus, Iupiter Ammon, Stygius, Olympius*, and the rest, *many gods and many lords*, sayth Saint *Paul* [x], yet in the Easterne Dialect wee may reade many *Baalim*, and in the Westerne many *Ioues*, the Greeke Ιαὼ, Ιαὺ πατὴρ, Ιωὺ, and the Latine *Iouis* the ancient nominatiue, *Iouis pater, Iouispiter*, and by contraction *Iupiter*; (not as *Tully, Lactantius* and others, *quasi iuuans pater*) being all deriued, that wee may note this by the way, of that ineffable name which wee pronounce *Iehoua*. And had they not intended the true God, when they vsed *Baal* or *Ioue* absolutely without addition, neither [y] had the Lord prohibited *thou shalt call mee no more Baali*, that is, *my Lord*; nor *Paul* applied that speech of *Aratus*, Τοῦ γὰρ καὶ γένος ἐσμὲν. Wee are his generation, hauing foure verses before begunne his booke with ἐκ Διὸς ἀρχώμεθα, vnto the true God. *Seruius* is [z] Author, that *Belus* the father of *Dido* descended of that ancient BELVS *the first King of the Assyrians, which people worshipped* Saturne and Iuno, *which were after worshipped in Africa, whereupon the Punikes called* GOD, Bal, *(from whence came those names*, Hannibal, Adherbal, *and such like) whom the Assyrians in some respect call* Bel, and *Saturne*, and the Sunne. This opinion that in *Bel* they worshipped the Sunne, is followed by *Tremellius* and *Iunius* in their notes on *Esaias*, Chap. 46. 1. because the Assyrians, Persians, and Babylonians, accounted the Sunne the greatest God, and worshipped the Fire as a particle thereof: To him the Iewes, with this borrowed forreine Idolatrie, dedicated Horses and Chariots, which [a] *Iosias* abolished, together with the Altars on the roofe of *Ahas* his house, & the high places, where their god might see their deuotions. *Hierom*, on that place of *Esay* sayth, that *Bel* was *Saturn*, which *Suidas* confirmeth. *Augustine* [b] relateth the vsuall opinion (on those words, *Iud. 2. They serued* Baal *and* Astaroth) that *Baal* in those parts was the name of *Iupiter*, and *Astarte* of *Iuno*, and produceth the Punicke language, in which *Baalsamen* signifieth the Lord of Heauen; and for *Astaroth* (which he readeth *Astartibus*) he sayth it is in the plurall number, in regard of the multitude of *Iunoes* Images, each bearing the name of *Iuno*. This also is exemplified in the blessed Virgin by *Ribera*, sometime called our Ladie of Loretto, sometime our Ladie of Monteferato, &c. according to the diuersitie of places, wherein they worship, not *Marie* the Virgin, but their owne Idols; the daughters of their whorish mother Babylon. For the Tyrians, Sydonians, Philistims, and other Syrian, and Assyrian Nations, the Scripture brandeth them with this *Bel* or *Baal*-Idolatrie: in hatred of which name, the Iewes called the Prince of Deuils, as the Acaronites did their principall Idols, by the name of *Beelzebub*.

Thus the Greekes and Latines hath confounded the Assyrian and Tyrian *Bel*, which by *Iosephus* [c] *Scaliger*, (who not vnworthily is called [d] the *Dictator of knowledge, and great Prince of learnings state*) are distinguished and made two: the one (sayth he) is written בל and the later בעל and reproued *Hierome* for making *Belus*, the father of *Ninus*, and the Virgilian *Belus* to be one. But in his notes on the fragments of *Berosus* and other ancient Authors, he sayth, the Tyrians and Sydonians called him בעל which the Greekes made *Belus*: and so *Mr Selden* also is of opinion, that these names בל and בעל differ onely according to the proprietie of the language, and not indeed: for the Grammarians obserue, that the Chaldee words often lose that middle letter. *Elias* in his *Thesbi* obserueth, that *Baal* signifieth the act of generation, which may well agree with those beastly *Baal*-rites before mentioned. *Baal* is read in the fœminine gender *Tob.* 1. 5. *Rom.* 11. 4. In *Photius* is [e] mentioned, that the Phœnicians and Syrians called *Saturne* ΗΛ, and ΒΗΛ, *EL*, and *Bel*, and *Bolathes*. *Lilius Giraldus* [f] out of *Seruius* affirmeth that ΗΛ, in the Assyrian language signifieth the Sunne, from whence the Greeke ἥλιος is deriued: some attribute this to the Phœnician tongue, in which *Hal* signifieth GOD. The Assyrians named *Saturne* and the Sunne, *Hel*. The Indians called that *Hercules*, which *Tully de Nat. Deor.* numbreth the first *Belus*. But we find no end of these Labyrinths.

D. *Willet* in his Comment vpon [g] *Daniel* hath these words: The Chaldeans had fiue Idols, three gods and two goddesses. Their first god was *Bel*, a name contracted of *Behel*, which commeth of *Bahal*, which signifieth a Lord: to whom was built that Temple before mentioned. The second was the Sunne, which they called *Rarb*, that is, a King; because he is chiefe among the Planets: and the Persians call him *Mithra*, as *Iustinus Martyr* sayth, *Dialog. in Triphon.* The Priests of this Idoll were called *Racsaphantæ, Obseruers of the Sunne*. Their third god was *Nego*, the *Fire*; so called of the *brightnesse*: this was carried about among

[t] *Nic. Serar. in Iudic.*

[u] *Drus. Pra. pag.* 225.

[x] 1. Cor. 8. 5.

[y] Hos. 2. 16. Act. 17. 26.

[z] On those words of *Virg. Impleuitq; mero pateram, quam Belus & omnes à Beloſoliti, &c. Æneid.* 1.

[a] 2. *King.* 23. 11.

[b] *Aug. tom.* 4. *quæst. lib.* 7. 16. *Elias Cretens. Com. in Nazian. Orat. in Iul.* 3. doth also take *Bel* and *Baal* for the same. *Et Nicet. in Orat.* 15.

[c] *Scalig. Can. Isagog lib.* 3. *pag.* 314.

[d] M. *Selden* Annot. on M. *Drayton. Poliolb.*

[e] *Phot. Biblioth. in Damascio.* 242. *Sachoniatho* (as after followeth *cap.* 17.) maketh *Elius* the father of *Saturn.*

[f] *Lil. G. Gyr. hist. Deor. Synt.* 2.

[g] *Cap.* 1. *q.* 16. *Eadem Polanus in Dan. cap.* 1.

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among them: the Priests were called *Ortophantæ*. Their first goddesse was *Shacha*, which was the *Earth*, worshipped also of the Romans, vnder the name of *Tellus* and *Opis*: of the Syrians called *Dorcetha*. In the honour of this goddesse, they vsed to keepe a feast fiue dayes together in Babylon; during which time, the Masters were vnder the dominion of their seruants: one of which was vsually set ouer the rest, and royally clothed, and was called *Sogan*, that is, great Prince (our Lords of Mis-rule seeme to deriue their pedigree from hence.) This festiuall time was called *Shache*, whereof Babylon was called *Sheshach*, of keeping this Feast, *Ierem.*25.27. and 51.41. Their other goddesse was *Mulitta*, which was *Venus*, whose Priests were called *Natitæ*, or *Natophantæ*. But the chiefest of their Idols was *Bel*. Hee also interpreteth [h] those words, *Dan.*1.4. *Whom they might teach the learning and tongue of the Chaldæans*, of Schooles wherein youth was brought vp in good letters, to bee after employed in the State. So among the Egyptians they had the like vse, where *Moses* was taught the *learning of the Egyptians*. Among the Israelites eight and fortie Cities were appointed for the Leuites, which were as the common Schooles and Vniuersities for the whole Kingdome; *Samuel* and *Elizeus* had their Schooles and Colledges of Prophets; yea, the rude Indians had their *Gymnosophistes*; and the Romans had their Colledges of *Augures*. This *Bel* or *Baal* Idolatrie passed out of Asia into Europe, euen as farre as these parts of Britaine. For the Celtæ and Britanni worshipped *Abellio*, *Belenus*, or *Belinus*, as appeareth by inscriptions in *Lipsius* and *Scaliger*; and our famous Antiquarie Mr *Camden* mentioneth an Altar in Cumberland, inscribed *Deo sancto Belatucadro*. And on the Coynes of *Cunobelinus*, the Brittish King, was stamped *Apollo*, or *Belenus* (which in heathen mysteries are the same with the Sunne) playing on a Harpe: and the name *Cunobelinus* makes euidently to our purpose. *Heliogabalus* is another Syrian idolatrous title for the Sunne, as appeareth by an inscription *Soli Alagabalo*; for so also is that name written. Neither is *Gabalus* from any other deriuation, the name of the Romane Emperour, Priest of that god, whose name he vsurped, deriued from the Hebrew *Ahgol-Baal*, that is, the *Round* or *Circular Lord*, either in respect of the Sunnes Circular bodie and iourney, or of that round stone which the Syrians conceited (as the Troians of their *Palladium*, and the Ephesians of their *Diana*, to haue diuinely descended.) Such stones (as Mr *Selden* in relation of those things obserueth) were the *Bætelia*, or *Betuli*, of the Ancients dedicated to diuers deities, somewhat of fashion like fire, round and sharpe vpwards, the beginning of which *Betuli*, some deriue from *Iacobs* stone at Bethel.

h *Quæst.*16.

In the seuenteenth Chapter of the second Booke of *Kings*, is mentioned *Succoth Benoth* an Idoll of the Babylonians. *Beda* interpreteth it the Tabernacles of *Benoth*, and so the word *Succoth* vsed, *Amos* 5.25. is by Saint *Stephen*, *Act.* 7.43. interpreted. And so doth the [i] Glosse on that part of the *Kings* interprete; where *Lyra*, [k] according to the signification of the words (a Tabernacle of wings) relateth out of *Rab. Sal.* that this Idoll was made like to a Hen brooding her chickens: which Idols the Babylonians framed in worship of that constellation, called by the vulgar, *the Hen and chickens*, and of the learned *Pleiades*; as others did to the Sunne, others to the Moone. Some [l] applie it to the mysterie of their Idoll, (which Christ the Trueth, truly sayth of himselfe) protecting his worshippers, as a Hen her chickens. My learned friend, Mr *Selden* hath gathered by the signification of *Succoth Benoth* (the Tabernacles of the daughters) that thereby is meant the Temple of *Venus*, *Mylitta* or *Vrania*, where the daughters of the Babylonians sate, as before is said, to performe their filthie deuotions; yea, by an easie deduction hee deriueth the name of *Venus* from this *Benoth*: B and u, easily exchanged, the moderne Iewes pronounce ס like *o Venos*; *Suidas* also calls her *Binos*. And in Africa was a Citie called *Sicca Venerea*, a name transported by the Punikes from this *Siccuth*, or *Succoth Benoth*, where was a Temple of like nature, in which the women purchased their marriage-money by prostituting their bodies. It seemeth the Idolatrous Priests carried the Tabernacle of their Idoll on their shoulder, in apish imitation of the true Priests and Leuites: for so *Amos* sayth, [m] *Yee carried Succoth, or Sicchuth your King, Chiun your Images*, which *Drusius* [n] interpreteth *Moloch* and *Hercules*.

i *Rab.in Gloss. ordin.*
k *Lyra in* 4.*Reg.* 17.
l *Wolph.in* 2. *Reg.*17. *Selden in tract. de DIS Syri.*
m *Amos* 5.26.
n *Drus.in Amos.*

In the fourteenth Chapter of *Daniel* (as the Latines read) is a large historie both of *Bel*, a dead statue, and of a liuing *Dragon* which the Babylonians worshipped. The Priests of *Bel* were seuentie, besides their wiues and children, whose fraud and cozenage *Daniel* detected, making it manifest by their foot-steps in the ashes, which hee had strewed in the Temple, that they were the deuourers of that huge portion of fortie sheepe, twelue measures of meale, and sixe great pots of wine, daily consecrated for *Bels* breake-fast. He after slew the *Dragon* also; for which the Babylonians forced the King to lodge him sixe dayes among the Lions. But howsoeuer generally more authoritie is to bee ascribed to the Apocryphall bookes, then to any humane Historie, or other Ecclesiasticall Authors, as [o] *Zanchius*

o *Zanc.Confes.*

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chius religiously holdeth, yet for this fragment of *Daniel*, it is accounted p the worke of *Theodotion* a bad man, who foysted it into his translation. And not onely the Reformed Churches account it as it is, but *Driedo* a learned Papist, *Erasmus* a Semi-christian (so *Bellarmine* calleth him) *Iulius Africanus* of old, and the Iewes generally, reiect it out of the *Canon*, as the Cardinall himselfe q hath obserued: and he is faine to tell vs of another *Daniel*, of the Tribe of *Leui*, to maintaine the credit hereof. But *Hierome* in the Preface of his Commentaries stileth them, *Belis Draconisque fabulas, quas vero antepositas, eoque iugulante subiecit, ne videretur apud imperitos magnam partem voluminum detruncasse*: and alleageth *Eusebius*, *Origen*, *Apollinarius*, and other Ecclesiasticall Doctors, which were of his mind, and thought they needed not to answere *Porphyrie*, who had hence raked some obiections against the Christians for these things which had not authority of Scripture.

p *Whittak. de Scrip. quæst. 1. cap. 9.*

q *Bellar. de verbo Dei lib. 1. c. 9.*

As for *Pyramus* and *Thisbe*, with *Cyparissus* and such like, I leaue them r *Ouid* and the Poets. It seemeth worthy relation that fell out at Assus, a Babylonian Citie, where a Dolphin so loued a boy, that following too far after their wonted sportings, he stucke fast in the sands: f which *Alexander* interpreting to be omious, preferred the Boy to the Priesthood of *Neptune*.

r *Metamorph. 4 & 10.*

f *Solinus, c. 18.*

For the present Saracenicall Religion, now obserued in these parts, our third booke shall largely relate thereof. Concerning other Babylonian customes: *Herodotus. l. 2.* telleth of three families in Babylon which liued on fish. It may bee the Carthusians of our Westerne Babylon are of their of-spring: for whose sparing, their fellowes may eate the more flesh, with which those of old, and these later, may not (forsooth) pollute themselues. t *Curtius* telleth generally, that for fleshly vices, the Babylonians were most corrupt. They prostituted their wiues and daughters to their guests for rewards. They were addicted to excessiue banquetting, and drunkennesse. In the beginning of their feasts, their women were modestly attired; by degrees they stripped themselues of their clothes, beginning with the vppermost, till nothing was left to couer their shame, or forbid their shamelesnesse. And not their Curtizans alone, but their Matrons, (yea, in token of ciuility) did thus prostitute themselues to those flames of lusts which haue come from hell, and carrie thither. Heere was *Alexander*, manly and victorious armie made effeminate, vnfit after to haue encountred with a strong enemy. u Some ascribe the loose liues of the Babylonians, to a law of *Xerxes*, who to chastise them for a rebellion, enacted that they should no longer weare armes, but addict themselues to Musicke, riot, and such like.

t *Quint. Curt. lib. 5.*

u *Cœlius Rhod. lib. 8. cap. 11.*

CHAP. XIII.

The Chaldean, and Assyrian Chronicle, or Computation of Times, with their manifold alterations of Religions, and Gouernment in those parts, vntill our time.

WE haue before a shewed the prodigious Chronologie of the Chaldæans, reckoning the raignes of their Kings before the floud, 432000. yeeres. They tell also after the floud of diuers Dynasties or gouernements in this Country of Babylon.

a *Cap. 10.*

First, b the c Chaldæans, *Euechoos* raigned 6. yeeres, *Chomusbolos* 7. *Poros* 35. *Nechubes* 43. *Abios* 48. *Oniballos* 40. *Zinziros* 45.

b *Scalig. Can. Isag. lib. 2. & 3.*

He being dispossessed by the Arabians, d *Mardocentes* began the second Arabian Dynastie, and raigned 45. yeares, and after him *Sisimardichos* 28. *Abias* 37. *Parannos* 40. *Nabonnabos* 25.——41. The space of these two Dynasties is reckoned foure hundred and fortie yeares. Thus *Scaliger* relateth: but in my mind, as the former was beyond all possibility of truth (which they tell of before the floud) so this hath no great likelyhood, at least for so long space before *Belus*, with whom the most histories beginne their relations, and *Scaliger* his e third Dynastie, of one and fortie Kings in this order.

c The Chaldean Dynastie.

d The Arabian Dynastie.

e The Assyrian Dynastie.

1	*Belus*,	55	8	*Armamithres*,	38	15	*Mamylus*,	30
2	*Ninus*,	52	9	*Beluchus*,	35	16	*Spartheus*,	42
3	*Semiramis*,	42	10	*Balæus*,	52	17	*Aschatades*,	38
4	*Nynias Zames*,	38	11	*Sethus*,	32	18	*Amyntes*,	43
5	*Arius*,	30	12	*Mamythus*,	30	19	*Belochus*,	25
6	*Aralius*,	40	13	*Aschalios*,	28	20	*Balatores*,	30
7	*Xerxes*.	30	14	*Spharus*,	22	21	*Lamprides*,	30
						22	*Sosares*,	

Moses, Gen. 14. 1. speaketh of *Amraphel* King of Shinar, that is, of these parts of Babylonia, as his companions raigned not farre hence.

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22 *Sosares,*	20	29 *Arbelus,*	42	36 *Laosthenes,*	45
23 *Lampraes,*	35	30 *Chalaos,*	45	37 *Pyritiades,*	30
24 *Panyas.*	43	31 *Anabos,*	38	38 *Ophratæus,*	21
25 *Sosarmos,*	37	32 *Babios,*	37	39 *Ephatheres,*	52
26 *Mithæos,*	42	33 *Thinæos,*	30	40 *Acracarnes,*	42
27 *Teutamos,*	27	34 *Dercylus,*	40	41 *Tonos Concoleros,* qui & *Sardanapalus.*	20
28 *Teutæus*	44	35 *Eupacmes,*	38		

The summe of this Dynastie, 1484. yeeres.

f The Median Dynastie.

The fourth Dynastie was [f] of the Medes, begun by *Arbaces*, who depriued *Sardanapalus*; he raigned 28 yeeres, his sonne *Mandauces* 50. *Sosarmus* 30. *Artycas* 50. (In the 19. yeere of this King *Nabonassar*, the Babylonian rebelled, and began a new Dynastie in Babylonia. And in the 43. yeere of his raigne *Salmanassar* captiued the ten Tribes) *Arbianes* or *Cardiceas* 22. *Arsæos* or *Deioces* 40. *Artynes* called also *Phraortes* 22. *Astibaras* or *Cyaxares* 40. *Apandas alias Astiages* 40. In all 322. yeeres.

g The Persian Dynastie.

The fifth [g] Dynastie was of the Persians, begun by *Cyrus*, which ouerthrew *Astyages*, and raigned 30. yeeres; His sonne *Cambyses* 8. the *Magi* 7. moneths, *Darius* sonne of *Hystaspes* 36. yeeres, *Xerxes* 20. *Artabanus* 7. moneths, *Artaxerxes Longimanus* 40. *Xerxes* 2. moneths, *Sogdianus* 7. moneths, *Darius Nothus* 19. yeeres, *Artaxerxes Mnemon* 40. yeeres, *Artaxerxes Ochus* 26. *Arses* 4. *Darius* 6. In all, 231. yeeres.

h The Macedonian Dynastie.

The sixth [h] Dynastie was of the Macedonians, the first of which was *Alexander*, who after the conqueſt of *Darius* raigned 6. yeeres, *Antigonus* 12. *Seleucus Nicator* 32. *Antigonus Soter* 19. *Antigonus Theos* 15. (In the 12. yeere of his raigne, *Arsaces* the Persian rebelled) *Seleucus Callinicus* 20. *Seleucus Ceraunus* 3. *Antiochus Magnus* 36. *Seleucus Philopater* 12. *Antiochus Epiphanes* 11. *Antiochus Eupator* 2. *Demetrius Soter* 12. *Alexander Bala* 10. *Demetrius Nicanor* 3. *Antiochus Sidetes* 9. *Demetrius D.F.* 4. *Antiochus Gripus* 12. *Antiochus Cyzicenus* 18. *Philippus* 2. In all 237. And from the beginning of the first Dynastie 2633. These I haue heere inserted out of *Scaliger*, rather to shew the continued succeſſion of the Easterne Empire, then with any intent to perswade, that all these were Kings, and ruled the Country of Babylonia. For after *Arsaces* rebelled, the Parthians dispoſſeſſed the Syrian Kings, of these parts, and before, the Babylonians often rebelled; as in the time of the Persians, when *Zopyrus* by a strange stratagem, recited by *Iustin* and others, restored them to *Darius*: but especially in the times of the Medes, whose Dynastie was much disquieted: sometime the Scythians (sayth [i] *Orosius*) and sometimes the Chaldæans, and sometimes the Medes preuayling. Sometimes also (as the Scripture witnesseth) the Assyrians renewed their ancient power. Yea in the time of the Assyrian Dynastie, the Chaldæans are said to warre (in the raigne of *Panyas*) against the Phœnicians, which argueth that they were then free.

i *Oros.* 1. 6. 19.

The Scripture and other Histories speake of *Phul, Teglath-Phalasar, Iareb, Sargon, Salmanasar, Senacherib, Asar-haddon*: which were great and mighty, not onely strong enough to defend themselues against the Medes, but to inuade forren Nations, yea did translate people from one Kingdome to another, and [k] seated the captiues of Israel in the Cities of the Medes, and sent Babylonian Colonies to Samaria; which they could not doe, if they had not commanded both Assyria, and Media, with Babylonia.

k 2. *Reg.* 17. 24.

Nabonassar rebelled, as is said, against *Artycæ*, and began the Chaldæan Dynastie, from whom, for this restitution of liberty, the Chaldæans began their Astronomicall computations: hee raigned 14. yeeres, *Nassyus* 2. *Chinzerus* and *Porus* 5. *Dilulaus* 5. *Mardokempadus* 12. [l] He sent Ambassadors to *Hezekiah*. *Arkeanos* 5. *Interregnum* 12. *Belithus* 3. *Aporonadicus* 6. *Herigebalus* 1. *Nesnoemondacus* 4. *Interregnum* 17. *Iearaedin* 13. *Saosduchinus* 9. *Kiniladacus* 14. *Nabopollasarus* 29. (In the seuenteenth yeere of his raigne, hee sent his sonne *Nabuchodonosor* in Syria with an Armie.) *Nabuchodonosor* 30. *Euilmerodach* 6. *Neregasolarus* 5. *Nabonidus* 17. This was a Mede by linage (not as some [m] say King of the Medes,) sonne of *Xerxes* a Mede, but borne at Babylon, and by conspiracie raised to the kingdome: not inuading Babylon with *Cyrus*, but raigning in Babylon, till *Cyrus* depriued him. *Megasthenes* cals him a Mede, and the Scripture *Darius Medus*. *Cyrus* came against him in the nineteenth yeere of his raigne, and eleuen yeeres before the seuenty of the Captiuity were ended; in which space *Cyrus* had enough to doe to besiege and conquer Babylon, and Borsippa where *Darius* was. From the beginning of *Nabonassar* to the end of *Cyrus* are 217. yeeres. From thence to the Asiatike Empire of the Macedonians 201. From thence to the rebellion of *Arsaces* the Parthian, of whom the Parthian Kings were called *Arsacidæ*, 79. And the Dynastie of the Parthians

l Called *Merodach.*

m *Scal. not. in frag. Beros.*

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thians continued 479. yeers: the last of them *Artabanus* being slaine. These Kings & the times of their raignes, are not easie to set downe, and *Onuphrius* is therefore reproued of *Scaliger*, for vndertaking this taske, in which authority fayleth him. Of them we shall speak in due place.

The [n] second Persian Dynastie continued till the Mahumetans depriued them. The first, *Artaxerxes* raigned 12. yeers. *Sapores* 31. *Ormisdas* 1. *Wararanes* 3. *Wararanus* 2.—17. *Wararanes* 3. foure moneths. *Narses* 7. *Ormisdas* 7. *Sabores* was borne King, and Raigned 70. yeeres, *Artaxerxes* 4. *Sabores* 5. *Wararanes* 4.—11. *Izdigerdes* 21. *Wararanes* 5.—10. *Isdigerdes* 2.—17. *Perozes* 24. *Obalas* 4. *Cabades* 11. *Zamaspes* 4. *Cabades* againe—30. *Cosroes Magnus* 48. *Ormizda* 8. *Casroes* 39. *Syroes* 1. *Adeser* 7. Moneths, *Barasas* 6. Moneths, *Baram* 7. Monethr, *Ormizda Iezdegird* 3. In all 402.

n The second Persian *Dynastie.*

The Saracens succeeded, whose names and times you may see in our • Saracenicall relation. After the Saracens, raigned the Tartars; and since, sometime one family, sometime another, among the Persians, till *Solyman* dispossessed the Sophian of the Babylonian dominion; vnder which Turkish seruitude it groneth till our daies.

o *Lib. 3. cap. 1.*

I dare not take vpon me to be vmpire and decider of those many alterations among Chronologers: but haue simply followed *Scaliger*, whose very name is able to shield me from contempt, if not to yeeld mee commendation. Let others that haue more lust and leasure traverse these matters at their pleasure: my intent is, most of all, the *Historie of Religions*; and the successions and alterations of States, I haue *lightly* touched: but precisely to determine in what yeere of the world euery King beganne his raigne, and to dispute the same with all opponents, would bee somewhat tedious to the Reader: to me (perhaps in these varieties of opinions) impossible. Leauing therefore the more studious to the Chronologers, let vs take a little reuiew of some principall occurrents in the former Catalogue.

Africanus begins the Assyrian Monarchie at *Belus*, and not, as the most, with *Ninus*: That *Belus* some thinke to bee the same with *Nimrod*, whom *Ninus*, as wee said before, consecrated. *Semiramis* is [p] reported to bee the first that caused Eunuchs to bee made. *Ninias* which succeeded, left not like monuments of his great exploites, as his Predecessors before him. *Buntingus* thinkes him to bee that *Amraphel King of Shinar*, mentioned *Genes.* 14. and that *Arioch King of Elasser* was his sonne. Howeuer, it breedes much difficulty, to reconcile the ancient Historie of the Babylonian and Assyrian great and long continued Empire, with the Kingdomes and Kings in that Chapter by *Moses* mentioned. *Eupolemus*, as before is cited out of *Eusebius*, saith that those Kings were Armenians; *Diodorus Tarsensis*, as *Pererius* affirmeth, reckons them Persians; *Iosephus*, Assyrians. *Pererius* himselfe thinkes them vassals, and tributaries to the Assyrian: *Genebrard* suspects the Historie of the Assyrian greatnesse: and truely, not altogether vniustly: neyther doe wee reade in all the Historie of *Moses* and *Iosua*, of any Kings in those parts, for ought can be gathered, yeelding subiection to Babylon. And the Sodomite and his neighbours had beene the tributaries of *Chedarlaomer* King of Elam, and not of *Amraphel* King of Shinar; vnlesse we say, that violent things are not permanent, and the yoake imposed before by the Assyrians, was now in *Ninias* dayes reiected: *Semiramis* being weakened with her Indian expedition; and *Ninias* by killing her, giuing occasion or discontent to her followers, the men of warre, which might hereupon (contemning this effeminate King, who had suffered his mother to possesse the Scepter so long) fall to sharing for themselues, and erect petty Kingdomes. *Arius* (happily) restored the Empyre thus decayed, if it be true that *Buntingus* writeth, that he was a great Warriour, therefore called *Arius* and *Mars*, and, as the god of warre, inuocated by the Assyrians. When *Teutamos* raigned, [q] *Diodor. lib.* 3 testifieth that *Priamus*, then besieged by *Agamemnon*, as vassall and tributary to the Assyrians, sent to him for ayde, who sent to his succour *Memnon*, with twenty thousand souldiers.

p *Celius. R. lib. 17. cap. 29.*

q *Diodor. Sic. lib. 3. cap. 7.*

But to descend vnto times neerer both vs and the truth, and to view the ruine of that great estate: we reade in the same Author, and in [r] others, that *Arbaces* (whom *Iustin* calleth *Arbactus*; *Orosius Arbastus*) was by *Sardanapalus* made Captaine of the Armie, which was yeerely sent to Nina, or Niniue, where a conspiracy was contracted betweene him and *Belesus* a Chaldæan Priest, Captaine of the Babylonians, who by his Chaldæan skill in diuination, had foretold *Arbaces* this destined Empire, and was promised for his share the Babylonian principality. Thus the Medes, Babylonians, and Arabians, enterprising rebellion, assembled to the number of foure hundred thousand, whom *Sardanapalus* ouerthrew in battel twice; but being stil animated by [s] *Belesus* predictions, which (said he) the gods by the Stars fore-signified; and by corrupting of the Bactrian Armie, sent to succor the King & adioyning themselues to the enemy, they at the third battell ouerthrew the forces of *Sardanapalus*, led by *Salamenus* his wiues brother. The King fled into Niniue, trusting to a propheste, That the Citie should neuer bee taken, till the Riuer were enemie to it. After two yeeres siege, by extreme raines, the Riuer swelling, ouerflowed part of the Citie, and cast downe twenty furlongs

r *Iustin. lib. 1. Orosius. li. 2. 1. 2.*

s Some thinke this *Belesus* to be *Daniel*, whom the Babylonian King called *Beltesshazzar*. *Broughtons* Concent.

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longs of the walls. Whereupon despayring, (as seeming to see GOD and man against him) he which before had chambered himselfe with women, and accustomed himselfe to the distaffe, in a womans both heart and habite; now in a manly resolution (if it may not more fitly be called a Feminine Dissolution, which thus runneth from that danger which it should encounter) gathered his treasures together, and erecting a frame in his Palace, there burnt them, himselfe, his wiues and Eunuches together. The Ashes, vnder pretence of a Vow thereof made to *Belus*, *Belesus* obtained of *Arbaces* the new Conquerour and Monarch, to carry to Babylon. But the coozenage being knowne, and *Belesus* condemned for the treasures, which with the ashes hee had conueyed, *Arbaces* both gaue them, and forgaue him; adding the præfecture of the Babylonians, according to promise. [t] Some say that *Belesus*, whom they call *Phul Beloch*, shared the Empire with him, *Arbaces* raigning ouer the Medes and Persians, the other ouer Niniue, and Babylonia: following herein the forged *Metasthenes*, who (as *Annius* maketh him to say) out of the Susian Librarie penned his Historie, hauing before fabled a Catalogue out of *Berosus* of the ancient Kings, contrary to that which out of the fragments of the true *Berosus* before is deliuered.

t *Phrygio. Carion. lib. 2.*

[u] *Sardanapalus* is written (saith [u] *Scaliger* in his Notes vpon *Eusebius*) with a double *ll. Sardanapalus*, a name fitting to his effeminate life. σαλλὸς and φαλλὸς signifie the same, whence are those words of *Cicero* 3. *De Repub. Sardanapalus ille vitijs multo quam nomine ipso deformior.* *Sardanapalus* built Tarsus and Anchiale (saith *Eusebius*) at the same time: the one famous for the most famous Diuine that euer the Sunne saw (except the Sunne of Righteousnesse himselfe) PAVL the Apostle and Doctor of the Gentiles: The other for the Authors Monument and stony Image, [x] with this Assyrian Epigramme; *Sardanapalus, the sonne of Anacyndaraxis, built Anchiale and Tarsus in one day; and thou O stranger, eate, drinke, play.* And Verses were annexed, which I haue thus Englished.

u *Euseb. chron. per Scalig.*

x *Strabo lib. 14*

Mortall, thou knowst thy selfe: then please thine appetite
With present dainties: Death can yeeld thee no delight.
Loe, I am now but dust: whilome a Prince of might.
What I did eate I haue; and what my greedy mind
Consum'd: how much (alas) how sweet, left I behind?
Learne this (O man) thus liue, best wisdome thou canst find.

This his Legacie hee hath bequeathed to all Epicures, the liuing Sepulchres of themselues breathing graues (not of so many Creatures onely, better than themselues, which they deuour, but) of Reason, Nature, Religion, Soule, and (if it were possible) of GOD, which all lie buried in these swine couered with the skins of Men. [y] *Let vs eate and drinke, for to morrow we shall die.* Who knoweth whether *Paul* did not allude to this speech of the Founder of his Citie? This subuersion of the Assyrian Empire was *Anno Mundi* 3145. after *Buntingus* account. Of the Medes, see more in their proper place.

y *1. Cor. 15. 32.*

The Babylonian Empire renewed by *Nabonassar*, continued till *Cyrus*, of which times we haue little record but in the Scripture, as neyther of those Assyrian Kings, which before had captiued Israel, and inuaded Iuda. *Senacherib* is famous, euen in the Ethnike history, although they had not the full truth. For thus *Harodotus* [z] telleth, that *Senacherib* King of the Arabians & Assyrians warred on Egypt, where *Sethon* (before *Vulcans* Priest) then raigned: who being forsaken of his Souldiers, betooke him to his deuotion, amiddest the which hee fell asleepe. And the god appearing, promised ayde, which hee performed, sending an Armie of Mice, into the Armie of *Senacherib*, which did eate his Souldiers quiuers, and the leathers of their shields, and armour, insomuch, that the very next day they all fled. In witnesse whereof, the Image of the King, made of stone, standeth in the Temple of *Vulcan*, holding a Mouse in his hand, vttering these words, *Hee that looketh on mee, let him bee Religious.* This Historie the Ægyptians, in vanity and ambition, had thus peruerted and arrogated to themselues.

z *Herod. lib. 2.*

Funccius of *Osiander* made *Nabopollasar* and *Nabuchodonosor* to bee one and the same, and diues Commenters vpon *Daniel* hold the same opinion, whom *Scaliger* and *Caluisius* confute at large. *Nabopollasar* is supposed to begin his raigne *Anno Mundi* 3325. which hee continued nine and twentie yeeres: in his [a] seuenteenth yeere *Nebuchadnezzer* (so the Masorites misse-call him, saith *Scaliger*) or *Nabuchodonosor* his sonne was sent by him, to subdue the rebellious Ægyptians, Iewes, and Palestinians: at which time he carried away *Daniel* into captiuitie. [b] He beganne his raigne *Anno Mundi* 3354. and in the yeere 3360. destroyed Ierusalem. In the yeere 3386. *Euilmerodach* his sonne succeeded him, whom *Neriglossoorus* (as *Scaliger* [c] affirmeth) slew, thereby to aduance his owne sonne the Nephew of *Nabuchodonosor*, called *Laborosoarchadus*, to the Scepter; which himselfe swaied as Protector in the minoritie of his sonne. But he being dead, and his sonne more fit for a chamber then a Throne,

a *Sc. canon. l. 3.*

b *Berosus apud Iosephum contra App. lib 1. Caluisius.*

c *Animaduers. in Eusebium, pag. 85.*

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Throne, *Nabonidus* conspired against him, and slew him. This *Nabonidus*, sayth he, is *Darius Medus*, and *Laborosoarchadus* is that *Baltasar* mentioned by *Daniel*, after *Scaligers* interpretation of the Prophet out of *Berosus* and *Megasthenes*. D. *Willet* holdeth otherwise, *Com. in Dan.6.*

It is a world to see how the Catholickes (so they call themselues) sweat in finding out that *Nabuchodonosor* mentioned in *Iudith* 1. *Pintus* would make it a common name to the Babylonian Kings, as *Pharao* to the Egyptians: *Pererius* will haue two of the name; others will haue him to be *Cyrus*; others, *Cambyses*, *Artaxerxes*, *Ochus*; Once, *Babel* is a Mother of confusion to her children, and makes them *babble*, while they will Canonize Apocrypha-Scriptures.

Cyrus ended the Babylonian Monarchie, and hauing wonne Babylon, and taken *Darius Medus* at Borsippa, he gaue him his life, and the gouernment of Carmania. *An. Mund.* 3409. As *Nabuchodonosor* had by Edict proclaimed the GOD of *Daniel*, so *Cyrus* ended the captiuitie of his people; giuing libertie to such as would, to returne. But many Iewes abode there still, and thence sent their yeerely offerings to the Temple. In the time of *Artabanus* the Parthian (when *Caligula* tyrannized at Rome) [d] *Asimaus* and *Anilaus*, brethren of the Iewish Nation, grew mightie, and haughtie withall, forgetting GOD and themselues, which caused the Babylonians to conspire against them, and (after the death of the brethren, with thousands of their partakers) and slew in Seleucia fiftie thousand of the Iewish Nation. Neerda and Nibisis were then much peopled by the Iewes. And thus Religion partly held the ancient course, partly was mixed (according to the custome of Conquests) with the Persian, Macedonian, Parthian, besides the Iewish and Syrian, vntill the Apostles preached here the Christian veritie. About the same time, *Helena* and her sonne *Izates* King of Adiabena (which is in these parts of Assyria) became Iewish Proselytes.

d *Ioseph. Antiq. l.18.c.12.*

Seleucia [e] built by *Seleucus* (as it were the marriage-Chamber of Euphrates and Tygris, which there meete and mixe their waters; Nature being by mans industrie forced to yeeld to the match as *Plinie* sayth, for that purpose) emptied Babylon of her Inhabitants, and inherited her name also, with her people. It was from Babylon ninetie miles, or, as some reade it, fortie, inhabited with sixe hundred thousand Citizens. To spoile the spoiler, the Parthians built Ctesiphon three miles from thence, and failing of their purpose, *Vologesus* built another Towne by, called Vologesocerta. Yet did Babylon it selfe remaine (but not it selfe) in the time of *Ammianus Marcellinus*, and after.

e Seleucia was built by *Seleucus Nicator* on a channel, digged out of Euphrates into Tygris. *Plin. l.6. cap.26.*

Ortelius thinketh that Bagdat was called Babylon (as Seleucia before had beene) because it stood neere to the place where Babylon had stood. For that old Babylon in [f] *Pausanias* time, had nothing left standing but the Temple of *Bel*, and the walls; sometimes, sayth he, the greatest Citie that euer the Sunne saw.

f *Pausanias Arcad. lib.8.*

In *Ieromes* time, [g] within those walls were kept beasts for the Kings game. It was after inhabited with many thousands of Iewes, and was laid euen with the ground, as *Ios. Scaliger* [h] affirmeth in the yeere, after the Iewish account 4797. and after the Christian, 1037. Master *Fox* hath a little [i] lengthned the date and fate thereof, shewing that *Almaricus* King of Ierusalem rased and ruined it, and that it was neuer after inhabited *Ann.* 1170. But in *Beniamin Tudelensis* his dayes, which seemeth to be somewhat before *Almaricus*, this Citie was vtterly subuerted, as in his Itinerarie is related, in these words: One dayes iourney from Gehiagan anciently called Resen, is old Babel, containing thritie miles space, now vtterly ruined, in which the ruines of *Nabuchodonosors* palace are yet seene, not accessible for diuers hurtfull kinds of Serpents and Dragons there breeding. There now [k] remaineth nothing but the small part of that great Tower, either of ornament, or of greatnesse, or of place inhabited.

g *Hieron. in Esa. 13.*

h *Scal. animadu. in Euseb. pag.126.*

i *Act. & Mon. ex M.S. Carien. pag.211.*

k Sir *A. Sherly.*

Before that time was Bagdet built by *Bugiafar*, as [l] *Barrius* calleth him, or after [m] *Scaliger*, *Abugephar Elmantzur*, who beganne to reigne in the one hundred thirtie and sixe, and died in the one hundred fiftie and eight yeere of their *Aegeira*. *Scaliger* and [n] *Lydyate* agree of this place (which in their Emendations of Time disagree so eagerly) that it was Seleucia, or built in the place, and of the ruines thereof: an opinion not so improbable, as theirs altogether which thinke the present Bagded to be the old Babylon. The storie of this Bagded or Baldach, and her Chalifs, ye may reade in [o] our Saracenicall Historie. Authors [p] agree, that *Haalon* the Tartar sacked it, about the yeere one thousand two hundred and threescore, *Mustratzem* being then Chalipha, the foure and fiftieth, and last of those Saracenicall Popes. Hee found a miserable death, where others with miserableness seeke a blessed life, being shut vp and starued amidst those Treasures, whereof he had store, which niggardise forbade him to disburse in his owne defence.

l *I. de Bar. Asdec.1.lib.1.*

m *Scal. can. Isa. lib.2.& 3.*

n *Lydyat. Em-Tem. vid. Ott. Frisc. Chron. l.7. cap.3.*

o *Lib.3. cap.2.*

p *Lops le Roy. lib.8. Knolls T.H. pag. 113. M. Polo Ven. Haiton Armen.*

There is yet a bone left of this *Calipha's* carkasse, or some ghost and shadow of that great and mightie bodie, I meane that ancient name and power of the *Calipha's*, which magnificent *Solyman* the Turkish Emperour, in his conquest 1534. would seeme to acknowledge

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knowledge, in accepting the royall ensignes of that new conquered state at the hands of their *Calipha*: a ceremonie which the Soldans in Egypt and Persia vsed, more for forme then necessitie; this Assyrian and that Egyptian *Caliph* hauing but gesture and vesture, the Soldans themselues enioying both bodie and soule of this authoritie.

In the yeere one thousand one hundred fiftie nine, the Riuer Tygris ouer-flowed Bagded, and desolated many Cities. *Barrius* [q] affirmeth out of the Arabian and Persian Tarigh, which he saith he had seene, that Bagded was built by the counsell of an Astrologer, a Gentile named *Nobach*, and hath for ascendent *Sagittarius*; was finished in foure yeeres, and cost eighteene millions of gold. These studies of Astrologie did there flourish. One *Richardus* [r] a Frier Preacher sayth, That here was a Vniuersitie, the Students whereof were maintained at publique charge, of which number himselfe was one. That *Caliph* that founded it, for the preuenting of sects, banished Philosophie out of these Schooles, and accounted him a bad Saracen which was a good Philosopher. The reason whereof grew from some, which, in reading *Aristotle* and *Plato*, relinquished *Mahomet*.

Marco Palo [s] or *Paulus* the Venetian saith, that they studied here in his time, the Law of *Mahomet*, Necromancie, Geomancie, Phisiognomie, Physicke, and Astronomie: And that it was then a great Staple of the Indian Commodities. This was within few yeeres after the Tartar had wonne it. He addeth, that there were many Christians in these parts; and that in the yeere one thousand two hundred twentie and fiue, in derision of the Gospell, the *Caliph* commanding by a day that the Christians should *remoue a mountaine* in testimonie of their faith, according to the words of Christ, or else to abide the perill: this was effected by a Shoomaker, and the day in remembrance thereof yeerely solemnized with fasting the Euen.

The Iewes goe still to visite the Denne which is there shewed, as the place of *Daniels* imprisonment, with his terrible Gaolers, or fellow-prisoners, as Master *Allen* told me.

A certaine Merchant (the Discourse of whose voyage [t] *Ramusius* hath published) speaketh of [u] Orpha, a towne in the way from Byr to Babylon, wherein the people foolishly suppose, that *Abraham* offered *Isaac*: at which time (say they) there sprang a fountaine which watereth their Countrey, and driueth their Mils. Here was a Christian Temple called Saint *Abraham*, after turned into a Mahumetane *Moschee*, and now called *Abrahams* Well, into which if any enter so many times (they haue a set number) with deuotion, hee is freed of any feuer: The fishes which are many, haue taken Sanctuarie in these waters, and none dare take them, but hold them holy. Sixe miles from hence is a Well holden in like sacred account, which cureth Leprosies. Nisibis, Carræ, and [x] Edessa, were chiefe Cities of Mesopotamia: at Edessa reigned *Abagarus*, betwixt whom and our Sauiour passed (if we may beleeue it) those Epistles yet extant.

At Carrhæ [y] there was a Temple of the Moone, in which, they which sacrificed to the goddesse *Luna*, were subiect to the gouernment of their wiues: they which sacrificed to the god *Lunus*, were accounted their wiues Masters. As for this difference of sexe, ancient Idolatrie scarce obserued it. For wee reade of the god *Venus*, which the Cyprians (sayth *Macrobius*) accounted both male and female: and so doth *Trismegistus* mystically say of God himselfe. So is *Baal* in the Scripture sometimes masculine, sometimes feminine. Hee sayth, that the Babylonians allowed marriages of parents and children. [z] Case is two dayes iourney from Bagdet, [a] religious for the buriall of *Hali* and his sonnes, *Hassan* and *Ossain*: whereunto is resort of Pilgrims from Persia, whose Kings were wont here to bee crowned. But this Citie *Curio* [b] calleth Cusa, assigneth it to Arabia, and sayth that of this accident it was called Massadale, or the house of *Ali*, slaine here by *Muaui* his Competitor.

Mesopotamia is now called Diarbech. The [c] chiefe Cities in it are Orfa, of seuen miles compasse, famous, say some, for the death of *Crassus*. Caramit [d] the mother Citie of the Countrey, of twelue miles compasse. Mosul and Merdin, of which in the next Chapter. Betweene Orpha and Caramit, was the Paradise of *Aladeules*, where hee had a fortresse destroyed by *Selim*. This [e] his Paradise was like to that which you shall finde in our Persian [f] Historie. Men by a potion brought into a sleepe, were brought into this supposed Paradise, where at their waking they were presented with all sensuall pleasures of musicke, damosels, dainties, &c. which (hauing had some taste of another sleepie drinke) after came againe to themselues. And then did *Aladeules* tell them, That he could bring whom hee pleased to Paradise, the place where they had beene: and if they would commit such murders, or haughtie attempts, it should bee theirs. A dangerous deuice. *Zelim* the Turke destroyed the place.

q *Decad. As. l. 1.*

r *Rich. contra. Alcoran. cap. 13.*

s *M. Pa. lib. 1. cap. 7.*

t *Cap. 8.*

u This may be Vr of the Chaldees, whence *Abraham* passed first to Canaan.

x *Volater. l. 11.*

y *Spartian. in Caracal. Alex. ab Alexand. gen. dier. lib. 4. cap. 8.*

z *Lib. 2. cap. 24.*

a *Cartwright.*

b *Curio Sar. hist. lib. 8.*

c *Maginus.*

d *Assyrias Latio maculauit sanguine Carras*, sayth *Lucan.*

e *Cartwright.*

f *Inf. l. 4. c. 8. & l. 2. c. vlt.*

CHAP.

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CHAP. XIIII.

Of Niniue and other neighbouring Nations.

WE haue hitherto ſpoken of Babylonia, but ſo, as in regard of the Empire, and ſome other occurrents, neceſſitie now and then compelled vs to make excurſions into ſome other parts of Aſſyria, Meſopotamia, &c. And I know not how, this Babylon cauſeth confuſion in that Sea of affaires, and in regard of the diuiſion of the pennes (as ſometimes of tongues) of ſuch as haue written thereof. Hard it is to diſtinguiſh betweene the Aſſyrian and Babylonian Empire, one while vnited, another while diuided, as each partie could moſt preuaile: and no leſſe hard to reconcile the Ethnike and Diuine Hiſtorie touching the ſame. *Ptolemey* [a] ſtraitneth Aſſyria on the North, with part of Armenia neere the hill Niphates; on the Weſt with Meſopotamia; on the South with Suſiana, and Media on the Eaſt. But her large Empire hath enlarged the name of Syria, and of Aſſyria (which names the Greekes did not well diſtinguiſh) to many Countries in that part of Aſia. The Scripture deriueth Syria from *Aram*, and Aſſyria from *Aſhur*. Both were in their times flouriſhing, and mention is made from *Abrahams* time, both of the warres and kingdomes in thoſe parts: yea before, from *Aſhur* and *Nimrod*, as alreadie is ſhewed.

[a] *Lib. 6. cap. 1.*

Meſopotamia is ſo called, and in the Scripture *Aram* or *Syria of the waters*, becauſe it is ſituate betweene Euphrates and Tygris: the countries Babylonia, and Armenia, confining the ſame on the North and South. Whereas therefore wee haue in our former Babylonian relation diſcourſed of Aſſyria, extending the name after a larger reckoning: here wee conſider it more properly. Euphrates is a Riuer very ſwift; for they which goe to Bagdet, buy their boats at Birra, which ſerue them but one voyage, and ſell them at Felugia for ſeuen or eight which coſt fiftie, becauſe they cannot returne. But Tygris is ſwifter; the Armenians bring victuals downe the ſame to Bagdet, on rafts made of Goats skinnes, blowne full of wind, and boords laid vpon them, on which they lade their goods; which being diſcharged, they open the skinnes and carrie them backe on Camels. *Dionyſius* and *Strabo* tell of this Riuer, that it paſſeth through the Lake Thonitis without mixture of waters by reaſon of this ſwiftneſſe, which alſo giueth it the name; for the Medes call an Arrow Tygris. *Lucan* ſayth it paſſeth a great way vnder ground, and wearie of that burthenſome iourney, riſeth againe as out of a new fountaine.

Raph. Fitch. Hak. to. 2.

Strab. lib. 11. Dionyſ. Aſer. Carm. Geog. Lucan. l. 3.

At Tygrim ſubito tellus abſorbet hiatu
Occultoſq; tegit curſus, rurſuſq; renatum
Fonte nouo flumen pelagi non abnegat vndas.

The chiefe Citie in theſe parts was Niniue, called in *Ionas*, [b] *A great and excellent Citie of three dayes iourney*. It had (I borrow the words of our reuerend Dioceſan) an [c] ancient teſtimonie long before in the Booke of [d] *Geneſis*. For thus *Moſes* writeth, That *Aſhur came from the land of Shinar, and built Niniueh and Rehoboth, and Calah, and Reſin. At length he ſingleth out Niniue from the reſt, and ſetteth a ſpeciall marke of preeminence vpon it, This is a great Citie: which honour, by the iudgement of the moſt learned (though ſtanding in the laſt place) belongeth to the firſt of the foure Cities, namely, to Niniue. Others* [e] *imagined (but their coniecture is without ground) that the foure Cities were cloſed vp within the ſame walls, and made but one, of an vſuall bigneſſe.*

[b] *Ion. 3. 3.*
[c] *D. King on Ionas Lect. 2.*
[d] *Gen. 10. 11.*
[e] *Annius vpon Beroſ.*

Some aſcribe the building of Niniue to Ninus *the ſonne of* Belus: *of whom it tooke the name, to be called either Ninus, as wee reade in* Plinie; *or after the manner of the Hebrewes, Niniue. They conceiue it thus, That when* Nimrod *had built Babylon,* Ninus *diſdaining his gouernment, went into the fields of* Aſhur, *and there erected a Citie after his owne name, betweene the riuers Lycus and Tygris. Others ſuppoſe that the affinitie betwixt theſe names. Ninus and Niniueh deceiued profane Writers touching the Author thereof, and that it tooke to name Niniueh, becauſe it was beautifull or pleaſant. Others hold opinion that* Aſhur *and* Ninus *are but one and the ſame perſon. And laſtly, to conclude, the iudgement of ſome learned, is, that neither* Aſhur *nor* Ninus; *but* Nimrod *himſelfe was the founder of it. But by the confeſſion of all, both ſacred and Gentile Hiſtories, the Citie was very ſpacious, hauing foure hundred and foureſcore furlongs in circuit, when Babylon had fewer almoſt* (as ſome report) *by an hundred: and as afterwards it grew in wealth and magnificence, ſo* (they write) *it was much more enlarged.* Raphael Volaterranus affirmeth, *That it was eight yeeres in building, and not by fewer at once then tenne thouſand workemen. There was no Citie ſince, by the eſtimation of* Diodorus Siculus, *that had*

Volaterran. Plin. 6. Nat. hiſt. 13.

Ar. Mont. Iunius & Trem.

Diod. Sic. Strabo.

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had like compaſſe of ground or ſtatelineſſe of walls; the height whereof was not leſſe then an hundred foot; the breadth ſufficiently capable to haue receiued three Carts on a row: and they were furniſhed and adorned beſides with fifteene hundred Turrets. Thus farre our reuerend and learned Biſhop.

Paul. de Patio vpon Ionas.

Diodorus [f] telleth out of *Cteſias*, that *Ninus*, after he had ſubdued the Egyptians, Phœnicians, Syrians, Cilicians, Phrygians, and others, as farre as Tanais, and the Hyrcanians, Parthians, Perſians, and other their neighbours, he built this Citie. After that, hee led an armie againſt the Bactrians of ſeuenteene hundred thouſand footmen, and two hundred thouſand horſe; in which Expedition he tooke *Semiramis* from her husband *Menon*, who therefore (impatient of loue and griefe) hanged himſelfe. Hee had by her a ſonne of his owne name, and then died, leauing the Empire to his wife. His Sepulchre was nine *furlongs* in height (each of which is ſixe hundred feete) and ten in breadth. The credite of this Hiſtorie I leaue to the Author, ſcarce ſeeming to agree with *Moſes* narration of the building of Niniue, any more then *Semiramis* building of Babylon. Some write, That [g] *Semiramis* abuſing her husbands loue, obtained of him the ſwaying of the Empire for the ſpace of fiue dayes; in which ſhee depriued him of his life, and ſucceeded in his eſtate.

f Diod. Sic. l.3 c.1.

g Ælian. var: hiſt. l.7. c.1.

But leſt the name of this Citie call vs backe againe too much to thoſe Aſſyrian Relations, before dilated, as much as concerneth our purpoſe; let vs ſee what can be ſaid of their Religion here. Of this wee find little, but as before is ſhewed of the Babylonians.

Niſroch was the Idoll, in whoſe Temple *Senacherib* was ſlaine by his owne ſonnes. But what this *Niſroch* was, I cannot find. Certaine it is, that hee which had vpbraided confidence in the true GOD, finds his Idoll, euen in the place and time of his worſhip, his Traytor; and he which had blaſphemed the GOD of heauen, finds Heauen and Earth, and his owne Bowels, againſt him. *Venus Urania* [h] is reckoned among the Aſſyrian deuotions, and *Adad* was their chiefe god, which they interpret One, (and *Macrobius*, the Sunne, which, as before is ſaid, they worſhipped, and may well agree with that Latine Etymologie, *Sol quaſi ſolus*) and *Atargatis*, the Earth. *Belus* alſo was here worſhipped, as witneſſe *Dion*, *Euſebius*, and *Cyrillus*. *Lucian* [i] ſayth, That the Aſſyrians ſacrificed to a Doue; the touching of which Fowle required much ceremonie for expiation: Whereto accordeth the fable, that *Semiramis* [k] was turned into a Doue.

h Wolph. in 2. Kings. 19.

i Luc. in Ioue Tragedo.

k Metam. 4.

Concerning *Adad* and *Atargatis*, *Macrobius* [l] ſayth, That the Aſſyrians aſcribe all power to theſe two. The Image of [m] *Adad* ſhined with rayes or beames downwards, deſigning the Sunnes force: That of *Atargatis*, with beames vpwards, as it were aſcribing to the heauenly influence all her plentie: vnder the ſame Image were the ſhapes of Lions, as alſo the Phrygians fained the Mother of the gods, that is, *the Earth*, to be borne on Lions. But of this *Atargatis* more in the next Chapter.

l Saturnal. l.1. c.23.

m Apud Macrob. Ada, Deus: lege Hada אחד id eſt vnus, Chaldæum & Syrum eſt. Druſ. Præt. in Luc. 18. fortaſſe (ait Seldenus meus) deductum ab אחד heb. Iudæi enim veſtibus ſuis inſcriptum gerebant illud Deut. 6. Dominus vnus, &c. ſic Archang. in Cabal. doz. Apollo vocatur Sol, quia ſine multitudine, & Sol quia ſolus: eſt cœleſtis ignis, ait Plato, omnia decoquens quæ ad magni animalis cibum pertinent.

Ionas was ſent to preach to the great Citie of Niniue, as ſome [n] thinke, in the dayes of *Sardanapalus* his next Predeceſſor. *Broughton* (with ſome other) thinketh in the dayes of *Pul*, or *Phul-aſſur*. Their repentance ſtaid that iudgement. *Nahum* after denounced the like iudgement, which accordingly came to paſſe. *Phraortes* King of the Medes (mentioned in the former chapter) beſieged it. His ſonne *Cyaxares* ſucceeded in the kingdome, and in this ſiege. After that, the Scythians inuaded Media, and held it eight and twentie yeeres, according to the Prophecie of *Ieremie* 49.34. and in the ſame Expedition obtained Niniue. But *Cyaxares* after preuailed againſt the Scythians, and *Aſtyages* his Sonne ouer-turned and deſtroyed Niniue, that it ſhould no more bee a receptacle or encouragement to the Aſſyrians, to rebell againſt the Medes. *Nahum* threatned [o] *opening of the gates of the Riuer, and deſtruction to the Temple*, as *Tremellius* readeth it, noting thereon the caſting downe of the Forts on Tygris, and amongſt them the Temple of *Belus* there erected; out of whoſe notes on the firſt Chapter of *Nahum*, I inſerted the former Relation. *Herodotus* in the Hiſtorie hereof ſayth, That *Phraortes* there periſhed in the ſiege, with moſt part of his armie. *Cyaxares*, to reuenge his Fathers death, renewed the ſiege, but was not able to hold his owne againſt the Scythians, vntill, after eight and twentie yeeres, that the Scythians had enioyed the Empire of Aſia (vnder pretence of feaſting being entertained in a banquet) the moſt of them, in their drunkenneſſe, were ſlaine by the Medes: and ſo the Scythians loſing what before they had gotten, *Cyaxares* recouered the Empire, and deſtroyed Niniue. Thus was that Citie [p] deſtroyed, whoſe Riches, Beautie, Antiquitie, Largeneſſe, and Puiſſance, the Scripture ſo often mentioneth.

n Gramay. Aſ. Sigon. in Sulpit.

o Nah: 2.6.

p Dorotheus in his *Synopſi*, affirmeth, that by an Earthquake the lake which compaſſed the Citie drowned it, and a fire conſumed the vpper part thereof.

A man may compare Ecbatana of the Medes, Babylon on Euphrates, and Niniue on Tygris, to the *Triumviri* at Rome: So did they both emulate and ſhare the Eaſterne Empire, as each could make her ſelfe ſtrongeſt; now Babylon, another while Niniue, and ſometime Ecbatana preuailing; which is the cauſe of no ſmall difficultie in theſe Hiſtories. Mr *Cartwright*, an eye-witneſſe, hath beheld (he ſayth) the ruines of this Citie, and agreeth with

Diodorus

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Diodorus in the equalitie of the sides: two of which contained an hundred and fitie furlongs, the two other but foureſcore and ten on a side.

Moſul is ſuppoſed to be Niniue, haply for the neereneſſe, or for that (as a poſthume iſſue) it hath ſprung from the former. The aſhes yet haue not yeelded ſuch a Phœnix as the former was, rather a witneſſe of the others mightineſſe, ſaith Sr. *Anthony Sherley*, and GODS iudgement, then of any magnificence in it ſelfe. [q] Moſul is in fame for Cloth of Gold, and Silke, for fertilitie, and for the Patriarchall Sea of the Neſtorian Chriſtians, whoſe authoritie ſtretched to Cathay and India. Merdin, a towne on the ſame Riuer, is alſo a Patriarchall Sea of the Chaldees (or Mahumetane Sect.) In *Paulus Venetus* his daies [r] they were in the Prouince of Moſul, partly Mahumetans, partly Chriſtians: and in the Mountaines dwelt the Curdi, that were Participles or Mungrels in Religion, profeſſing partly Chriſt, partly *Mahumet*, in practice robbers and wicked. The Chriſtian Patriarch hath Archbiſhops and Biſhops vnder him, as the Romane Pope. The Mahumetans are called Aratrie.

Of Moſull and the Neſtorians here, ſee *Oniphrius* in vita *Iul.3.*

q *G.Bo.Ben. part. 1.l.2.*

r *M.Paul.l.1. cap.6.*

Aſſyria (ſaith [s] *Maginus*) is now called by *Niger*, Adrinſa; by *Giraua*, Azemia; by *Pinetus*, Moſul; by *Mercator*, Sarh; and of *Caſtaldus*, Arzerum. It ſometime contained the Prouinces Arapachite, Adiabena, and Sittacene, now called (after ſome) Botan, Sarca and Rabia.

s *Magin. Geogr.*

Boemus [t] telleth of a ſtrange faſhion, anciently vſed in Aſſyria; That the maids which were marriageable, were yeerely brought foorth in publike, and ſet to ſale to ſuch as would marrie them. The monie which was giuen for the faireſt, was giuen to the more deformed for their portion in marriage.

t *I. Boem. l.1.*

The Aſſyrian vſed to waſh themſelues daily, but chiefly after carnall companie.

As for the Saracenicall Religion, we ſhall more fitly handle the ſame by it ſelfe; then tediouſly repeat the ſame things. For this therefore, and other Countries ſubiect to Turkiſh or Perſian ſeruitude, the Reader may reade of their ſuperſtitions in their due place, when we ſpeake of the Saracens, Turkes, and Perſians. The relation of their Chriſtian Rites belong to another Tome.

But let vs come out of Aſſyria into Syria; the Hiſtories of which are not a little, as is ſaid, confounded together, and many Rites were common to them both, and to all theſe parts, from the Perſian gulfe to Aſia the leſſe, as being ſo often ſubiect to one Empire or rather ſtill parts of that one Empire, which receiued often alterations vnder the Aſſyrians, Babylonians, Medes, Perſians, Macedonians, Scythians, Parthians, &c.

CHAP. XV.

Of Syria, and the ancient Religions *there: Of the* Syrian Goddeſſe, *and her Rites at Hierapolis: Of the Daphnean, and other Syrian Superſtitions.*

SYRIA is called in Scripture, Aram, of *Aram* the ſonne of [a] *Shem*, as before is ſaid. And *Strabo* calleth the Syrians Arammæi. Hence alſo his [c] Arimi are deriued, and Arami (*lib.*13.) It is diuerſly bounded by diuers Authors: ſome confounding the names of Syria and Aſſyria. *Euſtathius* doth reckon theſe fiue parts thereof, Commagena, Seleucide, Cœleſyria, Phœnicia, and Iudea. [e] *Mela* extendeth it further, and [d] *Plinie* nameth as part of Syria, Palæſtina, Iudea, Cœle, Phœnice, Damaſcena, Babylonia, Meſopotamia, Sophene, Commagene, Adiabene, Antiochia. And in this large ſenſe doth [e] *Poſtellus* and *Brocardus* ſtretch it beyond Tygris Eaſtward from the Mediterranean Sea, and from Armenia to Arabia. But *Dom. Niger*, and before him [f] *Ptolemie* (whom wee eſpecially follow) make it to abut on the North vpon Celicia, and part of Cappadocia, by the mount Amanus; on the South, vpon Iudæa, and part of Arabia Petræa; on the Eaſt, vpon Arabia Deſerta and Euphrates; on the Weſt, vpon the Syrian Sea.

a *Gen.10.22.*

b *Strab.l.1.& l.13.*

c *Mela de ſit Orb.l.1*

d *Plin.l.5.c.12.*

e *G.Poſt.Bar. Syr.deſcrip. Broc.deſcrip. Ter.ſan.*

f *Lib.5.C.15.*

This countrie is thought to haue beene the habitation of our firſt Parents, before the floud, and of *Noah* and his ſincerer Familie (as wee haue ſaid) after. Yet how ſoone, and how much, they degenerated in the wicked off-ſpring of curſed *Cham*, whoſe poſteritie peopled a great part hereof, till they were thence by the Iſraelites expelled, the Scripture is ſufficient record. Yea, euen from *Noahs* time did they deriue their Idolatrie, as appeareth by [g] *Lucians* Narration of the *Syrian goddeſſe*, which he partly ſaw with his eyes, and partly receiued of the Prieſts report.

g *Lucian.de Dea Syria.*

This goddeſſe was with godles Rites ſerued and obſerued at Hierapolis; which (although *Strabo*

h *Lib.16.* i *Lib.5.c.23.* k *Gilb.Cognat. in Annot.*

Strabo h placeth it beyond the Riuer in Mesopotamia) is by i *Plinie* accounted in Cœlosyria, called also Bambyce, and, of the Syrians themselues, *Magog*; and by *Ptolemie* named among the Syrian Cities of the diuision *Cirristica*, 71. 15 *Longit.* and 56. 15. *Latit.* And *Lucian* who himselfe was there; (k he calleth himselfe an Assyrian, and was borne at Samosata in Commagena) placeth it on this side the Riuer. *Plinie* and *Strabo* (deceyued in the name) mention the worship of *Atargatis* (called of the Greekes *Derceto*) in this place: *Athenagoras* in his Apologie for the Christians, hath these words: *Semiramis* the daughter of *Derceto*, a leacherous and bloudy woman, was worshipped by the name of the *Syrian goddesse*: but *Lucian* (other-where a scoffer, here an Historian) at large describeth it, making this difference betweene *This* and *That*, *Atargatis* was halfe a fish; but the Syrian goddesse wholly resembled a woman.

There was another Hierapolis in Phrygia, wherein was a famous Temple of *Apollo*, with a Caue or Vault vnder it, deadly to al entrers but the Priests yea, to the birds also which flew ouer it. *Damas. in vita Isidor. ap. Phot.* 242.

The City he thinketh to haue receiued the name Hierapolis (*Holy City*) of these holy things here obserued; in which respect it giueth place to none other place in Syria: hauing a stately Temple, enriched with gifts, statues, and (as they esteemed them) miracles. Arabia, Phœnicia, Babylonia, Cappadocia, Cilicia, and Assyria, brought her presents, and celebrated her solemne Feasts.

This Temple was (in the Syrians opinion) first founded by *Deucalion*, whose Historie you would thinke *Lucian* had learned of the Hebrewes, not of the Syrians, or Greekes; so liuely doth hee expresse the Infidelity and cruelty of the old world; the manner of the floud; the Arke wherein, with himselfe, his wife and children, he saued also all other creatures that liued on the earth, which came to him by couples, by dispensation of *Iupiter*. Hereunto these Hierapolitans adde, That in their Territorie was made a great Clift, which swallowed vp those waters: which Clift (but then verie little) was shewed to our Author: to whom also they reported, That in memorie hereof, *Deucalion* instituted that Rite, which to his time continued; That twice euerie yeere, not the Priests only, but many out of all Syria, Arabia, and beyond Euphrates, went to the Sea, and from thence brought water, which they powred downe in the Temple, that he had built ouer that Clift vnto *Iuno*, all which water was receyued into the same.

Some ascribe the building of this Temple to *Semiramis*, in honour of her mother *Derceto*: others to *Attes*, for the worship of *Rhea*: which *Attes* was a Lydian, and was Author of the Superstitions of *Rhea*, to the Phrygians, Lydians, and Samothracians: but the opinion most probable was, that *Dionysius* or *Bacchus* was founder of it; two substantiall witnesses, besides others, affirming the same, namely two, *Phalli* or *Priapi* (huge Images of the priuie part of a man) erected at the entrie of the Temple, with an inscription, That *Bacchus* had consecrated them to *Iuno*. That ancient foundation being consumed by time, this later Temple was erected by Queene *Stratonice*, who being in a dreame enioyned this office of *Iuno*, and for neglecting the same, punished with sickneſse, vowed vpon her recouery to performe it. The King ioyned in Commission with her, as Generall of his Armie, and ouer-seer of these holy works, a beautifull young man, named *Combabus*, who fearing what might happen, gelded himselfe, and closing those his dismembred members (first for their preseruation embalmed) in a boxe sealed, as some great treasure, he committed to the Kings fidelitie, to be safely reserued to his vse. Which his practice saued his life accordingly, being after produced to cleare him of adulterie with *Stratonice*, which had beene laid to his charge by his enuious accusers, and by the jealous King greedily apprehended. In memorie whereof, a brazen statue of *Combabus* was set vp in this Temple, and both then (whether to solace *Combabus*, or by inspiration of *Iuno*) and yeerely euer after, many in this Temple gelded themselues, and put off together the nature and habit of men, attyring themselues like women. These man-women Priests were called *Galli*.

The Temple was built in the middest of the Citie, compassed with a double wall; the Porch looking Northwards, almost an hundred fadome high; where stood those *Priapi* aforesaid, about the height of three hundred fadome; vp to one of these, one ascendeth twice a yeere, and abideth in the top thereof seuen dayes. He carrieth with him a long chaine which hee letteth downe, and thereby draweth vp to him such things as hee needeth. Many offer gold, and siluer, and brasse, and one appointed receiued their names, which hee sheweth to him aboue, and he maketh his praiers for euery of them, sounding, while hee praieth, a little Bell. The temple within shineth with gold, and the Roofe is wholly of this metall. it yeeldeth so fragrant a smell; that the garments of those, which come thither, retaine this sent long after.

There is also another inner Roome or Quire, whereinto the chiefe of the Priests onely haue entrance; yet is it open without any dore. In this Sanctuary are the Images of the gods; *Iupiter*, supported with Bulls, but *Iuno* sitteth vpon Lyons, holding in one hand a Scepter, and in the other a Distaffe, in some thing or other resembling diuers other goddesses, by the

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gyptians, Indians, Armenians, Babylonians, Æthiopians, and Medes, adorned with many Iewels: and among the reſt, ſhee hath on her head a ſtone called the *Lampe*, of the effect, yeelding light in the night ſeaſon, as if all the Temple were hanged with Lamps. This ſtatue goeth twice a yeere to the Sea, for the water before mentioned: neyther of the Syrians is called by any name, but onely the Image, not expreſſing of whom.

In the Temple is the Image of *Apollo* cloathed with a beard, (contrarie to the cuſtome of the Greekes) and in a farre more glorious manner giuing forth Oracles: for it moueth it ſelfe; which, the Prieſts eſpying, lift it vp aloft (otherwiſe it ſweateth and moueth it ſelfe forward neuertheleſſe) and being thus ſupported, it turneth it ſelfe and them about, and leapeth from one place to another. Then doth the chiefe of the Prieſts, make ſupplication and requeſt for all things: which if it miſliketh, it goeth backwards: if it approueth, it carrieth them forwards: and without theſe Oracles they enterpriſe nothing neither priuate nor ſacred: and *Lucian* ſaith, he ſaw it leauing the Prieſts (the ſupporters) and mouing it ſelfe aboue in the ayre. Here are alſo the ſtatues of *Atlas*, *Mercurie* and *Lucina*, and without a great brazen Altar, and many brazen Images of Kings and Prieſts, and many others recorded in Poets and Hiſtories. Among others ſtandeth the Image of *Semiramis*, pointing to the Temple with her finger, which (they ſay) is the ſigne of her repentance, who hauing giuen commandement to the Syrians to worſhip no other god but her ſelfe, was by plagues (ſent from heauen) driuen to reuoke that former Edict, and thus ſeemeth to acknowledge and point out another Deitie. There were alſo places incloſed, wherein were kept and fed ſacred Oxen, Horſes, Eagles, Beares, Lyons.

The Prieſts were in number aboue three hundred, ſome for killing Sacrifices: ſome for offerings; ſome miniſtring fire to others at the Altar; their garment all white; their head couered; and euery yeere was choſen a new High-Prieſt, which alone was clothed with purple, and a golden head-tire. A great multitude there was beſides of Muſicians, *Galli*, and Propheticall women: they ſacrificed twice a day, whereat they all aſſembled. To *Iupiter* they vſe neyther ſong nor inſtrument, in ſacrifice; as they doe to *Iuno*.

Not farre hence was a Lake of two hundreth fadome depth, wherein were preſerued ſacred Fiſhes, and in the middeſt thereof an Altar of ſtone, crowned alwaies with Garlands, and burning with odours. They haue a great feaſt, which they call *the going downe to the Lake*, when all their Idols deſcend thither.

Their greateſt and moſt ſolemne Feaſt was obſerued in the Spring, which they called *the fire*: they ſolemnized it in this ſort. They felled great trees; and laide them in the Church-yard (as you may terme it) and bringeth thither the Goates, Sheepe, and other beaſts, they hanged them on theſe trees; together with them, fowles and garments, and workes of gold and ſiluer, which being ſet in due order, they carrie the Images of the gods about the trees, and then ſet all on fire. They reſort to this Feaſt out of Syria, and the coaſts adioyning, and bring hither their Idols with them; and great multitudes reſorting to the ſacrifices, the *Galli*, and thoſe other ſacred wights beate and wound each other. Others play on inſtruments, and others rauiſhed by diuine furie, propheſie: and then doe the *Galli* enter into their orders: for the furie rauiſheth many of the beholders. Whatſoeuer young man commeth prepared to this purpoſe, hurling off his garments, with a great voyce, he goeth into the middeſt, and drawing his ſword, geldeth * himſelfe; and runneth thorow the Citie, carrying in his hands, that which he would no longer carry on his body. And into whatſoeuer houſe he caſteth the ſame, he receiueth from thence his *womaniſh habite and attire*. When any of them die, his fellowes carrying him in to the uburbes, couer him and his horſe with ſtones, and may not enter into the Temple in ſeuen dayes after: nor after the ſight of any other carkaſſe, in one day, but none of that family where one hath died, in thirty dayes; and then alſo with a ſhauen head. *Swine* they hold for vncleane beaſts. And the [m] *Doue* they eſteeme ſo ſacred, that if one touch one againſt his will, hee is that day vncleane. This cauſeth Doues in thoſe parts to multiply exceedingly: neyther doe they touch Fiſhes: This becauſe of [n] *Derceto*, halfe a woman, halfe a fiſh; that, for *Semiramis* which was metamorphoſed into a Doue, [o] *Iulius Hyginus* hath this fable, that an egge of maruellous greatneſſe fell out of heauen into Euphrates, which the fiſhes rolled to land; on the ſame did Doues ſit, and hatched thereout *Venus*, who was after called the Syrian goddeſſe, at whoſe

* Of the Knaueries of theſe effeminate Prieſts, in ſelfe-whippings, with whip-ſtrings full of bones, and wounding themſelues with weapons, their prodigious Sodomiticall luſts, theefts, fortune-tellings, and other abhominations ſee *Apulcius Aſin. Aur. l.* 8. & 9. & *Lucians Aſſe*, whence the former was taken. Euen ſtill amongſt the religious men of the Turkes, and others both Mahometans and Indians, theſe ſeuere courſes which themſelues are vſed almoſt to a miracle in doing and ſuffering. *So vaine, ſo vile a thing is man*, to illude the world, and himſelfe, and to doe homage to the deuill, with ſuch auſtere hypocriſies, which impoſed in, and for the verity, might with the worlds admiration, to Gods glory, proclaime them holy Confeſſors and Martyrs; which buy hell at a deerer rate following ſelfe deuotions and *will-worſhips*, then others (ſauing their ſelfedenying) get *the gift of God eternall life*.

[m] *Quid referam vt volitet crebas intacta per vrbes Alba Paleſtinæ ſancta columba Syræ? Tibul. lib.* 1. Hence it ſeemeth the Iewes held Doues in that hatred, that hee that kept Doues, might not bee alowed for a witneſſe, as being accounted a ſinner. *Pb. Ferd ex. R. Ab. ben. Katton.* yet *Io.* 2. 16, are mentioned ſellers of Doues in the Tempie, and they were an vſuall offering. *Luc.* 2. [n] *Euſeb. de præp. l.* 8. *cap.* 5. [o] *Iul. Hyginus Fab.* 197.

requeſt

requeſt *Iupiter* granted the *Fiſhes* their heauenly conſtellation: and the Syrians for that cauſe eate not their Fiſh nor Doues, but number them amongſt their gods. Their [p] ſuperſtition concerning Herrings and Daces was ridiculous, eſteeming that the Syrian goddeſſe did fill the bodies of ſuch as had eaten them with biles an vlcers, cauſing alſo the fore-part of the leg and the liuer to conſume.

p *Plutarch. de ſuperſtitione.*

Many are the ceremonies alſo to be performed of the religious Pilgrims or Votaries that viſit this holy City: for before hee ſetteth forth, hee cutteth off the hayre of his head and browes, he ſacrificeth a ſheepe, and ſpreading the fleece on the ground, hee kneeleth downe on it, and layeth vpon his head the head and feet of the beaſt, and prayeth to bee accepted: the reſt hee ſpendeth in the banquet. Then doth he crowne himſelfe, and his fellow Pilgrims, and after ſets forward on his pilgrimage, vſing for his drinke and waſhing cold water, and ſleepeth alwayes on the ground till his returne home. In this Citie were appointed publike Hoſtes, for diuers Cities diuers, called *Doctors*, becauſe they expounded theſe myſteries: They haue alſo one manner of ſacrificing, to hurle downe the beaſts deſtined hereunto, from the top of the porch, which die of the fall. They haue a like rite to put their children in a Sacke, and carrie them downe, branded firſt on the necke or palme of the hand: and hence it was, that all the Aſſyrians were branded. The young men alſo conſecrated their haire from their Natiuitie, which being cut in the Temple, was there preſerued in ſome boxe of gold or ſiluer, with the inſcription of the owners name thereon. And this did I (ſaith *Lucian* in my youth: and my hayre and name remaine in the Temple ſtill. Of *Atergatis*, ſee more in the Chapter of *Phœnicea*. [q] *Suetonius* tels of *Nero*, that hee contemned all Religions, but this of the Syrian goddeſſe: of which alſo he grew weary, and defiled her with Vrine. After which hee obſerued a little *Needle*, ſuppoſed to haue a power of fore-ſignifying danger: and becauſe ſoone after he had it, he found out a conſpiracie intended againſt him, he ſacrificed thereto three times a day. *Plutarch* [r] calleth the Syrians an effeminate Nation prone to teares: and ſaith, that ſome of them after the death of their friends haue hidden themſelues in Caues, from the ſight of the Sunne many dayes.

q *Sueton. Ner.*

r *De Conſolat. ad. Ap.*

Rimmon the Idoll of the Syrians, and his Temple is mentioned, 2. *King.* 5. 18. But I haue litle certainetie to ſay of him.

Some reckon among the Syrian Deities, *Fortune*, conceyuing the mention thereof, *Gen.* 30. 11. by *Leah* at *Zilpa's* trauel: the word *bagad* which ſhee vſeth, is vſually in our tranſlations and *Tremellius*, *a troupe commeth*: but in the vulgar Latine, *fœliciter*, *in Vatablus*, *auſpicato*, *in Pagnine & Montanus*, *venit proſperitas*. The Ebrew and Greeke Interpreters vnderſtand it of an ominous and well-wiſhing preſage; yea, ſome Comments (I know not whether Planet-like) expreſſe the Planet *Iupiter*, called *Mazal tob*, whoſe influence helpeth in the opinion of Aſtrologers, as *Munſter* noteth, to generation of children, according to the Rabines liberality, which will not haue ſo much as the meaneſt hearbe on the earth, to want correſpondence and intercourſe with ſome or other ſtarre in heauen. *Mazal* ſignifies a ſtarre; hence their ſuperſtition mentioned to *Mazaloth*, 2. *Reg.* 23. And the Iewiſh Aſtronomers calls the Zodiake the circle of *Mazaloth*, which name alſo their Cabaliſts aſcribe to an order of Angels. Many things could I here annexe out of a learned worke, written by Maſter *Selden* of the Inner Temple, *de DIS Syris*, (which according to his, and the wont of all ſuch as Nature hath made ingenious, and ingenuous arts truely liberall) hee hath imparted to me, and now alſo to the world, a rich magazine and treaſury of manifold learning, Diuine and Humane, in multiplicity of tongues, arts, and reading, out of which I haue borrowed in this and diuers parts of this worke, no meane nor few Iewels to adorne my booke, and enrich the Reader. This Teſtimony I here once for all publiſh of that booke, newly in the time of this Impreſſion publiſhed. Of himſelfe, wee want not publike proofe of his due in that, which hee hath giuen to the world; and the world in her more ſolid and lucid parts, cannot but reflect againe vpon the Giuer, TITLES OF HONOR, a man whoſe worth I confeſſe, I rather admire then meaſure with my poore pittances of praiſe; which in this *Gad* or *Fortune* of the Syrians wanteth not his *Bagad*, *fœliciter*, or *venit proſperitas*, happily and proſperouſly obſeruing many things to this purpoſe, out of the Chaldee Paraphraſe, the Hebrew Rabbins, the Greeke Septuagint, the Latines, Cabaliſts, Aſtrologians and others; which (being ſomwhat beyond our common Reader) I forbeare to write, leſt the contrary to *Leahs* wiſh be wiſhed to me. Certaine it is that *Labans* daughters had not quite loſt all their Syrian ſuperſtition, as appeares by *Rachels* ſtealing her fathers Theraphim, [s] Idols which (*Kimchi* and *Aben Ezra* thinke) were made according to Aſtrological ſuperſtition, capable of celeſtiall influence and prediction, therefore ſtolne (as they conceiue) that her father ſhould not conſult with them touching their way in this flight. The like doth *Malmsbury* report of *Gerbertus*, which by inſpection of the ſtarres made an Idolls head, with which hee vſed conſultations: (this was *Silueſter* the ſecond the Necromancer and Pope, *An. Do.* 998.) and the like tale is related of

s *Vid. l. 2. c. 8.*

G. Malm. de geſt. reg. Ang. l. 2. c. 10

Frier

Frier *Bacon*. That *Dea Syria* before mentioned, was worshipped in the times of the Roman Empire: here also in this Iland, as appeares by an inscription, which Sir *Robert Cotton* hath DEAE SYRIAE, and diuers altar-stones inscribed DEABVS MATRIBVS, mentioned by Master *Camden*; which are thought to be the same with the Syrian goddesse, whose image was iust the same with that of *Berecynthia*, or the mother of the gods, interpreted also the Earth, and Heauen: For it is no vnusuall thing with superstition, *cœlo terram miscere*, to make a hellish confusion of all things: Yea, the *Astaroth* before mentioned, are thought to be the same with *Syria Dea*, and these *Deæ matres*. This *Astarte* is also accounted *Iuno*, and the Moone (as her Bull-head with hornes in stead of a crowne, wherewith they paint her, argue) and *Minerua* and *Venus*, *Io*, and *Lucina*, and *Mylitta*, or *Alytta*, and *Mitra*, and *Astroarche*, and *Cœlestis*, or *Vrania* the Queene of Heauen, and all things, and nothing; for an Idoll *is indeed nothing in the world:* but the very beeing thereof is but the distracted, vaine, various, imagination, fancie, and phrensie of the Idolater. This is also the cause of ascribing difference or communitie of sexe to their Deities, as this *Astarte*, sometimes fœminine, sometimes masculine, as *Venus* likewise in some of the Greeke and Latine Poets, and the Egyptians mysterie of the Moone or *Isis*, with both sexes, as hath beene alreadie touched. *Ier.44.18. 1.Cor.8.4.*

Antiochia built by *Seleucus*, (to whom, in honour of his memorie, in mount *Casius* they obserued sacred solemnities, as to a *demi-God*) some times the seat royall of the Syrian Kings, third Citie of the Roman Empire, third seat of the Christian Patriarchs, and first, where that melodious name of *Christian* was heard, is now the Sepulchre (sayth *Boterus*) of it selfe, or (as *Niger*) a greater wildernesse, wherein it selfe is the least part of it selfe, being left but a small Village (sayth [t] another) in the middest of its owne walles. t *Cartwright.*

About fiue miles from Antiochia, was that faire and sacred *Daphne*, which *Ortelius* in his *Theater* hath presented to the Spectators, with a peculiar description, and of which the elder Authors [u] haue plentifully written. It was ten miles about: a place euery way enuironed with many stately Cypresses, besides other trees, which suffered not the Sunne to kisse their mother (Earth) whose lap was according to the diuersitie of the season replenished with varietie of flowers, her breasts flowing with streames of watery nourishment: A spring there was, deriuing (as men supposed) her water from the *Castalian* fountaines, to which, ancient (superstition and therefore superstitious Antiquitie) attributed a diuine facultie with like name and force to that at *Delphos*. This also was furthered by the Legend of *Daphne*, [x] recorded by the Poets, beleeued (and what will not Superstition beleeue, but the trueth?) by the credulous multitude: who was said to haue fled from *Apollo*, and here turned into a tree. But thus could not *Apollo* be turned from his loue, which he continued both to the Tree and place. This was Lettice sutable to the lips of vaine youth. [y] *Et quia consimilem luserat* (sayth amorous *Charea*, of *Iupiter* in the Comicke) u *Zozomen. l. 5. cap.18. Niceph. lib.10. cap.18. Euagr. l.1.c.16. Strab. l.16.* x *Ouid. Metam. lib.1.* y *Ter. in Eunucho.*

Iam olim ille ludum, impendio magis, animus gaudebat mihi.
Ego homuncio hoc non facerem?

There needed no other lecture of sensualitie to them, then this Legend, especially in this schoole, where euery place might be a place of argument (vnder pretence of reason and religion) to shut true Religion, and reason out of the place, especially with schollers greedie of this conclusion. Here you might haue heard the whisking winds in a murmuring accent breathing this lustfull Oratorie: the Enamelled floore did offer her more then officious curtesie (a soft, sweet, and inlayed bed) to lie on; the ayre with temperature, seemed to further Intemperance. The eye of the day, and watchmen of the night, were prohibited by the Cypresse roofe, with their vnwelcome light, to testifie those *workes of darknesse*, which those guiltie boughs couered from discouering: Once, the concurring obiects of each sense, did in silence speake and perswade to sensuall pleasure, insomuch that by a generall Decree, *Temperance* aud Temperate men were hence exiled, and scarce would the vulgar allow him the name of a man, which here would be transformed into a beast, or would presume, without a Curtezan, to tread on this *holy ground*. Needs must they goe whom the deuill driueth: such god, such religion.

Here were erected sumptuous buildings: the Temple of *Apollo Daphnæus*, with a stately Image therein; the worke (as was thought) of *Seleucus*: also *Dianas* Chappell and Sanctuarie. *Iulius Capitolinus* writeth, that *Verus* a voluptuous Emperour spent foure Summers here, and wintered in Laodicea and Antioch. *Seuerus* (more truly answering his name) did to death certaine Tribunes, by whose negligence the Souldiers here were suffered to riot. *Iul.Capit.Verus.*

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riot. The Oracles added renowne to the place, which were deliuered out of these *Daphnaan* waters by a certaine wind or breath. *Adrian* the Emperour is reported to haue hence receiued the faculty of Diuining, by dipping a Cypresse leafe in the Fountaine. *Iulian* resorted hither often for that purpose. But his elder brother *Gallus*, (whom *Constantius* had called to be *Cæsar*, and after, sayth *Ammianus*, for his outrages executed,) had in the time of his abode at Antioch, remoued the bones of *Babylas* their Bishop, and other holy Martyrs his companions in suffering, to this place, where also he built a Church. Now when as *Iulian* in his Persian expedition had sent others to visite all the other Oracles in the Roman Empire, himselfe here consulted with *Apollo*, (an Apostata Emperour with an Apostata Angell) about the successe of those warres. But all his sacrifices obtained no other answere, then that he could not answere, by the countermand of a more diuine power there liuing in those dead bones. Hereupon *Iulian* command the Christians to remoue those ill neighbours; which they did (sayth *Theodoret*,) with a solemne procession, singing the Psalmes, and dancing with the heart, of *Dauid*, making this the burthen and foot of each verse, *Confounded bee all they that worship grauen Images*: wherewith, *Iulian* enraged, persecuted the Christians. *Euagrius* affirmeth, that hee built a Temple in honour of *Babylas*: how truely, I know not. But the true God confounded both the Idoll and Idolater, shortly after, calling the one to giue account of his ill employed stewardship; vncertaine whether by diuine or humane hand: and for the other, his Temple was consumed with fire from aboue, together with the Image, one pillar whereof remained in *Chrysostomes* dayes. The Pagans attributed this fire to the Christians: and no maruell: for what did not that fire of blind Idolatrie (kindled with zeale) attribute to the innocent Christians? herein testifying that it came from hell, and must to hell againe, by that hellish Character and impression, of *so great fire, and as great darkenesse*. Such is Hell, and such is ignorant Zeale: a fire, but no light. *Apollo's* Priest by no torments could be forced to confesse any author thereof: and the officers of the Temple affirmed it was fire from heauen, which certaine Countrey-people confirmed by their owne sight. *Iulian*, to satisfie his rage, caused some Temples of the Christians to be burned. *Nicephorus* [z] telleth of the continuance of this *Daphnæan* groue, honoured with buildings and spectacles, by *Mammianus* and *Chosroes*. *Apollo's* Image was made of wood, couered ouer with gold. *Theodosius* forbad the cutting of any of those Cypresses.

Zeale without knowledge resembled to hell.

z *Nic.l.16.23. & 17.14.*

Orontes [a] is a Riuer which ariseth in Cœlesyria, and payeth tribute to all the three brethren: it visiteth *Pluto's* Palace, running with a long tract vnder the Earth, and then heauing vp his head, maketh his gladsom homage to *Iupiter*; and after his custome payed to the Antiochians, in fine powreth himselfe into the lappe of *Neptune*, entring the Sea neere to Seleucia. It [b] was called Typhon, vntill *Orontes*, building a bridge ouer it, caused it to be called by his name. They had here a tale of Typhon, a huge Dragon, which diuided the earth, as hee went seeking to hide himselfe, and perished by the stroke of a thunderbolt. Thus did he indent a passage for this Riuer. Not farre hence was a sacred Caue, called Nymphœum: also Mount Casius, and Anticasius, and Heraclia; and nigh thereto the Temple of *Minerua*. In Laodicea was this goddesse honoured, to whom they offered [c] in yeerely sacrifice, in old time a maid, after that in stead thereof a *Hart*.

a *Lambit. Apollinei nemoris nutritor Orontes. Claudian.*

b *Strab.lib.16.*

c *Euſ.de laudib. Conſtantini. & de præp.Eu. lib.4.cap.8.*

I may here mention also that, which *Tacitus* [d] reporteth of the Mount Carmel (as hee placeth it) betwixt Iudea and Syria, where they worshipped a god of that name with Ethnicke rites. They had not any Temple or Statue to this god, an Altar onely and Reuerence was here seene. *Vespasian* did in this place offer sacrifice, where *Basilides* the Priest viewing the entrals, foretold him of his good successe. *Damascius* in the life of *Isidorus*, mentioneth a Syrian goddesse, named *Babia*, of whom infants newly borne, were by the Syrians, especially at Damascus, called also *Babia*: perhaps they were esteemed vnder her tutelage; and our English word, *Babes*, may hence borrow the originall.

d *Tacit.l.2. hiſt.*

Ap.Phot.Bibliotb.242.

CHAP.

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CHAP. XVI.

Of the Syrian Kings, and alteration in Gouernment, and Religion, *in those Countries.*

SYRIA quickly grew into Peoples and Kingdomes; although Time hath long since deuoured both them and their memories. Of *Menon* the husband of *Semiramis* (mentioned by *Diodorus*) is spoken before. *Adadezer* was in *Dauids* time, [a] King of *Aram Zoba*, which some take for *Chobal* in Syria, some for *Sophene* in *Armenia*, and some for the *Nubei*: whatsoeuer they were, *Dauid* made them tributarie, *Anno mundi* 2903. *Benhadad*, *Hazael*, and others, the Scripture also mentioneth: but certaine succession, we find not recorded of these Syrian Kings, till the time of *Alexander*, which conquering all from Macedonia, to India, by his inexpected death, left his huge Empire to bee shared among his chiefe followers. *Seleucus*, the sonne of *Antiochus*, a Macedonian, first master of the Elephants; then Tribune; after that Deputie of the Babylonians, at last obtained the Kingdome of Asia, *Anno Mundi* 3638. of whom *Appianus* thus writeth: The first King of Syria after *Alexander*, was *Seleucus*, called *Nicator*, because he was of very great stature; and as a wild bull had in a sacrifice of *Alexander* broken loose, hee held him with both his hands. Hee built sixteene Cities, called by the name Antiochia, of his father *Antiochus*: and sixe Laodicea's, in memorie of his mother *Laodice*: nine Seleucia's of his owne name: three Apamea's, and one Stratonicea, after the names of his two wiues. He prospered in his warres, tooke Babylon, subdued the Bactrians; pierced to the Indians, which had slaine *Alexanders* Gouernours (placed amongst them) after *Alexanders* death. He slew *Lysimachus*, and seuen Moneths after was circumuented and slaine of *Ptolomei*, (whose sister *Lysimachus* had married) being seuentie three yeeres old.

a *Nic. Damascenus* speaketh of this warre. *Adad* (sayth *Scaliger* in his notes on that Fragment) was the common name of all the Syrian Kings: *Hie. om.* sayth *Benhadad*. *Appian. Alex. de bellis Syriacis.*

To him succeeded his sonne *Antiochus*, sur-named *Soter*. *Anno* 3667. who had obtayned *Stratonice* his mother in law, of his father (moued thereunto by his sonnes violent loue, and his Physicians subtile perswasion.) His sonne *Antiochus Theos* was (contrarie to his name) poysoned by his wife: whose sonnes *Seleucus*, *Callinicus* and *Antiochus* succeeded: and after them *Antiochus Magnus*, the sonne of *Callinicus*, who much enlarged his Empire, adding thereto Babylonia, Egypt, and Iudea: but inuading Græcia, prouoked the Romans against him, with whom he compounded on base and meane conditions: Hee did yet comfort himselfe for his losse among his friends, saying, that he was [b] beholding to the Romans, that eased him of so weightie a burthen, and lessened his cares of gouernment: (for they had cooped him in a corner of his Kingdome beyond *Taurus*.) After this, hee was slaine: exhibiting in himselfe a true example of the worlds falshood, that playeth with Scepters, and vyeth Diadems, vsing *men* like Counters or Figures, in numbring and casting accounts, where the same, with a little difference of place, is a pound, shilling, or penie, one, ten, or an hundred. And yet as earthly happinesse herein comes short of heauen, that it is neuer meere and vnmixed, but hath some sowre sauce to rellish it: so falleth it as farre short of hell, that not onely hope, but the most miserable hap, hath some glimpse of comfort.

Appian. ibid.

b *Val. Max.* 4. *cap.* 1.

But to come to our Historie. *Antiochus* his sonne, sur-named *Epiphanes*, and after, *Epimanes* for his furious insolence, (who beganne his raigne *Anno mundi* 3774.) was first sent to Rome in hostage, for securitie of his fathers faith: and after that *Seleucus* his brother (which sent [c] *Heliodorus* to rob the Temple at Ierusalem) had a while warmed the Throne, succeeded in the Syrian Kingdome. Of him and his tyrannie *Daniel* had long before propheſied in the interpretation of *Nabuchodonosors* Image, [d] whose legs are interpreted to be this Syrian, and the Egyptian kingdomes, [e] both heauie and hard neighbours to the *Church* in Iudea, lying betwixt them: but more especially in his [f] Visions in the seuenth Chapter. Where, after other things, he fore-telleth of the ten hornes, [g] which are the eight Kings afore-named, and two Egyptian *Ptolemies*, *Euergetes*, and *Philopater*, in their times preuayling in Syria, and infesting Iudea. And the last shall subdue three Kings, which were *Ptolemie* of Egypt, driuen out of Syria, *Seleucus* his brother, and *Demetrius*, to whom, after *Seleucus*, the right of the Scepter belonged. His policie, and blasphemie, and tyrannie, are also by *Daniel* plainely fore-signified, and in their euent as fully in the Historie of the *Machabees* related. There you may reade his wicked life, and wretched death: He tooke Ierusalem [h] *Anno mundi* 3781. and slew foureſcore thousand people, robbed the Temple of eighteene

c 2. *Mac.* 3.
d *Dan.* 2.
e *Graserus* interpreteth, and laboureth to proue these two legs to be the Easterne Empire, vnder the Turke, and Westerne vnder the Pope: refuted by D. *Willet*, *in Append. ad Dan.*
f *Dan.* 7. 24.
g *Trem. Iun. in Dan.* D. *Downam* of Antichrist. D. *Willet* on *Dan.* 4. *cap.* 7.
h *Cluiſ.*

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teene hundred talents, and of the holy Veſſels, polluted the Temple; forbade the Sacrifice, named it the Temlpe of *Iupiter Olympius*; forced men by tortures from their religion; with other execrable outrages, which would require a iuſt volume to deſcribe.

i *Ath.l.5.c.4.* As he was thus madde and raging againſt the true Religion: ſo i *Athenæus* ſheweth his vanitie in his owne, whoſe pompous ſolemnitie at the *Daphnean* Feaſt hee thus relateth. *Antiochus*, in emulation to *Paulus Æmilius*, proclaimed this ſolemne feſtiuitie in the Cities of Greece, and performed it at Daphne. Firſt, paſſed in order fiue thouſand men, armed after the Roman manner: next followed fiue thouſand Myſians, and three thouſand Cilicians, with Crownes of gold: of Thracians three thouſand, of Galatians fiue thouſand, of whom, ſome had ſhields of ſiluer. Twentie thouſand Macedonians, and fiue thouſand with ſhields of braſſe: after theſe, two hundred and fortie couples of champions which ſhould fight in ſingle combate. There followed one thouſand Piſæan horſe-men, and three thouſand of the Citie, the moſt whereof had Crownes and Vials of gold, other trappings of ſiluer: Next came the band, called *Socia*, nothing inferiour in pompe or number: then a thouſand extraordinarie, and another thouſand in the band called *Agema*. Laſtly, the barded horſes fifteene hundred, all theſe in purple veſtures, which many had embroidered, or emboſſed with gold: Chariots drawne with ſixe horſes, one hundred and fortie drawne by foure; one drawne by Elephants, attended with ſix and thirtie other. The reſt of the pompe is incredible and tedious: eight hundred youths with golden crownes: a thouſand fat oxen, and three hundred perſons to attend the ſacrifices: eight hundred Elephants teeth. There were alſo the Images of all the gods, and *Heroes* that can be reckoned, ſome gilded, ſome clothed with golden veſtures, their fabulous hiſtories being with great pompe annexed. After all theſe, the Images of *Day, Night, Earth, Heauen, Morning, and Noone.* Then came a thouſand Boyes, each hauing a piece of plate of a thouſand drams: ſixe hundred with veſſels of gold: eightie women were carried in chaires footed with gold, and fiue hundred in others, footed with ſiluer, very ſumptuouſly attired: two hundred of them out of baſons of gold ſtrewed odours. Theſe ſpectacles laſted thirtie dayes. A thouſand (and ſometimes twelue hundred.) Halls or dining roomes, were furniſhed for bankets, the King himſelfe affecting too officious familiaritie therein, viſiting the tables of the baſer people, yea, and that as a baſe Minſtrell with muſicke; not of the beſt inſtruments, but ſuch as the poorer ſort vſed for want of better, as learned *Caſaubonus* hath on that place of *Athenæus* obſerued. So baſe is the Pride of Ambition, tempering a confuſed diſtemper; according (in a ſtrange harmonie) the harſheſt diſcord of proud-aſpiring, and deiected baſeneſſe; where a baſe and ſeruile mind begetteth pride, and pride produceth a ſeruil baſeneſſe, a changeling which the doting World fathereth on Humility.

Of the death of this *Antiochus*, the former and ſecond bookes of Machabees ſeeme to diſagree: and, which is more ſtrange, the ſecond booke in the firſt chapter ſaith, k hee and his company were deſtroyed in the Temple of Nanæa in Perſia: and in the ninth chapter ſaith that in Media, at Ecbatana, hee was ſmitten with an vncouth diſeaſe, and a fall from his Chariot, whereof he died. Some l that would haue this hiſtory Canonicall, apply it to two *Antiochi*, as *Lyra*, and *Rupertus*, and after them *Canus*: but *Bellarmine* m ſeeing that they will not agree with the times of any other, but *Epiphanes*, proueth himſelfe *Epimanes*, and runneth mad with loue of that Trent-Minion: affirming, that in the Temple of Nanæa he fell but eſcaped (as n the King of Sodome is ſaid to fall, when *Lot* was captiued, and yet was not ſlaine) and after periſhed, as in the after part of the hiſtorie is expreſſed; whereas, it is there ſaid, that they *ſhut the dores on him, and cut him and his fellowes in pieces, and made them ſhorter by the heads:* who yet after this (forſooth) could goe into Media, and there haue a fall from his Chariot. They muſt haue no delicate ſtomacks, that wil be Ieſuits, any thing muſt down when they will vp, eſpecially, if Trent or the Vatican command, though manifeſt reaſon and ſenſe (that I ſay not Religion) countermand. I enuie not the red Hat with theſe labels. Wel fare that modeſtie of the Author o that confeſſeth his weakeneſſe: but Anathema to their Anathema's that enact p contradictions to be Canonicall.

k *Percuſſerunt duſem & eos, qui cum eo erant & diuiſerunt membratem, & capitibus amputatis foras proiecerunt, &c.* 2.*Mac.*1.
l *Mel Canus, loc.l.*2.*c.*11.
m *Bel.de ver. l.*1:*c.*15.
n *Gen.*14.16.
o 2.*Mac.*15.39.
p *Conc.Trident.*

I omit the ſucceſſors of *Antiochus*, to wit, *Antiochus Demetrius*, *Alexander*, (who tooke away the golden Image of *Victoria* out of the Temple at Antioch, in his neceſſitie: ieſting that *Iupiter* had ſent him *Victorie*, and when hee would haue added *Iupiter* q to his ſacriledge, was chaſed away by the multitude, and after ſlaine by *Gripus*.) The reſt with the times of their raigne are before expreſſed. r *Pompey* ſet an end to theſe Seleucidan Kings, and the Romans enioyed the Countries of Syria, till the Saracens diſpoſſeſſed them; whoſe hiſtory you may reade f in their due place. The Turkes diſplaced thoſe Saracens; the Chriſtians of the Weſt, by warre, made thoſe parts Chriſtian; but were expelled againe by the Turkes, and they by the Tartars. The Mamaluke t ſlaues, and their Ægyptian Soldan after, held

q *Iuſtin.l.*33.
r *Supra c.*12.
f *Lib.*3.*c.*12.
t *Lib.*6.*c.*6.

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held the Syrian Dominion, vntill *Selim* the great Turke subdued it to the *Ottoman* Empire, vnder which it still groneth. Of these things this our History will acquaint you in the proper reports of these Nations.

Aleppo is now chiefe Citie of Syria; but Damascus both in elder and later times hath born the greatest name, being *the head of Aram*, as [t] *Esay* affirmeth; called of *Iulian, the Citie of Iupiter, and eye of the whole East, Holy and Great*, called also [u] the *Trophee of Iupiter*, because he there had conquered the Titans. It is interpreted *drinking bloud*, by [x] *Hierom*, who telleth (from the Hebrewes tradition) that in this field *Kain* slew his brother; [y] *Chytreus* expoundeth it *saccus sanguinis*, [z] *Wolphius* deriueth it of two words, signifying *bloud*, and to *spoyle*: which in the times of *Hazael* and *Benhadad*, and of *Resin* it performed: but neuer so much, as when the Saracens made it the sinke of bloud and spoyle, which they executed on the Christians: [a] and *Noradine*, *Saladine*, and the Turkes; fitting themselues and this Citie to the name, before the Ægyptian Sultans, and Ottoman Turkes, were Lords of it. *Stephanus* ascribeth the name to one *Ascus* a Giant, which cast *Dionysius* there into the Riuer: Or because *Damascus*, the sonne of *Mercury* comming hither out of Arcadia built it: or because *Dionysius* there fleid off the skin of *Damascus*, which had cut vp his Vines.

The Turkes now call it *Leunclauius*, and *Chytreus* testifie, *Scham*, and so is the whole Region called in the Arabian Chronicle, whose extract you may find [b] in our Saracenicall history.

The Armies of *Dauid*, *Ahab*, *Teglath Phalasar* preuayled much against it. The Babylonians subuerted it: After that, the *Ptolomeys* repayred it: *Pompei* wanneit, *Paul* hallowed it: The Saracens (as is sayd) polluted it. The Christians in vaine besieged it, in the yeere one thousand one hundred forty and seuen. [c] *Haalon* the Tartar, one thousand two hundred threescore and two, obtayned it, and about one thousand foure hundred, *Tamerlane* besieged it; and as he had done at Aleppo, filling the ditch with the bodies of captiues, and slain carkasses, cast wood and earth vpon them, and at last forced it and the Castle. Hee spared the Citie for the Temples sake, which had fortie Porches in the circuite, and (within) nine thousand Lampes, of Gold and Siluer. But the Ægyptians by a wile possessing it, he againe engirt it, and recouered it. Hee commanded *Mahomet* the Pope or Chalife, and his priests, which came to meete him, to repayre to the Temple, which they did with thirteene thousand Citizens, where he burnt them all: and for monument of his victory, left three Towers erected of skuls of dead men. The Ægyptians regained and held it till *Selim* the Turke dispossessed them 1517.

Now in thus many alterations of State, who doubteth of diuersity in Religions in Syria? First, the *true Religion* in the times of *Noah*, and the first Patriarkes. Next, those superstitions of *Rimmon*, and the rest before related, in the Assyrian, Babylonian, Persian, Macedonian and Roman gouernments: After which long night, the *Sunne of Righteousnesse* shone vnto the Syrians, and made a more absolute Conquest then all the former, not by Legions and Armies, but by a handfull of Fishermen, (manifesting his Power in their weakenesse) the Reason of Men, and Malice of Deuils, not being able to withstand their Euangelicall weapons, which [d] *were mighty through* GOD *to cast downe holdes, and bring into captiuity euery thought to the obedience of* CHRIST, insomuch, that hence the [e] *Christian World* receyued first that name. And, how sweet would thy name remaine, O Syrian Antiochia, euen now in thy latest fates, which first was christned with the name *Christian*, hadst thou not out-liued thy Christianity, or rather, (after the soule departed) remained the carkasse of thy selfe; which ceasing to be Christian, hast long since ceased to bee, had not the Diuine hand reserued a few bones of thy carkasse to testifie this his iustice to the world! And what harmonie could haue beene more gratefull to the Gentiles eares, then thy memorie (*Damascus*) where the *Doctor of the Gentiles* was first taught himselfe, and made a Teacher of others? But in thee was the Chayre of Pestilence, *the Throne of Sathan*, the sincke of Mahumetan impietie to the rest of the world, infecting with thy contagion, and subduing with thy force more Nations, then euer *Paul* by preaching conuerted. Syria, first in the first and principall Priuiledges of Mankind, embracing in her rich armes (if some bee right Surueiours) the promised Possession (the Seale of a further and better inheritance) was with the first subdued to Saracene seruitude: vnder their Caliph, vnder the Turkes, vnder the Christians from the West, vnder the Tartars from the East, vnder the Mamalukes from the South, and from the North the *Ottoman*, by new successions and vicissitudes of miseries and mischiefes, become a common Stage of bloud and slaughter. And in all these later changes of State, and chaunces of Warre. *Religion* was the life that quickned those deathes, and whetted those murdering swords: no crueltie or sacriledge against GOD, or man, so irreligious, and inhumane, but *Religion* was pretended to be the cause, and bare the Standard to destruction; a new Religion alway erected with a new Conqueror.

t *Es.7.8.*
u *Tzet. ad Lycophr. p.100.*
x *Hier. Com. in Exec. li.8.*
y *Chytr. Onomastic.*
z *Wolphij Com. in 2.Reg.16.*
a It was the seat of their Caliphs in their first rising, and after that, of *Noradine*. see *lib.3.c.24.*
b *li.3.*
c *Ch. Adrichom. Tebatrum Terræ sanct.* *Tyr. bell. Sanct. lib.17.* *Herold. conti.6.* See more of *Damasc. inf. l.3. c.2.*
d *2.Cor.10.5.*
e *Act.11.26.*

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For the Readers delight wee haue here added out of Hondius, *which hee had contracted out of* Ortelius) *the Map of* Pauls *Peregrination, for the plantation of the Gospell.*



CHAP. XVII.

Of Phœnicia, and of the Theologie, and Religion of the ancient Phœnicians: of their Arts and Inuentions.

a *Strabo l.16.*

b *Mas.com.in Ios.5.*
c *Num.13.30. Mat.13.22 Mat.7.26.*

d *Es.23.8. Os.12.7. Pro.31.24. Dionys.Afer.in vers.*

PHœnicia is the Sea coast a of *Syria*, after *Plinie*, or that coast or tract bordering on the Sea from Orthosa (now Tortosa) to Pelusium. This Sea coast (saith *Andreas Masius*) b was of the Greekes called Phœnicia, and of the Hebrewes peculiarly stiled Chanaan, and the Inhabitants Chananites. So the Spies tell *Moses*, the c *Chananites dwell by the Sea.* The woman in the Gospell which *Matthew* calleth a Canaanite, is by *Marke* named a Syrophœnicean: and the Septuagint in this place, for the Kings of Chanaan read the Kings of Phœnicea. And in the Scripture it is appellatiuely vsed for a d Merchant, because the Phœnicians or Chanaanites were famous for Merchandize, as appeareth both by diuine and prophane testimonie. Most properly the Northerly part is Chanaan Phœnicia, the Southern Palestina, although it is sometime extended, as wee haue said euen to Egypt. *Dionysius* (which maketh the Phœnicians the first Mariners, Merchants, and Astronomers) placeth Gaza and Ioppe in Phœnicia. *Sachoniatho* a e Phœnician, supposed to haue lived before the Troian warre, wrote in his owne language, the History of his Nation, which *Philo Biblius*

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lius translated into Greeke. This *Philo* in the beginning of his worke sayth, That his Author, *Sachoniatho*, as he was generally learned, so especially he searched out those things which *Taautus*, called of the Ægyptians *Thoyth*, of the Greekes *Mercurie*, the first Inuenter of letters, had written: hee also blamed those, that by Allegories and Tropologies peruert and obscure the Historie of their gods: affirming plainely, That the ancient Phœnicians, Ægyptians, and others adored those men for gods, that had beene the Authors of good things to men, applying to them also the names of those *Naturall gods, the Sunne, Moone, &c.* so making some gods mortall, some immortall. According to this *Taautus* therefore, the first beginnings of all things were a darke disordered Chaos, and the spirit of the darke ayre. Hence proceeded *Moth*, which we may interprete Mire, from whence issued the seedes and generation of all creatures in the Earth and Heauen; the plants first, and from them the reasonable Creatures called *Thophasunin*, that is, the beholders of Heauen, formed in the shape of an *Egge*. From *Moth* also came the Sunne, Moone, and Starres. The Sunne by his heate separating these new-formed Creatures, their conflict in the ayre produced Thunder, which noyse awaked, and caused to leape out of their earth, this slimie generation; after of the Winde *Colpia* and *Baau* (which signifieth Night) were borne men, named [f] *Age* and *Firstborne*; *Age*, taught men to liue of the fruites of trees: of these came *Kind* and *Generation*, who being troubled with heate, lifted vp their hands to the Sunne, which they tooke for a god, calling him *Beelsamen* (which signifieth the Lord of Heauen) whom the Greekes cal *Iupiter*. *Kind* begate *Light*, *Flame*, *Fire*. This last by rubbing of stickes together found out fire: From these descended in succeeding generations those Giants, that left their names to the hils where they dwelt, *Cassius* and *Libanus*, that contended against their brother *Vson*, who first aduentured the sea in the bodies of trees burned (in which manner the Indians, euen yet, make their canoas or boats) and he erected two Statues to the *Wind* and the *Fire*, whom hee adored with the bloud of beasts.

These first men after their death had Statues consecrated to them by posteritie, and yeerly solemnities. To these succeeded others, *Hunter* and *Fisher*, which had two Sonnes, one of which was named *Chusor* a great Magician: From these descended *Amynus* and *Magus*, Authors of Sheepe-cotes and flockes, or heards of Cattell. These were the *Titans*, Inuenters of Arts, hunting, fishing, building, yron-works, tents and such like. To *Misor*, one of these was borne *Taautus*, first Author of Letters. At that time was borne *Elius*, and *Beruth* his wife, which dwelt in Biblos, the Parents of *Calus* and *Terra* (his wife and sister) who deified with rites and ceremonies their father *Elius* being torne of wilde beasts. To these were borne *Saturne*, *Batilus*, *Dagon*, and *Atlas*.

But *Calus* taking other wiues, there arose a great quarrell betwixt him and his former, ayded herein by her sonnes; of whom *Saturne* the eldest, created *Mercurie* his Scribe, by whose Magicall Arts, and by those weapons (first by him, and *Minerua* the daughter of *Saturne* deuised) *Calus* was ouerthrowne: who, after two and thirty yeeres warre betwixt them, was taken by his sonne, and depriued of his genitories.

Saturne had issue (besides his daughters *Minerua* and *Proserpina*, *Amor*, *Cupido*, *Saturne Iupiter*, *Belus* and *Apollo*, of his Sisters, *Astarte*, *Rhea*, *Dione*. Then also were borne *Typho*, *Nereus*, *Pontus*, the Father of *Neptune*. *Saturne* suspecting his brother *Atlas*, buried him in the ground, and cast vp an high hill ouer him: where, not long after, was a Temple erected to him. *Dagon* was inuenter of Tillage; and therefore called [g] *Iupiter of the Plough*. But *Saturne* becomming a great Conquerour, bestowed Egypt on *Taautus* or *Mercurie*, who first made a mysterie of their Theologie, as the Sonne of one *Thalon*, the Phœnician Priest, first did among the Phœnicians; applying allegoricall interpretations thereof to Nature; and instituting Rites to posterity. This allegoricall Theologie of *Taautus* was interpreted by *Surmobolus* and *Thurro*. It followeth in the Historie, That it was then a custome in great calamities, for the Prince to appease the angry *Damon* with his best beloued sonne, and thus (in the time of a perillous warre) was *Leiud* [h] the Sonne of *Saturne*, by a Nymph, named *Anobreth*, cloathed in royall apparrell, offered on an Altar erected for that purpose. This was practised long after by the King of Moab, [i] who being besieged by three Kings of Israel, Iuda, and Idumæa, sacrificed his eldest sonne: which yet some interprete of the eldest sonne of the King of Idumæa. *Taautus* ascribed Diuinitie to the *Serpent*, as being of a most fierie and spirituall nature, mouing it selfe swiftly, and in many formes, without helpe of feet, and a creature which renueth her age. [k] The Phœnicians and Ægyptians followed him herein, they calling it a happy Spirit of God, these, *Eneth*; and framed thereto the head of a Hawke of which in his place wee haue spoken. And thus farre haue wee beene indebted to [l] *Eusebius*.

In the time of those warres betwixt *Saturne* and *Calus* was borne *Hercules*: to whom was a Temple of great Antiquity at Tyre. To *Hercules* were also celebrated games at Tyrus

e *Euseb. de præp. Euang. lib. 1. ca. 6. & 7.* An Author commended by *Porphyriæ. li. 4. cont. Christ.* but not thus ancient, saith *Scal. In notis ad frag.*

f *Seculum & primogenitus. Genus & Generatio.*

g *Iupiter Aratrius.*

h *Heurnius* readeth it *Iud*, signifying an only sonne.

i *2. King. 2. 3.*

k *Trem. & Iun.*

l *Euse. de præp. Euang. l. 1.*

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rus euery fiue yeeres, to which *Iason* sent three hundred drams for a sacrifice. [m] *Hiram* in *Solomons* time pulled downe the old Temples of *Hercules* and *Astarte*, and built new. He first erected a statue to *Hercules*, and in the temple of *Iupiter* consecrated a golden [n] Pillar.

g 2. Mac. 4. 19.

n Ioseph. Ant. l. 8.

The Sydonians also worshipped *Astarte*, in a stately and ancient Temple to her builded: whom [o] some interprete *Luna*, [p] some *Venus*, and one of her Priests, to [q] *Lucian*, *Europa*. She was worshipped of the Punickes (a Phœnician colony) by that name of *Iuno*. But *Philo Byblienſis* saith it was *Venus*, which may bee all one: for *Herodotus* saith, *Vrania* (which was also *Iuno*) was *Venus*; and *Luna* also after *Lucian*. And so it appeareth by her hornie head wherewith *Philo* saith, shee was painted: the Arabians called her *Alilat*, the Chaldæans *Militta*. The same is called also *Beltis*, or *Baaltis*, and *Beliſama* in an old Inscription, that is, *Iuno Olympia*, or Queene of Heauen; Shee ware on her head in stead of a Crowne a Bulles-head: whereby what else could be meant but the Moone, Queene of the night? as the Sunne *Baalſamen* is King of Heauen or Lord of the day. But the manifold names giuen to the same Deities brought in confusion, and a numberlesse Polytheisme: nor can wee well distinguish betwixt *Minerua*, *Iuno*, *Venus*, *Luna*, and other names of their mystie mysteries. Shee is called also *Astroarche*, *Iuno*, *Lucina*, *Ilithyia*, which hath her mid-wife-mysteries, borrowed together with the name from the Iewish Lilith, (of which we shall after speake) as the name *Alilat* also is. The Syrian goddesse before related, and the Persian *Mithra*) which some deriue of *Mader*, that is in the Persian also, a mother) is no other but this *Astarte Vrania*, or as *Tertullian* cals her *Cœlestis*, or what other name before mentioned you please to giue her: which I know not how mystically, is also called *Cybele*, *Berecynthia*, and (with a confused mixture of Heauen and Earth) THE EARTH. *Astaroth* a word plurall is exemplified in the European *Iunones*, mentioned in Inscriptions, and in those altars in Master *Camden*, and Master *Selden*, inscribed DEABVS MATRIBVS, diuers of which haue beene found in this Iland, intended by them (as were also the *Beli*) which made vowes, DIS SYRIS.

o Luc. Dea Syr. cum annotat. Gilberti Cognat. Vid. Scal. not. in frag.

p Pet. Mart. Comm. in 1. Sa. 7.

q Ci. de Natur. deor. lib. 3. So *Chytræus*, & before him *Euſebius*, and *Plautus*, in *Mercator*. The fable of *Tamut* is before recited, *ca.* 12. and mentioned *Ezek.* 8. 14.

Lucian sayth, that he saw also at Biblos the Temple of *Venus Biblia*: wherein are celebrated the yeerely rites of *Adonis*, (who they say, was slaine in their Countrie) with beatings and wofull lamentings; after which, they performe Obsequies vnto him, and the next day they affirme him to be aliue, and shaue their heads. And such women as will not bee shauen, must prostitute their bodies for one day vnto strangers, and the mony hence accrewing, is sacred to *Venus*. Some affirme that this ridiculous lamentation is made, not for *Adonis*, but *Osiris*; in witnesse whereof, a head made of Paper once a yeere in seuen dayes space comming swimming from Egypt to Byblos, and that without any humane direction: Of which *Lucian* reporteth himselfe an eye-witnesse. This is called the *mourning for Thamuz*, which *Iunius* interpreteth *Osiris*, whence the fourth moneth (commonly their Harueſt) is called *Tamuz*. For *Isis* which instituted these rites, was their *Ceres*. *Hierom* interpreteth it *Adonis*; but it seemeth the difference is more in the name then the Idoll or rites. Women were the chiefe lamenters, if not the onely, as *Ezechiel* testifieth, and the proneneſſe of that sexe to teares, and to superstitious deuotion also, (which they seeme to acknowledge, whose praying stile is, *pro deuoto fœmineo ſexu*) likewise Ethnike Authors are witnesses. *Plutarch* sayth, the women kept the Adonia, or feast of *Adonis*, euery where through the Citie, setting forth Images, obseruing exequies and lamentation. *Ammianus* reported of this festiuall solemnized at Antiochia, at the same time when *Iulian* entred the Citie, then filled with howlings and lamentings: and elsewhere compareth the women which lamented the death of their young Prince, to the women which obserued the rites of *Venus* in the feasts of *Adonis*. *Iulius Firmicus* affirmeth, that in most Cities of the East *Adonis* is mourned for, as the husband of *Venus*, and both the smiter, and the wound is shewed to the standers by. For, *Mars* changed into the shape of a Bore, wounded him for the loue of *Venus*. Hee addeth, that on a certaine night, they lay an Image in a bed, and number a set bead-roll of lamentations: which being ended, light is brought in, and then the Priest anointeth the chappes of the Mourners, whispering these words, *Truſt in God for wee haue ſaluation* or deliuerance, *from our griefes*. And so with ioy they take the Idoll out of the Sepulchre. Was not this mourning, thinke wee, sport to the Deuill? especially when this *Adonia* was applyed vnto the buriall and resurrection of Christ, the Pageant whereof followeth the Good-Friday, and Lenten fast of the Papists. Yet is this worse then the former, not onely because *Corruptio optimi peſſima*, the best things by abusing are made worst; but also because the treason of *Iudas* and *Peters* deniall is proposed in action to the peoples laughter, *& inter tot eachinos & ineptias ſolus Chriſtus eſt ſerius & ſeuerus*, saith *L. Viues*, complayning of this great wickednesse of the Priests (*magno ſcelere atque impietate Sacerd.*) but here and elsewhere often, when he telleth tales out of Schoole, the good mans tongue is shortned, and their *Index* purgeth out that wherewith hee seeketh to purge their leauen. But let vs backe from Rome to Biblos: Hereby runneth the Riuer Adonis also, which once a yeere becommeth red and bloudie:

Plutarch. Nicias Am. Marce. l. 22. & li. 19. his wounding in his ripe age, sayth hee, signified the cutting off the ripe corne.

Iu. Fir. de errore profan. relig.

L. Viues in Aug. de C. D. li. 8. c. 27.

Expungit Index Expurgatorius.

bloudie: which alteration of the colour of the water, is the warning to that their *Mourning for Adonis*, who at that time they say is wounded in Libanus: whereas that redneſſe ariſeth indeed of the winds, which, at that time blowing violently, doe with their force carry downe alongſt the ſtreame a great quantity of that red Earth or *Minium* of Libanus, whereby it paſſeth. This conſtancy of the wind might yet ſeeme as maruellous as the other, if diuers parts of the world did not yeeld vs inſtance of the like. In Libanus alſo was an ancient Temple dedicated to *Venus* by *Cyniras*.

Aſtarte or *Aſtaroth* was worſhipped in the formes of ſheepe,* not of the Sydonians only, but of the Philiſtims [f] alſo, in whoſe Temple they hanged the armour of *Saul*. And wiſe *Salomon* was brought by doting on women, to a worſe dotage of Idolatrie [t] with this Sydonian Idoll among others. And not then firſt did the Iſraelities commit that fault, but from their firſt neighbour-hood with them, preſently after the dayes of *Ioſhua*. [u] This Sidon, the ancient Metropolis of the Phœnicians (now called Saito) in likelihood was built by *Sidon*, eldeſt Sonne of *Canaan*, [x] and fell to the lot of *Aſher*, whence it is called *Great Sidon*. It was famous [y] for the firſt Glaſſe-ſhops, and deſtroyed by *Ochus* the Perſian. This faire mother yeelded the world a Daughter farre fairer; namely, Tyrus, now called Sur, (whoſe glory is ſufficiently blazed by the Prophets, *Eſay*, and *Ezechiel*) being ſituate in an Iland ſeuen hundred paces from the ſhore, to which *Alexander* in his ſiege vnited it; whom it held out eight moneths (as it had done *Nabuchodonoſor* thirteene yeeres, which long ſiege is mentioned in *Ezec.*26.7) in nothing more famous, then for helping *Salomon* vnder *Hiram* their King, [z] to build the Temple, a hundred fiftie fiue yeeres before the building of Carthage. This *Hiram* ([a] *Ioſephus* reports it out of *Dius* a Phœnician Hiſtoriographer) inlarged the Citie, and compaſſed within the ſame the Temple of *Iupiter Olympius*, and (as he addeth out of *Menander Epheſius*) therein placed a golden Pillar: he pulled downe the old Temples and built new, and dedicated the Temples of *Hercules* and *Aſtarte*. *Ithobalus*, *Aſtartes* prieſt, ſlew *Phelles* the King, and vſurped the Crowne. He was great Grandfather to *Pygmalion* the brother of *Dido*, Founder of Carthage.

The Phœnicians, famous for Marchandiſe and Marinerſhip, ſailed from the red Sea round about Afrike, and returning by *Hercules* pillars, arriued againe in Ægypt the third yeere after, reporting (that which *Herodotus* [b] doubted of, and to vs makes the Storie more credible) that they ſailed to the South-ward of the Sunne: They were ſent by *Pharaoh Neco*. *Cadmus* a Phœnician was the firſt Author of Letters alſo to the Greekes. At Tyrus was the fiſhing for purple: not farre off was Arad, a populous Towne, ſeated on a rocke in the ſea, like Venice.

Alongſt the ſhore is *Ptolemais*, neere which runneth the Riuer *Belæus*, and nigh to it the ſepulchre of *Memnon*, hauing hard by it, the ſpace of an hundred cubites, [c] yeelding a glaſſie ſand: and how great a quantitie ſoeuer is by ſhips carried thence, is ſupplied by the Winds, which miniſter new ſands to be by the nature of the place changed into glaſſe. That would ſeeme ſtrange, if this were not yet ſtranger, that this new glaſſe, if it bee caſt vpon the brinkes of this place, receiueth the former nature of ſand againe.

Belus and *Hercules Tyrius*, and the Sunne, called of them *Heliogabalus*, were Phœnician Deities. When *Alexander* the great imployed the greateſt of his force and cunning to winne Tyrus, and to plucke it out of the armes of *Neptune*, a faſter friend vnto her then euer *Hercules*, or *Heliogabalus* had beene; one of the Tyrians dreamed, that *Apollo* (ſo the Greekes call *Heliogabalus*) meant to forſake the Citie, who was therefore preuented with a golden chaine, wherewith hee was tied to the Image of *Hercules* (whom ſuperſtition honoured as their moſt aſſured Patrone) from which golden thraldome *Alexander* freed him in the conqueſt of the Citie. Glorious *Alexander*, ſhall I admire thy greatneſſe, to become a Patron and Freer of the gods? or rather the blindneſſe and vanitie of Superſtition, which acknowledgeth ſuch Patrones of freedome, whom friends can binde, or enemies free; ſo making ſomewhat more colourable *Alexanders* ambition of Deity, to whom his Fortunes had made former Deities indebted for libertie. [d] *Druſius* is of opinion that diuers of theſe Phœnician Idols were deriued from names vſed in the Scriptures, ſo interpreting the words in 1. *Mac.* 3.48. *Taautus* of the Phœnicians, and the Ægyptian *Thoth* from *Thobu*, and *Baau* from *Bobu*, *Bel* from *Baal*, as *Beelſamen*; alſo *Aſtarte*, *Aſthoreth*, from the ſtore of ſacrifices offered to her. [e] *Euſebius* relateth other Phœnician abominations, both bloudie and beaſtly: the one in yeerely ſacrifice of the deareſt pledges of Nature to *Saturne*: the other in that Temple of *Venus*, built in the moſt ſecret retreit of *Libanus*, where Sodome (burned with fire from aboue, and drowned in dead ſea) ſeemed to reuiue: ſuch was their practice of impure luſts, intemperately vſing the Naturall ſexe, and vnnaturally abuſing their owne: worſe in this then the Sodomites, that theſe intended ſenſualitie; they pretended Religion. *Conſtantine* raſed theſe ſuburbs of Hell, and deſtroyed both the cuſtomes, ſtatues, and temple

it

r Others think this forme of ſheepe to be a ſheepiſh conceit of the R. R and aſcribe this name rather to the multitude of ſacrifices.

f 1. *Sam. vlt.*
t 1. *Reg.* 11.5.
u *Iudg.* 2.13.
x *Gen.* 10.15. *Ioſ.* 16.28.
e *Chyrtæus Onomaſt.*

z *Anno mundi* 2933. & d.
a *Ioſ. cont. Ap. lib.* 1.

b *Her. lib.* 4.

c *Ioſeph. debel. Iu. lib.* 2. c. 9. *Pli.* 5.19. & 36.26. *Strab.* 16.

d *Druſ. note in lib.* 1. *Haſmon.*

e *Euſeb. de laud. Conſtan. orat.* & *de Prep. lib.* 4. *cap.* 7.

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it selfe. f *Augustine* saith, That the Phœnicians prostituted their daughters to *Venus*, before they married them. Of *Melcanthor*, *Vsor*, and other their gods (sometimes men) I forbeare to speake. *Alexander* g *ab Alexandro*, affirmeth, That the priest of the Sunne in Phœnicia, was attired with a long sleeued garment, hanging downe to the feete, and a golden Crowne.

Wee may adde to these Phœnician superstitions, their mysticall interpretation by h *Macrobius*. Hee expoundeth *Venus* and *Adonis*, to signifie the Earth and the Sunne. The wild Boare which wounded *Adonis*, is the Winter, which for the absence of her Louer maketh the Earth to put on her mourning weedes (at whose approach she after *putteth on her new apparell*, saith i our Englisn Arcadian Oracle;) This was shadowed in a certaine Image in Mount Libanus, pourtrayed in mourning habite. And to this sense he applyeth the Ægyptian rites of *Osiris* and *Isis*, and of *Orus*, which is *Apollo* or the Sunne, and likewise the Phrygian mysteries of *Atinis*, and the mother of the gods. Hee saith that they abstained from Swines flesh.

The Philistims and all that Sea-coast, by k *Strabo* and *Plinie*, and *Dionysius* (as is said) are reckoned to the Phœnician. Their originall is attributed to *Misraim*, whose posteritie the l *Casluhim* and *Caphtorim* chased the *Avims*, which formerly had inhabited Palestina, and by dint of sword purchased their Countrie. They had fiue principall Cities, Ascalon, Accaron, Azotus, Gath, Gaza. Of their sheepish *Astarte* yee heard euen now, and of their Legend of *Dagon*. Their Superstitions the Scripture often m mentioneth. What this *Dagon* was (saith n *Martyr*) is not well knowne. But by the deriuation of his name (which signifieth a fish) it seemeth hee was a Sea-god. For such Sea-deities had the Greekes and Latines, as *Neptune*, *Leucothea*, *Tryton*: aboue his belly hee was of humane shape, beneath like a fish. Such is Idolatrie, diuine it will not bee, it cannot content it selfe with humane, but proueth monstrous; in the vglie and deformed Image, exhibiting the character of the true Author of this falshood. When *Cicero* o saith, the Syrians worshipped a fish; it may be construed of this *Dagon*. Happily (saith p *Martyr*) they intended *Neptune*, or I know not what Deuill. q *Tremellius* thinketh *Triton*. That which in the tenth Chapter is spoken of that Monster *Oannes* fitly agrees to this *Dagon*: yea and all the legend of *Atargatis* and *Derceto*: for wee need not repeat how little constant they are in the sexes of their r gods, which they made male, female, or Hermaphrodites at pleasure. This may wee see and say, when men are giuen ouer to themselues, when they become beasts, monsters, deuills: yea worse then such, for while they worship such, they professe themselues (as Clients and Votaries) to be worse and baser then their Deities. *Drusius* deriueth not this *Dagon* of *Dag* a fish; but of *Dagon*, which signifieth Wheat, whereof *Eusebius* saith, *Dagon inuento frumento & aratro vocatus est*, ζεὺς ἀρότριος; *& Philo Biblius, Dagon*, ὃς ἐστι σῖτος: that is, is called Wheat or Bread-corne. But *Scaliger* f blameth *Philo* for that interpretation, and agreeth to that fish deitie: for *Dagon* (saith hee) is one, and *Dagan* another. He addeth that they worshipped gods in the likenesse of stones, which they called *Batul* or *Baitul*, whence came the fable of the stone giuen to *Saturne* in stead of his children, to be deuoured. This (as wee haue said) seemeth borrowed from *Iacobs* anointing the stone at *Bethel*. *Saturne* had many names, *Il*, *Israel*, *Melcom*. The Tyrians worshipped his starre; *Amos* 5.26. not the planet *Saturne*, but *Luicfer*. They had their purifications in the midst of their gardens to *Adad*, of which is spoken before.

When the Philistims had placed the captiued Arke in *Dagons* Temple, hee fell on his face before the Arke: But they placing him againe in his roome, with a second fall, his head and hands were cut off vpon the threshold: *The stumpe* (or as *Tremellius* and *Vatablus* read it) *Dagon*, or that part of him which resembled a fish, remained. And, *therefore the Priests of* DAGON, *and all that come into* DAGONS *house, tread not on the threshold of* DAGON. Thus true Religion, the more opposed, the more it flourished: the prison-house of her captiuitie is the throne of her Empire: blind superstition, the more it is detected, the more enraged, addeth new deuotion, to encrease (not caring to amend) the former.

Dercetos or *Dagons* Image *Lucian* t saith he saw in Phœnicia, not vnlike to that which is reported of the Mermayde, the vpper halfe like a woman, the other like a fish: (therefore of *Plinie* called u *Portigiosa*;) in reuerence of whom the Phœnicians were said to abstaine from fish. Authors doe also call this Idoll *Atergatis*: and x *Athenæus* reporteth, That the Countrey-law of the Syrians depriued them of fish: and that *Gatis* (a Syrian Queene) prohibited the eating of fish *Ater Gatis*, that is, *without Gatis*, without her licence, and therefore was called *Atergatis*, as a fore-staller of the fish to her owne delicate tooth. *Mopsus* a Lydian, after drowned her in the lake of Ascalon, where this fish-deuourer was of fishes deuoured. They yet esteemed her a goddesse, and offered vnto her fishes of gold and siluer: and the Priests all day long set before her true Fishes rosted and sodden, which after themselues

f *Aug. de Ciui. Dei lib. 4. c. 10.*
g *Lib. 2. c. 8.*
h *Macrob. Saturn. li. 1. c. 21.*
i *S. P. Sid. Arc. libr. 1.*
k *Strabo lib. 16. Plin. l. 5. c. 12.*
l *Gen. 10. 14. vid. Iun annot. Deut. 2. 23.*
m *Iudg. 16. 23. 1. Sam. 5. 2*
n *Comm. Petr. Mart. in Iud. 16.*
o *Cic. de Natur. deor. lib. 3.*
p *Petr. Mart. com. in 1. Sam. 5.*
q *Trem. annot. in Iudg. 16. 23.*
r *Drus. Quæst. heb. lib. 1. qu. 82.*
s *Scal. not. in frag.*
t *Luc. de Syr.*
u *Plin. l. 5. c. 25*
x *Athen. l. 8. c. 6*

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selues did eate; and it is not to be doubted but the metall-mawes of those Ostriges could also digest the other.

Diodorus Siculus [y] telleth, That hard by a lake full of fish, neere vnto Ascalon was a Temple dedicated to this Fish-woman: her Storie followeth, That shee yeelding to the lust of a young man, had by that copulation *Semiramis*, whom (now too late repenting of her follie) shee exposed on the rockes, where shee was nourished by Birds: of which Birds (called in their language *Semiramis*) shee receiued that name. The Shepheards after espying this hospitalitie of the Birds, found the childe, and presented her to *Simma* the Kings Shepheard, who brought her vp as his owne daughter. The mother (not able to swallow her shame and griefe) cast her selfe into the lake to bee swallowed of the water, but there by a new Metamorphosis, was turned into a Fish, and hallowed for a goddesse; and (for company) the fishes of that lake, and the Birds of that Rocke were canonized also in this deifying deuotion.

In Ascalon was a Temple of *Apollo*: and *Herod* Father of *Antipater*, [z] Grandfather to *Herod* the Great, hence called *Ascalonita*, was seruant to *Apollo's* Priest. At Accaron was worshipped *Baalzebub*, that is, the Lord of Flies,* either of contempt of his idolatrie, so called; or rather of the multitude of Flies, which attended the multitude of his sacrifices, where from the sacrifices of the Temple at Ierusalem, as some say, were wholly free: or for that hee was their Larder-god (as the Romane *Hercules*) to driue away flies: or for that [a] forme of a Flie, in which he was worshipped, as *Nazianzene* against *Iulian* reporteth. He was called *Swinthius*, and as some say, *Myiodes*, and *Myiagrus*, howsoeuer one of these names commeth from Mice, and the other from Flies: such mouse-eaten, flie-blowne diuinity did they professe. *Nec Musçam quærent deum Accaron*, saith *Nazianzene*, of this *Baal* or *Beelzebub*. The Arcadians [b] sacrificed and prayed to *Myiagrus*, and by that meanes were freed from danger by Flies. *Plinie* [c] reporteth, that at the Olympian games, they sacrificed a Bull to *Myiodes*; which done, clouds of Flies departed out of that territorie. And in another place [d] he sheweth that the Cyrenians sacrificed to the god *Achor* (haply the god *Accaron* here mentioned) when the multitude of Flies caused a pestilence, all which Flies thereupon presently dyed. The Iewes [e] in detestation of this Idoll tearmed him *Beelzebul*, that is, dung-hill, or dung-Iupiter. Yea *Scaliger* saith, [f] the name *Beelzebub* was in disgrace also, and that the Tyrians and Sydonians did not so call him; *Baal* or *Belus*, being a common surname to their gods, which they distinguished with some addition, as *Iupiter* was named *Beelsamen* Lord of Heauen: but the Hebrewes (and not the Phœnicians) in contempt called him *Beelzebub* or fly-Lord. This was *Iupiter Olympius*. So *Iuno* was intituled [g] *Regia* or *Heauenly*. Shee was painted at Carthage sitting on a Lyon with a Thunderbolt in her right hand, in her left a Scepter. But for *Beelzebub*, he was there *Æsculapius* or Physicke-god, as appeareth by *Ahaziah* [k] who sent to consult with him in his sicknesse. And perhaps for this cause the blaspheming Pharisies, rather applyed the name of this then any other Idoll to our blessed Sauiour, [h] whom they saw indeed to performe miraculous cures, which superstition had conceiued of *Baalzebub*: and if any thing were done by that Idoll, it could by no other cause bee effected but by the Deuill, as tending (like the popish miracles) to the confirmation of Idolatrie.

What the deuill had at *Beelzebubs* shrine to this end performed, blinded with rage and malice, they imputed to the miracles of Christ, which, in regard of the *Efficient*, were more excellent then could be Satans impostures, as countermaunding him and all his proiects: for the *matter*, were meerely supernaturall; in the *Forme* were acted by his will, signified by his naked word: and for the *end* (which is [i] the onely touch-stone for vs to trie all miracles) were to seale no other truth then was contained (for substance) *in the Law and the Prophets, which hee came not to destroy, but to fulfill. If an Angell from heauen*, yea with heauenly miracles, (if it were possible) should preach vnto vs otherwise, *Paul* biddeth vs to hold him accurst: and curst be that deuill of Hell, that vnder colour of miracles (one of Antichrists ensignes) [k] hath taught the Wolrd to worship the [l] Lipsian, [m] Lauretan, and I know not what other Ladies: not that *Virgin*, on Earth holy, in Heauen glorious; but their Idol-conceits, and idol-blockes of her. Our Lord hath taught vs plainly in *Matthew, to serue God only*, without sophisticall distinctions.

As for the Heathenish and Popish, and all those other packets of miracles, which we receiue by the Iesuits annuall relations from the East and West Indies; I esteeme them with Doctor *Hall* (a hall of Elegance) *That they are either falsly reported, or falsely done, or falsely miraculous, or falsely ascribed to Heauen.* But I know not how (pardon it Reader) I am transported to *Hale, Zichem*, and *Loretto*, from our Phœnician ports. The name of *Beelzebub* hath beene occasion of this parenthesis. But the power of *Beelzebub* (I feare) hath induced *Bellarmine* [n] to fall downe, and thus to worship him, for his *purple* aduancement. For amongst the Notes of the Church, he hath reckoned for one, *this of miracles, maius ipsa miraculum*, a greater

x *Diod. Sicul. 3. cap. 2.*

y *Niceph. l. 1. c. 9*

z *Pet. Mart. in 2. Reg. 1.*

a *D. Chytr. onomast.*

b *Pausan. Arcad.*

c *Plin. l. 29. c. 6. vide Lil. Gyral. Syntag. 1. & Anno. Gent. Heruet. in Clem. pag. 45.*

d *Plin. l. 10. 28.*

e *Drus. præt. ad Mat. 10. Exsepher Misuoth gadol. Iupiter stercoreus.*

f *Scal. notæ in frag. Beros.*

g *2. Reg. 1. 2.*

h *Math. 10. 25*

i *Deut. 13. 2.*

k *2. Thes. 2. 9.*

l *Lipsij virgo Halensis &c.*

m *Historia Lauretan. Turselini.*

Mat 4. 10.

D *Hall dec. 1. Epist. 6.*

n *Bell. de notis Ecclesiæ sic Theo. a Iesu l. 8. ally.*

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greater miracle hee, that now will not beleeue without miracles *that Goſpel*, which at firſt was thereby ſufficiently proued. We reade that the o *Iewes ſeeke for ſignes*, and are therefore called, p *an euill and adulterous generation*; and not onely *falſe Chriſts and falſe prophets, and Antichriſt himſelfe*, but the heathens had their Legends of miracles: as the whole courſe of our Hiſtorie will ſhew. Goe now and reckon a Catalogue of miracles through all Ages, euen to the time of bleſſed *Ignatius* and his *Societie*: and aske of vs miracles for proofe of our doctrine. Our doctrine hath alreadie by the Apoſtles and Prophets (Pen-men of holy Scriptures) beene prooued that way; and we leaue to you the ſtile of *Mirabiliarij* Miracle-mongers, which *Auguſtine* for like bragges of things miraculouſly wrought by them, giueth the Donatiſts. With vs, Miracles muſt be prooued by the Truth and the Church, and not they by miracles. But let vs come backe to Phœnicia.

o *Mat.*12.38.
p *Mat.*24.24.
Auguſt. Tract. in 10.13.

The Phœnicians are accounted firſt Authors of Arithmeticke and Aſtronomie; as alſo of the Art of Nauigation (*Prima ratem ventis credere docta Tyrus*, ſaith *Tibullus*) and obſerued the North-ſtarre to that Sea-skill. The Sydonians are reputed firſt authors of Weights and Measures. q *Herodotus* affirmeth, that the Phœnicians, which came with *Cadmus* into Greece, taught the Græcians both other Sciences, and alſo *Letters* r which before that time they knew not. Theſe letters after changed their ſound and forme, being by the Ionicks principally learned, who called them *Phœnician*, and called their Skinnes or Parchments *biblos* (haply of *Biblos* in Phœnicia.) Hee ſaw the Cadmean letters engrauen in a Temple at Thebes, much like the Ionike, then the onely Greeke letters, out of certaine old inſcriptions, much reſembling the preſent Latine Letters; and the auncienter Phœnician (I may ſay with him, the auncienteſt) vſed by the Canaanites and Hebrewes of old, and by the Samaritanes at this day: For thoſe which the Iewes now vſe, he affirmeth to be new, corrupted from the Syrian, and theſe from the Samaritan. His learned diſcourſe thereof were worthy the reading, but here would be too prolixe.

q *Herod. Terpſi.*
r *Phœnices primi, famæ ſi credimus auſi, Manſuram rudibus vocem ſignare figuris. Lucan. Hæc gens literas prima, & didicit & docuit. Curt. vnde & ab Auſonio Cadmi Nigra filiæ vocantur.*

ſ *Heurnius* (I know not by what authoritie) ſaith, that the Phœnicians before the Iſraelites departed out of Ægypt, vſed Hieroglyphicall letters, which hee thinketh they learned of *Abraham*, the ſame with *Seth* and *Henoch* had vſed before. *Moſes* (if yee beleeue it) receiued the firſt Alphabetary letters in the table of the Decalogue: and from the Hebrews the Phœnicians. Out of an old booke he citeth theſe verſes which I thought not vnworthy the tranſcribing, concerning the firſt Authours in inuenters of letter.

ſ *Amin. ad in Euſeb chron. pag.*103. & *d. ad* 113.
t *Otho Heur. Caldaicus.*

Moſes u *primus Hebraicas exarauit literas:*
Mente Phœnices ſagaci conſiderunt Atticas:
Quas Latini ſcriptitamus edidit Nicoſtrata:
Abraham Syras & idem reperit Chaldaicas:
Iſis arte non minore protulit Ægyptias:
Gulfila prompſit Getarum quas videmus vltimas.

u *Moſes* inuented the Hebrew letters, the Phœnicians the Attike, *Nicoſtrata* the Latin, *Abraham* the Syrian (he meaneth the Phœnician) & Chaldæan, *Iſis* the Ægyptian, *Gulfila* the Gotiſh.

He addeth alſo that the ancient learning which the Phœnicians had receiued from the Hebrewes and Chaldees, paſſed into Europe by *Cadmus* who founded Thebes, and into Affrica by *Eliſſa* (after her ſelfe-inflicted death called *Dido*, i. *Virago*, a woman of reſolution & courage) who fleeing *Pigmalion*, firſt ſeyzed on the Iland Cothone, and nine yeeres after tooke Tharſus, which the poſteritie of *Gomer* had there built, which ſhe called Karthada, that is, halfe citie, becauſe the one halfe thereof were Phœnicians: to which agreeth the teſtimony of *Saluianus*, that Carthage had in it Schooles of liberall Arts and Philoſophie. Hee citeth *Ariſtotles* teſtimonie of *Hog* a Phœnician Philoſopher, whom hee thinketh to bee that King of Baſhan which *Moſes* conquered. *Dyctis Cretenſis* (if his teſtimonie be authenticall) teſtifieth that the Græcian Gallants which beſieged Troy, choſe *Agamemnon* for their Generall, writing his name in Punike Letters. And this ſtorie was alſo written in Punike letters, as the Interpreter affirmeth.

Karthage.
Dict. Cret. lib. 1.
Q. Septim. Rom.
P. Æmyl. in L. Craſſo.

But how the poſteritie of Letter-inuenters were by letters circumuented, it will not bee an vnwelcome ſtratageme to our Reader. When the Chriſtian forces in the time of *Ludouicus Craſſus* beſieged Tyrus by ſea and land, a Doue was ſeene to come flying, and deemed by expert men which had ſeene experience of the like, to carry letters to the beſieged: whereupon a terrible ſhout was raiſed through the armie, which rent the aire with ſuch violence, or elſe ſo amazed the ſeely Doue, that downe ſhee fell; They tooke her letter from her, wherein was contained that the Tyrians ſhould be of good courage, and ſhortly reliefe ſhould be ſent. This tooke away and faſtned another of contrarie tenure to this ſwift carrier, which preſently conueyed the ſame to her home at Tyrus, and with her counterfait newes cauſed the Tyrians to yeeld. *Dionyſ. Alexandrinus* called *Tyrus* Ωγυγίω for the Antiquitie. The Greekes, becauſe they could not pronounce the letter Tſadi, called it *Tyrus*, for Sur, or Tſur, as it is there called.

They carrie Doues from their houſes or Loouers into farre places, & faſtning a letter let them fly *Druſ. in Amos.*

Of

Of the Phœnician Kings here might be inserted a large Historie; but I feare tediousnesse. Their Catalogue is thus in *Scaligers* [x] Canons; first *Abibalus*, two yeeres; *Hierom* the sonne of *Abibalus* 38. yeeres; *Leazaros*, 7. *Abdestartus*, 9. the Nurces sonne 12. *Astarus Dalæastri F.* 12. *Aserymus*, 9. *Pheles*, 8. moneths; *Ithobaal*, the Priest of Astarte, 32. yeers; *Badezorus*, 6. *Margenus* 9. *Pygmalion*, 47. In his time *Dido* fled into Libya. A long time after this raigned another *Itobalus*, 19. yeeres; *Baal*, 10. and then Iudges ruled: *Ecnibalus*, 2. moneths; *Helbes*, 10. moneths; *Abbarus*, the high Priest, 11. moneths; *Balator*, 1. yeere; *Mytgonus* and *Gerestratus*, 6. *Merbal* (sent from Babylon) 4. *Hierom* his brother, 20. Thus much out of the Phœnician Antiquities: the rest of their Historie is for substance, the same with the Syrian before handled.

[x] *Can. Isagog. l. 2. ex. M. E.*

Ioppe [y] (saith *Mela* and *Plinie*) was built before the Floud; and *Cepheus* raigned there, witnesse certaine ancient Altars, there obserued religiously, and bearing titles of him and his brother *Phineus*. They shew monstrous bones, the Reliques of the Whale, from which *Perseus* freed *Andromeda*. Mount Casius had in it the Temple of *Iupiter Casius*, and *Pompeys* tombe. *Albertus Aquensis* relating the exploits of the Westerne Christians in that inuasion of *Godfrie* of *Buillon*, saith that in the parts of Tyre and Sidon they were stung with a kind of Serpent called Tarenta, which caused them with intollerable burning, swelling, and thirst to perish. The remedies are strange, the touch of some Chiestaines, in the armie vpon the wound, or this, *vt vir percussus coiret cum muliere, cum viro mulier.*

[y] *P. Mela. lib. 1. c. 11. Plin. l. 5. cap. 13.*

CHAP. XVIII.

Of Palestina, and the first inhabitants thereof, the Sodomites, Idumeans, Moabites, Ammonites, and Canaanites, with others.

PHœnicia is stretched by some (as you may reade) euen to Ægypt, all alongst that Sea-coast, and in that respect partly, and partly because they obserued some neerenesse in Religion, I haue adioyned the Philistims to the Phœnicians: howbeit, others doe confine Phœnicia betwixt the Riuer Valania and Mount Carmel. Thus hath [a] *Brocard* written, and after him *Maginus*; who doe reckon vnto Palæstina, Galilæa, Samaria, Iudæa, and Idumæa, leauing out Phœnicia, bounded as aforesaid, to make a part of Syria by it selfe. Of this Region I purpose to make larger discourse in the next Chapter; here intending to rake out of their dust the ancient Nations which inhabited this Land, before the Israelites were Lords thereof. The Sodomites sometimes inhabited a pleasant and fertile valley, watered by Iordan, which *Moses* compareth [b] *to the garden of the Lord, and the Land of Ægypt*, for pleasure and plenty. To the Sodomites I reckon also those other Cities partakers of the same both fertilitie and vengeance, *Gomorrha, Adma, Zeboim, and little Zoar*, saued at the request of *Lot*. Their Kings and their Warres are mentioned, *Gen.* 14. Their *wickednesse* in many places of Scripture; which *Ezechiel* [c] reduceth to these foure heads, *Pride, Gluttonie, Idlenesse*, and *Crueltie* or hard-heartednesse. Their *Iudgement* both *Moses* and others, and the place it selfe doe record. Their *Religion* was an irreligion, and prophane contempt of God and man. Europe (I would I could not say England) can now yeeld the like: sauing that in our subtile, and more warie age, Policie, hauing eaten vp Religion, hath with the bloud thereof dyed her cheekes, and would seeme more shamefac't then those former Sodomites. Thus did [d] *Esay* speake to *the Princes of Sodome* (in his time) *and the people of Gomorrha*, in respect of *that* their wickednesse, which suruiued them, and hath fructified vnto vs, among whom yet the Lord of Hoasts (as with them) hath reserued a small remnant from this worse plague then *Sodoms* brimstone, *a Reprobate sense*. The difference betwixt ours and them is, that they were more open, ours more close, both in like height, but not in like weight of wickednesse; our darkenesse excelling theirs both in the sinne, and in the punishment, in as much as a greater light hath shined, which we *with-hold in vnrighteousnesse*. And if you will haue the maine character of difference betwixt these and those; the one are beastly Men, the other are Deuils in the flesh.

[a] *Brocard. descript. Terræ sanctæ, Maginus Geogr.*

[b] *Gen.* 13. 10.

[c] *Es.* 16. 49.

[d] *Es.* 1. 10.

First, from a sparke of Hell *Concupiscence*, (guided by *Sensuall Lust*, attended by *Ease and Prosperitie*, and further inflamed and blowne by the Deuill) an *vnnaturall fire*, (which stil beareth the name of *Sodomie*) was kindled; which gaue coales to a supernaturall flame, *rained by the* LORD *in Brimstone and fire from the* LORD *out of Heauen*, and burning euen to Hell againe (the *Alpha* and *Omega* of wickednesse) where they suffer, (saith *Iude*) * *the vengeance*

[e] *Pro.* 1. 32.

* *Iude v.* 7.

f 2.Pet.2.6 *geance of eternall fire. This* f *is written for our learning, on whom the ends of the world are come,* their ashes being made an example vnto them that should after liue vngodly. Let not any obiect the Preacher here, and require the Historian, seeing that Historie builds no castles in the ayre, but preacheth both ciuill and diuine knowledge by examples of the passed, vnto the present Ages. And why should not I preach this, which, not me calling alone, but the very place it selfe exacteth? *Discite iustitiam moniti*, is the quintessence of all Historie.

They being dead, yet speake, and the place of their buriall, is a place to our memorie, being turned into a Sea (but a *Dead Sea* g) which couereth their sinnes, that it may discouer ours; which, as astonished at their vnnaturalnesse, hath forgotten her owne nature. It drowneth the Earth, which it should haue made (as whilome it did) fertile: it staies it selfe with wonder and indignation, and falling in a dead swowne, sincketh downe with horrour, not wakened, not mooued with the windes blustering; refusing the light of the Sunne, the lappe of the Ocean, the Commerce of strangers, or familiarity of her owne; and (as it happeneth in deepe passions, the colour goeth and commeth, changing three times euery day: it gaspeth foorth from her dying entrailes a stincking and noysome ayre, to the neere dwellers pestiferous, sometimes voyding (as it were excrements) both lighter ashes, and grosse *Asphaltum*: The neighbour fruits participate of this death, promising to the eye toothsome and wholesome foode, performing only smoake and ashes. And thus hath our GOD shewed himselfe *a consuming fire, the* LORD *of anger, to whom vengeance belongeth*; all Creatures mustering themselues in his sight, and saying, at his first call to execution, *Loe, we are heere*. That which I haue said of these miracles, still liuing in this dead-Sea, is confirmed by testimonie of many h Authors. *Brocard* telleth of those Trees with ashes growing vnder Engaddi, by this Sea; and a vapour, rising out of the Sea, which blasteth the neighbour-fruits; and the i slimie pits on the brinkes of the Sea, which hee saw. Neither strangers nor her owne haue accesse there, where Fishes (the naturall inhabitants of the Waters) and Water-fowles (the most vsuall ghests) haue no entertainment; and men, or other heauie bodies cannot sinke. *Vespasian* prooued this experiment, by casting in some bound, vnskilfull of swimming, whom the waters (surfetted with swallowing her owne) spewed vp againe. This is mentioned by *Aristotle* k also, who saith that the saltnesse there of is the cause why neyther man nor beast (though bound) can sinke in it, nor any fish liue therein; which yet in the salt-sea wee see no otherwise. The Philosopher could see no further then reason, nor all that neither: but *Moses* guideth vs beyond Philosophie to diuine vengeance, which thus subuerted Nature, when men became vnnaturall. The Lake, *Iosephus* saith, is fiue hundred and fourescore furlongs in length, (*Plinie* hath an hundred myles) the breadth, betweene sixe and fiue and twentie myles. *Strabo* telleth of thirteene Cities still, whereof Sodome was chiefe, of threescore furlongs compasse; whereof some were consumed by fire, or swallowed by Earth-quakes and sulphurous Waters, the rest forsaken: some Remainders (as bones of those carkasses) then in his time continuing. l *Vertomannus* saith, That there are the ruines of three Cities on the tops of three Hils: and that the Earth is without water, and barren, and (a greater miracle) hath a kinde of bloody mixture, somewhat like red waxe, the depth of three or foure cubites. The ruines of the Cities are there seene still. *Georgius Cedrenus* in his Greeke Historie written aboue fiue hundred and fiftie yeeres since, writeth, that hee had seene this dead-Sea, and reckoneth thereof these maruells: That it produceth no quicke Creature; that dead carkasses sinke therein; a liuing man can scarcely diue vnder water; lamps burning swimme, but being put out, they sinke; there are fountaines of Bitumen; allume also and salt, but bitter and shining. Where any fruit is found, nothing is found but smoake. The water thereof is holesome to such as vse it, but differing from other waters in contrarie accidents. Not long after his time *Fulcherius Carnotensis* (in the beginning of the Westerne kingdome in these parts) testifieth the vntolerable saltnesse of this sea from his owne taste: And that neere the same is a hill, which in diuers places thereof is likewise salt, shining therewith like ice, and hard as stone: and ghesseth that the saltnesse of this sea proceedeth partly from that cause, partly from the intercourse which vnder the earth it holdeth with the greater sea. Compassing this lake on the South side, we came to a Village which they say is Segor, abounding with Dates, where the Inhabitants were blacke. And there (saith he) did I see apples on the trees, which when I opened, I found blacke and dustie within. * The like is read *Sap.*10.7. *Of whose wickednesse euen to this day, the waste Land that smoketh is a testimony, and plants bearing fruits that neuer came to ripenesse, and a standing pillar of Salt, is a monument of an vnbeleeuing soule. They left behind them to the World, a memoriall of their foolishnesse, &c.* And *Moses*, *Deut.*32.32. *their vine is of the vine of* Sodom, *and of the vine of* Gomorrah, *their grapes are grapes of gall, their clusters are bitter, &c.* Which allegorie must haue his foundation in the naturall disposition of those places and fruits. Later Trauellers (as *William Lithgow*, and

g Iordan vnneth into the Dead Sea, and there stayeth without issue to the Ocean.

h *Ioseph. de bel. Iud. l.5.c.5. Cornel. Tacit. hist. lib.5.* These two describe it at large. Also *Strabo, lib.16. Plin. lib.5.c.16.* besides the moderne and elder Christians. *Ptolemey* placeth the middest thereof in 66.50. & 31.10. *l.7.c.16.*

i *Gen.*14.10.

k *Arist. Meteor. lib.2.cap.3.*

l *L.ver. l.1.c.9.*

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and I haue heard the like of Maſter *Eldred)* which haue ſeene theſe parts, ſay, there are now no ſuch fruits: which may come to paſſe by that alteration which ſo long ſpace may cauſe, or elſe, becauſe they viſited not thoſe parts which *Fulcherius* mentions. *Lithgow* addes, that the water of this dead Sea (contrarie to the former report) beares nothing on the top, no not the weight of a feather. The water is blackiſh, and at ſometimes preſents terrible ſhapes; perhaps of bituminous matter congealed. There growes neither buſh nor tree neere to Sodome by many miles: and in his iourney thither they paſſed ſuch ſands, that their Mulets could not beare them, and lighting they waded therein ſometimes to the middle, and ſometimes ouer head and eares, the Arabs alſo at the ſame time moleſting them with arrowes ſhot from places of more ſecure footing.

Idumæa lieth Southward from Iudæa: it had name of *Edom*, the ſir-name of *Eſau*, ſonne of *Iſaak*. The hiſtorie of this people, and the Horites, whom the children of *Eſau* expelled, ſucceeding in their inheritance, is related by [m] *Moſes*. It was ſubdued by *Dauid*, according to the prophecie, *The elder ſhall ſerue the younger*. They rebelled vnder *Ioram*, the ſonne of *Iehoſaphat*; as *Iſaak* had alſo propheſied. From that time they continued bitter enemies to the people of GOD, [n] till *Hircanus*, the ſonne of *Simon* compelled them to accept both the Iewiſh Dominion and Religion: after which they were reckoned amongſt the Iewes. Of the Idumæans, were the Amalekites, [o] deſtroyed by *Saul*. They were South from Iuda. [p] *Eliphaz* the Themanite, it ſeemeth, was of *Eſau* his generation, and of the right *Religion*. The Idumæans, Moabites, and Ammonites, are by ſome placed in Arabia, of which I will not contend: I here mention them, as both borderers and ſubiects to the Iſraelites; of which wee reade much in the Scripture; little elſe-where that maketh to our purpoſe. South from Amalek was Kedar, a Countrey abounding with flockes of Sheepe and Goates. But I may not now dwell *in the Tents of Kedar*, till I come to the Iſmaelites.

m *Gen.* 36. *Deut.* 2. 22.

n *Ioſ. Antiq* 13.

o 1. *Sam.* 15.

p *Iob.* 2. 11.

On [q] the Eaſt-ſide of the Lake of Sodome, is that Region which the Moabites (ſo often in Scripture mentioned) ſometimes inhabited: and before them the Emims, which were Giants, tall as the Anakims, *Deut.* 2. 10. The Moabites were the poſteritie of *Lot*, by inceſt with his daughter. [r] *Moab* had on the Eaſt the Mountaines of Horeb; on the Weſt the ſalt Sea, and part of Iordan; Arnon on the South, and the North border ſtretched from Iabbok to the Mountaines of Piſga. That part of their Countrey, betweene Iabbok and Arnon, *Sihon* King of the Amorites had taken from them, and loſt againe to the Iſraelites. *Balac* their King fearing to loſe the reſt, ſent for *Balaam* the Wizard to curſe the Iſraelites; who yet, by Diuine power, was forced to bleſſe them. Yet the luſtre of *Balacs* promiſes ſo dazeled his eyes, that [ſ] hee taught *Balac to put a ſtumbling blocke before the Iſraelites*, and by ſending amongſt them their women to draw them to carnall and ſpirituall whoredome; ſo to prouoke the wrath of GODS iealouſie againſt them. But the zeale of *Phineas* ſtayed it; and *Balaam*, in his returne homeward to his Countrey of Meſopotamia, was ſlaine by the Iſraelites among the Madianites, partakers with the Moabites in *Balaams* idolatrous proiect. Theſe Madianites deſcended of *Abraham*, [t] by *Keturah*, and dwelt in a part of Arabia, neere to the Moabites, on the Eaſt. Some of them dwelt neere to Mount Sinai, *Exod.* 2. 15. and in the Deſart, on the Eaſt ſide of the Red Sea. Their mightie Armie was miraculouſly deſtroyed by [u] *the Sword of the* LORD, and *Gedeon*. The Moabites were ſubiected to Iſrael by *Dauid*, and ſo continued to the Kings of Samaria, till, that State being rent, they freed themſelues. It ſeemeth they worſhipped the Sunne: as the names *Kirchereſeth*, *Beth-Baalmeon*, and *Balacs* high places doe ſhew, and wee haue obſerued before in the worſhip of *Bel* and *Baal*. *Chemoſh* was another Idoll of theirs, to which *Salomon* built an high place. *Pehor* alſo, and *Baal-pehor*, and the reſt, whoſe Rites are now rotten, and the memorie worne out. This his name, it ſeemes, was borrowed of the hill *Peor*, mentioned by *Moſes*, Where it is likely he had his Altars and Temple. [x] *Origen* ſaith, the name *Baal-peor* ſignifieth filthineſſe, but what filthineſſe hee knew not: *Salomon Iarchi* writeth, that they offered to him ordure, placing before his mouth the likeneſſe of that place which Nature hath made for egeſtion. Saint *Ierome* [y] thought him to bee the ſame with *Priapus*, and worſhipped of the women *ob Obſcœni magnitudinem*. And ſo *Iſidore*. *Moſes* mentions *Beth-peor*, whereby it appeares hee had a Temple. *Dauid* aſcribeth to his worſhip the eating of the ſacrifices of the dead: ſuch it is like as the Heathen offered in memorie of the dead. But ſome [z] aſcribe theſe conceits of dung-offerings to Iewiſh malice: and agree not to that *Priapeian* coniecture.

q Moabites & Madianites.

r *Arias Montanus.*

ſ *Apoc.* 2. 14.

t *Abrahams* children by *Keturah* were authors of the Nations called *Filij Orien.is*, the children of the Eaſt, which inhabited the parts of Arabia betweene the Moabites, Ammonites, & the Perſians, & Chaldæans, from Meſopotamia to the Perſian gulfe. *Ar. Mont. Canaan.*

u *Iudg.* 7. 20.

x *Org. in Num. hom.* 20.

y *Hier. in Oſe.* 4. *Iſid. Etym. l.* 8. *Deut.* 34. *Pſal.* 106.

z *Seld. de D. Syr.*

In their Rebellion againſt *Iehoram* King of Iſrael, hee and *Iehoſhaphat* King of Iuda, with the King or Vice-roy of Idumæa, went to recouer them by force. The Moabite, in deſpaire, offered a bloudie Sacrifice of his eldeſt ſonne and heire; or, as *Tremellius* readeth it, *The* [a] *King of Edoms ſonne:* which cauſed the Iſraelites to returne. The Ammonites and

a 2. *Reg.* 3. 27.

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Moabites might not enter into the Congregation of GOD, vnto the tenth Generation, be-
a Deut.23.3. cause [a] they met not the Israelites *with the bread and water in their way, when they came out of Ægypt, and for hiring* Balaam *against them.* *Arias Montanus* saith, That the Moabites were circumcised in imitation of the Israelites, but worshipped not their God, but their owne Idols.

b The Ammonites succeeded the Giants called Zamzummims. Deut. 2.20. c Iud.11.5. d 1.Sam.11. e P.Mart. in 2.Reg 2. Vatab. in Leu.18.

The [b] Ammonites (their brethren in the euill both of *Lot* their father, and their owne) inhabited Northward from Moab; on the East were the hills Acrabim; on the West the Amorite; the hills Luith, Basan, &c. made it a valley. Their chiefe Citie was Rabbath, after called Philadelphia. These Ammonites had beene troublesome to the Israelites, in the times of [c] *Iephte* and of [d] *Saul*. And after, *Dauid* in iust reuenge, for violating the Law of Nations, destroyed them. *Moloch*, or *Melchon*, was their Idoll, which is supposed [e] to be *Saturne*, whose bloudie butcherly sacrifices are before spoken of. The word signifieth a King: as Mithra signifies a Lord: and it is like, that these Easterne Nations intended, (as the Phœnicians also in their Adad) that *One* and Great GOD, *Rex deorum:* although as to the King of visible creatures, these mysteries were applied to the Sunne likewise. Certaine it is that these *Moloch-sacrifices* passed hence into Afrike, as there shall bee obserued.

f Lyra in Leu. 18.

It was a hollow Image (saith [f] *Lyra*) of Copper, in forme of a man. In the hollow concauitie was made a fire, with which the Idoll being heated, they put a child into his armes, and the Priests made such a noise with their Timbrels, that the cries of the child might not moue the parents to compassion, but they should rather thinke the childs soule receiued of the god into rest and peace: others [g] adde, That this *Moloch* had seuen Roomes, Chambers, or Ambries therein; one for Meale; a second for Turtles; a third for Sheepe; the fourth receiued a Ramme; the fift a Calfe; the sixt an Oxe: if a man would offer sonne or daughter, the seuenth was readie for that crueltie. Some interprete *Moloch* and *Remphan*, *Act.* 7. to bee the Sunne and Moone. The Talmudists [h] would perswade men that they did not burne their children in this *Moloch-sacrifice*, but onely the father tooke his children and moued them to and fro thorow the fire, none otherwise then at this time on Saint *Iohn Baptists* day, when the Sunne passeth thorow *Cancer*, children vse to leape thorow bone-fires. But both Scripture and Heathen Authors write otherwise. *Moloch* is also [i] called *Baal*.

g Aret.in Act. c. 7. ex P. Mag. refert. I. White.

h Lib. Sanhedrin. vid. P. Ric. præc. prohib. 40. & Rombam Moreh. Neb. l.3 c.38.

i Ier.19.5.

There was a valley neere Hierusalem (sometime possessed by the sonne of [k] *Hinnom*) where the Hebrewes built a notorious high place to *Moloch*: it was on the East and South part of the Citie. It was also called Topheth, or Tymbrell, of that Tymbrell-rite, which those *Corribantes* and bloudie Priests did vse; or else for the spaciousnesse of it. [l] *Ieremie* prophecieth, That it should be called the Valley of slaughter, because of the iudgements for the idolatrous high places in it. Vpon the pollution hereof, by slaughter and burials, it grew so execrable, that Hell inherited the same name, called *Gehenna*, of this place: first, of the lownesse, being a Valley: secondly, for the Fire, which heere the children, there the wicked, sustaine: thirdly, because all the filth was cast out of the Citie hither, it seemed they held some resemblance. The Ammonites also were (as *Montanus* affirmeth) [m] circumcised.

k P.Mart. in 2.Reg. 2. Chytr. Onomast.

l Ier.7.31, 32.

m Vt Ægyptij, Arabes, &c.

Canaan was the sonne of *Cham*, Father of many Nations, as [n] *Moses* declareth, *Sidon* and *Heth*, *Iebusi*, *Emori*, *Girgashai*, *Hivi*, *Arki*, *Sini*, *Aruadi*, *Zemari*, *Hamathi*; the most of which were expelled their Countrey, slaine or made tributarie by the Israelites. Their border was from Sidon to Gaza West, and on the East side from Sodome to Lasha or Callyrrhoe. [o] *Arrias Montanus* is of opinion, that according to the number of the twelue Tribes of Israel, so were the people of Canaan: and therefore to those eleuen before rehearsed, he addeth their Father *Canaan*, who left his name to them all; and where he liued, retained a part to himselfe, betweene the Philistims and Amorites. Of those his sonnes, *Sidon*, the eldest, inhabited the Sea-coast: and Eastward from him *Heth*, vnto the hill Gilboa: of him came the Hittites. *Iebus* went further, on the right-hand: *Emor* inhabited the midland Countrey Westward from the Iebusites. The Girgashite dwelt aboue the Hittite, next to Iordan, and the lake Chinereth (so called, because it resembleth the forme of a Harpe) after called Gennezareth. The Heuite or Hiuite inhabited betweene the Amorite and the Philistim. The Arkite possessed the rootes of Libanus. The Sinite dwelt beyond the Hittite, Eastward, neerer to Iordan. *Aruadi* enioyed the Countrey next to the Wildernesse of Cades. *Zemari* obtained the Hills, called of him Semaraim. The Hamathite possessed the Countrey nigh to the Fountaines of Iordan. As For the most notable Mountaines and Cities, which each of these Families enioyed, they which will, may reade further in the same Author.

n Gen.10.15.

o Antiq. Iudaic. lib.3.cap.7.

Of these and their ancient Religions and Policies wee find little or nothing but in the Scripture, where the Lord testifieth, that for their sinnes, *the Land spued them out.* Some of them

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them (as some thinke) fled into Africa: where *Augustine* p saith, that the Countrey people, inhabiting neere Hippon, called themselues in their Punike Language *Chanani*. p *Expos. ep. ad Rom. inchoat.*

Procopius, in the fourth booke of the Vandale warre, affirmeth, That all the Sea-coast, in those times, from Sidon to Ægypt, was called Phœnicia: and that when *Ioshua* inuaded them they left their Countrey, and fled into Ægypt, there multiplied, and pierced further into Africa; where they possessed all that Tract, vnto the Pillars of *Hercules*, speaking halfe Phœnician. They build the Citie Tinge or Tanger in Numidia, where were two Pillars of white stone, placed neere to a great Fountaine, in which, in the Phœnician tongue, was ingrauen: *Wee are Canaanites, whom* IOSHVA *the Thiefe chased away*. Which if it were so, the name of *Hercules* might therefore bee ascribed to those Pillars, as accounted the chiefe Phœnician Idoll.

Philo q (or the Author of those fabulous Antiquities) sayth, That the Israelites found among the Amorites, seuen golden Images, called *Nymphes*, which, as Oracles, directed them in their affaires, and wrought wonders: the worke of *Canaan, Phut, Selah, Nebroth, Elath, Desuat*, of admirable workmanship, yeelding light in the night, by vertue of certaine stones, which could not by mettall be broken, or pierced, or be consumed by fire, but must needs haue an Angell to burie them in the depth of the Sea, and there *let them lie*. q *Pseudo Philo de Ant. Bib.*

This people was not vtterly at once destroyed, but sometime, as in the dayes of r *Iabin* and *Sisera*, conquered their Conquerors, and retayned some power and name of a People, till the times of *Dauid*, who destroyed the Iebusites, and dwelt in the Fort of Sion, calling it after his owne name, s The Citie of *Dauid*. And in the dayes of *Salomon, Pharao*, King of Ægypt, tooke and burnt Gezer, and slue the Canaanites that dwelt in the Citie, and gaue it for a present to his daughter, *Salomons* wife. And all the people that were left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, whom the children of Israel were not able to destroy, those did *Salomon* make tributaries vnto this day, 1. *King.* 9. 16, 20, 21. The posteritie of these *seruants* of *Salomon* are mentioned t among the Israelites, which returned from the Babylonian Captiuitie, and accrued into one People with them. r *Iudg.* 4. 2. s 2. *Sam.* 5. 7. t *Nehem.* 7. 60.

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OF THE HEBREVV NATION, AND RELIGION, FROM THE BEGINNING THEREOF TO OVR TIMES.

THE SECOND BOOKE.

CHAP. I.

The Preface of this Booke: and a Description of the Region of Palæstina, since called Iudæa, and now, Terra Sancta.

IN the former Booke we haue traced the foot-steps of Religion, following Her in Her wanderings from the Truth, and Her selfe through diuers Nations, till we came into *this Land*, sometime *flowing with Milke and Hony*; whose first inhabitants we last tooke view of. The Hebrewes were, by the Soueraign Lord of all, made heires of their labours, and possessed both their place and wealth: *Houses and Cities which they builded not, Vineyards which they planted not*; and which is more, these were a type vnto them of the true and heauenly Countrey, which not by their merits, but by the meere mercy of the Promiser, they should enioy. These did GOD choose of all the Kindreds of the Earth, to make vnto himselfe [a] *a Kingdome of Priests, a holy Nation, and his chiefe treasure aboue all people, though all the Earth be his: He made them the Keepers* [b] *of his Oracles*, bestowing on them [c] *the Adoption, and the Glorie, and the Couenants, and the giuing of the Law, and the Seruice of God, and the Promises: of whom were the Fathers, and of whom concerning the flesh Christ came, who is God ouer all, blessed for euer, Amen.* These things were not onely communicated, but appropriated to them: [d] *He shewed his Word vnto* IACOB, *his Statutes and his Iudgements vnto* ISRAEL: *He dealt not so with any Nation, neither had the Heathen knowledge of his Lawes:* hee was their prerogatiue, and they his peculiar: [e] *In Iewrie was* GOD *knowne, his Name was great in Israel: In Salem was his Tabernacle, and his dwelling in Sion.* And Christ himselfe ratified it, acknowledging himselfe [f] *sent to the lost sheepe of the house of Israel*, [g] *a Minister of the Circumcision*, and said to the Cananite woman which besought him for her daughter, *It is not good to take the childrens bread, and to cast it to Dogs.* Such, in spirituall reputation before GOD were all people, excluded (as vncleane Dogs) out of his heauenly Ierusalem, till this [h] *partition wall was taken downe, and they which had beene farre off, were made neere by the bloud of Christ, who abrogated through his flesh that hatred, and made of twaine* (Iewes and Gentiles) *one new man in himselfe.* So that the Gentiles (the name of all the World, excepting this people) which had beene *without Christ, and aliants from the Common-wealth of Israel, strangers from the Couenants of promise, had no hope, and were without* GOD *in the world; were now no more strangers and forreiners, but Citizens with the Saints, and of the houshold of* GOD; *built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone.* Let it not bee tedious to heare of this, which the Angels reioyced to learne, [i] a *Mysterie which from the beginning of the world had beene hid in* GOD: *and vnto Principalities and Powers in heauenly places, was made knowne by the Church.* But *the Word* (whereby we haue fellowship in this mysterie) *came out of Sion, and the preaching began at Ierusalem.* This (and not Rome) by the confession of *Espenseus*, a learned Papist [k], was *Emporium fidei Christianæ, & Ecclesiæ Mater: The Mart of Christian faith, and Mother of the Church.* [l] *Yea, it was necessarie that the Word of* GOD *should first be spoken vnto them, which they by incredulitie put from themselues, and gaue place to the Gentiles.* [m] *The fall of them became the riches of the World, and the diminishing of them the riches of the*

a Exod.19.5, &c.
b Rom.3.2.
c Rom.9.4,5.
d Psal.147.20.
e Psal.76.1,3.
f Mat.15.24.
g Rom.15.8.
h Ephes.2.14, &c.
i Ephes.3.9,10.
k C.Espens.in 1. Tim.4.
l Acts 13.46.
m Rom.11.22.

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Gentiles, as a Glaſſe, wherein *we may behold the bountifulneſſe and ſeueritie of* GOD, *and in both the deepneſſe of the riches of the wiſedome and knowledge of* GOD, *whoſe Iudgements are vnſearchable, and his wayes paſt finding out.* I may fitly compare them to *Gideons Fleece*, [n] *which receiued the dew, when all the Earth beſides was drie, and after, it was drie vpon the Fleece onely, when the dew couered all the ground.* Sometimes they alone receiued all thoſe Dewes, Showers, Riuers, Seas of ſauing Bountie, and all the world beſides was a parched wilderneſſe. Now, [o] *he turneth the fruitfull Land into barrenneſſe, for the wickedneſſe of the Inhabitants*; but that *Wilderneſſe he turneth into Pooles of water, and the drie Land into water-ſprings. Hee hath* [p] *called them his people which were not his people, and her beloued which was not beloued*; *and where it was ſaid, Yee are not my people, there they are now called the children of the liuing* GOD. Thus hath hee [q] *ſhut vp all vnder vnbeliefe, that he might haue mercy vpon all, that his free election might appeare (not of works, leſt any ſhould boaſt themſelues, but) of grace.* Behold therefore, all Atheiſts, and wonder! The Iewes branded with iudgement, wander ouer the World, the contempt of Nations, the skum of People, the hiſſing, deriſion, and indignation of men, for refuſing Him whom they expect, denying Him whom they challenge, hating Him whoſe Name is in life and death vnto them, the ſweeteſt tune, and moſt melodious harmonie; ſtill wayting for, and glorying in that Meſſias, *whom (vnknowne) they crucified and ſlue:* and ſtill purſue with the deadlieſt hatred in all his followers: GOD *they pleaſe not, and are contrarie to all men.* Yet ſuch is GODS manifold wiſedome in his deepeſt Iudgements, that his enemies ſhall fight for him, euen againſt themſelues: the Midianites [r] ſhall ſheathe their ſwords, which they haue drawne out againſt GOD, in their owne bowels, and Chriſtian Truth ſhall preuaile, and *let our* [ſ] *enemies themſelues be iudges.* Out of their premiſſes, which they maintayne, as earneſtly as thou (O Atheiſt) ſecurely derideſt, which they will ſeale with that which thou makeſt thy heauen, thy GOD; we will and doe conclude, againſt thee and them, that, in which, with which, for which we will liue and die. Let the old Teſtament yeeld the Propoſition in propheſie, and the new Teſtament aſſume in Hiſtorie, and euen be thou the Iudge, if that Reaſon, which thou haſt as a man, and peruerteſt as a Deuill, will not by force of their ſcriptures, which they preferre before their liues, neceſſarily in the concluſion, demonſtrate the Chriſtian Truth. Neither (I appeale vnto our common Reaſon) canſt thou more wonder at vs for beleeuing, things in thy ſeeming incredible, abſurd, and impoſſible, then at them (vpon ſuch grounds which with vs they hold) not [t] beleeuing.

For what beleeue we, but, for the maine and chiefe points of our Faith, are as plainly in their Euangelicall Prophets, as in our Propherticall Euangeliſts? All the Hiſtorie of Chriſt, in a more diuine way, ſeemeth rather told then foretold, a Hiſtorie, not a Propheſie; as is eaſie by conference of both to ſhew, and thou, if thou beeſt not idle, or wilfully malicious, mayeſt finde. That then which thou ſeeſt come vpon them, *a ſpirit of ſlumber, eyes that they ſhould not ſee, and eares that they ſhould not heare*; which yet haue the light of the firſt Scriptures (had they not a *veile ouer their hearts*) the ſame ſee in thy ſelfe, that when greater light doth offer it ſelfe, willingly ſhutteſt thine eyes, as though there could be no light, becauſe thou liueſt in, and loueſt thy darkneſſe. It is the ſame hand that giueth vp both thee and them, [u] *becauſe yee will not beleeue the Truth to be ſaued, to ſtrong deluſions, that yee might beleeue lyes, and be damned.* To me, and all Chriſtians, let the Iewes bee both reall and verball teachers of the Truth, which they let fall, and we take vp; the one, in their Oracles of ſacred Writ; the other, in their exemplarie iudgement. And to them, Let (O thou Lord of all, heare and grant it) let all Chriſtians be that which *Moſes* propheſied, [x] *a prouocation* to emulation, not of enuie and hatred, which hitherto hath beene in theſe, amongſt all the Chriſtian enemies, the moſt implacable and deſpitefull, but of imitation, that *as* [y] *their caſting away hath beene the reconciling of the World, their receiuing may be life from the dead*, which *Paul* ſeemeth plainly to fore-ſignifie.

t The Iew is a witnes againſt the Atheiſt, that we faine not thoſe propheſies of Chriſt, ſeeing the Iew holds the propheſies dearer then his bloud, and yet hateth Chriſtianitie more deadly then the Atheiſt. *Peior perſecutor in Chriſtianos quàm Ethnicus, ait Hieron. in Abd.* 1.

u 2. *Theſſ.* 2.

x *Deut.* 32. 21.

y *Rom.* 11.

THus much being premiſed as a preparation to our Iewiſh Hiſtorie, which, as of more importance then any other, deſerueth more ample view; let vs in the next place ſuruey that Countrey which their Progenitors had, with thoſe priuiledges, and their Poſteritie (together with thoſe priuiledges) haue loſt.

z The name of the countrey.

a *Moſes* ſubdued the Kingdomes of the Amorites on the one ſide, *Ioſhua* the reſt on the other ſide of Iordan.

b *Rom.* 11. 1. & 2.

This Countrey was firſt [z] called the Land of *Canaan*, after that the Poſteritie of Canaan, the ſonne of *Cham*, had poſſeſſed it. [a] *Moſes* and *Ioſhua* conquered it to the Poſteritie of *Iacob*, of whom it was called the Land of *Iſrael*: after the diuiſion of the ten Tribes, from the houſe of *Dauid*, by *Ieroboam*, in the time of *Rehoboam* the ſonne of *Salomon*, the name of *Iſrael* was more particularly appropriated to thoſe ten rebellious Tribes, and the other two were knowne by the name of the Kingdome of *Iuda*. Yet *Iſrael* remayned in a generall ſenſe, the name of them all, eſpecially in the new Teſtament. *Paul* of the Tribe of *Beniamin*, [b] calleth himſelfe an Iſraelite: and all Iſrael, ſaith he in that Chapter, ſhall be ſaued.

After

After the Babylonian [c] captiuitie they were called *Iewes*, of the chiefe and royall Tribe, and their Countrey *Iudæa*: It was also called *Palæstina* of the Philistims, which inhabited the Sea-coast. And after, in the times of the Christians, it was generally called the *Holy Land*, Phœnicia also being vnder that name comprehended. It is situated betweene the Mediterranean Sea, and the Arabian Mountaynes; *Ptolemey* [d] calleth it *Palæstina Syriæ*, and *Iudæa*, abutting it on the North with Syria, on the East and South with Arabia Petræa, on the West with part of Egypt, and the Sea. *Adrichomius*, who hath bestowed a large Volume on this subiect, which he calleth the *Theater of the holy Land*, on the East confineth it with Syria and Arabia; on the South, the Desart Pharan and Egypt; on the North, Mount Libanus; on the West, the Sea. *Maginus*, placeth a part of Phœnicia on the North; on the North-east, Libanus; on the South, and part of the East, Arabia; on the West, part of the Mediterranean Sea. It is extended from the South to the North, from the one and thirtieth degree, to the three and thirtieth, and somewhat more. Others set it downe in other words; but these and they agree for the most part in substance. It is commonly holden [e] to bee an hundred and sixtie Italian miles in length, from Dan to Berseebee, and sixtie in bredth. An exact diuision thereof into twelue shires or shares, *Ioshua* setteth downe at large, with their Bounds and Cities, from the thirteenth Chapter of that Booke, to the one and twentieth, as they were by lot and diuine dispensation allotted to the twelue Tribes, the posteritie of *Iacobs* twelue sonnes; onely *Ephraim* and *Manasses*, the sonnes of *Ioseph*, constituted two Tribes, and therefore had the double portion, descending of *Iacobs* eldest sonne, by *Rachel* his first intended wife: and *Leui* had no portion, but was scattered in Israel, to keepe Israel from scattering, and to vnite them in one Religion to one GOD, who disposed that curse into a blessing. *Reuben*, *Gad*, and halfe the Tribe of *Manasses*, had their portion on the East side of Iordan: the other halfe of *Manasses*, with *Simeon*, *Iuda*, *Beniamin*, *Ephraim*, *Naphthali*, *Aser*, *Dan*, *Izachar*, *Zabulon*, had their portions assigned betwixt Iordan and the westerne Sea. They which would be fully acquainted with their seuerall diuisions, may finde in *Ioshua* himselfe to satisfie them, and in the Commentaries which *Andreas Masius*, and others, haue written on that Scripture. *Laicstaine*, *More*, *Stella*, *Adrichomius*, and *Arias Montanus*, haue in Maps presented them to the eye.

c *Ioſ. Antiq.* 11. 5. *Iuſtin. Mart. Apol.* 2. ſaith, they were called Iewes of *Iudas* the ſonne of *Iacob*; but *Elias in Thishi rad. Iehudi*, deriueth this name rom the Kingdome of Iuda, when the ten Tribes rebelled, ſaying, that the two Tribes were then called Iewes, and their language Iewiſh, which is alſo the opinion of Saint *Hierome*, *Com. in Ionam*, *c.* 1.

d *Ptol. l.* 7. *c.* 16.

e *Hieron. Epiſt. c.* 29. *vix* 160. *mill. in longum ſpacio tenditur Pudet dicere latitud. &c.*

HONDIVS *his Map of* Terra Sancta.



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Neither in the whole World beſide, is there (I thinke) found any Region, hauing more Cities in ſo ſmall a ſpace, then this ſometime had, except we beleeue that which is told of the thouſands of [f] Egypt. Some reckon [g] in each Tribe, theſe as royall Cities: in *Aſer*, Achſaph, beſides Sidon and Tyrus: in *Beniamin*, Bethel, Gabaa, Ieruſalem, Iericho: in *Dan*, Lachis, beſides Acaron and Gath: in *Ephraim*, Gazer, Samaria, Saron, Taphua; in *Gad*, Rabba: in *Iſachar*, Aphece: in *Iuda*, Arad, Bezec, Eglon, Hebron, Lebna, Maceda, Odolla, Taphua: in *Manaſſe*, 1. Dor, Galgal, Iezrael, Mageddo, Tanac, Therſa: in *Manaſſe*, 2. Aſtaroth, Edrai, Geſſur, Machati, Soba, Theman and Damaſcus: in *Nepthalim*, Aſor, Cedes, Emath: in *Reuben*, Heſhbon, Madian, Petra: in *Simeon*, Dabir, Gerara: in *Zabulon*, Ieconan, Semeron. The like Catalogue hee maketh of Epiſcopall Cities in this Land, while it was Chriſtian. My purpoſe is not to write of all, but eſpecially of ſuch as are in ſome reſpect eminent.

f See *l.6 c.2.*
g *Adrichom. Præfat.*

10

And firſt let me dip my Pen in Iordan. This, ſaith *Plinie*, [h] is a pleaſant Riuer, and as far as the ſituation of places will permit, ambitious; prodigally imparting it ſelfe to the Inhabitants, and (as it were vnwilling) paſſeth to that curſed Lake Aſphaltites, of which at laſt it is drunke vp, loſing his laudable waters, mixed with thoſe peſtilent. As ſoone therefore as the Valleyes giue opportunitie, it ſpreadeth it ſelfe into a Lake, called Geneſara, ſixteene miles long, and ſixe broad, enuironed with pleaſant Townes; Iulias and Hippo on the Eaſt; on the South, Tarichea; and Tiberias on the Weſt, made wholeſome with his hot waters. The Fountaynes of this Riuer are two, called [i] Ior and Dan, which compounding their Streames, doe alſo compound their Names, as Tame and Iſis with vs bring forth (happy Parents) our Tames or Thamiſis. [k] Here was the Citie Dan, ſo called of the Danites, before Laiſh, *Iud.* 18. 29. and Leſhem, *Ioſ.* 19. 47. But before this time, both the Riuer had the ſame name, Iordan, and the place it ſelfe at the foote of Libanus, whence the Fountayne ſpringeth, was called Dan, *Gen.*14.14. when *Moſes* wrote; except wee beleeue *Maſius*, that the Pentateuch and other Scriptures, were by *Ezra* after the captiuitie, digeſted into that forme with thoſe names, which we now haue. Here was after built Cæſarea Paneadis, called afterward of *Philip* the Tetrach, *Cæſarea Philippi*; and after that by *Agrippa*, *Neronia*. This ioyning of Ior and Dan, is the beginning of the apparant ſtreame: but the true [l] and firſt conception of it is in Phiale, one hundred and twentie furlongs from Cæſarea, a Fountayne of vnſearchable depth, which yet (like ſome miſerable Churle) alwayes contayneth the waters in it ſelfe, till ſinking, and as it were buried in the earth, thoſe treaſures being by Natures ſtealth conueyed vnder ground vnto Dan, or Paneas, who is liberall of that Vſurers wealth (for into that Phiale, powre as much as you will, it neuer increaſeth or decreaſeth) and thence it becommeth a Riuer. *Philip* the Tetrach of Trachonitis, by caſting chaffe therein, which was paid him againe at Dan, firſt found out this vnder-earth paſſage. The Saracens call that Phiale, in this reſpect [m] Medan, that is, the waters of Dan. Before it maketh the Lake of Genezareth, it maketh another called Samachonitis. This is eſpecially filled, when the ſnowes on Libanus are melted, which cauſeth [n] Iordan then to ſwell, and ouer-flow his bankes, in the firſt moneth, yeerly (and made the miracle in *Ioſhua's* [o] paſſage thorow it the more miraculous) but in Summer, it is almoſt dried vp: and by reaſon of that matter which therein groweth, is a harbor for wild beaſts. It is called the waters of Meron, halfe way betweene Cæſarea Philippi, where the marriage betweene Ior and Dan is ſolemnized, and the Lake of Genezareth. *Elias*, and after his aſſumption, his cloke diuided theſe ſtreames; *Naamans* leproſie was here clenſed; and a greater Leproſie then *Naamans* is daily clenſed in the Church by the lauer of Regeneration, firſt ſanctified to that vſe in this ſtreame, where the holy *Trinitie* [p] did firſt yeeld it ſelfe in ſenſible apparition to the world, thereby to conſecrate that Baptiſme, whereby wee are conſecrated to this bleſſed Trinitie, the Father, Sonne and Holy Ghoſt. In which reſpect [q] Pilgrims, in memorie thereof, doe ſtill waſh themſelues in this riuer, ſpotting themſelues further (I feare) by this waſhing, with ſome myre of ſuperſtition.

h *Plin. l.5 c.15.*
i *Ex fontis nomine atque declini deſcenſu Iordan dictus. Ar. Mont.*
k *Ac ſi dicas (ait Maſ. in Ioſ.13.) deſcendens è Dan. ſic etiam Talmud.*
l *Ioſ. Bel. Iud. l.3.18. Brocard.*
m Or, *Maiedan Maſ. in Ioſ.1.*
n *Welſſenburg. & Trem. 1. Chro. 12.15.*
o *Ioſh.3.*
p *Matth.3.*
q *Vitriac. l.1. c.53. Adricom. Timberley.*

I cannot blame this ſacred ſtreame, if it ſeeme loth, as *Plinie* ſayth, to leaue ſo fertile a Countrey, and lingreth as long as it may in [r] lakes by the way, not only for that ſalt Sea, or helliſh Lake, which ſhutteth vp his guiltleſſe waues in perpetuall impriſonment, but alſo for thoſe pleaſures in the paſſage, the fruits of the earth, without exaction freely yeelded, as Roſes, Sage, Rue, &c. of the trees, in Oliues, Figs, Pomegranates, Dates, and Vines (which laſt the Mahumetan ſuperſtition doth not cheriſh, and the Weſterne Chriſtians did ſo huſband, that one Vine [s] by their arte & induſtrie, yeelded three vintages in Auguſt, Septemb. October.) The [t] *grapes of Eſhcol*, which could lade two men with one cluſter, were not ſo famous as *the Balme of Gilead* [u], which *the* [x] *firſt Merchants* we reade of, from that Mart, vented to [o] her parts of the world. Theſe Balme-trees grew in the Vale of Iericho, which being cut, yeelded this precious liquor; whereof, beſides the admirable effects in cures,

r *R. Dauid. Pſal.24. ait in terra Iſrael Maria 7. fuiſſe, quæ ibi ſuis nominibus recenſet.*
s *Brocard.*
t *Num.13.24.*
u *Ierem.8.22. & 46.11.*
x *Gen.37.25. Trem. Ioſ. Antiq.15.5.*

other

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other wonders are told by ancient and later Writers, too long heere to relate. *Bellonius* y will doe it for mee, if any list to reade his *Obseruation*. Hee is not of their mind, which thinke there is now no true Balsam in the World (these in Iudæa being perished) but thinketh in Arabia-Fœlix it groweth naturally, from whence some shrubs he saw in z Cairo. But I should be too tedious if I should insist on this Argument; That instance of such a world of people, in such a patch of the world, doth sufficiently declare the fertilitie, when as *Dauid* a numbred them an eleuen thousand Israelites, and of Iuda, foure hundred seuentie thousand, or as in 2.*Sam.*24.9. fiue hundred thousand which drew Sword; and yet *Beniamin* and *Leui* were not reckoned in this number: and in the dayes of *Ieroboam*, b *Abija* King of Iuda, brought into the field foure hundred thousand, and *Ieroboam* eight hundred thousand, and on this part were slaine in one battell fiue hundred thousand all choice men; which Historie cannot bee matched with the like in all Ages and places of the world: that a Countrey, an hundred and sixtie miles long, and not aboue sixtie in bredth, should nourish at once, or lose in a battell such multitudes, not to speake of impotent persons, women and children. But this multitude by ciuill warres and inuasions of enemies decreased, till first the reliques of Israel, and after, the remnant of Iuda were by the Assyrians and Babylonians led captiue, and *the Land enioyed her Sabbaths.*

y *Bellon. lib.2. cap.39.*

z *Dioscorid.* sayth that it groweth in Egypt. *Strabo* also in Cœlosyria, &c.

a 1.*Chron.*21. See *Tremell.* notes on 2.*Sam.*24.9.

b 2.*Chron.*13.

For the Kingdome of Israel consisting of ten Tribes, (some reckon *Simeon* also to *Iuda*, because of his portion mixed with *Iudaes*, as *Beniamins* was adioyning thereto, to whom the Leuites c likewise, and Priests forsaking their Cities, and all the religious Israelites annexed themselues) forsooke d not the house of *Dauid* onely, but the house of the Lord, and set them vp Calues (Ægyptian superstitions) at Dan and Bethel, and made Priests for their Idolatrous purpose. This their rebellion and apostasie, GOD plagued with ciuill dissention and forren hostilitie, vntill at last, the Assyrians e remoued them altogether, and repeopled those parts with new Colonies. Such is the end of religion, which hath not GOD for the beginning, but is grounded on humane policie, a sandie foundation. *Iuda* could not take warning, but prouoking GOD by idolatrous courses, at last was carried to Babel, and thence after seuentie yeeres, returned. The historie of these things, so fully related in Scripture, I should but marre in the telling.

c 2.*Chron.*9.14.

d A great part of *Beniamin*, and *Simeon* was subiect to *Dauids* posteritie.

e 2.*Reg.*17.

After this their returne, the Land was not as before, named after the portions of the seuerall Tribes; but was called by a generall name, f *Iudæa*, and the people *Iewes*, because the Tribe of *Iuda* had before inhabited those parts, or at least the principall of them, dilating themselues further, as they encreased in number and power. But more especially Iudæa was the name of one g third part of the Countrey, by that name distinguished from the other two, Samaria and Galilea, which two last are sometimes referred to Phœnicia.

f *Ios. Antiq.* 11.5.

g Palestina diuided into 3. parts { *Galilæa* *Samaria* *Iudæa.*

Galilæa was the most Northerly, confining on Libanus and Antilibanus toward the North, Phœnicia Westerly, Cœlosyria on the East, and Samaria, with Arabia, inclosing her Southerly borders; Iordan parteth it in the middest. It was diuided into the higher and lower Galilee: the higher called also Galilee of the Gentiles, contayneth the springs of Iordan, and those Cities which *Salomon* gaue to *Hiram*. The lower was also called Galilee of *Tiberias*, that Citie giuing name both to the Lake and Region: in which Nazareth was famous, and the hill Thabor.

Samaria is seated betwixt Galilee and Iudæa, much lesse then either of them. Iudæa is the most Southerly; betweene the Mediterranean and Dead Seas, Samaria and Idumea. *Plinie* h maketh Galilæa a part of it, and Peræa another part, separated from the rest by Iordan. The rest he diuideth into ten Toparchies; Ierico, Emaus, Lidda, Ioppe, Acrabatena, Gophnitica, Thamnitica, Bethelene, Tephene, Orine, in which was Ierusalem farre the faireſt of the Cities of the East, not of Iudæa alone: Herodium, with a famous Towne of the same name. Hee addeth vnto these the Region of Decapolis, so called of the number of the Townes, and the Tetrarchies; Trachonitis, Paneas, Abila, Arca, Ampeloessa, Gabe. Those ten Townes of Decapolis, were Cæsarea Philippi, Asor, Cedes Neptalim, Sephet, Corozain, Capharnaum, Bethsaida, Iotapata, Tiberias, and Bethsan, otherwise called Scythopolis, and before Nysa, where *Bacchus* buried his Nurse. But these are parts of those former parts aboue mentioned; and so may wee say of the rest, sustayning in diuers respects, diuers diuisions, best fitting to the present polities, and little to our purpose.

h *Plin. l.5.c.14.*

Those things which of old were famous in those places, are mentioned in the Scripture: Those things which since haue beene more remarkable; I purpose in the next part of this Worke, of Christian Religions, to handle, and especially the rarities of Ierusalem, sometimes *the holy Citie, and Citie of the great King, now a Den of Theeues*; an habitation of Mahumetans, or rather now not at all: for this which is now, is a new Citie, called by the Founder *Ælia Capitolina* i, built by *Ælius Adrianus*, who caused the plough to passe through, and salt

i *Hieron. in Ezech.5.& Epist.129.*

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ſalt to be ſowne in the old, as teſtifying her eternall deſolation, and fulfilling Chriſts propheſie to the vtmoſt, not leauing a ſtone vpon a ſtone, if *Titus* had not fully accompliſhed the ſame before. *Arias Montanus* in his *Nehemias* affirmeth, that Ieruſalem was founded on three [k] hills; to wit, Sion, on which the Iebuſites built their Tower; and which in *Dauids* time was further builded on, and called the Citie of *Dauid*. The ſecond hill was Mount Moriah, which *Dauid* bought of *Arauna*, to erect thereon the Temple. The third was the higher Acra, called the Suburbe. Theſe were compaſſed with one wall without, and within diuided with three walls, by which the Citie of *Dauid*, and Moriah, and the higher Acra, were ſeuered. In the circuit of the walls were nine gates. Hee that deſireth further to reade, or rather to ſee the old Ieruſalem, with her holy Fabriques, let him reſort to *Arias Montanus* his *Antiquitates Iudaicæ*, where he both relateth, and in figures preſenteth theſe things. It is ſuppoſed that *Melchiſedech* built it about the yeere of the World, 2023. and called it *Salem*. *Hierome* in his 129. Epiſtle hath theſe words: *Ipſa Metropolis tua prius Iebus, poſtea Salem, tertio Hieroſolyma, & nunc Ælia*; As if it were called Iebus, before it had the name of Salem, which is not ſo probable. Yea, *Ierome* himſelfe in his 126. Epiſtle confutes *Ioſephus*, and the vulgar opinion that Salem was Ieruſalem: and ſayth, that Salem was a Towne neere to Scythopolis which remayned to his time, where alſo were ſtill ſhewed the ruines of *Melchiſedeks* Palace, the monument of her ancient and antiquate ſplendor. The like Saint *Ambroſe* in his Commentarie on *Hebr.* 7. The Kings thereof were anciently called *Melchi-zedek*, or *Adoni-zedek*, that is, Kings or Lords of Iuſtice, or of *Zedek*, which ſome will haue the firſt name thereof, and Salem the ſecond; this ſignifieth *Peace*. *Righteouſneſſe* [l] indeed and *peace* did here kiſſe each other, when the [m] Lord *our righteouſneſſe here preached peace, and was made our peace* and righteouſneſſe, the true *Melchizedek*, whoſe *Kingdome* [n] *is righteouſneſſe, peace, and ioy in the holy Ghoſt*. It was after called Ieruſalem by addition of the word *Iereth*, as ſome thinke, to the former name *Salem*. For ſo it is ſaid of *Abraham*, [o] when GOD tried his obedience in here offering his ſonne, hee called the place Ichoua iereh, *the Lord will prouide*, from which and Salem by compoſition ariſeth this name, ſo fitting both the Citie and myſterie. *Ioſephus* [p] ſayth, it was firſt called Solyma, and by *Melchiſedech* named Hieroſolyma, of a Temple by him there built, as if *Ieȝȣ* had beene the language of Ieruſalem: elſewhere [q] he attributeth it to *Dauid*, from an Hebrew deriuation, which and other like Etimologies haue cauſed *Maſius* [r] to pronounce him ignorant of the Hebrew, and educated onely in the Greeke, as *Scaliger* ſomewhere affirmeth of *Philo* his companion in Nation, learning, and in that Grecian eloquence wherein they neuer had companions, neither of their owne, nor ſcarſe of any other Nation. The Iebuſites after poſſeſſed (and of them ſome deriue the name Ieruſalem, *quaſi Iebuſſalem*) till *Dauid* expelled them: who had before raigned in Hebron (called Cariatharbe, the Citie of foure men, ſay ſome, becauſe of *Adam*, *Abraham*, *Iſaac* and *Iacob*, their both dwelling and buriall there; yet *Adam*, others ſay, was buried in mount Caluarie, with other ſpeculations curious, and vncertaine.) Hee tranſlated the higheſt ſeat both of ſpirituall and temporall Regiment to Ieruſalem, where he raigned after, three and thirtie yeeres, to whom ſucceeded *Salomon*, and the reſt in order. It then contayned in circuit fiftie furlongs, compaſſed with a great ditch threeſcore foot deepe, and two hundred and fiftie broad. *Nabuchodonoſor* deſtroyed it, *Nehemias* re-edified it, three and thirtie furlongs in circuit: The *Machabees*, *Herod*, and others, added to her excellence, till *Titus* beſieged and tooke it; in which ſiege are ſaid to haue periſhed eleuen hundred thouſand people; and being now a Sepulchre of dead carkaſſes, was made a ſpectacle of diuine vengeance, for murthering the Lord of Life. But thoſe ſtruggling ſpirits, and ſmall remnants of life, which remayned in this forlorne carkaſſe of the ſometime Ieruſalem, breathed a new rebellion, in the time of *Adrian*, and thereby breathed her laſt, as before is ſaid. *Bernard de Breidenbach* ſayth, he neuer ſaw any place which had a fairer proſpect then Ieruſalem, preſenting to the eye Arabia, the Plaine of Iericho, and the dead Sea. But what doe wee now in *Ælia* or the now Ieruſalem: whoſe rarities the iournals of many [s] teſtifie. Concerning the former, The Hiſtorie of this Citie the Scripture hath recorded; and where Diuine Hiſtorie endeth, *Ioſephus* and *Hegeſippus* (that I ſpeake not of late Writers) haue largely ſupplied, eſpecially concerning her lateſt fates, and as I may terme it, in her funerall Sermon. [t] *Strabo*, *Iuſtine*, and others, haue written of this people, but not ſincerely. But the fountaines are cleere enough to acquaint vs with their true originall, which commeth next to bee conſidered.

k Deſcription of old Ieruſalem: this was ſayth *Hierome*, in the midſt of the world, and the nauell of earth hauing on the Eaſt Aſia, on the Weſt Europe, Africa, on the South, Scythia, &c. on the North.

l *Pſal.* 85. 11.
m *Ier.* 23. 6.
n *Rom.* 14. 17.

o *Gen.* 22. 14.

p *Ioſ. de Bell. lib.* 7. *c.* 18.

q *Antiq. l.* 7 *c.* 3.
r *Ioſephus* and *Philo* vnskilfull in Hebrew. *Maſius Ioſ.* 10. *Scal. Elench. Ser.*

s *Beniam. Tud. Breidenb. Ludolph. Suth. Broca'd. vel Borchard. B de ſaligniaco, &c.*
t *Iuſtin. lib* 36. *Strabo, lib.* 16.

CHAP. 60

CHAP. II.

Of the Hebrew Patriarchs, and their Religion before the Law: also of their Law and Politie.

§. I.

Of the Patriarchs, and Religion before the Law.

THE name of Hebrewes some deriue from *Abraham*, as if they were called *Hebræi, quasi Abrahæi*. *Arias Montanus* [a] telleth vs that this name of Hebrewes was not appropriate to any familie, but common to all such, as hauing passed ouer the Riuer Euphrates, fixed their Tents and abode betweene that Riuer and the great Sea. Hee gathereth this from the Hebrew word [b], which signifieth to passe ouer. Such an one first of all was *Heber*, seeking a life answerable to his name: whose example (sayth hee) *Thare* imitated: and after, *Abram* for his twofold transmigration from Chaldæa, and from Haran, deserued that name, and left it to his posteritie. But [c] *Iosephus*, [d] *Augustine* and others, more fitly (in my mind) of *Heber* the fourth from *Shem*, the sonne of *Noah*, with whose familie, as wee haue sayd, continued the ancient Language of the world, called of his name, Hebrew: his sonne *Peleg* or *Phaleg*, bearing the name of that diuision, which at the time of his birth the rest of the world in their Languages sustained. This *Peleg* was grand-father to *Serug*, whom some affirme to haue beene the first maker of Idols, which were afterwards worshipped by *Nahor* his sonne, and *Thare* his Nephew, the father of *Abram*, who preached openly that there was but [e] one God, Creator, and Gouernour of all things; and by this doctrine prouoking the Chaldæans against him, warned by Oracle, departed towards Canaan.

Bellarmine [f] so eagerly swalloweth this opinion, that he taxeth *Caluine* of heresie, for attributing to *Abraham* the contrarie; namely, that *Abraham*, before GOD called him out of Vr, was an Idolater: an opinion so much more probable then the other, as hauing better authoritie. For *Iosh ua* [g] obiecteth to the Israelites their fore-fathers Idolatrie, and nameth *Abraham* amongst them. And *Genebrard* [h] doth so interprete it; & *Masius* [i] in his Commentaries on that place, both zealous and learned Papists: yea, *Lindanus* [k] specifieth the Idolatrie, and calleth him a worshipper of *Vesta*. [l] *Suidas* sayth, that *Abraham* by the obseruation of the Creatures in his studie of Astronomie, lifted vp his mind aboue the starres, and by the glorie, and order of them, learned the knowledge of GOD, neuer ceasing that diuine search, till GOD appeared to him. Which opinion may reconcile both the former: that first he was, and after ceased to be, an Idolater, before God appeared in vision to him. He alledgeth *Philo* for his Author, that at fourteene yeeres *Abraham* reproued *Thara* for seducing men vnto Idolatrie (moued by his priuate lucre) with Images: and seeing the Heauen sometime cleare, sometime cloudie, he gathered, that that could not bee GOD. The like hee concluded of the Sunne and Moone, by their Eclipses (for his father had taught him Astronomie.) At last, GOD appeared, and bade him leaue his Countrey. Whereupon hee tooke his Fathers Images, who (as before is said) was an Image-maker, and partly broke, partly burnt them, and then departed. *Suidas* further thinketh him the first inuenter of Letters, of the Hebrew tongue, and of the interpretation of dreames; which I leaue to the Authors credit. But for the fault of *Abraham* before his calling, and other blemishes after, in him and the rest of the Patriarchs; what [m] doe they else, but in abounding of mans sinne, set out the superabounding grace of GOD? and are profitable, as learned *Morton* [n] in his answere of this cauill, hath out of one of their owne [o] obserued against them, what he had obserued out of *Augustine*, to these foure purposes: *Faith*, *Instruction*, *Feare*, and *Hope*: the *Faith* of the Historie which flattereth, or concealeth the faults of none: *Instruction* to vertue, by seeing others faults taxed: *Feare*, for what shall Shrubs doe, if Cedars fall? and *Hope*, that wee imitate their repentance, by seeing their pardon.

But to returne to our Historie. Many of the Ethnike histories mention him: *Berosus* commendeth him for his iustice, and skill in Astronomie. *Nic. Damascenus* sayth, that hee raigned at Damascus, and that in his time, his house continued in Damascus, and was still called by his name: *Hecatæus* wrote a booke of him, and *Alexander Polyhistor* telleth, that hee was borne in the tenth generation after the floud in Camarine (or Vrien) a Citie of Babylon. *Iosephus* [p] addeth, that when famine draue him into Ægypt [q], hee disputed with the

a *Mon. de Antiq. Iud. Canaan, vel lib. 3. cap. 9. & ante eum Hieron. in Ion. 1. Idem Scal. Epist. ad Tomson. & ad Steph. Vbertum.*

b עבר *transiens vel transmittens.*

c *Ios. Antiq. lib. 1. cap. 6.*

d *Aug. de Ciuit. Dei l. 26. c. 13.*

e *Ios. Antiq. lib. 1. cap. 7.*

f *Bell. de Not. Eccles. l. 4. c. 9.*

g *Ios. 24. 2.*

h *Genebrard. Chron. lib. 1.*

i *Mag. in Ios. 24.*

k *Lindan. in Panop.*

l *Suidas.*

m *Quasi vero non tanto illustrior sit Dei gratia, quanto ipse fuit sceleratior, &c. Mas. in Ios. 24.*

n *Mort. Ap. p. 1. lib. 1. cap. 30.*

o *Sixtus Senens. Bibl. 7. c. 8.*

p *Antiq. l. 1. c. 8.*

q *Gen. 12.*

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the Prieſts, and moſt learned Ægyptians, in queſtions of Diuinitie; and in their diuided Sects, hauing confuted one by another, he communicated to them the truth, both in this, and in Arithmeticke and Aſtronomie, whereof before the Ægyptians were ignorant. *Abram* (ſayth Maſter *Broughton* in his Conſent) was borne ſixtie yeeres later then the common account; as appeareth [r] by computation of *Terahs* age, who died at two hundred and fiue yeeres, and after his death, [f] *Abram* went from Charan into Canaan, the threeſcore and fifteenth yeere of his owne life; and therefore was borne in the hundred and thirtieth, and not in the ſeuentieth yeere of his father, in the three hundred fiftie and two yeere after the Floud; whereas the common opinion reckoneth the two hundred ninetie and two. To *Abram* GOD had giuen commandement, ſaying: *Goe from thy Countrey, and from thy Kindred, and from thy Fathers houſe into the Land which I ſhall ſhew thee, and I will make of thee a great Nation, &c.*

r See the Chronologie, Chap. 11.
f *Gen.* 12.4.

His *Hiſtorie* is fully related by *Moſes*, and his progenie alſo; whereof *Iſmael* his Sonne by *Agar*, and other his ſonnes which he had by *Ketura* his ſecond wife, he ſent to inhabite the Eaſt Countrey (Arabia) in his life time; but *Iſaac* was made his Heire, both temporall and ſpirituall: to whom *Iacob* ſucceeded in the promiſed bleſſing: who with his ſonnes and familie went downe into Ægypt, where his poſteritie multiplied exceedingly, and were called ſometimes *Ebrewes*, of their ancient pedegree; ſometime Iſraelites, of the name *Iſrael*, giuen to *Iacob* by the Angell, *Gen.* 32.28. Their whole Hiſtorie ſo largely and plainely in holy Writ recorded, I feare to make [t] *Mine*, by euill reciting: Thoſe *Fountaines* are more open to all, then that any ſhould neede ours, or others *Brookes*, mixed with ſome myrie earth (at leaſt) in the paſſage: (and my intent is to bee largeſt in relation of thoſe things which are not in the Scriptures; onely touching thoſe things briefly for order ſake.) Their Religion, meane while, was the beſt amongſt the beſt, though ſtayned in ſome, as *Rachel*, which ſtale her father *Labans* Idols; and *Iacob* was forced to reforme his Familie in this reſpect; and after in Ægypt they were corrupted with the Ægyptian ſuperſtition, as [u] *Ezechiel* proteſts againſt them. The manner of Diuine worſhip was not ſo ſtraitly limited, as afterwards to perſons and places. By Reuelation and Tradition they receiued the religious worſhip, wherein they inſtructed their poſteritie: vntill that in their extremeſt thraldome GOD ſent *Moſes* and *Aaron* to deliuer them: vnder whoſe conduct they paſſed through the Sea and Wilderneſſe to the brinkes of Iordan, receiuing in the [x] way that Law, which as a Tutor or Schoole-maſter, was in that their nonage to traine them vp, vntill that full and ripe age, when [y] GOD *ſent his Sonne made of a woman, made vnder the Law, that hee might redeeme them that were vnder the Law, that wee might receiue the adoption of Sonnes.*

t *Sed malè dum recitas, incipit eſſe tuus. Martial.*
u *Ezec.* 20.8. & 23.3.
x It ſeemeth, in the Wilderneſs before the law giuen, they had ſome ſet place for the ſolemne worſhip as *Betram* obſerueth, *c.* 4. *de Pol. Iud. Ex.* 16. & *Ex.* 18. and *Moſes* at the firſt was King & Prieſt, hauing the firſt borne as inferiour Prieſts vnder him
y *Galath.* 4.4.

§. II.

Of the Law of MOSES, *the twelue Tribes, and of Proſelytes.*

OF this Law, although *Moſes* hath giuen vs an abſolute relation in Scripture, whereof he was the firſt Pen-man (of that at leaſt which remayneth vnto vs) yet if wee ſhall out of him, bring them into their order, and ranke them vnder their ſeuerall heads, as *Sigonius* [a] and others haue done; it ſhall not be, I thinke, ouertedious to the Reader. The Law is diuided vſually, into the [b] *Morall, Ceremoniall*, and *Iudiciall*, as parts of the ſame: the firſt deliuered on the Mount Sinai, by the dreadfull voice of the Almightie God, and by the finger of God, written after in Tables of ſtone, called *Ten words*, ſummarily abridged into *two Commandements*, by the Law-giuer himſelfe; [c] *The firſt and great Commandement enioyning the loue of* GOD; *the ſecond, of our* NEIGHBOVRS; that God, who himſelfe is *Charitie*, impoſing nothing but the louely yoke of Loue and Charitie vnto his ſeruants. This Law is eternall, written firſt in the hearts of our firſt Parents, which being defaced, it was written againe in the ſtonie Tables of the Law, where it was but a killing letter, till Grace and Truth by IESVS CHRIST indited and indented it in the fleſhy Tables of the Goſpell, as [d] *Chriſts new Commandement* written in renewed hearts, and ſhall for euer be then grauen in thoſe ſpirituall Tables, when wee that here are [e] *Naturall men, ſhall riſe againe Spirituall men*; and ſhall be the Law of that *holy Citie, the new Ieruſalem*; this being then perfected, when [f] Faith, and Hope, and this *World* ſhall bee finiſhed. The other parts Ceremoniall and Iudiciall, were (for the particulars) proper vnto that Nation, the one reſpecting the manner of Diuine ſeruice, the other of ciuill Gouernment: not giuen (as the other) immediatly to the Iſraelites by GOD himſelfe, but communicated in the Mount to *Moſes*, that hee might acquaint the people withall. In the death

a *Car. Sigon. de Rep Hebr. Betramus de Pol. Iud. &c.*
b *Lex moralis æterna, Iudicialis quoad ſuas circumſtantias &c. iam mortua, Cæremonialis autem mortifera. Iun. de Pol. Moſ.*
c *Mat.* 22.38.
d *Ioh.* 13.34.
e 1. *Cor.* 15.44.
f 1. *Cor.* 13.

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death of Christ these died, and had their consumption with his *consummatum est*, the Iudicials remayning euer since dead, the ceremonies deadly: only they were as it were for their more honourable funerall after that their death, detayned some time aboue ground: and those ceremonies which before Christ were necessarie, in the times of the Apostles, till the Iewish Church might be instructed, became indifferent, but since meerely vnlawfull; neither can it now but be sacrilegious to violate the sepulchres of the dead.

This Nation was diuided, as is said alreadie, into Tribes, according to the number of *Iacobs* sonnes, amongst whom *Leui* had no portion (but the Lord was their portion, they seruing at the Altar, and liuing of the Altar) but eight and fortie Cities with their suburbs assigned for their habitation, amongst other Tribes, that being so dispersed, they might disperse also, and preach the Law to the rest: and were reckoned [g] to that Tribe with which they dwelled: and whereas others might not marrie [h], for feare of alienation of their inheritances, into another Tribe, this of *Leui* either had, or tooke libertie herein, as *Iudg.*19. and 2. *Chron.* 22. *Ioiada* married the Kings sister; and thus *Elizabeth*, wife of *Zacharie* the Priest, might be Cousin to *Marie* the Mother of our Lord. The number of twelue remayned yet entire, in reckoning of these Tribes, because *Ioseph* had a double portion, and his sonnes, *Ephraim* and *Manasses*, made two Tribes. Neither were they alone reckoned Israelites, that naturally descended from some one of these twelue sonnes of *Israel*, but such also of other Nations as embraced their Ceremonies and Religion; being for distinction sake called Proselytes. The Hebrew [i] word which is interpreted a Proselyte, signifieth *extracted*, or *drawne forth*, because they esteemed such, drawne forth of Hell: whom yet *they made the children of Hell*, more then themselues, in burthening their consciences, not onely with those Ceremonies whereunto the Law and their Tradition tyed them, but with diuers others also. The name Proselite, as *Drusius* affirmeth, [k] is either taken largely for any stranger, or strictly for a conuert to their Religion. A Proselyte was made with obseruation of three things, Circumcision, Baptisme or Washing, and Oblation. The first was a signe of the Couenant, in which they were receiued: the second as a badge of their cleanesse; (for all the Gentiles were vncleane) the third, for the atonement with GOD. This was while the Temple stood, and now is not in force: but whether Baptisme be still vsed, I know not. Hee ought to be circumcised in the presence of three. And if by nature [l] or accident he were before circumcised, and wanted that fore-skin, yet did they cut him there, and made him bleede notwithstanding: and when his wound was whole, then before three witnesses was hee baptised, in which ceremonie they couered the whole body with water. This manner of baptising they vsed also in reconciling and receiuing penitents, which had giuen scandall by notorious offences, in token of repentance, & newnesse of life, hauing first before this washing testified their humiliation by fasting and prayer. Of this washing they were so scrupulous, that [m] *Clemens Alexandrinus* testifieth, they were often washed in their beds. A woman Proselite was admitted by Baptisme onely, and the offering of two Turtles, or two Pigeons. *Serarius* sayth, Baptisme and Circumcision are still required: the like is written by *P. Ricius* and [n] *Munster*, who adde, that when any desireth to become a Proselyte, they propound to him the hardest things of the Law, with the promises of future happinesse, as of the Sabbath, not eating fat, &c. with some penances that hee should not after say, had I wist; and they would seeme to bee willing by these meanes, to driue them from their Religion, as being corrupted by such new commers; but Christ affirmeth otherwise.

g *Iudg.*17 7.

h Some say that only heirs were tyed by that law: as though the death of diuers neerer might not make roome for others further of, to inherit.

i *Ar. Montan. in Matth.*23.

k *Drus. de* 3. *sect lib.*2.

l *P. Ricius de Cælesti agric. l.*3. *& ad prec.*117.

m *Clem. Alex. strom. l.* 4.

n *Munster. in L. Præcept. Mos. cum expos. Rab. Et in Euangel. Matth. Hebr. Annot. cap.*22.

§. III.

Of the Hebrew Politie and ciuill Gouernement.

THe gouernement of this people was, as [o] *Betramus* thinketh, (before *Iethro's* aduice had brought in those Gouernours of thousands, hundreds, fifties, and tens) vnder seuentie Elders, according to the number of persons, which descended with [p] *Iacob* into Egypt: and that the seuentie assigned after to *Moses* for assistants in the gouernement, were continued in their former office with further ratification and encrease of gifts, and not newly instituted. Yea this number, hee sayth, gouerned in Egypt, howsoeuer *Pharaohs* tyrannie did afterward much eclipse their authoritie, and were by *Moses* and *Aaron* assembled together, *Exod.*4.29. So that the thirteene Tribes consisted of seuerall Families, according to the number of the chiefe heads thereof mentioned by [q] *Moses*, to which the thirteene Princes of the thirteene Tribes being annexed, made vp the number. His reasons let such as will, learne of himselfe.

o *Bet. de Pol. Iudg. c.*5. *Exod.*18.

p *Num.*11.16.

q *Num.*3. & 26.

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The gouernement in that time of *Moſes* was mixt the Monarchy being in *Moſes*, but qualified with an Ariſtocratie in theſe ſeuenty, and the other Officers before mentioned; a Democratie alſo appeared in the Aſſemblies ſo often mentioned. In lighter matters the Chiliarchs, Centurions, Quinquagenarij, and Decurions iudged: in more weighty, the ſeuenty. Thus it continued in *Ioſhua's* time, till they had conquered and inhabited Cities. And then each Citie had their Senate or Councell of the Chiliarchs, and other Officers before named, proportionable to the greatneſſe thereof. [r] *Ioſephus* numbreth ſeuen Elders, and two Leuites in euery City, which ſeemeth more to agree with his time then this former. Euen in Bethlehem *the leaſt of the thouſands of Iuda*, *Boaz* [ſ] aſſembled ten Elders about the matter of *Ruth*. It ſeemeth that they had Leuites aſſiſting in the iudgements and Tribunals, as men learned in the Law: and ſo we reade of the times of *Dauid* and *Iehoſhaphat*. But I had rather ſend my Reader for theſe things to the Scriptures, and to the labors of *Betramus* and *Sigonius*: from all which it is alſo apparant, that the State was after *Moſes* and *Ioſhua*, managed by Iudges of diuers Tribes, not by Election nor inheritance ſucceeding in that Office, but by appointment of God, till they deſired a king, whereas before God was their king, and by his Law partly, partly by Oracle ruled the State, being, as ſome thinke, an Ariſtocraty. There were alſo in the times of theſe Iudges, Princes of each Tribe, and the heads of Families: There was alſo a gouernement in each City by the Elders or Senate, exerciſed in the Gates thereof, as before is obſerued. They had accordingly their Councels or Aſſemblies, either of the whole Nation, or of a whole Tribe, or of ſome one Citie.

The kingdome of Iſrael, after it was diuided from the houſe of *Dauid*, continued the like forme of gouernement, as is moſt probable. After the Captiuity, it appeareth by the Hiſtories of *Hezra* and *Nehemiah*, that the chiefe ſway was vnder the Lieutenant or Deputie of the Perſian king, according to commiſſion from him. Other Offices happily receiued ſome alteration in regard of their numbers and eſtate, weaker and leſſe then in thoſe former times of proſperity, ſo that what *Ioſephus* hath written of ſeuen Elders in each City, and thoſe things which in the *Talmud* are written of their Politie, had now firſt (as ſome [t] thinke) their beginning. Concerning this, becauſe it is not ſo common, let me haue leaue for a larger diſcourſe out of the *Talmudical Sanhedrin*, which thus recordeth. [u] Matters which concerne goods are determined by three; criminall caſes by a Councell of three and twenty. But ſuch things as belong to a whole Tribe, a falſe Prophet, or the high Prieſt, by the great Councell at Ieruſalem of ſeuenty and one. The high Prieſt iudgeth and is iudged: he ſitteth at Funerals on a little Seare, all the multitude ſitting on the ground. The king iudgeth not and is not iudged, giueth teſtimony againſt none, nor none againſt him. Hee maketh Warres, but not without conſent of the *Sanhedrin*: he may not haue aboue eighteene wiues: he ought to haue the booke of the Law written, and hanging about his necke. In ciuill cauſes, each of the Litigants chooſeth a Iudge or Arbitrator [x], and both theſe thus choſen chooſe a third. Of this Office are vncapable, Dicers, Vſurers, and ſuch as practiſe diſhoneſt courſes for gaine: They alſo which are of neere kindred to the parties, may neither be Iudges nor Witneſſes. Their Companions or Aduerſaries may giue teſtimony, but not iudgement. Women and Seruants might not be witneſſes, *Ioſ. Antiq* 4.7. Nor a Thiefe, Robber, Vſuret, Publican, Child, or keeper of Doues. *Ph. Ferdinand.* This laſt *Ricius* doth not mention, but addeth a Gentile, Foole, Deafe, Blinde. The ancienteſt witneſſe is firſt examined: and that from his owne ſight, or the debters mouth, or elſe it is nothing. Thirtie daies after ſentence giuen, the Defendant may alleage what hee can for himſelfe. The odde number is the caſting voice. In criminall cauſes decided by three and twenty, one odde voice abſolueth, but there muſt be aboue twelue of the three & twenty to condemne; and when ſentence is giuen, nothing may be alleaged further for accuſation, which for abſolution is lawfull. And he which hath ſpoken for the accuſed, may not after ſpeake againſt him. Ciuill cauſes are examined in the day, and ſentenced in the night; but criminall [y] only by day: and ſentence of condemnation may not be pronounced the ſame day, and therefore on holy-dayes Eeuens examinations are forbidden. Proſelytes and Baſtards may determine ciuill cauſes: Prieſts and Leuits with other Iſraelites, are required in criminall. Theſe Iudges ſate in a ſemicircle, [z] hauing one Scribe or Regiſter on the right hand, & another on the left: In the Seſſion-houſe were preſent beſides, three orders of Students which ſate on the ground according to their degree, out of which the number of the Senators were ſupplied when neede was, ſo that one of the firſt order being made Senator, another was choſen out of the ſecond order into his place, and out of the third in the roome of the ſecond, and out of the people into that third Order. The witneſſes muſt teſtifie only from their own ſight, and that exactly, what [a] ſeuenth yeere of the Iubilee, what yeere of that ſeuenth, what moneth, what day of the moneth, and weeke, and in what houre and place hee ſaw it. For

to

r *Ioſ. Antiq. l.* 4. *cap.* 8.

ſ *Ruth.* 4. 2. 1. *Chron.* 23. 4. & 26. 29. 2. *Chron.* 19. 8.

t *Betram. c.* 13.

u *Sanhedrin lib. Tal. Iud. vid. Paul. Ric. de Tulmud & Gelat. de Arc. l.* 4. *cap.* 5. & 6. To theſe three Courts, Chriſt alludeth *Mat.* 5 22. Which place may hereby be vnderſtood.

x Theſe Arbitrators were not thoſe three Iudges before mentioned, but others beſides.

y They dealt otherwiſe with Chriſt, either for feare of the people, or that thus their tyrannie, and his iuſtice might appeare, ſuch a worke of darkneſſe to extinguiſh the light of the world, beſt fitting the night.

z One wrote the abſoluers ſentences, the other of theirs which condemned, whereto perhaps Chriſt alluded, *Mat.* 25.41. ſaith *Druſ. Prat. p.* 52.

a They vſed alſo other queſtions and circumſtances, which I for breuitie haue omitted.

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to saue or lose an Israelite, is asmuch as to preserue or destroy the frame of the World; if one witnesse be ignorant of any of those circumstances, or contradicteth another, his testimony is vaine. None of the Students which sit by may be suffered to accuse, if they can say any thing in defence of the partie they may. If they cannot finde sufficient to absolue him that day, the Senators or Iudges scanne that matter seriously, two or three together all night, vsing a spare diet. If twelue condemne, and the rest cleere him, they adde to the number of Iudges till they make vp seuenty and one to make further search. When sentence is pronounced, the condemned person is carried away, and brought againe foure or fiue times, to see whether hee or any other can say any thing for his purgation. And if nothing bee alleaged sufficient to reuerse the sentence, he is led to execution, [b] the Cryer going before him and proclayming the crime and sentence and accusers, that if any can then say any thing in his behalfe, he may speake. When he commeth within ten cubits of the place of execution, he is admonished to confesse his fault, and so hee shall haue part in the life to come: and if he know not the forme of confession, it is enough for him to say; Let death be vnto me the remission of all my sinnes. Being within foure cubits, he is stripped naked all but his priuities: if it bee a woman, shee is led forth in her cloathes. The stoning place was built twice the height of a man, from whence by one of the witnesses he was cast downe head-long, the ground beneath being set with flints; and if he died not with the fall, another of the witnesses smote him neere the heart with a flint, which if it did not finish his death, the whole multitude cast stones at him. They might not condemne aboue one in one day, to death. He which was stoned, if he were a man, was presently hanged on a Gibbet, and after taken downe and buried with other persons which had before suffered in like manner. When the flesh was there consumed, his bare bones might bee laid in his owne, or his fathers Sepulcher. After this, his friends and kinsemen went to the Iudges and witnesses, and saluting them, acknowledged the iustice of their fact. Besides this punishment of stoning, [c] they punished with the fire, sword, or strangling. The manner of burning was, to put the condemned person in dung vp to the arme-holes, and one executioner on one side, and another on the other, graned him with a linnen cloth about his neck, pulling the same till they forced him to gape, and then a bar or rod of burning metall was thrust downe into his body. The sword was vsed in beheading. Strangling was done with a course piece of linnen, pulled close about his neck, till he were dead. It would be too long to shewe what faults were appropriated to each of these kindes of execution. If a man had deserued two of them, he was to be punished with the most seuere. In some cases of homicide, the guilty person was put in a little-ease prison, where he was forced alway to stand, and was fed onely with Barly till his belly rotted, and his bowels fell out. Any one might presently slay him which had stolne any of the holy Vessels, or blasphemed the name *Iehoua*. The Priest which exercised his function, while he was polluted, was not brought to iudgement; but other Priests, chosen to that purpose, led him out of the holy place and knocked out his braines. From the *Sanhedrin* was no appeale: They were also called *Mehokekim*, that is, Scribes or Law-giuers, because whatsoeuer they deliuered or writ was receiued for a Law.

Their Colledge, saith *Galatinus* [d], (who from their fayling prooueth that the Messias is come) represented that Scepter, by the holy Ghost in *Iacob* promised to *Iuda*: and therefore not only vnder the Kings and Iudges did exercise iudgement, but also when there was no King or Iudge in Israel. Of their qualitie it is thus written. They appointed none [e] (said *R. Iohanan*) but men of wisedome, stature, and of goodly presence, and of old age, and cunning in exorcismes, and vnderstanding the seuenty Tongues, that they might not need interpreters. Their Stature and comlinesse, Rabbi *Selomoh* saith, was required to acquire them reuerence; and skill in enchantment, to conuince such Wizards. There were required the whole number of seuenty and one, in determining the going to Warre, in adding to a Citie, or the reuenues of the Temple, or in conuenting the ordinarie Iudges of the Tribes; To constitute one of this number, they vsed imposition of hands (*R. Iudas* saith) of fiue. A Wolfe, Lyon, Beare, Leopard, and Serpent, were to be slaine by the three and twentie.

The great Colledge called *Sanhedre ghedola*, consisted of seuenty and one, the lesse of three and twenty. That odde number aboue seuenty, was to supply the roome of *Moses*, which was ouer those first seuenty. Hereby *Galatinus* gathereth, that in the Councell that condemned Christ, there was the whole number of seuenty and one, which is true; if *Herod* had not before disanulled that society. The greater *Sanhedrin* ordained the lesse; for those seuenty ordained all the Sessions of Iudges, which in other Cities and Places ruled the people: and to this Court of the seuenty in Ierusalem they were all subiect. The place where they sate was called Gazith, that is, Carued, whereof this Court had the name (as

b *Ph. Ferd.* reciteth eighteene crimes to be punished with stoning, ten with burning, sixe with strangling. *P. Ric.* 24. deadly vncleanenesses in the law, and twenty other by the *Talmud. Ad. Præc. neg.* 111.

c He which was stoned for Blasphemy, was hanged til Sun set, and then his gibbet and he buried together. The stone which they vsed in his death, was also buried, likewise the Sword which they vsed in beheading, and the linnen cloth vsed in strangling, were buried. *Druf. præt. l. 4. p. 139. Hierom* speaks of a punishment vsed amongst them, to drown them with a stone about their necke. *in Math. 18.*

d *P. Galat. de Arcanis lib. 4. cap. 5. & 6. Scalig. in Ep. ad Casaub.* saith, that *Galatinus* his worke was a *compendium* of two huge volumes of *Raimund. Schon* a *Dominican*, called *Pugio fidei*, yet extant *in Collegeo Fuxensi Tolosano.*

e They are said to goe into Ægypt to learne Sorceries, to know them that they might beware of them. *Isaac Leuita ad Epist. Rambam.*

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the Starre-chamber with vs.) Other Courts or houses of Iudgement, they had diuers, of the three and twenty. One [f] of them sate in the Gate of the Mountaine of the Temple: another in the Gate of the Court: others in euery Citie. And when there was a controuersie, it was first brought to that Citie or Towne, and so to the rest, if occasion required (in order) to that in the Gate of the Mount, after to that in the Court-gate, and last to the Gazith Consistory, in which they sate from Morning till Night. On Sabbaths and solemne dayes they sate on the Wall.

f Three Courts of Iudgesin Ierusalem,

But when *Herod* obtained the Scepter, he slew *Hercanus* and his sonne *Antigonus*, which had beene King and Priest, and also all of the seede Royall, and burnt the Genealogies of their Kings: And further to establish his Throne in blood, hee killed the Scribes and Doctors of the Law, and caused all the *Sanhedrin* to be done to death. Becausse the *Rabbanan* (they are the words of the Talmud) had said according to *Deut.* 17. *From among thy brethren thou shalt set a King ouer thee*: He slew the Rabbanan or Masters, reseruing only *Baba*, the sonne of *Bota*, whose eyes hee after put out. And therefore the *Sanhedrin* perished: for, as is said, fiue, or at least after *R. Ismal*, three were necessary to the ordination by the imposition of hands. But there were by *Herods* permission, other Iudges instituted to be vnder the King, like the former Colledge, but had no authority of sentence in waighty and criminall causes: and therefore they said to *Pilate, It is not lawfull for vs to put any man to death*, [g] as some thinke. But others maintaine the contrary. *Betramus* taketh a middle course, that the Iewes might examine and condemne, but then were to present the condemned party to the Roman Magistrate for execution: except in the cause of stoning, wherein they tooke more libertie, as in the Acts of the Apostles, by *Stephen* and *Paules* example appeareth. After their false sentence pronounced against Christ, they were expelled from the Consistory Gazith, fortie yeeres before the destruction of the Temple: and afterwards, by the commaundement of the Romanes, were all slaine. They being expelled Gazith, held their Consistory at Hamith, another place in Ierusalem; but, saith *R. Abdimi*, with the place they lost their power in criminall Iudgements, which might not bee giuen but in Gazith. So do the Rabbines interpret the words, *Deut.* 17.10. *According to the words which they of that place shew thee, thou shalt doe*. They had inferior punishments with the whippe for smaller offences: In which the Law had stinted them at forty stripes, and they abated one of that number for feare of exceeding: as [h] *Paul* saith, Hee had fiue times receiued forty stripes saue one. The [i] whippe was of Calues leather, as *Drusius* affirmeth. *Betramus* saith, that they had in each City seuen Iudges in money matters, whereof three were principall, two Leuites, and one of the rest, from whence the number is said to be but three. They had also ten Aediles, Taskers or Iudges of the Market, one of which was of the Priestly Stocke. They had in Ierusalem an vnder-Prouost, or [k] Captaine of the Temple. In other Cities of their dispersion, they had Synagogues and Magistrates, as at Alexandria, Antiochia, Sardis and other Cities, where they had obtained priuiledges and immunities.

g *De his vid. Erasti theses, Betramum, Sigonium, & Drus. Præt. l. 4. pag.* 147. Where is mention of a Priests daughter burned (for whoredome) with Vine branches. Some say, this power was taken away forty yeeres before the Citie was destroyed: but *Scaliger* hath 61. when *Archelaus* was banished. *Scal. Annot. in Euseb. pag.* 182.

h 2 *Cor.* 10.24.

i *Drus. Præt. Pag.* 271.

k *Betramus de Pol. Ind. cap.* 13.

2. *Mac.* 3.4.

l *Buxtorf. abbreuiat. Heb. dic.* אבד.

That which is spoken of their threefold Consistory, consisting eyther of 3. or 23. or 71. *Buxtorfius* thus relateth, that that of 3. was appointed in such habitations, which had vnder the number of 120. House-holders, and that it behooued alwaies two of the three to agree in their sentence. The other of twenty three was in greater Townes or Cities, and dealt in greater matters: the former in money matters, this in criminall, and in the Gates of the City, and was called the Iesse *Synedrium*. The greater was at Ierusalem, where the wisest was chosen to bee President of the Councell, as successour to *Moses*, *Caput Curiæ* (so they called him and *Nasi*) the wisest of the other 70. was adioyned as his Colleague, called *Ab-beth-din*, The Father of the Consistory. These two sate alone, somewhat separate from the rest which made a halfe circle, so that these two might see them all. The manifold mutations of their State by the Babylonians, Persians, Macedonians, Egyptians, Syrians, Romans, and ciuil wars amongst themselues, did both then change the face of Gouernement, and haue made it now to vs obscure and vncertaine.

§. IIII.

Of the Iewish Excommunications.

NOW concerning the Iewish Excommunications, *Drusius* [a] hath obserued, that the Iewes had three kinds and degrees of Excommunications. *Niddui, Herem, Samatha*: the first signifieth a Remouing; the second, Anathema; the third, the same which the Apostle calleth *Maran-atha*. by the first they are made ἀποσυναγώγους (of which is an example, *Gen.* 4.4.) excommunicated from the Ecclesiasticall Assemblies. Hee which

a *Quæst. Heb. lib.* 1. & 2.

b *Quod vocatur,* חרם *ait Elias in fine Thisb. ab eo quod penetrat in* 248. *membra hominis.*

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which was thus Excommunicated was called: *Menudde*, and the denouncers *Menuddim*. There were foure and twenty causes for the which it was inflicted. If any died therein without repentance, they iudged him worthy of stoning, and therfore stoned his coffin: whereof they c giue example in one *Eleazer* the sonne of *Henoch*. They might enter the Temple when they were excommunicated; but that they might enter the Synagogue is vnlikely. This they vrge, d *Salomon* made two doores in the Temple; one for mourners and excommunicates, the other for the newly married: At this, if any entred, the Israelites which came on the Sabbaths, and sate betwixt those doores, said; He whose name dwelleth in this house, glad thee with children; If any entred at the other doore with his vpper lippe couered, they knew that he was a mourner, and said; He which dwelleth in this house, reioyce and comfort thee: If his lippe were not couered, they knew that hee was *Menudde*, Excommunicate, and said; He which dwelleth in this house, put into thy heart to heare the words of thy fellowes, &c. When the Temple was destroyed, they decreed that the Bridegroomes and Mourners should enter the Synagogue, and the men which saw them reioyced with the one, and sate on the ground with the other. If they did not amend, they were excommunicated with a greater curse, or Anathema: And if they persisted obstinate, they did Samatize them. The word Anathema is sometimes taken generally, but heere for a particular kinde. *Maran-atha* signifieth, The Lord commeth; and so doth *Sem-atha*. For by *Sem*, and more emphatically, *Hassem*, they vsed to signifie the *name*, meaning that *Tetragrammaton*, and ineffable name of God, now commonly pronounced e *Iehouah*. It may also be compounded of *Sama*, after the Chaldee forme; or of *Sam* and *mitha*, which signifieth; *There is death*. Some Authors ascribe this to the institution of *Henoch*: which they gather out of *Iudg.* 14.

c *Bruſ. Prater. lib. 4. pag. 136. & 2. 3 lib. Muſar. 121. 2.*

d *Muſar. 95. 1.*

e *Houa dit. Druſ. (Praeterit. N. T. in fine) perniciem ſignificat, & affinitatem habet cum Ioue Gentilium, corruptum etiam eſt exactione corrupta &c. ideoque putat neminem pium eo vti poſſe: vide eius Tetragram vbi aliquanto mollius agit & fortaſſe melius.*

CHAP. III.

Of the Religious places of the Israelites: their Tabernacle, Temples, Synagogues.

IN the discouery of their antient *Religion*, it seemeth fittest to discourse first of Places; secondly, of Times; Thirdly, of Rites; Fourthly, of Persons consecrated to *Religion*. And first of the first. Neither were the first men, a nor first Hebrews very Religious in this point of dedicating Places to Religion; as appeareth in Histories both holy and Prophane: And if for some vision, made vnto them in some places, they did for a time hallow the same with Altars and Sacrifices: yet neither were they alway, or only thus esteemed. But Hee, *Whose is the Earth, and all that therein is*, did by his Law appoint, as it were, a place of his residence amongst these, whom he had chosen for his owne people, And commanded them to erect a Tabernacle in the wildernesse, fitting that their peregrination. Afterward *Salomon built him an house in Ierusalem*: which therefore is called *the holy Citie*, and *the Citie of the great King*.

a *Hospinian. de Templis cap. 1.*

The TABERNACLE (a moueable Temple that might be taken asunder, and ioyned together againe) was, by Gods commandement, erected in the wildernesse, in the same manner, and of the same matter, which God had both commanded and shewed to *Moses* in the Mount; the matter and forme whereof, with all that thereunto appertained; the Arke; the Candlestick, the Altar, &c. In the booke of *Exodus* are liuely declared. It was after (as we reade in the booke of b *Ioshua*) with great solemnitie carried miraculously thorow Iordan, by the Leuites deputed to that seruice: And, after their conquest of the Countrey, c placed in Shilo, a Citie of Ephraim. There did *Ioshua* diuide the Land to her new Conquerors; there were their solemne Assemblies for State and religion. In the time of *Heli* they remoued the Arke from the Tabernacle into the Armie, which they had gathered against the Philistims, of whom the Arke was taken. The Tabernacle in the time of *Saul*, was carried to Nob; and, in the time of *Dauid*, to Gibeon, where *Salomon* offered a thousand burnt offerings. The Philistims forced by Diuine iudgements, sent backe the Arke, receiued by the Bethsamites, curious to their cost; It was after placed in Kiriath-Iarim, in the house of *Aminadab*, next of *Obed-Edom*, and then by *Dauid* in the place, which hee had fitted for the same in Ierusalem: Whence it was remoued into the Temple, which *Salomon* had built; where it was till the time of the deportation: in which time d it was (saith the Author of the second booke of the *Maccabees*) hidden by *Ieremie* the Prophet. But that Author is beholden

b *Iosh. 3. 10. 15.*

c *Iosh. 18. 1.*

d *2. Mac. 2. 5.*

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holden to the Councell of Trent for his credit: the Iewes themselues in that point, not beleeuing him; who affirme, that the second Temple came short of the former, *by the want of the fire from Heauen, of the Arke, of the Vrim and Thummim, of the spirit of Prophets, and the glory of God betweene the Cherubims.*

c *R. Samuel in lib. Sanhedrim. Hierosol cap. Elluhen haggel. Pet. Galatin l. 4. Genebrard. in Chron.*

The TEMPLE was built on Mount Moriah by *Salomon*, according to the patterne, which he had receiued of *Dauid*: to which worke he had gathered a greater masse of wealth, then easily we shall reade of in the Persian, Greeke, Romane, or any other Christian, Turkish, or Heathen Empire; namely, one hundred thousand talents of Golde, ten hundred thousand talents of siluer, and afterward three thousand Talents of Gold, and seuen thousand Talents of Siluer: to which was added, by the offerings of the Princes, ten thousand talents of siluer, and more then fiue thousand talents of Gold, besides Iewels, and brasse, and iron, without weight, with Cedars and stones without number. The Gold amounteth after the common computation of the common talent, at sixe thousand crownes, to six hundred forty eight millions of crownes, and vpward: the siluer to about the same summe. But that which by vs is vnderualued (accounting to the talent but six thousand crownes, as some doe) Master *Brerewood* in his learned worke *de ponderibus & precijs &c.* raiseth to a higher summe; estimating the talent at foure thousand fiue hundred pounds; so that the hundred thousand talents of Gold, which *Dauid* had prouided for that worke, amount to foure hundred and fifty millions of our pounds: and his million of *siluer talents* (each of which is three hundred seuenty fiue pound) to three hundred seuenty fiue millions: besides thirteene millions and fiue hundred thousand pounds in *gold*, and two millions sixe hundred twenty fiue thousand pounds in *siluer*, afterwards by *Dauid* offered to the same purpose: and by his *Princes* twenty two millions fiue hundred thousand seuen thousand and fiue hundred pounds in *gold*; and three millions seuen hundred and fifty thousand pounds in *siluer*: * That I speake not all other prouisions of *iewels, metals and timber*, and the rest. Now all that *Cyrus* got by the * conquest of an Asia, is valued but at one hundred twenty fiue millions, if wee summe his fiue hundred thousand talents, after the Ægyptian account, which is a great deale more then *Alexander* found in the Persian Treasury (so much renowned) both at *Susis* and *Persopolis*, which (as *Strabo* hath numbred) were but thirty two millions, and seuen hundred and fifty thousand pounds. That summe of *Dauid*, I confesse, had often troubled mee, nor could I euer finde satisfaction in that doubt. But in my opinion, Master *Brerewoods* coniecture is probable, that the Hebrew word in that place doth not signifie a *Talent*; or that the word *Talent* doth not alway signifie the same summe in Scripture: euen as amongst other Nations it also varied, and sometimes was vsed for a small summe, as hee sheweth out of *Homer, Pollux* and others. Howsoeuer therefore, I will not so vilifie this *Talent* here, as to esteeme it with some * but a *shekel*; yet I would take it (as the notation of the word may inferre) but for some massie piece of metall.

* The summe of all was eight hundred sixty and seuen millions, three hundred eighty two thousand fiue hundred pounds.

* *Plin. l. 33. c. 3.*

1. *Chron. 22. 14.*

* *Eupolem ap. Euseb. Bud. de asse.*

h *Iohn. 2. 20.*

i *Vid Drus. Prat. praz. 150. Seder Olam. Rabba & S. O. Zuta* reckon otherwise, with a greater absurditie, ascribing to *Cyrus* three yeeres, to *Assuerus* (who they thinke, succeeded) foureteene: and then *Darius*, &c

This beautifull frame I should deforme with my description, if (after a double narration of all the parts, forme, and contents thereof in the History of the Bible) I should recite the particulars. This Temple, fleeced by some, repaired by others, continued in variety of state, till the sacking and ruine of it, together with the City, by *Nebuchodonosor*. And after their reture, by the edict of *Cyrus*, and other the Persian Kings, it was rebuilded (but farre inferiour in glory) in the space, as the Iewes say, h vnto Christ, of six and forty yeeres: after others it was longer in hand, by reason of impediments from their cauilling, and malicious neighbours. But this error (if we vnderstand them of the building of *Zorobabel*) proceeded from the Iewish ignorance of the Persian i Chronologie, which knew no other Persian *Darius* but one, attributing to *Cyrus* one and thirty yeeres, to *Cambyses* nine, to the *Magi* seuen moneths: and in the sixth yeere of *Darius* which followed (as they accounted) was the Temple finished: all which amount to six and forty. They confound *Darius Nothus* (to whose times the most and best of our moderne Chronographers, *Scaliger, Iunius, Caluisius, Liuely*, and others referre this rebuilding of the Temple) with that former *Darius* the sonne of *Histaspes*, and from that second yeere of *Darius Nothus*, wherein the Edict was made for the Temple, doth k *Scaliger* beginne the reckoning of *Daniels* seuenty weekes and a halfe (as he interpreteth) accounting from thence to the destruction of this Temple, foure hundred fourescore and thirteene yeeres and a halfe. This second Temple hauing receiued accesse of magnificence in succession of times, was spoyled and polluted vnder *Antiochus*, who dedicated the same to *Iupiter Olympius*; but being freed and dedicated anew by *Maccabæus*, it recouered great part of the former beautie; till, as l *Iosephus* saith, and his abbreuiator *Iosippus*, it was pulled downe by *Herod*, and built anew. Herein both that allegation of the Iewes of six and forty yeeres, is against this assertion of *Iosephus*, and the History also of m *Hegesippus*, who reporteth, that he onely compassed the circuit about the Temple with a wall, and beautified the same with costly buildings, erected from the foundatiō the Porches about the Sanctuary

k *Scalig Em. Temp Ed. vlt. in Prolegom. & lib. 6.*

l *Ioseph. Antiq. lib. 12. Iosipp de bel. Iud.*

m *Egesip. lib. 1.*

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quary, and fortified it with the Castle Antonia: but some account this *Hegesippus* a counterfeit.

Chrysostome[n] more probably vnderstands those words of the Iewes, *Forty and six yeeres was this Temple a building*, of the Herodian Temple: and herein [o] *Scaliger*, *Hospinian*, and the great Cardinall *Baronius* follow him: accounting exclusiuely from the eighteenth yeere of *Herods* raigne, which *Funccius* reckoneth *An. M.* 3947. to the yeere 3992. in which *John* baptized, and Christ vttered these words: in all which they coniecture that somewhat was still a doing about the new building thereof, although the principall part thereof, was performed and finished by *Herod*, in eight yeeres. This they gathered by *Iosephus*, his owne Testimony, that the building continued till the time of *Nero*, and in another place, where he affirmeth that the East porch, which *Luke* calls [p] *Salomons Porch*, was still remaining of the ancient building; in the dayes of *Nero*. For thus hee saith in the last booke of his Antiquities, speaking of the times of *Albinus*, fourescore and three yeeres after *Herod* began this worke, as *Scaliger* reckoneth. Now the building of the Temple was finished. The people therefore seeing eighteene hundred worke-men, which had before been wont to liue by that building, idle, and vnwilling that the money should be laid vp, lest it might become a prey to the Romans: carefull also to prouide for the worke-men: perswaded the [q] King to re-edefie the East Porch, which closed vp the outside of the Temple, hanging ouer a deepe and narrow valley, borne vp by a wall of foure hundred cubits height, and the length of euery stone was twenty cubits, the thicknes six; the worke of King *Salomon* which first built the Temple. But the King, to whom *Claudius Cæsar* had committed the building of the Temple, seeing that it required much time, great expence, &c. refused. Thus it is apparant, that all the Temple was not demolished till the finall destruction thereof vnder *Titus*. Neither doe the Iewes in the Talmud speake of any third Temple: Nor can the Prophecy of [r] *Haggeus* be fulfilled; *That the glory of the second Temple, should exceede the glory of the former*; if Christ (of whose comming it is interpreted) had not by his presence, preaching, and miracles, not only supplied the defects (before mentioned) but made it surmount the other in effects of Maiesty and glory. And the zeale vnto this Testimony, not the meanest which the Christian veritie [s] vrgeth against the Iewish Incredulitie and Apostasie (which is necessarily demonstrated and euinced, whilest yet they continue their vaine hopes of a Messias, so many Ages after the desolation of that Temple whereof *Aggee* prophecied) hath caused me to vse so many words in this matter. But to satisfie the fancies of great men, their great workes are commonly made greater: For howsoeuer it was very great in it selfe, that *Herod* should haue, eight yeeres together, many worke-men at worke (which *Iosephus* numbreth for some part of the time ten thousand and a thousand Priests) yet sustaining, no doubt, some intermission after his time, either wholly, or in part, it could not be so great as to haue accomplished it wholly from the foundation, wherein *Salomon* spent seuen yeeres: and besides, what any of the naturall Israelites performed in this worke, hee imployed an hundred three and fifty thousand and six hundred worke-men of the Strangers, or Forrainers found in the Countrey. And whereas the second Temple was but halfe the height of the former, perhaps it is true, that (according to *Iosephus*) he perfected it to that height of an hundred and twenty Cubits, whereof twenty cubits sanke downe in the settling of the foundations. If any yet will rather thinke this Temple the worke of *Herod*, then *Zorobabel*, as a thing which *Iosephus* by his owne eyes might obserue; *Scaliger* doth neuertheless salue that prophecy of *Aggee*. by distinction of the *Building*, and of the [t] *Continuall Sacrifice*: Saying, that if it had beene ten times reedified, yet the continuall Sacrifice continuing, causeth that there is no interruption, and that it should still be called but one Temple. It was builded by *Herod* of white stones, fiue and twenty cubits long, eight thick, and twelue broad. He that would further reade the particulars, let him haue recourse to *Iosephus*, in his fifteenth booke of Antiquities. This Temple was burned by *Titus*, in the sack of the City, the same day that before it had beene fired by the Chaldæans. *Adrian* the Emperour [u] did after destroy the Reliques thereof, that a stone was not left vpon a stone; and there, in the same place, dedicated another Temple to *Iupiter*, that former being ouer-whelmed with earth. *Iulian* gaue leaue to the Iewes to re-edifie the Temple, in despight of Christian Religion, and contributed frankly thereto: but *Ammianus Marcell.* [x], a Heathen Writer, witnesseth; *That fire issued out of the Earth,* [y] *and burned both worke and worke-men*: when as an Earth-quake (which had before, saith [z] *Zozomen*, killed a great many, in the very attempting of this Worke) could not deterre them from proceeding in their purpose: And Crosses, miraculously fallen on the garments of many, did both teach them to forsake their Iudaisme, and to become Christians.

Chrysostome [a] mentioneth this, and saith, That vnder *Adrian* the Iewes sought to recouer their liberty, and lost their Countrey. Vnder *Constantine* they attempted the like, who there-

n *Chrysost. in Ioan. Hom. 22.*
o *Hospinian. de Temp. cap. 3. Cæsar Baronius Tom. 1. Annal. An. 31. Scal E. T. lib. 6.*
p *Act. 5. 12.*
q *Agrippa.*
r *Hag. 2. 10.*
s *Morn. de verit. christ. Relig.*
t ἐνδελεχισμὸν.
u *Dion Eicæus in Adriano.*
x *Amm. Marcellinus, lib. 23.*
y *Metuendi flammarum globi prope fundamenta crebris assultibus erumpente, fecere locum exustis aliquoties operantibus in accessum.*
z *Sozomen. lib. 5*
a *Chrys. Hom. 3. contra Iudæos.*

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therefore cut off their eares, and branded their bodies for Rebels, as the elder of you (saith hee to his Auditors) doe know. And in our daies, about twenty yeeres since, *Julian* the Emperour was at great expences, appointed Officers, sent for worke-men from all places, thinking to frustrate Christs Prophecie concerning the Temple, and to bring the Iewes to Idolatrie. But so soone as they had attempted this businesse, and barred the foundation, had drawne foorth the Earth, and were now ready to beginne their building; a fire burst forth from the foundations, and burned many, which caused them to cease. And if you now goe to Ierusalem you may see the foundations naked: hereof we all are witnesses. Neither did this happen vnder Christian Emperours, lest any should impute it to the Christians, but vnder an Ethnick, when Christianitie was persecuted. Thus much in effect, *Chrysostome*, *Gregorie Nazianzen* [b] also testifieth the same, affirming that the Earth (as it were taking a vomit from the Diuine hand) spued out the stones, which yet till this day had continued therein, and dispersed them to the great damage of the neighbour-buildings.

b *Greg. Naz. Orat. 1. in Iulia.*

Other holy places they had, which the Scripture mentioneth as high places, which were high hils, or other open and lofty places, shaded for the most part with Trees: The Prophets enuey against them, and [c] they were commanded to be destroyed, together with the Groues: some yet were permitted, either by extraordinary command for a time, as to *Gedeon* [d] and to *Manoah* [e]; or because of the Tabernacle at Gibeon, or of the Arke at Ierusalem. The not reforming this toleration of high places is reckoned as an eclipse of *Iehosaphats* and *Asas* glory; which *Ezekiah* and *Iosiah* quite remoued and polluted. These high and open places it seemeth were consecrated, as fitting to the celestiall bodies; to which, and to *Baal* (who is interpreted the Sunne) they vsed for the most part on them to Sacrifice. They had also their Houses and Temples for *Baal*, in Israel and Iuda; and Dan and Bethel were by *Ieroboam* dedicated to his Ægyptian Idolatrie: and Gilgal was a place of request in this kinde. *Salomon* also built Temples or houses for his Idolatrous wiues. And to reckon euery particular in this kind, were a worke endlesse; in the 2. *Reg.* 17. & 23. and other places enough is of them recorded.

c *Deut.* 12. 3.
d *Iudg.* 6. 24.
e *Iudg.* 13. 19.

Two other Temples were erected of some reputation: one by *Sanballat* at Samaria, on Mount Garizin, by licence obtained of *Alexander* the Great, whose part he followed, rebelling against *Darius* his true Lord. The occasion was, because *Manasses*, brother of *Iaddi* the High Priest had married, contrary to Gods law, *Nicaso* [f] daughter of *Sanballat*, and was forced either to leaue his Priestly function or Heathenish bed. Whereupon *Sanballat*, hauing obtained licence to build that Temple aforesaid, constituted him the High Priest thereof, many other Priests for the like fault, resorting thither to him. But of these Samaritanes wee shall haue fitter occasion to say more, when wee come to handle their Sects.

f *Ios. Ant. l.* 11.

Ptolemæus Philometor [g] granted licence to *Onias* (the sonne of the high-Priest *Onias*, whom *Antiochus* had slaine, who for the same cause had here shrowded himselfe) to build a Temple, indued hereunto by a false interpretation of the Prophecy of *Esay* at *Leontopolis*, in the shire, as I may tearme it, or *Nomus* of *Heliopolis*: hauing Priests and Leuites ministring therein, and other things answering in some sort to that of Ierusalem. When the Temple of Ierusalem was burnt by *Titus*, this Temple was shut vp also by *Lupus* the Deputie, three hundred and thirty yeeres after it had beene builded: and after by his successor *Paulinus* vtterly despoyled both of the wealth and the Religion. The Citie was called of *Onias*, *Onion*. [h] It had a Tower and an Altar like that of Ierusalem, but in steade of a Candlesticke, a Lampe of gold hanging on a chaine of gold; enriched by the Kings with large reuenues.

g *Ios. Ant. l.* 13 6
Esay. 19. 19.
h *Ios. l.* 7. *c.* 10. *de Bel. Iud.*

Synagogues [i] the Iewes had many, both in Ierusalem, where are said to haue beene foure hundred and fourescore, and all Cities of Iudea, and among the Gentiles where the Iewes were dispersed. When they first began to be builded, is vncertaine. *Cornelius Betramus* [k] thinketh; That the eight and forty Cities of the Leuites had their fit places for Assemblies, whence Synagogues had beginning. In these Synagogues the Archisynagogi were in place of Leuites and Prophets, sometimes diuers in the same Synagogue, as *Sosthenes*, and *Crispus* in that of Corinth, which on festiual daies did performe the publique pryers, and read the Law and the Prophets, expounding the same themselues, or authorising others hereunto; so that they which first were called Prophets, were afterward Scribes and Lawyers, and in the Synagogues *Archisynagogi*. They had authority also, as it seemeth, of Iurisdiction in punishing offenders. The Cities of the Leuites were as Nurseries of learning, and Vniuersities for the studies of Diuinitie. And in the reformation of Religion by *Elias* and *Elisha*, the Schooles of the Prophets were as Colledges, and the sonnes of the Prophets students of Diuinitie, which had a Rector ouer them, as may seeme by 2. *King.* 6. and other places: where also their gesture in hearing their Lectures appeareth to be sitting; and therefore

i Called also *Proseuchæ*: so *Iuuenal, in qua te quæro proseucha?* An Oratorie.
k *Cor. Bet. de Pol. Iud. c.* 16. & 18.
Act. 13. 15. & 18. 8. & 17.
2. *Reg.* 6. 1.

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fore their Schooles or Academies were called Seſſions. In their Synagogues alſo they kept both their Ciuill and Eccleſiaſticall Courts. The Synagogues of Forreiners * at Ieruſalem were alſo Colledges of Students. [l] *Sigonius* coniectureth, That their Babylonian exile miniſtred occaſion to them to helpe themſelues with theſe Houſes of Prayer and inſtruction. The word Synagogue [m] is taken both for the Aſſemblies, whether in this place, or out of it, and for the place it ſelfe; hauing a Ciuill as well as a Religious vſe. And theſe Synagogues they haue in the place of their diſperſion vnto this day. The order they obſerued in their Synagogues was this; They diſputed and preached ſitting; the * Elders ſate in Chaires which were ſet in order, of which Chriſt ſaith, *They loue the chiefe ſeates in Synagogues*; thoſe of meaner ſort ſate in ſeates, and the meaneſt of all on the floore vpon Mats: and not onely one did diſpute or interprete, but others in order, not of the Elders alone, but of the inferiour rankes alſo, if any thing were reuealed to them: which Tradition of theirs, Saint *Paul* ſaith, hee applied to the Chriſtian Aſſemblies of thoſe times. They vſed to pray in their Synagogues ſtanding [n], as did alſo the Primitiue Chriſtians.

* *Act.6.9.*

l *Car.Sig.l.2.c.8.*

m *Eraſtus de excommunicat. Theſis.*

* *Ambroſ. in 1.Cor.14.*

n *Vid. Druſ. præt. pag.19.*

Beſides theſe Temples and Houſes conſecrated to God, Ambition, the Ape of deuotion, founded ſome of other nature. *Herod* the Great, erected a ſumptuous Temple and Citie in the honour of *Cæſar*, which ſometime had beene called *Stratonis turris*, and after Cæſarea. The Temple of *Cæſar* was conſpicuous to them which ſailed farre off in the Sea, and therein were two Statues, one of Rome, the other of *Cæſar*. The ſumptuouſneſſe of *Herods* ambition in this Citie, Temple, Theater, and Amphitheater, &c. *Ioſephus* amply deſcribeth. [o] He built another Temple at Panium, the fountaine of Iordan in honour of *Cæſar*; and leſt this ſhould ſtirre vp the peoples hearts againſt him to ſee him thus deuoutely prophane, and prophanely deuout, he remitted to them the third part of the tributes. Hee conſecrated Games, after the like Heatheniſh ſolemnitie, in honour of *Cæſar*, to be celebrated euery fifth yeere at Cæſarea. He built alſo the Pythian Temple at Rhodes of his owne coſt. Hee gaue yeerely reuenue to the Olympyian Games, for maintenance of the Sacrifices and ſolemnity thereof: *Quis in rapacitate auarior? Quis in largitione effuſior?* He robbed his owne to enrich (or rather vainely to lauiſh out on) others. He ſpared not the Sepulchers of the dead. For the Sepulchre of *Dauid* had lent before to *Hyrcanus* three thouſand talentts of ſiluer; which filled him with hope of the like ſpoyle; and entring it with his choiſe friends, hee found no money but precious clothes; and whiles he in a couetous curioſitie ſearched further, he loſt two of his company, by flame (as fame went) breaking out vpon them. Herevpon he left the place, and, in recompence, in the entry of the Sepulchre, built a monument of white Marble.

o *Ant.l.15.13.*

He built alſo [p] Sebaſte in the Region of Samaria, wherein hee erected a Temple, and dedicated a Court of three furlongs and a halfe of ground before it, to *Cæſar*. Thus *Cæſar* was made a God by him, who would not allow Chriſt a place among men, but, that hee might kill him, ſpared not the infants of Bethleem, no not his owne ſonne amongſt the reſt, as this his god ieaſted of him, [q] ſaying; That hee had rather bee *Herods* Swine then his Sonne. For his Iewiſh deuotion prohibited him to deale with Swine, but not Religion, not Reaſon, not Nature could protect thoſe Innocents from ſlaughter.

p *Ioſ. de Bell. Iud.l.1.c.16.*

q *Macrob. Saturn.l.2.*

CHAP. IIII.

Of the Iewiſh computation of time, and of their feſtiuall daies.

THE day amongſt the Iewes was (as amongſt vs) Naturall and Artificiall: this from Sunne-riſing to Sunne-ſetting, to which is oppoſed Night, the time of the Sunnes abſence from our Hemiſphere: that comprehended both theſe, called of the Greekes Νυχθήμερον, containing one whole reuolution of the Sunnes motion to the ſame point of the Horizon or Meridian, in twenty foure houres. This Naturall [a] day the Babylonians began at the riſing of the Sunne, the Athenians at the ſetting, the Vmbrians (as the Aſtrologians) at Noone, the Egyptians and Romane Prieſts at Midnight. The Iewes agreed in their reckoning with the Athenians, as did the Galli in [b] *Cæſars* time, reporting *Pluto* to be the author of their Nation; and ſome relickes hereof is in our naming of time by a *ſeuen-night*, and a *fort-night*; although otherwiſe wee reckon the day betweene two midnights. The moſt naturall computation of this naturall day, is, to follow that order of Nature, wherein darkeneſſe had the prioritie of time, [c] *and the euening and the morning were made one day*, or the firſt day: which ſaith

a *Plin.l.2.c.77. Fabrit. Paduani. Catena temp.an. 28. Scal. de Emend. Temp.l.1.*

b *Cæſar.Com.l.6.*

c *Gen.1.5.*

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(ſaith [d] *Hoſpinian*) the Italian and Bohemian Clockes doe yet obſerue. The day was not diuided of the firſt Hebrewes (before the Babylonian captiuity) into houres, but was diſtinguiſhed by *Vigiliæ*, or [*] Watches, of which they had foure; the firſt began at euening, the ſecond at mid-night, the third in the morning, the fourth at noone. Neither is there any Hebrew word ſignifying an houre, although ſome interpret the degrees of the *Dyall of Ahaz* [e] to be houres: ſome (as *Tremell.*) halfe houres. Afterwards it was diuided into houres, twelue in the night, and as many in the day: not equall as ours, but longer or ſhorter, according to ſo many equall portions of the day or night; ſo that with them the firſt, ſecond, third, fourth, fift, ſixt, ſeuenth, eighth, ninth, tenth, eleuenth, and twelfth houre, was anſwerable with our houres of ſeuen, eight, nine, ten, eleuen, twelue, one, two, three, foure, fiue, and ſixe, if we conſider them in the Equinoctiall; otherwiſe they differed from our equall houres more or leſſe, according to the vnequall lengthening or ſhortning of the daies; but ſo that an eaſie capacitie may conceiue the proportion. Theſe houres ſometimes they reduced into foure, the firſt containing the firſt, ſecond and third, or with vs, the ſeuenth, eighth, and ninth houres: the ſecond; the fourth, fift, and ſixt, or after our reckoning, ten, eleuen, and twelue of the clock, and ſo forwards. This was the Eccleſiaſticall Computation according to the times of Prayers and Sacrifices, imitated ſtill in the Church of Rome in their Canonicall houres. Thus is *Marke* reconciled to the other Euangeliſts, [f] in relating the time of Chriſts paſſion, the firſt calling it the third houre when they crucified him, or led him to be crucified, whereas *Iohn* ſaith, That it was [g] about the ſixt houre when *Pilate* deliuered him. Thus may the parable of the Labourers in the Vine-yard bee vnderſtood, *Matth.* 20. and other places of Scripture. The night alſo was diuided into foure Watches, each containing three houres accordingly, They had three houres of Prayer, the third, the ſixt, the ninth, as both the Iewiſh and [h] Euangelicall Writers mention: the firſt of which they ſay *Abraham* inſtituted, the ſecond *Iſaac* (it began when it was halfe an houre paſt the ſixt houre, and continued till halfe an houre after the ninth: at this houre the Diſciples of the *Wiſemen* tooke their meate, which before this Prayer taſted nothing) the third began when the former left, and continued till the Euening. And this was obſerued both for their publike and priuate Prayers, although it bee not likely that the whole time was that way ſpent, eſpecially in priuate deuotions; for then their particular callings had beene fruſtrate, and cancelled by this exerciſe of the generall.

Seuen daies were a [i] weeke, whereof the ſeuenth was called the Sabbath; others had no particular name, but were called the firſt day of the weeke, or the firſt day of (or after) the Sabbath, and ſo of the reſt. The Chriſtians called them [k] *Feriæ*, as the firſt ſecond or third *Feria*, for Sunday, Munday, Tueſday: the reaſon whereof was, the keeping of Eaſter weeke holy. For that being made in their Calender the firſt weeke of the yeere, and by Law being wholly *feriata*, freed from working, and ſanctified to holy vſes; therefore the daies alſo of other weekes receiued that name from this firſt weeke. Touching which there is a Law of *Conſtantine* the great, to keepe both it and the weeke before it alſo ἀργίας, without working, which for the later was by cuſtome obtained, and by a Canon [l] enioyed, to ſpend it wholly in the Church with Pſalmes and Hymnes and ſpirituall Songs. Yea, the antient Chriſtians obſerued a continuall [*] feſtiuall from Eaſter to Whitſuntide, in which they neither kneeled nor faſted.

Their Moneths, as with vs and the Grecians, tooke their name of the Moone, and with them alſo their meaſure, reckoning the order of their daies according to the age of the Moone, and by courſe they contained, one thirty dayes, the next twenty nine, and therefore were conſtrained euery ſecond or third yeere to *intercale*, or adde, as in a Leape-yeere one moneth of two and twenty daies, and in euery fourth yeere, of three and twenty daies. This they called [m] *Veadar*, becauſe it followed the twelfth moneth *Adar*, for the ſupply of ten daies, one and twenty houres, and two hundred and foure ſcruples, which the twelue moneths of the Moone came ſhort of the yeere of the Sunne. And this they were forced to doe for the obſeruation of the Paſſouer, and their other feaſts. [n] Before their Babylonian thraldome, foure onely of theſe moneths were knowne by proper names; the firſt called *Ethanim*, the ſecond *Bul*, the ſeuenth, which after was made the firſt, *Abib*; the eighth *Zif*: but afterwards the reſt receiued names, which had beene before diſtinguiſhed only by order, and the former names alſo were altred; that being reckoned the firſt moneth of the yeere, in which befell the fifteenth day of the Moone, after the Equinoctiall Vernall, and their names follow, *Niſan, Iar, Sinan, Thamuz, Ab, Elul, Thiſchri, Marcheſchuan, Ciſleu, Tebeth, Schebath, Adar.* Thus *Hoſpinian*; but *Scaliger* and *Ar. Montanus* in his *Daniel*, or ninth booke of Iewiſh Antiquities, ſay, That the antient yeere had twelue moneths, as appeareth by the Hiſtorie of *Noah*: but thoſe moneths had no proper names, but of their order, the firſt, ſecond, third moneth, &c. Thoſe names, which after they were knowne by, were

d *Hoſpinian. de feſt Ethnic. l.* 1. c. 12.
* *Iunius in Exo.* 12. *plane hæc & plene.*
e *Eſa.* 38. 8.
f *Marc* 15. 25. *& 33. vid. Bez. annot. ib.*
g *Iohn* 19.
h *Act* 2. 10. *& 3. vid. Druſ. præt. in Act.* 3. 1. *& 10.* 3.
i *Septimana, res omnibus quidem Orientis populis ab vltima vſque Antiquitate vſitata: nobis autem Europæis vix tandem poſt Chriſtianiſmum recepta. Scal. de Emend. T. l* 1. *Antiquior eſt appellatio dierum ſeptimanæ ſub nominib.* 7. *Planetarum quam horarum. Horæ noua appellatio, a Græcis, &c. lib* 7. *& cauſab. ad Athen. l.* 1. *aliquanto poſt Ariſtot. tempora.*
k *Scal. E T. l.* 7. *pag.* 730.
l *Can.* 66. *in Trallo.*
* *Amb. Ser.* 61. *Inſt. dominicæ tota* 50. *d. eum curricula celebrantur &c. Vid. Hoſpin. de Feſt. Chriſt.*
m *Veadar*, that is, *and Adar*, or *Adar* doubled.
n *Hoſp. de feſt. Scal. Em. T. l.* 1.

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were Chaldean; and ſo *Elias* in *Thesbi.* They were all Chaldean or Perſian names, not mentioned in any of the Prophets before the captiuitie, and they alſo name but ſeuen. But in *Thargum Hieroſol.* they are all expreſſed in their order. The Iaponites, Chinois, and Indians, haue no names yet for their moneths, but name them by their order and number. The Romanes alſo named ſome of their moneths by their order; others after their Emperours, as *Iulius* and *Auguſtus*, to which *Domitian* added, *Germanicus* for September, his owne name for October. *Commodus* made an Edict, for the naming of Auguſt *Commodus*, September *Herculeus*, October *Inuictus*, Nouember *Exuperatorius*, December *Amazonius*.

The Hebrew yeere before *Moſes*, began ° at the new Moone next before the Autumnall Equinoctiall, that being ſuppoſed by ſome to be the time wherein the World was firſt created, euery Plant and Tree hauing the fruit and ſeede ripe: and this reckoning of the yeere in ciuill affaires, is obſerued of the Iewes vnto this day: and from hence they began their Iubilee and ſeuenth Sabbaticall yeere, leſt otherwiſe they ſhould haue loſt two yeeres profits, not reaping the fruit of the olde yeere, nor ſowing in the next. Their Eccleſiaſticall or feſtiuall yeere began at the Spring, as wee haue ſaid afore, by the commandement of GOD, at, and in remembrance of their departure out of Egypt at the ſame time, *Exod.* 12. as with vs wee haue an Eccleſiaſticall yeere moueable, according to the fall of Eaſter, differing from the Ciuill beginning at our Lady, as with others at Chriſtmaſſe, or New-yeeres day.

° *Hoſpinian*, *Ar. Montanus* in his *Daniel* & others, begin the world in Autumne; but our Engliſh yeere doth (as alſo *Scaliger* did, who in the laſt Edition of *Em. T.* hath now altred his opinion, and agreeth with the former) ſuppoſe the world was created in the Equinoctial vernall. And of this opinion is *R. Iehoſua*, *Baſil*, *Ambroſe*, *Hierome*, *Auguſtine*, *Beda*, *Iſidorus*, *Damaſcene*, and other later Diuines, and Aſtronomers, whoſe reaſons *Hoſpinian* laboreth to confute *& adhuc ſub iudice lis eſt.*

P Scaliger thus obſerueth concerning the Iewiſh yeere. The Iewes (ſaith he vſe a double reckoning of their yeere; one after the courſe of the Moone, the other after the *Tekupha's*, or courſe of the Sunne. *Tekupha** anciently was that moment, in which the paſſed yeere ended, and the following began. But the later Iewes diuided the yeere of the Sunne into foure equall parts, each whereof conſiſted of ninety one dayes, ſeuen houres and a halfe. And they diuided the ſaid yeere into twelue equall parts, each containing daies thirty, houres ten, and thirty minutes. They began at the fifteenth of Aprill, moued by the authority of *R. Samuel*, an antient Criticke, who aſcribed the firſt *Tekupha* to that moneth which before they began in Autumne: the reaſon was, becauſe at that time *Moſes* led the Iſraelites out of Ægypt. The moderne Iewes are ſo ſuperſtitious in the obſeruation of their *Tekupha's*, that they eſteeme it danger of life to alter their reckoning of them. They alſo attribute to each of them his proper Element, as to the *Tekupha Tamuz* (the Summer Solſtice) the Fire; and he which ſhould drinke or eate in the moment of that *Tekupha*, they thinke ſhould bee taken with a burning feuer. *Tekupha Niſan*, is on the fifteenth of Aprill, *Tekupha Tamuz*, on the fifteenth of Iuly, *Tekupha Tiſri*, on the foureteenth of October, *Tekupha Tebeth*, on the fourteenth of Ianuarie. In times paſt they obſerued ſuperſtitiouſly the beginnings of euery moneth, thinking, that then the Sun entred into that Signe which was attributed to that moneth. Now they onely obſerue the foure Tropicall Signes. Such is their folly, as though now the entrance of *Aries* were not more then fiue and thirty dayes before the *Tekupha* of *Moſes*. But their leaden braines know not what *Tekupha* is, nor why, nor when it was inſtituted. So much *Scaliger*.

p *Ioſ. Scal. de Emend. Temp. l. 4.*

* *Tekupha* is the fourth part of a yeere. *Sic Ionathan Paraph. Chal. Gen. 8. vlt. Sementis in Tekupha Tiſri, meſsis in Tek. Niſan frigus in Tek. Tabeth, æſtus in Tek. Tamuz.*

If the new Moone happened after noone, then the moneth and their New-Moone-Feaſt began the next day, and the yeere likewiſe, which began at the New-Moone. They were ſo ſcrupulous concerning the Moone, that *Clemens Alexand.* out of another Author obiects the worſhip thereof vnto them. They thinke (ſaith * he) that they alone know GOD, not knowing that they worſhip Angels and Arch-angels, and the *Moneth*, and the *Moone*; and if the Moone appeare not, they keepe not that Sabbath, which they call *The firſt*, nor the *New-Moone*, nor the *Vnleauened*, nor the *Feaſt*, nor the *great Day*. This fabulous q Author cited by *Clemens* vnderſtood not himſelfe, ſaith *Scaliger*; for they ſtill obſerue the appearance or firſt ſight of the Moone, not to ordaine the ſolemnitie thereby (which was done by a certaine rule) but to ſanctifie it: and therefore as ſoone as they ſaw the *New-Moone*, they ſay *Good lucke* (or a good ſigne) *be it to vs and to all Iſrael.* The ſame alſo do the Muhamedans obſerue. By the *firſt Sabbath* he meaneth the New-yeeres day, called a Sabbath, becauſe it was holy-day: by the *Feaſt*, Pentecoſt; by the *great-Day*, that of Tabernacles. Although in regard of vſe, ſome daies were more holy then other, yet had euery day appointed r ſacrifices morning and euening.

* *Strom l. 6. ex Petri Praedicationis libro.*

q *Scal. prolegom. in Em. Temp. Edit. vlt.*

r *Exod. 29. 38. Num. 28. Leuit. 23.*

Their Feaſts were either weekely, of which was the *Sabbath*; or monethly, euery *New-Moone*; or yeerely, of which were the *Eaſter* or *Paſſeouer*, *Pentecoſt*, or *Whitſuntide*, the Feaſt of *Tabernacles*. Theſe were chiefe, to which were added the Feaſt of *Trumpets* of *Expiation*, and of the *Great* ' *Congregation*. To theſe we may reckon the ſeuenth yeeres *Sabbath*, and

* The Oſtaues at the end of the Feaſt of Tabernacles, which was, ſaith *Rambam*, to accompliſh therein thoſe kinds of ioy which required houſes, and could not be done in Boothes. *Moreh. Neb. lib. 3. cap. 44.* On the next day was the Feaſt of the Law, called alſo *Bleſsing*, becauſe they reade then the laſt Chapter but one of Deuteronomie. See *Nehem. 9.*

the

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the yeere of *Iubilee*. Theſe Feaſts GOD had preſcribed to them, commanding, that in thoſe three principall Feaſts, euery male (as the Iewes interpreted it, that were cleane and ſound, and from twenty yeeres of their age to fiftie) ſhould appeare there where the Tabernacle or Temple was, with their offerings, as one great Pariſh, *Deut.16.* hereby to retaine an *vnitie* in diuine worſhip; and a greater *ſolemnitie*; with increaſe of *ioy* and *charitie*; being better confirmed *in that Truth*, which they here ſaw to be the ſame which at home they had learned, and alſo better ſtrengthened againſt the errors of the Heathen and Idolatrous feaſts of Diuels. To theſe were after added vpon occaſions, by the Church of the Iewes, their foure Feaſts, in memory of their calamities receiued from the Chaldeans, their Feaſt of *Lots*, of *Dedication*, and others, as ſhall follow in their order,

[f] *Leu.23.32.* They began to celebrate their Feaſts at Euen: ſo *Moſes* is commanded, [f] From *Euen to Euen ſhall yee celebrate your Sabbath*; imitated in the Chriſtian Euen-ſongs, on holy Euens; yet the Chriſtian Sabbath is by ſome ſuppoſed to begin in the morning, becauſe Chriſt did riſe at that time. As for the cauſes of Feaſts, many they are and great: That the time it ſelfe [*] *Pſal.118.24.* ſhould in the reuolution thereof, be a place of Argument to our dulneſſe; *This is the* [*] *day which the Lord hath made, let vs reioyce and be glad in it.* And what elſe is a feſtiuall day, but a witneſſe of times, light of truth, life of memory, miſtreſſe of life? A token of publike thankfulneſſe for greateſt benefits paſſed, a ſpurre to the imitation of our Noble Anceſtrie, the Chriſtian Worthies; a viſible word to the Ethnicke and ignorant, which thus, by what we doe, may learne what we beleeue; a viſible heauen to the ſpirituall man, that in feſtiuall ioyes doth, as it were, open the vayle; and here *fides* is turned into a *vides*, whiles in the beſt exerciſes of Grace, he taſteth the firſt fruits of Glory, and with his *Te Deums*, and *Halleluiahs*, begins that bleſſed *Song of the Lamb*; whiles time it ſelfe puts on her feſtiuall attire, and acting the paſſed, admoniſh the preſent ages, teacheth by example, quickneth our Faith, ſtrengthneth hope, inciteth charitie, and in this glimpſe and dawning, is the day-ſtarre to that Sunne of Eternitie, when time ſhall be no longer, but the Feaſt ſhall laſt for euerlaſting. Theſe the true cauſes of feſtiuall Times.

CHAP. V.

Of the Feſtiuall dayes inſtituted by God in the Law.

AS they were enioyned to offer a Lambe in the morning, and another in the Euening euery day, with other Prayers, Prayſes, and Rites: ſo had the SABBATH a double honour in that kinde, and was wholly ſequeſtred and ſanctified to religious duties. Which howſoeuer it was ceremoniall, in regard of that ſeuenth day deſigned, of the Rites therein preſcribed, of that rigid and ſtrait obſeruation exacted of the particular workes prohibited, and of the deadly penaltie annexed; yet are we to thinke, that the Eternall Lord, who hath all times in his hand, had, before this, ſelected ſome time proper to his ſeruice, which in the [a] See *l.1.c.4.* abrogation of Ceremonies [a] *Legall*, is in *Morall* and *Chriſtian* duety to be obſerued to the end of the World: euen as from the beginning of the World he had ſanctified the ſeuenth day to himſelfe, and in the Morall Law (giuen not by *Moſes* to the Iewes, but by GOD himſelfe, as to all creotures) is the remembrance of that ſanctification vrged. Friuolous are their reaſons, who would renue the Iewiſh Sabbath amongſt Chriſtians, tying and tyring vs in a more then Iewiſh ſeruitude, to obſerue both the laſt and firſt dayes of the weeke, as ſome haue preached, and of the Æthiopian Churches is practiſed. Neither can I ſubſcribe to thoſe, who are ſo farre from paying two, that they acknowledge not the debt of one vpon diuine right, but onely in Eccleſiaſticall courteſie, and in regard of the Churches meere conſtitution; and haue thereupon obtruded on many other dayes as Religious reſpects or more, then on this (which yet the Apoſtles entituled in name and practice, *The Lords day*) with the ſame ſpirit whereby they haue equalled traditions to the holy Scriptures.

[b] *Tolet. Inſtruct. lib.4. cap.24.25.* Thus Cardinal [b] *Tolet* alowes on the Lords day iourneying, hunting, working, buying, ſelling, Fayres, Fencing, and other priuate and publike workes by him mentioned: and ſaith, a man is tyed to *ſanctifie the Sabbath*, but not to *ſanctifie it well*; (a new kinde of diſtinction) the one is in hearing Maſſe, and ceaſing from ſeruile workes; the well-doing it, in ſpirituall contemplations, &c. Another [c] *Bellarm. de cultu ſanct. lib.3. cap.10.* Cardinall is as faſt as he is looſe, affirming, That other holy daies alſo binde the Conſcience, euen in caſes voide of contempt and ſcandall, as being truely more holy then other daies, and a part of diuine worſhip, and not onely in reſpect of order and politie.

But

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But to returne to our Iewish Sabbath. *Plutarch* thought, that the Sabbath was deriued of Σαββάζειν, which signifieth to keepe Reuell-rout, as was vsed in their Bacchanals of Σαβάζιος, which is interpreted *Bacchus*, or the sonne of *Bacchus*, as *Cœlius Rhodiginus* [d] sheweth out of *Amphithæus* and *Mnaseas*; who is therefore of opinion, That *Plutarch* thought the Iewes on their Sabbaths worshipped *Bacchus*, because they did vse on that day to drinke somewhat more largely (a Sabbatizing too much, by too many Christians imitated, which celebrate the same rather as a day of *Bacchus*, then the *Lords day*. [e]) *Bacchus* his Priests were called *Sabbi*, [f] of this their reuelling and misse-rule. Such wide coniectures we finde in others, whereas the Hebrewes call it *Sabbath*, of שבת, which signifieth *To rest*, because of their vacation to Diuine Offices, and not for idleneſse or worse imployments. And for this cause all the festiuall solemnities in the Scripture [g] are stiled with this generall title and appellation, as times of rest from their wonted bodily seruices. Likewise their seuenth yeere was Sabbathicall [h], because of the rest from the labors of Tyllage. In those feasts also, which consisted of many daies solemnitie, the first and last were Sabbaths, [i] in regard of the strictnesse of those daies rest.

Luke [k] hath an obscure place, which hath much troubled Interpreters with the difficulty thereof, Ἐν Σαββάτῳ δευτεροπρώτῳ, our English reades it; *The second Sabbath after the first.* * *Isidore* saith, it was so called of the *Pascha*, and *Azyma* comming together. *Chrysostome* thinkes (as *Sigonius* cytes him) it was when the [l] New-Moone fell on the Sabbath, and made a double Festiuall. *Sigonius*, when they kept their Passeouer in the second Moneth. * *Stella* takes it for *Manipulus frugum*, alledging *Iosephus* his Author. [m] *Ambrose*, for the Sabbath next after the first day of the Easter Solemnitie. [n] *Hospinian*, for the Octaues or last day of the same: * *Maldonatus*, for the Feast day of Pentecost, which was the second of the chiefe Feasts: But *Ioseph Scaliger* [o] saith, That the second day of the Feast was called ΔΕΥΤΕΡΑ ΤΟΥ ΠΑΣΧΑ, (being the sixteenth day of the Moneth, called *Manipulus frugum*) and the Sabbaths which fell betwixt that and Pentecost, receiued their denomination in order from the same; *Secundo-primum*, *Secundo-secundum*, &c. And hence doth *Luke* call that first Sabbath which fell after that δευτέρα, or second day of the Feast δευτεροπρώτον. Of this we shall haue occasion to say more when we come to the Samaritans. [p] The name Sabbath is also taken for the [p] whole weeke. But I list not to stand on the diuers significations of the Word.

[r] *Iosephus* and *Plinie* tell of a Riuer in Syria, in the kingdome of *Agrippa*, called *Sabbaticus*, which on other daies ran full and swift, on the Sabbath rested from his course. *Petrus Galatinus* [s] alledgeth the ceasing of the Sabbaticall streame, for an argument of the abrogation of the Iewish Sabbath.

The Iewes were superstitiously strict in the obseruation of their Sabbath: *Ptolomey* without resistance captiuating their Citie, and themselues by this aduantage, as did *Pompey* afterwards. And in the dayes of *Matathias*, father of *Iudas Maccabeus*; a thousand were murthered without resistance, till that by him they were better aduised: Which appeared by the Pharises, that cauelled at the plucking and rubbing of a few eares of Corne, by the hungrie Disciples, and at their Master for healing on that day, though by his Word: which their superstition, the Iew that fell into a Priuie at Maidenbourg. *An.* 1270. on his Sabbath, and another at Tewksburie, 1220. (and were the one by the Bishop of the place, the other by the Earle of Gloceſter constrained to abide the Christian Sabbath, whence on their owne they would not be freed) testified to the world by a stinking penance, and the later leauing also his stinking superstitious soule behinde to seale his deuotion. They added of their owne, fasting that day till noone, their Sabbath daies iourney, which was (saith Saint *Ierome*) [t] by the institution of *Barachibas*, *Simeon* and *Hellis*, (*Rabbines*) not aboue two thousand paces, * or two miles. Thus did this holy ordinance which GOD had instituted for the refreshing of their bodies, the instruction of their Soules, and as a type of eternall happines, vanish into a smoky superstition amongst them. The Sacrifices and accustomed rites of the Sabbath are mentioned, *Num.* 28 & *Leu.* 23. & 24. Where we may reade, that the daily burnt-offering, and meate-offering, and drinke-offering, were doubled on the Sabbath, and the Shew-bread renued, &c.

The sanctification of daies and times being a [u] token of that thankefulnesse, and a part of that publike honor which we owe vnto GOD, he did not onely enioyne, by way of perpetuall homage the sanctification of one day in seuen, which GODS immutable Law doth exact for euer, but did require also some other part of time, with as strict exaction, but for lesse continuance; besides, accepting that which being left arbitrarie to the Church, was by it consecrated voluntarily vnto like religious vses. Of the first of these (the Sabbath) we haue spoken: of the Mosaicall Feasts, the *New-Moones* are next to be considered. The institution hereof we reade, *Numb.* 28. and the solemne Sacrifice therein appointed; so

d *Cœl. Rhodig. Lect. Antiq. l. 4. c. 15.*

e *Apoc. 1. 10.*

f *Plutarch. Sympos. lib. 4.* Σάββους γὰρ καὶ νῦν πολλοὶ τοὺς βάκχους καλοῦσι

g *Ezek. 20. 12.*

h *Leuit. 25. 2.*

i *Leuit. 23.*

k *Luc. 6. 1.*

* *Isid. in Thom. Catena.*

l *Car. Sigon. de Rep. Heb. l. 3. c. 13.*

* *Stella. in Luc. c. 6.*

m *Ambr. in Luc.*

n *Hospin. de fest. Iudæor. c. 3.*

* *Maldonat. in Matth. 12.*

o *Scaliger. Can. Isag. l. 3.*

p *Infra. cap. 9.*

q *Luc. 18. 12.*

bis in Sabbat.

r *Ios. de Bell. Iud. l. 7. c. 24. Inter Arcas & Raphaneas. Plin. l. 31. c. 2. in Iudæa.*

s *P. Galat. de Arcan l. 11. 9.*

t *In vita Iosephi.*

* *Drus.* saith two thousand cubites, his Authors are the Chaldee paraphrast. *Idrius. Theophil. Oecumenius* giueth the reason, because the Arke and Tabernacle did so farre go before the people. See *Trem. in Syr. transf. Act. 1. 12.*

u *Hooker l. 5. Eccles. Polit.*

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to glorifie GOD the Author of Time and Light, which the darkened conceites of the Heathens aſcribed to the Planets and bodies Cœleſtiall, calling the Moneths by their names. Beſides their Sacrifices, they banqueted on this day, as appeareth by [x] *Dauid* and *Saul*, where the day after was feſtiuall alſo, eyther ſo to ſpend the ſurpluſage of the former daies ſumptuous Sacrifice, or for a further pretext of Religion and Zeale, as *Martyr* [y] hath noted: *Sigonius* [z] maketh theſe New-Moone daies to bee *profeſtos*, that is, ſuch wherein they might labor, the Sacrificing times excepted: but theſe couetous penny-fathers ſeeme of another minde. [a] *When* (ſay they) *will the New-moone be gone, that we may ſell Corne, and the Sabbath, that we may ſell Wheate?* And *Eſay* 1. the Sabbaths and New-moones are reckoned together.

x 1. *Sam.* 12. 5.

y *P. Mart. in* 1. *Sam.*

z *Sigon. de Rep. Heb l.* 2. *c.* 4.

a *Amos* 8. 5.

Their PASSEOVER called of them *Paſach*, ſo called of the Angels paſſing ouer the Iſraelites in the common deſtruction of the Ægyptian firſt-borne. For *Paſach*, the Grecians (as ſome note) vſe *Paſcha*, of πάσχω to ſuffer, fitly in regard of the body of that ſhadow Chriſt himſelfe, who [b] was our Paſchal Lambe, in his ſuffering ſacrificed for vs.

b 1. *Cor.* 5. 7.

The inſtitution of this Feaſt is ſet downe, *Exod.* 12. as *Hoſpinian* hath noted in the yeere after the creation of the world 2447. [c] after the floud. 791. after the promiſe made to *Abram* 430. It was celebrated from the fifteenth to the one and twenty day of the moneth *Abib* or *Niſan*, thoſe two daies being more ſpecially ſanctified with a holy Conuocation and abſtinence from worke, except the dreſſing of their meate: the other being obſerued with vnleauened bread: and the foureteenth day being the *Paraſceue*, or preparation: in the euening of which foureteenth day, as ſome men hold opinion, after Sun-ſet in the twy-light; others in the fourth houre, or fourth part of the day, as containing three houres ſpace, before the going downe of the [d] Sun, the Paſchal Lambe was ſlaine: about which time (the ninth houre) *Chriſt* the true Paſcha yeelded vp the ghoſt, [e] hauing eaten the Paſſeouer on the night before, which was the true time, and was then altred by the Iewes: which corruption continued to the deſtruction of their Temple, Chriſt ſuffered (ſaith *Scaliger*) on the third of Aprill, the fourth yeere compleate after his Baptiſme. From which ninth houre the Iewes began their Veſpera or Euening; and therefore it was inioyned them *inter duas Veſperas* [f], to kill the Paſſeouer. In theſe Veſpers, as alſo in the Eeuen of euery Feaſt and Sabbath, after the euening Sacrifice they which do any worke, ſaith the Iewiſh Canon, ſhall neuer ſee good ſigne of a bleſſing: which was the cauſe that they haſtened ſo much the death of the theeues which were crucified with Chriſt.

c *Scaliger & Caluiſius*, account 2453. *Lydyat.* 2509. others otherwiſe.

d *Ioſ. de Bell.* 7. 17. ſaith, *à nona vſq; ad vndecimam boſtias cœdunt.*

e *Proleg. in E. T. Ed. vlt. Scal.*

f *Hæ duæ fuerunt Veſperæ vna diei inclinantis ab hora nona altera noctis ineuntis, ab hora diei vltima. Iun. in Ex.* 12.

This Lambe or Kidde was choſen a male of a yeere old, the tenth day of the Moone, which they kept till the foureteenth day tyed (after their traditions) to the foote of ſome bench or fourme, ſo to miniſter occaſion to their children, of queſtioning about it, to themſelues of Preparation and Meditation, and to eſpie in this meane while, if any default were in the Lambe. It was firſt a priuate Sacrifice, to be performed in euery houſe, after in that place onely, where the Tabernacle or Temple was; they were diſperſed by companies, according to *Ioſephus*, not fewer then tenne, ſometime twentie in a companie; with Chriſt there were thirteene, and of theſe ſacrifices and companies in time of *Ceſtius*, were numbred two hundred fiftie ſix thouſand and fiue hundred, ſo that reckoning the leaſt number, there were ten times ſo many, beſides thoſe that by diſeaſes or other manifold lets were not partakers thereof: and in regard of this Feaſt being aſſembled thither through GODS iuſt iudgement, their whole huge multitudes were couped or caged together in the wals of this Citie to deſtruction, vnder *Titus*.

The bloud of the Lambe they were to receiue in a veſſell, and to ſprinkle the ſame with a bunch of Hyſope on the doore poſts, and to eate it in the night, which was the beginning of the fifteenth day, roaſt with fire, with ſowre hearbes and vnleauened bread; both the head, feete, and purtenance; girded, ſhod, with ſtaues in their hands, in haſte, ſtanding, burning whatſoeuer was left of the ſame. After the eating the Sacramentall Lambe ſtanding, they had other prouiſion which they eate ſitting, [g] or after their manner of lying at Table, in remembrance of their libertie, as appeareth by *Iohns* leaning on his breſt, and *Iudas* his ſop at *Chriſts* ſupper. In the Law it was commanded that they ſhould eate the Paſſeouer ſtanding; which they onely practiſed in the firſt celebration in Ægypt. For ſo the Iewes ſet forth the difference of the Paſchall night from other nights, in their twice waſhing, which on other nights they do but once: in their vnleauened: in their Endiue or ſowre hearbes: And whereas on other nights, they ſit or lie, now they lie onely, in token of their ſecuritie. The waſhing was therfore neceſſarie, leſt they ſhould defile the beds whereon they lay with their duſty feete. In which reſpect the [h] Gentiles alſo vſed to waſh their feete: the Iewes their whole bodie. And the Phariſe maruelled at Chriſt, ὅτι οὐ πρῶτον ἐβαπτίσθη that he was not thus baptized or waſhed before he ſate downe. Some contented themſelues onely with waſhing of the feete; the want of which Office Chriſt obiected to another of his Phariſaicall hoſtes.

g *Lipſius.*

Scal. Em. T. l. 6. *p.* 536.

h *Plautus, Perſa, locus hic tuus eſt, hic accumbe, ferte aquam pedibus.* *Luk.* 11. *Luk.* 7.

But

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But in the Paschall rite a double washing was requisite, because of their double Supper; which in the flourishing state of the Iewes, was also vsed in other their chiefe solemnities of the Pentecost and Tabernacles. In the former they eate their Sacrifices, in the later certaine Prayses were sung, and it was called the supper dimissorie. But this second Paschall Supper differed from that in other solemnities, wherein they vsed iunkets, which in this were forbidden; and instead therof they had Endine and wilde Lettice, mingled with Vinegar, and other things, which now they make as thick as mustard. The Housholder first dipt his vnleauened soppe therein and eate it, and then tooke from vnder the carpet or cloth another, which he brake into as many pieces as he had Communicants in his company, euery piece being as big as an Oliue, which was giuen to each of them in order. When he eate that sop, first he said, Blessed be thou, Lord our God, King of the world, which hast sanctified vs with thy Commandements, and hast giuen vs the precept of vnleauened bread.

And when he had eaten, he said (as he distributed to the rest) This is the bread of affliction, which our fore-fathers ate in the land of Ægypt. Euery one which is hungry, come and eate: euery one which hath neede, come and obserue the Passeouer. After the destruction of Ierusalem, they added these words; Now we are here seruants, but hereafter wee shall be in the land of Israel: now we are here seruants, hereafter in the land of Israel free. After this, he tasted of the Cuppe, and deliuered to the next, and he to the third, and so on through the company. This was called the Cup of thankesgiuing, or of singing the Hymne, which he deliuered with these words; Blessed art thou O Lord our GOD King of the world, Creator of the fruite of the Vine. Then did they sing a Hymne and depart; for the Canon forbad them to eate or drinke any thing after the Hymne. These were the Paschall rites in the time of CHRIST, who also vsed that reiterated both washing (saith *Scaliger*) and Supper, and also the Hymne. They were in the Eeuen of the foureteenth day to purge their houses of leauen, and that throughout the Land, where the Lambe might not be eaten. All the Israelites were inioyned this dutie: And they which by occasion of iourneying or vncleaneneſse, could not now celebrate the Passeouer, were to obserue it the next moneth, *Numb.9.*

The day after, or second day of this Paschall Feast, they were to bring to the Priest a Gomer of the first-fruits of their Corne, and a Lambe, with other duties for a burnt offering to the LORD: before which time they might not eate of the new yeeres fruites, which at that time in those Countries beganne to ripen, and so to acknowledge GOD the giuer thereof. [i] *Philo* saith, That each priuate man, which otherwise brought in his Sacrifice to the Priest, Sacrificed or slew this Sacrifice with his owne handes: And elsewhere [k] hee affirmeth the same. *Eleazarus*, [l] or as other say, the *Synedrium*, ordayned three hundred and fiftie yeeres before the birth of Christ, that the Passe-ouer should not bee solemnized on the second, fourth, or sixt day of the Weeke: And therefore when it fell on the sixt day, which wee call Fridaie, it was deferred to the seuenth, at the time of Christs Passion, & he with his Disciples ate it the night before, according to the Law of God.

This *Eleazarus* ordained, that the feast of Lots should not be celebrated on the second, fourth, or seuenth: or Pentecost on the third, fift, or seuenth; Or that of the Tabernacles, on the first, fourth, and sixt: Or the Fast of Expiation, on the first, third, or sixt: Or their New-yeeres day, on the first, fourth, and sixt, which decree is extant in the booke of *Gamaliel Pauls* Master, which they did superstitiously, to auoide two Sabbaths, (in so strict a rest) together, and carrying boughes on the Sabbath, if that Feast fell thereon, and on other such reasonlesse reasons.

After this sixteenth day of the moneth, or second day of the vnleauened bread, in which first of all, sickle was thrust into the Harueſt, to offer the first fruits thereof vnto GOD, were numbred seuen intire *Weekes*, and the next day, which was the fiftieth (accounting inclusiuely) was celebrated the feast of PENTECOST, receiuing his name of that reckoning of fiftie: And *Schefuoth*, that is, *of Weekes*, because of this reckoning of seuen weekes, it is called also the *Feast of the Harueſt of the first fruites*: the [m] rites thereof are prescribed, *Leuit.23.* The institution was in respect of the Law then giuen on Mount Sinai, and a type of that Euangelicall Law, which Christ, hauing ascended vp on high, did write not in Tables of stone, but in fleshly Tables of the heart, when (at the same time) hee gaue the holy Ghost to his Disciples, as a remembrance also of the Author of their Harueſt-fruits, and of their possession of that land where they had seede-time and harueſt, which in the wildernesse they wanted.

As the seuenth day in the weeke, so the seuenth moneth in the yeere, was in a great part festiuall: fittest for that purpose, as the fruits of the Earth being now inned.

The first day of this moneth was, besides the ordinarie *Kalends* or *Festiuall New-Moone* [n], the Feast of *Trumpets*, in respect of that rite then obserued of sounding Trumpets, being their

i *Philo. Iud. de vita Mos. l. 3.*
k *In Deca'og.*
l *Hospin de festis. Iud. c. 3. Maldonat. in Mat. 26.*
m *Exod. 23. 16. Act. 2. 4.*
n These *Newmoone* feasts, or Sabbaths, it seemeth *Horace Serm. l. 1. Sat. 9. hodie tricesima Sabbata: vin tu Curtis Iudeis oppetere?*

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New-yeeres day, after the ciuill account: the institution is read, *Leuit.* 23. and *Num.* 29. Whether, as some of the Rabbines will haue it, for *Isaaks* deliuerance, that in remembrance of that Ramme, these Rams-horne Trumpets should be sounded, or in regard of the wars, or in respect of that spirituall war-fare which continueth our whole life, or that this was so festiual a moneth, or the beginning of their yeere for ciuill accounts, and for the Sabbaticall and Iubilee yeeres, or for some other cause, let the wiser Reader iudge.

On the tenth day of this moneth was the Feast or Fast of *Reconciliation* or Expiation, a day of *publike penance*, fasting and afflicting themselues, described in *Leuit.* 16. throughout the Chapter, and Chap. 23. wherein is liuely in that type shewed the Office of Iesus Christ, the eternall high-Priest, who hath alone wrought our atonement, entred into the Holy place of Heauen, and laid our sins on the Scape-Goate, bearing them, and satisfying for them in his owne person on the Crosse, and by the sprinckling of his blood sanctified vs for euer to God his Father. *Paul, Heb.* 9. doth vnfold the misterie of this dayes rites, wherein onely, the high Priest alone might enter into the holy-place, and himselfe alone performe the other Offices of Expiation. The Iewes thought, that this fasting and afflicting themselues, was in respect of their Idolatrie with the golden Calfe, and therefore it seemed, that in *Theodorets* time they did not afflict themselues, but sported rather in obscure and prophane manner. The Sacrifices are set downe, *Num.* 29. 8, 9, 10, 11.

Theodoret. qu. 32. in Leuit.

The next Feast was that of *Tabernacles*; in remembrance that howsoeuer they now dwell in strong Cities, goodly houses, &c. yet their fathers liued in Tents in the wildernesse, where GOD by a cloude in the day time, and fire in the night protected that people. It is expressed *Leu.* 23. *Num.* 29. *Deut.* 16. It was obserued from the fifteenth to the one and twentieth, the first and last of them being (as at the Passeouer) more solemnely festiuall, with abstinence from labor, and a generall Conuocation. They were the first day to take boughes and branches of Trees, and to make therewith Booths, and to dwell in booths seuen daies. This was neglected from the time of *Iosuah*, till the dayes of *Nehemiah*, [o] when he and *Ezra* solemnized this feast seuen dayes with booths on their house-tops, and in their Courts and streetes, with Lectures euery day out of the Law, and a solemne assembly on the eight day. The Hebrews report that they made them bundles of that matter, which they carried, euery day of the seuen, vp and downe in the morning before they might eate, whereupon it was called the Feast of Palmes or Willowes. The seuenth day, saith *Paulus Fagius*, [p] they compassed the Altar with these boughes seuen times, in remembrance of the fall of Iericho. *Andrew Osiander* affirmeth [q] that they vsed this carrying about boughes euery day, especially the seuenth, in which they obserued a kinde of *Procession* or *Letanie*, singing, *Ana Iehoua Hosanna ana Iehoua hatz elicha-na*: first reckoning vp a great number of the names of God, then of his attributes: thirdly, of the things which they wish to be saued, then of themselues and other things, interlacing euery particular of these with singing *Hosanna*, like their *Ora pro nobis* in the Popish Letanie. Then they altar it in another forme, Pray redeeme the Vine of thy planting, *Hosanna, &c.* then in another, As thou sauedst the strong in Ægypt, when thou went'st out for their deliuerance, so *Hosanna, &c.* Then in a longer forme of prayers, with this foote of the song *Hosanna*: and lastly all rings *Hosanna, Hosanna*: and hereupon the later Iewes called this feast *Hosanna*, as also those bundles of boughes: and although that the later Iewes haue now added much, the Iewes of Italie differing from them of Germanie, yet in *Christs* time the acclamations of *Hosanna*, when he came riding on an Asse into Ierusalem, testifie some such obseruation then amongst them.

o *Nehem.* 8.

p *Fag. in cap. Leu.* 23.

q *And. Osiand. Annot. Harmon. Euan. l.* 3. *c.* 36.

The Sacrifices of euery day are designed *Num.* 29. The first day, thirteene bullocks, the second, twelue, and euery day one lesse to the seuenth: in all seuentie (as the *Rabbines* interpret it) according to the number of the seuentie languages of the Nations, which shall be subdued to the Messias; and ninetie eight Lambs, in respect of so many curses in the Law, against the transgressing Israelites.

The eight day was the Feast which they called, *Haaziph* and *Azæreth*, that is, Collection, called also *the great day of the feast*, in the two and twentieth day of this moneth *Tisri*. In this they were to contribute to the continuall Sacrifices, and publike thanksgiuing was made for the fruites of the Earth, and the *first fruites* of the latet fruites were offered. *Ieroboam* [r] in an irreligious policie remoued the feast of Tabernacles from the seuenth moneth to the eight, from *Tisri* to *Marcheshuan*.

Iob. 7. 37. *Num.* 29. 35.

r *Hospin. de fest. cap.* 7.

The seuenth yeere, was appointed a Sabbaticall yeere, wherein they were neither to sowe nor to reape, but to leaue that which should voluntarily grow in their fields and yards to the poore; and secondly, should not exact debt of their brethren of the same Nation, but remit it, *Deu.* 15. *Exod.* 23. *Leuit.* 25. and the obseruation hereof is expressed in the time of *Nehemiah*.

Nehem. 10. 31.

After seuen times seuen yeeres which make fortie nine, they were to reckon Iobel or yeere

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yeere of *Iubilee*, *Leu.*25. beginning on the day of Reconciliation: Wherein seruants were freed, debts remitted, possessions, that had beene alienated, returned, the law allowing no further sales, proclaimed with sound of a Trumpet of a Rammes-horne, and therefore called *Iobel*, which signifieth a Ramme, or Rammes-horne.

Touching this yeere of *Iubilee* is much controuersie. The ancient Authors account it the fiftieth yeere. *Scaliger* [f] refuseth their authoritie herein. Many moderne writers hold the same opinion, as [t] *Hospinian*, [u] *Melanchton*, *Fabritius* [x] *Paduanus*, *&c.* [y] *Caluisius* hath at large disputed this question against *Crentzhemius* and *Bucholcerus*, by diuers arguments prouing that the *Iubilee* was but fortie nine yeeres complete, and that the fiftieth yeere was the first onwards of another *Iubilee* or Sabbath of yeeres: Yet is this space reckoned by fiftie, as *Ouid* calls the *Olympiad*, *quinquennis Olympias*: *Aristophanes*, [z] and *Ausonius*, [a] affirming the like: and yet the *Olympiad* is but foure yeeres complete, and reckoned from the fift to the fift exclusiuely. Otherwise they should haue had two Sabbaticall yeeres together, namely, the fortie ninth being the seuenth yeere, and the next which was the fiftieth yeere. As for the later Writers, they might be deceiued by following the streame, and beguiled by the *Popish Iubilee*, which *Boniface* the eight, before called *Benedictus* (and yet neither was good sayer nor doer) instituted *Anno.* 1300. to be obserued euery hundreth yeere: and *Clement* the sixt abridged to the fiftieth; as *Auentinus*, *Trithemius*, *Crantzius*, and others haue written. Whether they were Heathenish in imitating the *Ludi seculares*, or Iewish, in following the legall Iubilee: Certaine it is, Rome thereby becomes a rich Mart, where the [b] *Marchants of the Earth* resort from all places of the Earth to buy Heauen: and *Babylon* [c] *the great Citie is cloathed in fine linnen and purple and scarlet, and gilded with gold and precious stone and pearles*, with the gaines of her *Wares*, giuing in exchange [d] *the soules of men*, washed from their sinnes; A thing more precious to Christ then his *most precious blood*. But his pretended Vicars haue learned to effect it (the filling of their purse) with greater ease: deuout Pilgrims from all parts visiting Saint *Peters* staires, whence they goe truely Saint *Peters* heires ([e] *Siluer and gold haue I none*) and yet finde their Pardons too cheape to be good. But to returne to *our Pilgrimage*, and to obserue the obseruation of the Iewish Iubilee; This feast was partly ciuill in regard of the poore, of the inheritances, of the Israelitish Families; specially that of the Messias, and of the computation of times, as amongst the Greekes by *Olympiads*, and amongst the Romanes by *Lustra* and *indictions*: partly also it was mysticall in regard of the Gospell of Christ, preaching libertie and peace to the Conscience, *the acceptable yeere of the* LORD.

And thus much of those Feasts which GOD himselfe instituted to this Nation; which how the Iewes of later times haue corrupted, and doe now superstitiously obserue, instituting others also of their owne deuisings, shall bee handled in due place. Wee are next to speake of those Feasts, which vpon occasions they imposed vpon themselues before the comming of CHRIST: to which wee will adde a briefe Kalender of all their Fasts and Feasts.

[f] *Ios. Scal. Animad. in Euseb. pag.*12.
[t] *Hospin. de Temp. & de Fest. Iud.*
[u] *Melan. Chron. lib.*5.
[x] *Fab. Pad. Catena temp. annul.*40.
[y] *Caluis. Isagoge cap.*23.
[z] *Aristoph. in Pluto.*
[a] *Ausonius de ludis.*
[b] *Apoc.*18.11.
[c] *V.*16.
[d] *V.*13.
[e] *Act.*3.6.

CHAP. VI.

Of the Feasts and Fasts, which the Iewes instituted to themselues: with a Kalender of their Feasts and Fasts through the yeere, as they are now obserued.

THE Prophet *Zacharie*, in his seuenth and eighth Chapters mentioneth certaine fasting daies, which the Iewes by Ecclesiasticall Iniunction obserued. One in the tenth day of the tenth moneth, becausе, on that day Ierusalem began to bee besieged, 2. *Reg.* 24. A second Fast was obserued on the ninth day of the fourth moneth, in remembrance that then the Chaldeans entred the Citie,

A third Fast they held on the ninth day of the fift moneth, in respect of the Citie and Temple burned on that day. First, by *Nabuchodonosor*; Secondly, by *Titus* on the same day: Which the Iewes doe yet obserue with strict penance, going bare-foote, and sitting on the ground, reading some sad Historie of the Bible, and the Lamentations of *Ieremie* three times ouer.

Their fourth Fast they celebrated on the third day of the seuenth moneth, in remembrance of *Godoliah* slaine by *Ismael*, *Iere.* 41. 42. 2. *Reg. vlt.* To these are reckoned the Fast

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of *Easter*, in the thirteenth day of *Adar*, their twelfth Moneth; and on the seuenteenth day of the fourth moneth, in the remembrance of the Tables of the Law broken by *Moses*: the institution whereof seemeth to be late, seeing the Scripture doth not mention it. In this moneth the Ægyptians kept the Feast or Fast of their *Osiris*, lamenting for him, which seemeth to be the same that is mentioned, *Ezech.*8. Where women are said to mourne for *Tamuz*, whom *Plutarch* calleth *Amuz*, and from thence deriueth *Iupiters* title of *Ammon*. Of him was this fourth moneth called *Tamuz*.

a *Esther.9.21.* On the a foureteenth and fifteenth daies of *Adar*, they kept the feast of *Phurim*, or Lots, instituted in remembrance of that deliuerance from *Haman*; by the authoritie of *Ioachim* the high-Priest, as *Functius* relateth out of *Philo*, *An.M.*3463. *Antonius Margarita*, a christened Iewe, reporteth that on these daies the Iewes reade the Historie of *Esther*, and so often as *Haman* is mentioned, they smite on their seates with their fists and hammers, otherwise spending the time of this feast in Bachanall riots and excesse.

*Calui.*3477.

b *Ioseph.de bello Iud.li.1. c.17.* They also had the feast of Wood-carrying, called ξυλοφορία, mentioned by b *Iosephus*, in which the custome was for euery one to carry Wood to the Temple to maintaine the fire of the Altar.

The Feast of Dedication, otherwise called the feast of *Lights*, and the institution thereof is largely described, 2.*Maccab.*4. in remembrance of the institution of Diuine worship and Sacrifice in the Temple, which had beene by *Antiochus* polluted, and sacred to *Iupiter Olympius*, all the seruices appointed by the Law being abolished. By *Iudas Maccabeus*, the Temple and Altar, and other holy instruments, were dedicated the same day three yeeres, after their first pollution, called therefore the feast of *Lights*, as I thinke, saith c *Iosephus*, because so vnexpected a light shon forth vnto them. But *Franciscus Iunius*, in his Annotations vpon the Syrian translation of the tenth of *Iohn*, where this Feast is mentioned, alleageth out of the *Talmud*, another cause as followeth. When on the fiue and twentith day of *Cisleu* they entred into the Temple, they found not pure oyle, except in one little vessell, which contained sufficient for the Lamps but one day, of which Oyle they lighted the Lamps in order, which lasted eight daies, till they pressed out of the Oliues cleane Oyle. And therefore the wise-men of that time decreed, that yeerely those eight daies, beginning at the fiue and twentith of *Cisleu*, should be daies of ioy, and that euery one in the doores of their houses euery euening, during those eigh daies, should light Lamps, for declaration of that miracle, wherein they must not fast nor lament.

c *Ios.Ant.12. c.2.*

Likewise 1.*Mac.*13. is ordained festiuall the three and twentieth day of *Iar*, for the expiation of the Tower of Ierusalem, by *Simon Mac.*

On the last day of the feast of Tabernacles, they finish the reading of the Law with much ioy and solemnitie, calling it the feast of the *ioy of the Law*. The next Sabbath begins their Reading of the first *Parasch* or Section, which was also read that day they made an end of the last, lest they should seeme weary of it, and glad it were ended. These *Paraschs* or Sections of the Law (as our Lessons in our Seruice) were ancient, as appeareth *Act.* 15.21. in number fifty foure, for twice they put together two short ones. When *Antiochus* burned and prohibited the Law, they reade in stead of *Moses*, the Prophets: and after *Antiochus* his death they continued both, as the first and second Lesson with vs. That of the Prophets they called *haphtara*, that is, a dismissing, because after it the people were dismissed, euen as the name Missa, for like cause was giuen to the Christian holies. They reade *Moses* not onely on the Sabbaths, but also on Mundaies, and Thursedaies; which by them that would seeme more holy, were fasted also, as *Luc.*18. appeares by the bragges of that supercilious Pharise, *I fast twice in the weeke.*

Sigonius reckoneth also the feast of *Iephta*, in the end of the yeere, which yet is not like to haue continued in succeeding ages: and of the *fire* that we find mentioned in 2.*Mac.*1. and the feast of *Iudith*, for killing *Holofernes*: and on the fourteenth day of *Adar*, for the victorie against *Nicanor*, *Ios.l.*12. Their later feasts I shall mention, and declare their seueral ceremonies, when wee come to speake of their later times, and of the present Iewish superstition. In the meane time I thinke it not amisse to set downe here out of *Scaliger*, a view or Kalender of their moneths, with the Feasts and Fasts, as they are obserued therein at this day.

De fest. Iud. vid. Phil. Ferdinand.

Ios. Scal. Can. Isag. l. 1. c. 6.

TISRI habet dies 30. *Tisri plenus. die.*1. Clangor Tubæ 3. Ieiunium Godoliæ, *qui cum Iudæis occidebatur in Mazpa, Ier.*41. 5. *Ieiunium. Moriuntur* 20. *Israelitæ. Rabbi Akiba filius Ioseph conijcitur in vincula vbi moritur.*7. *Ieiunium. Decretum contra Patres nostros, vt perirent gladio, fame, ac peste propter vitulum fabricatum.* 10. Ieiunium Kippurim. 15. Scenopegia. 21. ἡ χοιροφία 22. Octaua Scenopegias. 23. Festiuitas Legis.

Marchesv. 29. *Marchesv. Cauus.*7. *Ieiunium. Excæcarunt oculos Sedekiæ, &c. post* 29. *Intercalatur dies vna in Anno pleno.*

Casleu

Caſleu plenus. 25. Encœnia. 28. *Ieiunium: Ioiakim combuſsit volumen quod ſcripſerat Baruch dictante Ieremia.* 30. *Eximitur dies in Anno defectiuo.* Caſleu.30.

Tebeth Cauus. 8. *Ieiunium, Scripta eſt lex Græce diebus Ptolemæi Regis, Tenebræ triduo per vniuerſum orbem.* 9. *Ieiunium. Non ſcripſerunt Magiſtri noſtri quare ea dies notata* 10. *Ieiunium. Obſidetur Ieruſalem à Rege Babylonis.* Tebeth.29.

Sebat plenus 5. *Ieiunium: Moriantur Seniores qui fuerunt æquales Ioſuæ filij Num.* 23. *Ieiunium. Congregati ſunt omnes Iſraelitæ, contra Beniamnem propter pellicem & idolum Micha.* 30. Locus Emboliſmi. Sebat.30.

Adar Cauus. 7. *Ieiunium. Moritur Moſes Magiſter noſter qui in pace quieſcit.* 9. *Ieiunium:* 10 *Schola Sammai & ſchola Hellel inter ſe contendere cœperunt.* 13. *Feſtiuitas decreta: interficitur Nicanor.* 14. Mardochæus Phurim. Adar.29.

Niſan plenus 1. *Ieiunium. Mortui ſunt filij Aaron.* 10. *Ieiunium. Moritur Mariam. Eligitur agnus Maſculus* 14. *die.* 14. PASCHA. Exterminatio fermenti. 15. Azyma. 16. ΔΕΥΤΕΡΑ ΤΟΥ ΠΑΣΧΑ, Manipulus frugum, ΗΜΕΡΑΙ ΠΕΝΤΗΚΟΣΤΗΣ. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΠΡΩΤΗ, 21. *Solennitas finis Azymorum.* 23. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΔΕΥΤΕΡΑ. 26. *Ieiunium, Moritur Ioſue filius Nun.* 30. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΤΡΙΤΗ. Niſan. 30.

Iiar cauus. 7. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΤΕΤΑΡΤΗ. 10. *Ieiunium. Moritur Eli Pont. Max. & ambo filij eius: capitur arca teſtimonij,* 14. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟ-
20 ΠΕΜΠΤΗ. 21. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΕΚΤΗ. 23. *Solennitas. Simon Gazam capit.* 28. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΕΒΔΟΜΗ. *Ieiunium: Moritur Samuel Propheta: plangitur ab omni populo.* Iiar.29.

Siuuan plenus, 6. ΠΕΝΤΗΚΟΣΤΗ ΠΛΗΡΩΜΑ ΤΩΝ ΗΜΕΡΩΝ ΤΗΣ ΠΕΝΤΕΚΟΣΤΗΣ. 23. *Ieiunium. Deſiſtunt ferre primogennita & primitias Ieroſolyma in diebus Ieroboam filij Nabat.* 25. *Ieiunium. Occiditur Rabban Simeon filius Gamaliel, Rabbi Iſmael, R. Hanania ſecundus à pontificib.* 27. *Ieiunium. Combuſtus eſt Rabbi Hanina filius Tardion vnà cum libro legis.* Siuuan.30.

Tamuz Cauus 17, *Ieiunium. Franguntur Tabulæ legis Ceſſat ἐνδελεχισμὸς. vrbs fiſſa Epiſtemon cremat librum legis. Ponit ſtatuam in templo.* Tamuz.29.

30 *Ab plenus.* 1. *Ieiunium. Moritur Aharon Pontifex.* 9. *Ieiunium. Decretum contra patres noſtros ne ingrederentur in terram Iudæam. Deſolatio Templi prioris & poſterioris.* 18. *Ieiunium. Extincta eſt Lucerna veſpertina in diebus Ahaz.* Ab. 30.

Elul cauus. 17. *Ieiunium. Moriuntur Exploratores qui diffamauerant terram.* 22. *Xylophoria,* Elul.29.

As for the Sabbaths, New-moones, and daies not ſolemnized with feaſting or faſting, I haue paſſed ouer this Kalender, as impertinent or needeleſſe.

CHAP. VII.

40 ## *Of the ancient Oblations, Gifts, and Sacrifices of the Iewes: of their Tithes, and of their Prieſts, and Perſons Eccleſiaſticall, and Religious.*

§. I.

Of their Oblations, Gifts, and Sacrifices.

50 ALthough *Moſes* doth handle this matter of their Rites and Sacrifices, and is herein ſeconded and interpreted by the ſucceeding Prophets, ſo fully, that it may ſeeme a powring of water into the Sea, to ſpeake needeleſſly, or by our Diſcourſe, to obſcure, rather then illuſtrate, that which is ſo largely and plainely there expreſſed; yet becauſe of that ſubiect which we haue in hand, I cannot altogether be ſilent (at leaſt of the kindes and heads) referring the deſirous Reader; for his more perfect ſatisfaction in particulars, to thoſe clearer prophetical fountaines. Their Rites for time and place we haue already deſcribed: The next intended part of this Iewiſh relation ſhall be of their *Oblations*, which were either *Gifts* or *Sacrifices*. Their Sacrifices were ſuch oblations, wherein the thing offered was in whole or
60 part conſumed in diuine worſhip, for the moſt part by fire or ſhedding of blood. Theſe were of eight [a] ſorts. *Burnt-offerings, Meate-offerings, Peace-offerings, Sinne-offerings, Treſpaſſe-offerings, the offerings of the Conſecration, Cleanſing, and Expiation.* [b] *Philo* reduceth them to three

[a] *Car. Sigon. de Republ. Heb. l. 4.*
[b] *Philo de Sacrif.*

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three: *Burnt*, *Peace*, and *Sin-offerings*, according to the three cauſes of ſacrificing; *The worſhip of God, the obtayning of good things, and freedome from euill.*

The *Burnt-offerings* were by fire conſumed, the Rites and manners hereof are expreſſed, *Leuiticus* 1. the fire was to be perpetuall on the Altar, being that which GOD miraculouſly ſent from heauen to conſume *Abihu* ſacrifice; for neglecting which, and vſing other, his two ſonnes *Nadab* and *Abihu* were ſtricken by a reuenging fire from GOD. The *Meate-offering* was made of fine flowre, without hony or leuen, and with oyle and incenſe on the Altar, or frying pan, or ouen, or caldron, according to the rites preſcribed, *Leuit*, 2. partly ſacred to the Lord by fire, the reſt to be the Prieſts. The *Peace-offerings* are with their proper ceremonies enioyned, *Leuit.* 3. and 7; the fat and kidnies were to be burned on the Altar (the fat and blood being vniuerſally forbidden them for foode) the breſt and right ſhoulder was the Prieſts: the reſt to the Sacrificer, to be eaten the firſt, or at furtheſt on the ſecond day: or elſe on the third to be burned with fire. The *Offering for ſinnes of ignorance*, for the Prieſt, Prince, People, or priuate man, is ſet downe, *Leuit.* 4. and 6. The *Sinne-offering, in caſe of contempt*, where the ſinne is committed againſt God and man willingly, with the due manner thereof is expreſſed, *Leuit.* 6. To theſe were adioyned *Prayers and Prayſes*, with muſicall voyces, and inſtruments, Cymbals, Viols, Harpes, and Trumpets reſounding, *For he is good, for his mercy endureth for euer.* The ſixt kinde of Sacrifices was proper to the Prieſts at their conſecration, recorded, *Leuit* 6. 20. The ſeuenth mentioned Sacrifice is of *Purification* or cleanſing, as of a woman after childe-birth, *Leu.* 12. or of a Leper, 13. 14. or for vncleane iſſues of men and women, *chap.* 15. The eight is the ſacrifice of *Expiation* or Reconciliation, on that feſtiuall or faſting-day before ſpoken of, *Leuit.* 16. Hereunto may we adde the lights and the daily offerings of incenſe, morning and euening, *Exod.* 30. on a golden Altar, whereunto the Prieſts only had acceſſe, with ſuch perfume only as is there preſcribed.

The *Gifts* which we haue reckoned a ſecond ſort of Oblations that were not as the former in whole, or in part conſumed in their offering, but preſerued whole and ſound, were giuen, either according *to the Law, or by Vow*, or of *free will*. The Law preſcribed, *Firſt fruits and Tithes, and the perſonall halfe ſhekell*. The *firſt fruits* of Man, of beaſts, and of the fruits of the Earth, the law exacteth, *Exod.* 22. 23. and are aſſigned to the Prieſts, *Num.* 5. and 18. which, of men and vncleane beaſts, were to be redeemed, of others to be ſacrificed.

§. II.

Of Tithes and their manner of Tithing.

OF *Tithes*, when we conſider the aſſignement of them to the Tribe of *Leui*, we muſt ſo farre acknowledge them *Leuiticall* and Ceremoniall. But conſidering the paying of them to a Prieſt, ſo ſoone as we reade of a Prieſt, in Scripture, and that by *the Father of the Faithfull*, which the Apoſtle vrgeth againſt Leuiticall Ceremonies, in that *Leui* himſelfe in *Abraham* payed them; and his Nephew *Iacob* vowed the payment thereof, ſo ſoone as God ſhould giue him whereof to pay Tithes: and that God required this dutie of Tithe, *Exod.* 22. 29. before the *Leuites* were called to the ſeruice of the Tabernacle; which are not ſo much as named, till *Exod.* 38. 21. the Scripture alſo ſpeakes of them as anciently due, nor hath it any originall commandement for giuing Tithes to GOD: yea, the law of Nature taught it the Heathens, which paid them to their Idolls: and the firſt times of the Chriſtian Church excepted, wherein there was no ſuch ſettled order for things of this and like nature, Tithes were conſtantly paid to the Church, vntill the Arch-enemie of God and his Church, in his Antichriſtian ſupremacie robbed the Miniſters of that due, which in GODS right they before held, *impropriating* the liuing of the Altar to them that *liued not at the Altar*, but yet ordinarily leauing them to the *Church*, as they then accounted the Church: Some cannot ſo eaſily ſubſcribe to that opinion, perhaps more common then true, which diſanull *diuine* right for the paying Tithes, as being then a Iewiſh and Leuiticall Ceremonie. But I leaue the Reader to diſcuſſe this matter further, with [a] D. *Carleton* Mr. *Roberts* and others, in Treatiſes of that argument, not to ſpeake of the Canoniſts. And let me here mention alſo that little book full of great learning, & ſauoring of great pietie, of S. *Henry Spelman* Knight, a true *Knight of the Temple*, that thus engaged himſelfe for the Temples right; that whereas the Temple and Ruines of the Church hath raiſed ſo many Knights and cruell Gentles that haue pill'd and ſpill'd the men and meanes of the Church; the Church in that Order hath found a Champion, a *Spelman* in name and deede, who out of *Godſpel* (ſo was the Goſpell and holy writ ſignificantly ſtiled by our Religious Anceſtours) and *man-ſpell*, that is, the learning of men, in the reaſons and authorities of Fathers, Councels, Doctors in ſeuerall

a *Carleton* of Tithes due by Diuine right, & *Roberts*.
b *Rebuffus de decimis, item Tindari Tract. de Dec. Rebuffus ſtatuit de iure diuino dictante ratione naturali, decimas inuentas. q.* 1. §. 12. *à iure vero canonico formam & declarationem eſſe factam. Tindarus* §. 25. *præceptum (ait) decimarum partim eſt morale, partim iudiciale, &c.*

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seuerall ages, hath shewed himselfe a *Spelman*, an *Oracle* or man of hidden knowledge, as *Verstegan* interprets and spels this word **spell**. These shew also another argument (besides this of the Nature and practice of Tithes) almost beyond cauillation, namely, that Tithes are due to Christian Ministers by Vow: Christian Common-weales, and Councels hauing consecrated them to GOD and his Church, wherein our Kings, Parliaments, and Ecclesiasticall Lawes haue added their confirmations: neither is it now time *after the Vowes to enquire*, and [c] without Diuine dispensation to alter it, without satisfaction sufficient. But leauing this sore too tender to be touched, and yet little touching and mouing some Consciences pretended tender; let vs view the Tithes, as they then were, Iewish. In *Leuit.* 27. 30. is a declaration of the Lords right, *All Tythes are the Lords*; and an assignation of the same, *Numb.* 18.21. *Behold, I haue giuen the children of* LEVI *all the tenth, &c.* Saint [d] *Hierome* reckons foure sorts of Tithes: first, that which the people paid to the Leuites: secondly, that which the Leuites hence paid to the Priests [e]: thirdly, that which they reserued for expence in their solemne Feasts when they went to the Tabernacle or Temple [f]. The fourth was a third yeeres Tenth, which was then laid vp for the Leuite, and the poore amongst them. [g] The practice hereof *Nehemiah* restored in the reformation of Religion, *Nehemiah* 10. when the First-fruits and Tenths were brought to the treasurie or chambers of the house of GOD.

c *D. Downam. & Leuit.* 27. 28.

d *Hierom. super Ezech. l.* 14. *c.* 45. *& Num.* 18. 26.

e *Deut.* 14. 22.

f *Deut.* 14 28.

g *Ios. Scal. diatriba de decimis in Opusc.*

[h] *Ioseph Scaliger* hath written a Treatise of Tithes, the summe wherof is this. Euery thing which was foode for man, and was laide vp for preseruation, if it receiued increase from the Earth, was subiect to offerings, and consequently to first fruits and Tithes. Garden-herbes were not exempted: they tithed Mints and Annise. (But [i] *Drusius* saith this was of tradition, and not of the Law: for the Law required onely the tenths *prouentus tui*, of the encrease: vnder which name (saith he) those came not.) Out of these they first paid the first fruites: secondly, [k] *Theruma*: thirdly, a two fold Tithe, and these all in their due order. The Husbandman might not touch any of his increase before these deductions. First fruits of Corne, Grapes and Oliues were offered in the basket: but the *Theruma* and Tithe onely of the kindes already dressed and prepared, as wheate fanned, oyle and wine, corne in the eare, and so the rest was called *Tabal*: after they were made readie, the *Theruma* was taken [l] from the heape, and giuen to the Priests: this was called the great *Theruma*, and was not defined by *Moses*, but the ancient Lawyers determined that it might not be lesse then the fourtieth or fiftieth, or at least the sixtieth part: the first they called the *Theruma of a good eye*, the second indifferent, the last of *an euill eye*, and niggardly. When this was taken away for the Priests, the rest of the heape was tithed for the Leuite: [m] this was called *the first Tithe* [n]; and the tenth part thereof the Leuites [o] gaue to the Priests [*] which was called the *Tithe of the Tithe*, or the *Theruma* of the Tithe. For the former *Theruma* they named *the great Theruma*, because it was more then this. After this deducted, the Leuites might freely vse the other nine parts of the Tythe (which before they might not) whether in, or out of Ierusalem. The Husband-man or Lay-man, was yet to pay another called the second *Tithe*, namely, the tenth part of that which remained to him after the first *Tithe*: and this also was *holy*, nor might be spent, but before GOD in the Court of the Temple. And therefore it was to be carried to Ierusalem, or if the way were long or tedious, they might be sold, and a fift [p] part was then to be added: with this money they were to buy Wine, Oyle, Sacrifices, and other necessaries at Ierusalem, wherewith the Husband-man and the Leuite were to feast in the Temple. After this *second Tithe* paid, they might (and not before) vse the rest as *lay chattells* (to borrow the word of my learned friend Master *Selden*) *Scaliger* giues them a Latine name, *Pollucta*, that is, *exposed, viz.* to common or prophane vse. For better view hereof: if the husbandman had six thousand measures of wheate, wine or oyle, he must pay a fortith or fiftith or at least a sixtieth part, that is, an hundred in the name of his [q] *Theruma*. Of the fiue thousand and nine hundred remaining, *the first Tithe* will deduct fiue hundred fourescore and ten, of which the Leuites must pay to the Priests, fiftie nine; as *Tithe of the Tithe*. Now out of the fiue thousand three hundred and ten yet remayning, the husband-man is to pay the *second Tithe*, which come to fiue hundred thirtie and one, and then there remayne to his owne vse, *exposed* or *lay chattels* foure thousand seuen hundred seuentie and nine. So that the first and second Tithe were in proportion as nineteene of the hundred, besides the greater *Theruma*; all these out of the Corne readie fanned: before which also they paid the first fruits in the eare. Further, [r] the husband-man was bound to carry them to Ierusalem, and there to deliuer them to the Treasurers, which were Leuites [s] deputed in diuers offices, to the custodie of these things, as fully appeareth, 2. *Chron.* 31. And if he did not carry them himselfe, he must send them by his Delegates: touching whom, the Law exacted that they should not

h *Drus. Præt. ad Matth.* 23. *ex lib. præcep.* 145. *Idem & Hier. in Ezec.* 45.

i *Theruma, id est, leuatio* ἀφαίρεμα *res seiarata.*

k *Deut.* 18.4. This *Theruma* seemeth a second kinde of first-fruits: for the first were an offering in the Eare, &c. as appeareth, *Leuit.* 23.10. *S. Hierom. vbi sup.* calles it *primitiua.*

l *Num.* 18. 12. 25. 26. 27. 28.

m *Tob.* 1. 7.

n *Num.* 18. 26.

* Some interpret *Nehemiah*, *Neh.* 10. 38. To the high Priest alone, for the maintenance of his state, & partly so perhaps to establish the Papall challenge, since.

o Which made it twelue of an hundred. *Deut.* 14. 24. *Leuit.* 27. 51.

p *P. Ric. ad pr. aff.* 133. *ex Deut.* 18.4. *Ait harum primitiarum quantitas elargientis arbitrio relinquitur. Talmudei tamen* 50. *partem statuunt.*

q *R. Ab. ben Kattan præc.* 87.

r *Scaliger* saith, that the Leuites obserued their course herein, according to their foure and twentie families, as the Priests had their foure and twentie. *Luke.* 1.

s *Tob.* 1. 7. 8.

be

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be of the Gentiles. (This opinion is reiected by others, & seemes impossible, that the Tithes of so spacious a Countrey, should with much labor, cost, & losse, be carried to Ierusalem, which might with more ease, & conueniencie euery way, be receiued at home in the seueral cities of their tillage, as it is written, *Neh.* 10.37.) As for the *second Tithe*, they might redeeme it, with adding a fift part ouer and aboue the price. *Tobit* is a perfect patterne of this: *The first Tithe of all increase* (they are his own words) *I gaue to the sons of* Aaron, *who ministred at Ierusalem, the second Tithe I sold, and went and spent it euery yeere at Ierusalem: And the third I gaue vnto them to whom it was meete.* The vulgar Latine reades this last, *So that he ministred euery third yeere, all his tithing to the Proselites and strangers.* And it ought, saith *Scaliger*, rather to be called the *Tithe of the third yeere*, then the [t] *third Tithe*: for this was no other but the *first Tithe*, so that what was paid in the first and second yeere, and in the fourth and fift of that weeke of yeeres, or seuen yeeres space (the seuenth whereof was alway Sabbaticall, and freed from tillage, first fruits, *Theruma* and tithing in the name of the *first tithe*; the same in the third and sixt yeeres were not carried to Ierusalem, but laid vp in the barnes and store-houses of the husband-man, who to vse the words of *Moses*, [u] *was to lay them vp within his Gates: And the Leuite, because he had no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates shall come, and shall eate and be satisfied.* Thus *Ioseph Scaliger*. But others hold it due euerie yeere, but onely of such things as were vsefull for mans meate, as being imployed in Feasts, and no other then that which *Scaliger* calls *the second Tithe*, before mentioned. The remainder of the surplusage (to vse the words of Master *Mountague*) the three feasts ended, serued for those Priests and Leuites, that dwelt at Ierusalem, and had no abiding in the Countrey, and for those that in their courses came vp, and serued at the Temple, for want of which *Malachie* complayneth, and in *Nehemias* time, the Leuites fled to their Land, *viz.* where he had maintenance, by payment of the *first Tithe*. Euery third yeere, they added a third *Tithe*, to be distributed to the poore and Leuite, besides the former two for the Leuites, and for Feasts, as *Iosephus* hath obserued. Thus in all there were foure payments, or Tithes, as is before obserurd out of Saint *Hierom*. What I haue said of the Tithes of Vegetables, I vnderstand also (though some gainesay) of the Tithes of all they possessed, *Luke* 18. *Mat.* 23. euen of Cattell in like payments as the former, as of all other things for mans vse. *Scaliger* proceedes: The Iewes still in all places of their habitations obserue the seuenth yeere Sabbaticall, and therefore pay not then any first fruits or *Theruma*; as for Tithes they were not to be, as *Scaliger* holdeth, paid but at the Temple, which is now destroyed: neither haue they any certaine stocke of Priests or Leuites (howsoeuer many are so named) and therefore being asked of vs, saith *Scaliger*, if they might repaire the Sanctuarie in Mount Moriah, whether they would offer any Sacrifices; they answeeed, no, because there is now no Priest-hood in Israel. So desperate is their desolation. Now least any deceite might be vsed in tithing, there were officers appointed, which were called [x] *Faithfull*: these searched the houses suspected of non-payment: that increase whereof the tithing was vncertaine, was called *Eamai*. From the *Dedication* of *Maccabeus*, to the time of *Iohn Hyrcanus*, all paid their first fruits and *Theruma*, but fewe their Tithes, because those *Faithfull* were vnfaithfull, and corrupted with gifts: But then the greater Councell decreed that none should be chosen to that Office, but such as were, as they were called. From thence [y] to the destruction of the Temple they were truely paide. The First fruits, *Therumoth* and Tithes were not payed all at one time, but each kinde at their owne time, as Wheate in *Siuan* after Pentecost, Wine in *Tisri*, Oyle in *Tebeth*: and so of the rest. Thus farre *Scaliger*: For my owne part I hold that diuision of Saint *Hierome* the best: and that of those foure sorts of Tithes, the first is Naturall, Morall, Diuine tribute, equally due, though not alike exacted in all ages, and then Leuiticall onely by speciall designement of GOD, which appointed *Leui* for a time, to the worke and wages of his Priest. The second payd to the high-Priest by the Leuite, was (as that high Priest-hood it selfe) meerely ceremonial. The Popes couetousnesse reuersing Christianitie, recalling Iudaisme, made it Canonically due to him, which since with vs is made Iudiciall or Statutarie: And whereas *Aaron* alone, and *Leui* once receiued, now they must, if not alone, pay perpetuall Tentes, besides ten times as much subsiduarie payments, as temporall men (all things considered) of their abilitie, when the publique neede requires, and that notwithstanding our owne inheritance is so many waies diuerted, peruerted, subuerted. This I speake not as grudging *Cæsar* his due (for GOD and man loue a cheerefull giuer) but to satisfie the euill eye of them that haue euill will at Sion, and grudge the remaines of the ruines of *Leui*, willing euery way to further the Priests hindrances. Ceremoniall was the third Tithe, as dependant on the Temple and Feasts. The Fourth Iudiciall, as relieue to the poore of that Iewish state, whether Leuites or Lay-man, in their seuerall habitations. But if any lust to fill themselues with matter of this argument, let them reade what hath beene written by Master *Selden*, and his Antagonists,

[t] *Ioseph Antiq. lib.* 4.7. calleth it *the third Tithe of the third yeere*, which, saith he (besides the two yeerely tithes, one to the Leuite, the other for Sacrifices and Feasts) was for the poore, &c. euery third yeere.

[u] *Deut.* 14.28, 29.

[x] *Hisoi.*

[y] About one hundred and fiftie yeeres.

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Antagonists, which maintaine the portion of *Leui*, in the Euangelicall Priest-hood, against his Historie of Tithes, seeming by way of Storie to vndermine it. Wherein Sir *Iames Sempills* labours (that I mention not many of our owne more interessed) deserue honorable mention in all *Leui's* Tents, and to all his generations.

§. III.

Of their Personall Offerings, and of their and our Ecclesiasticall Reuenues.

BEsides First-fruits and Tithes, they payed to the Treasurie personall offerings, as *Exod.*30.12. Euery man payed halfe a shekel, [a] which the Hebrewes interpreted to be perpetuall for the maintenance of the Sacrifices; others temporarie, then onely put in practice. As for that collection, 2.*King.* 21. made by *Ioas* for the repayring of the Temple, and that after by *Nehemiah*, *Chap.* 10. the circumstances shew much difference. This Treasurie, in regard of this Poll-money, grew very rich, as appeared in [b] *Crassus* robbing the same of ten thousand talents at one time, besides a great beame of gold, which *Eleazarus* the Treasurer, vpon *Crassus* his Oath (afterwards violated neuerthelesse) to redeeme the rest, deliuered to him, weighing three hundred *Mina*, euery *Mina* being two pounds two ounces, and a quarter Troy. *Tully* [c] and other Authors mention these Oblations of the Iewes to their Treasurie yeerely. These Gifts and offerings the Law exacted: they performed many other also, either of their free-will, or of Vow, otherwise little differing from the former, *Leuitici vltimo.* Many other Ceremonies of their meates, garments, fastings Trumpets, and in other cases, I hope I shall haue leaue to omit in this place, and remit him that would further know of them to the Scripture it selfe, hauing pointed out the principall.

But by this is apparant, which Doctor *Downam* [d] hath obserued, that all these being deliuered them in the Lords Treasurie; without their labour or cost, together with their eight and fortie Cities assigned them, amounting to a farre greater proportion for the maintenance of that small Tribe: then all the Bishoprick, Benefices, Colledge-lands, or whatsoeuer other Ecclesiasticall endowments and profits in this Land, although the prophane Ammonites or hypocriticall Cloysters had neuer conspired to shaue off our [e] beards, and our garments by the Buttocks, not leauing to [f] couer our nakednesse, or their shame. And yet how sicke is *Ahab* for *Naboths* Vineyard? And would GOD we had no *Iezabels*, to play the (too cunning) Physicians in this disease. Let me haue a little leaue to say no more then others (for the substance) in bookes and Sermons haue said alreadie: although those *Bellies* to whom we speake, haue no eares. The first stroke that wounded vs, and causeth vs still to halt, was from Rome, *The mother of abominations and whoredomes.* Here, as in the suburbs of Hell, were founded the Churches Ruines: Our *Bulls of Bashan* (Abbey-lubbers, and Cloysterers) with the leaden hornes of those Romane Bulles, haue pushed downe our Churches (our Chauncels at least) and made them to fall into those [g] *Cages of vncleane Byrds*, the Popish Monasteries. Of nine thousand two hundred eightie and foure Parishes in England, after [h] Master *Camdens* account, three thousand eight hundred fortie fiue were (it is properly termed) *impropriated.* And who knoweth whether those Appropriations did not supplant their Supplanters, and dispropriate them of that which in a iuster proprietie was giuen them in their first foundations, for that three-fold maintainance of *themselues, of learning, and of the poore*? yea, happily yet (if we obserue the course of Diuine Iustice) we may see many, whose former inheritances haue by the addition of these, as of a contagious garment, beene infected, and haue either died, or beene sicke at the least of this plague. The Arke when it was in *Dagons* Temple (because imprisoned in an Idoll-Temple) brake *Dagons* neck: and when it was thence translated to their Cities, they also were filled with diseases. Our Arke hath thus dealt with the Temples, and cannot well brooke the Cities and Lay-hands which imprison, or if they will *appropriate* it. O that they would once send it home where it should be. How fitly and fully doe those words of *Habacuk* [i] agree to the houses founded for Religion, by this and like irreligion peruerted, and at last subuerted? [k] *They coueted an euill couetousnesse to their houses, they consulted shame to their owne houses, by destroying many people, and sinned against their owne soules. The stone hath cryed out of the wall, and the Beame*

[a] *Siclus habet 4. denerios, denarius 6. obolos, obolus 16. hordea mediocria ponderat Druse. ex li. Mandatorum* The Sicle was *tetradrachmus*, and weighed, saith *Gerundensis*, halfe an ounce of siluer, who saith he saw one at Ptolemais, it had on the one side the figure of *Aarons* Almond-rod, on the other the pot of Manna, written about with Samaritan letters, on the one side was a *Sicle of Sicles*, on the other *Ierusalem the holy.* The price of a seruant, saith *Rambam*, was thirtie sicles (so they valued Christ) of a free-man it was twice so much. On the fiue and twentieth of *Adar* the *Nummularij* or money-changers sate in the Temple: that they which had not this halfe shekel readie, might haue it of them for other money, or for a pledge. It was in figure like the whole shekel. *Tract. Thalmud. de sic.* That which is said of the pot of Manna in this Coyne, seemed to mee in one which I saw, rather a pot or Vessell of perfume or incense with a smokie cloude aboue it. b *Ios. Antiq.* 14. 12. c *Cic. Pro Murena.* d *Downams* Sermon of the Dignitie, &c. e 2.*Sam.* 10. f *D. Smith*, ser. Black-smith. g *Apoc.*12.2. h *Camden Britan. Edit. vlt.* i *Hab.*2. 9, 10. 11. 12. k *Gen.* 31. 47.

out

out of the Tymber hath answered it; Woe vnto him that buildeth a Towne with blood, and erecteth a Citie by iniquitie. Thus we see, the stones haue cryed *out of their walles* indeede, and by their demolished heapes may receiue *Labans* name, *Iegar sehadutha, the heape of witnesse*, their ruines remayning testimonies of GODS iudgements. A violent streame (saith Master [1] *Camden*) breaking through all obstacles, hath rushed out vpon the Ecclesiastick state of this Land, and ouerwhelmed, to the worlds wonder, and Englands griefe, the greatest part of the English Clergie, with their most beautifull buildings: and those riches which the Christian pietie of the English had from the time of their first Christianitie consecrated to God, were (as it were) in a moment dispersed, and (if I may so say) prophaned.

[1] *Vbi supra.*

And let not our Temporall men pretend inheritances, and humane Lawes in these things of diuine right. For how can Kyrkes (so called as κυριακὰ, that is, *the Lords houses*, before giuen vp by solemne consecration into diuine possessions with their liuings) become humane, without surrender of the owner, or satisfaction to him? As the word since hath receiued a double aspiration, so the things themselues a doubling and deceiuing alteration, wherby we haue *robbed our* GOD as in *Malachie* * he complaines: worse then the heathen, which he there iustifies; and which in that extreme Ægyptian * famine, alienated all Lay possessions, but wanted this *Aura sacra fames sacri*, left the Priests Lands inuiolated, which yet were very large, as in our Ægyptian Relations shall appeare. Poore *Vzzah* offered in a good intent (which I also thinke of many which were forward in suppression of Religious houses in the dates of King *Henrie*, and of other Church lands in King *Edwards* time) but GOD accepted not such zeale, and he by his vntimely fates left the name to the * *place Perez* Vzzah *vntill this day*. Nor did King *Henry* long enioy that his Ecclesiasticall purchase; or long continue much wealthier by it, but was forced to *base monies* before his end; that I speake not of the short raigne of King *Edward* his sonne, that vertuous Prince, whose times rather then his holy hands, caused the desolations of the Chauntrie lands (and how many other vanished away in that cloude?) after the dissolution of the former. And doe not our eyes see (in other respects to the ioy of our eyes, but to him a iudgement) notwithstanding so many wiues, a *Perez Henry*, a *rupture* of the kingdome from his loynes, and that iust so many yeeres (as some * haue obserued) after that his attempt, as the *golden head* of the Babylonian Monarchie continued in that familie after the Temple prophaned and the holy vessels transported; when *Belshazzar* escaped not, though he could pleade prescription of possession, succession and inheritance as our proprietaries, with a deerer purchase by costly siege, then these things cost the first purchasers after the suppression. I might heere also end with the tragicall ends of those that were forwardest in those enterprises: But I spare their names, and referre the Reader to our Histories, which yeelde to vs examples many of *Salomons* rule (from *Wolsey* downwards) that *it* * *is a snare to deuoure that which is sanctified.* So suddenly were they caught, so surely were they holden, in this snare; and as their zeale did eate vp Gods house (deuoured that which was sanctified, and got so *many houses of* God *in the Land* into Lay possession) so the diuine zeale *of Gods House did eate* vp them in bloody vntimely morsels. And let the present possessors heare and feare.

* *Mal.*3.8.
* *Gen.*47.22.
* 2.*Sam.*6.8.
* S.H.S.
* *Pro.*20.25.
m 2.*Sam.*19.29.
n And *all* they challenge as theirs, driuing the poore Vicar to shew composition or prescription: They know who cast at *all*, *Luke* 4.7. and said, *Mihi tradita sunt*, (ye may English it here) they are betrayed to me o Let me haue the like liberty to inueigh against vices here, as *Espensæus* was allowed among the Papists, who speaking of the Romish proceedings saith, *Sedis Apostolicæ summa iura, hoc est summe iniuriæ, priuilegia, hoc est abusus, consuetudines, hoc est, corruptelæ.* I speake onely against abusers of Law and Right.

Let none traduce me as a troubler of Israel, and a traducer of our Law and State, which haue thus both changed and settled these things. I enueigh against *Absoloms* conspiracie, and *Achitophels* deuices, which were the troublers of Israel, and so disturbed the iust heart of righteous *Dauid*, that on the sudden he a little forgat the exact rule: & commanded, *Thou* [m] *and* Ziba *diuide the Lands.* So (if losers may haue leaue to speake) our Parliament (perhaps with some extasie of ioy, for remouing the sinkes and stinkes of superstition) had in those busie times but negligent consideration of *Mephibosheths* right; and our Vicar-*Mephibosheths*, the Clergie then, did not much vrge it; yea, he would still say of these our halting *Zibaes, Let them take all* [n], rather then we should want our *Lord and his Gospell*, to *come home to vs in peace.* And in peace let them rest which were Authors of this peace to vs; and let vs pray that a worse *generation of Vipers* do not arise, and that the o *Canker-worme eate not what the Grashopper hath left, and the Caterpiller the residue of the Canker-worme.* I meane those Latron-patrons, and Patron-latrons, whereof these extend to the vtmost, whatsoeuer might, and whatsoeuer colour of right, in exemptions, Customes, Priuiledges and prauileges, whereby euery *Iohn-a-stile* shall intercept the Churches due, or by a weightier fee, force a composition, or wrangle out some broken Title, or breake the necke of the Case with a Prohibition: the other hauing a trust committed, maketh himselfe a Bawde, and selleth his Church (which cost no meaner price then the blood of Christ) for money. Oh Christ, ouerthrowe the Tables of these money-changers, and with some whip driue them, scourge them out of thy Temple, which supplant thy plantations, and hinder the gayning of Soules for gayne. Withstand these *Balaams*, which for *Balacks* blessing, care not what curse they bring vpon Israel, which present for presents, and scrape to maintaine their carnall liuing, out of our spirituall

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rituall Liuings; to bestow on their Hawks, their Hounds, their ! But whether hath this passion or zeale (Truth I am sure) transported me? Truely, the fixed Starres in our *Westminster* firmament (and may not I so call it, where is such a *Star-chamber*, shining with the bright beames of Iustice?) I admire, and almost adore in silence; only those wandring Planets which selfe guiltines accuseth, doe I here accuse.

And for these and all the Churches enemies, *Let* GOD *arise, and his enemies* (or their enmitie) *be scattered*, that there be no more such [p] *Ahabs*, as I mentioned, which hauing more then enough, seeme to haue nothing, as long as *Naboth* hath something which they can long for: and that there be no [q] *Eliashibs, which shall prouide Tobias the Ammonite a Chamber in the house of the Lord*: that neyther any abuse the profession of Law, directly; nor the possession of Patronage, indirectly; (for abuses onely I taxe) so to discouer our Churches nakednesse, that euery *Cham* (the prophane Atheist, and superstitious Papist) may espie and deride the same, wherein themselues are the most guiltie amongst vs; although none are more ready to [r] *tell it in Gath, or publish it in the streetes of Askalon, that the daughters of Babylon may triumph.*

p 1. *King.* 21.
q *Nehem.* 13.
r 2. *Sam.* 1. 20.

§. IIII.

Of their First-borne, Priests, Leuites, and other Religious Persons.

AFter that we haue spoken of the Times, places and Rites sacred to God, order requireth next to speake of those persons, whose Office and Function it was to procure and manage those Diuine and Religious affaires. And first, amongst the first Hebrewes, we finde no Priest named before *Abrahams* time, in which *Melchisedech* was interpreted by the most, to be *Shem* the sonne of *Noah*, Father both of this and other Nations: And Master *Broughton* hath written a whole booke in confirmation hereof. The heads of Families then exercised the Priestly office of teaching, praying, and sacrificing in their owne houshoulds, as we reade of [a] *Abraham*, [b] *Isaac*, [c] and *Iacob*: After that, the first borne of all the Tribes of Israel were consecrated to this businesse, when as God had destroyed the first-borne of Ægypt, [d] and these offered Sacrifices, [e] vntill that the Leuites were chosen in their roome; [f] God turning the Propheticall curse of *Iacob*, of [g] *scattering them in Israel*, into a blessing, for the instructing of the Israelites. The cause of this their consecration was, because they, [h] in a zeale of GODS glorie had *sanctified their hands* to this ministerie *in the blood* of the neerest of their Idolatrous kindred, that had sinned in adoring the *golden Calfe*.

a *Gen.* 18. 19.
b *Gen.* 37.
c *Gen.* 49. *&c.*
d *Exod.* 13. 2. & 15.
e *Exod.* 24. 5.
f *Num.* 3. 41.
g *Gen.* 49. 7.
h *Exod.* 32. 29.

Now in the third of *Numbers*, where the first-borne of the Israelites, and the Leuites are numbred, appeareth a difficultie, which most of the Interpreters which I haue Read of that place, haue neglected: namely, that of the Israelitish first-borne there were found, from a moneth-old vpward, two and twenty thousand, two hundred seuentie and three; and of the Leuites, but two and twenty thousand; so that therefore there must be fiue shekels a-piece payed for the redemption of euery of those two hundred seuentie and three in surplusage more then the Leuites; whereas yet in the parcels of the Leuiticall account, are found more of the Leuites then of the Israelites, as appeareth; the family of the Gershonite, containing seuen thousand and fiue hundred; the Kohathites, eight thousand six hundred; and the Family of *Merari*, six thousand and two hundred, which being added together, amount to two and twentie thousand and three hundred; and therefore are seuen and twentie more then the Israelites. To this [i] *Lyra, Dionysius Carthusianus*, and *Iunius* (for the most are wholly silent) answere, that those three hundred ouer and aboue the two and twentie thousand were first-borne themselues, and therefore in right of the former challenge of the first-borne, were the Lords already. And if it seeme as much wonder (which Authors obserue not) that of two and twentie thousand, were but three hundred first-borne; [k] That their exploite of executing their kindred for Idolatrie (before mentioned) in which sinne, the first borne, as Priests, were likeliest to haue followed *Aaron*, a chiefe man of their Tribe, might answere for me. And that cruell Edict [l] of *Pharaoh*, and their miraculous fruitfulnesse, may mae it lesse strange, that both in these Leuites there were so few first-borne, and in the other Israelites also, with whom amongst 603550. men from twentie yeeres olde vpwards, there were (though reckoning but from a moneth olde, as is said) but two and twentie thousand two hundred seuentie three, which is little more then one of seuen and twentie, besides that inequalitie of the persons numbred. Likewise as *Phil. Ferdinand* hath obserued out of *Abraham ben Dauid*, if a woman first brought forth a female, neither that nor the sonne, if shee had any after, were of these sanctified first-borne. This excursion vpon this

i *Lyra in Num. Dionys. Carthus. Iun.* addeth also in the number of Priests.
k But one of 74.
l *Exod.* 9.

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occasion, wherein I haue found diuers Interpreters mute, will (I hope) find pardon with the Reader, who happily himselfe may finde some better resolution.

To returne to our Historie; God had before appointed *Aaron* to be high Priest, and his Sonnes[m] to be Priests, to whom the Leuites were assigned after (as we haue said) as assistants in inferiour offices of the Tabernacle. *Aaron*, from whom is reckoned the succession of the high Priests, in the same office, had appointed to him eight holy garments, a Brest-plate, an Ephod, a Robe, a broidered coate, a Miter, a Girdle, a Plate of gold, and linnen breeches. Also his sonnes had appointed to them Coates, and Boners, and Girdles, and Breeches: Which their attire is described at large, *Exodus* 28. *Iosephus* writeth of the stones there mentioned; That that on the Priests right shoulder shined forth very bright, when GOD was pleased with their Sacrifices, as did also those twelue in the brest-plate, when in the time of Warre GOD would assist them: Which ceased miraculously to shine two hundred yeeres before his time; or as the Talmudists say, from the building of the second Temple.

m *Exod.* 28. *Leuit* 24.4.

The consecration of the Priests, and Rites thereof are mentioned, *Exodus* 29. The conditions required in the high Priest, as that hee should not haue the bodily defects of blindnesse, lamenesse, maymednesse, &c. nor should vncouer his head, and many other such like, are expressed, *Leuit.* 21. His office was daily to light the Lights at the euening, and to burne incense at Morning and Euening, and once euerie Sabbath to set the Shew-bread before the Lord to Sacrifice, and once a yeere to make reconciliation in the holy-place, &c. This office they executed till the captiuitie, after which they ruled also in the Commonwealth, and the familie of the *Maccabees* obtayned temporall and spirituall iurisdiction, being both Priests and Kings. But the state being vsurped by others, they also appointed high Priests at their pleasures: and thus were *Annas* and *Caiphas* high Priests, although *Caiphas* alone administred the office, which was abrogated to *Annas*, the name only remayning: and thus *Iosephus* saith, that *Annas* was most happie, who had himselfe beene high Priest, and seene all his sonnes in that office, whereas in the institution, and before the Captiuitie, this office continued ordinarily with their liues: which after they enioyed longer or shorter, at pleasure of the Conqueror.

Next vnto the high Priest, were the Priests lineally descended from *Eleazar* and *Ithamar*, the sonnes of *Aaron*, as in number many, so in their Priestly rayments, Consecration, Condition, and Office, much differing from the former, as appeareth, for their Garments, *Leuit.* 28. their Consecration 29. their Conditions required in them, *Leuit.* 10. and 21. and their Office in some things, as Preaching, Praying, Sacrificing, not much vnlike to the former, but in degree, sometime assisting him in these things, sometime alone, and in some things, nothing participating, as in *Moses* plainely may be seene. These Priestly families, being of the house of *Eleazar* sixteene, and of *Ithamar* eight, which *Dauid* by Lot distributed into foure and twentie orders, according to the number of the heads of families, those foure and twentie men, chiefe of those orders, being to the high Priest, as *Aarons* sonnes were vnto him in their ministerie, 1. *Chron.* 24. and tooke turnes by course[n] in performing of the same, as *Luke* sheweth[o] in the example of *Zacharie*. *Iosephus*[p] testifieth the same, and affirmeth, That in each of these rankes were more then fiue thousand men in his time: And in the Historie of his life, saith, that himselfe was of the first of these orders, betwixt which was no small difference, and the heads of these were also called *Chiefe Priests*[q] in the old and new Testament. * It was by their Lawe forbidden on paine of death to any Priest or Leuite, to intermeddle in anothers Function. But at the three solemne Feasts any of the Priests, which would, were permitted to Minister, and to participate with those whose course it then was: Onely they might not offer the Vowes, or Free-will, or ordinarie Offerings.

n The course lasted from one Sabbath to the next, and so in order, being renued euerie Sabbath: from hence *Scaliger* gathereth by demonstration that *Iohn Bap.* was borne about the beginning of *Aprill*. Of their Academical times, studies, degrees, &c. See *Iun. Academia. cap.* 4. & 6.

o *Luke* 1.5.

p *Ios. in App. & in vita.*

q *Ez.* 8. *Mar.* 14. *Acts* 4.

* *Vid de his Scal. Can. Isag. l.* 3. *pag.* 298.

The Leuites had the next place in the Legall Ministerie: all that descended of *Leui*, except the familie of *Aaron*, being thus called: And *Num.* 3. according to the descent of the three sons of *Leui* had their offices assigned them, which so continued till the daies of *Dauid*. He distributed them according to their families vnto their seuerall functions, twentie foure thousand to the seruice of the Temple: six thousand to be Iudges and Rulers, foure thousand Porters, and foure thousand which praysed the Lord vpon Instruments. These were diuided vnder their Heads or Principals according to their[r] families. The Leuiticall Musicians, with their Offices and Orders are reckoned, 1. *Chron.* 25. and 2. *Chron.* 7. These in stead of the silken stole, which they ware, obtained in the daies of *Agrippa*, to weare a linnen one, like the Priests. The Porters are in the 26. of 1. *Chron.* described according to their families, orders, and offices. They kept, in their courses, the doores and treasures of the Temple: to keepe the same cleane, and to keepe that which was vncleane, out of the same: and these all are ministred in their offices, 2 *Chron.* 35.

r 1. *Chr.* 23.24.

The

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The Gibeonites, called after Nethanims, were at hand vnto the Leuites in the meaneſt Offices about the Tabernacle and Temple, *Ioſ.*9.21. and 1.*Chron.*9. aſſigned hereunto firſt by *Ioſhua*, after by *Dauid* and the Princes, for the ſeruice of the Leuites, to cut wood, and draw water, for the houſe of God, *Ezra.*8. Beſides theſe Eccleſiaſticall perſons in the ordinarie Miniſterie of the Temple were other, which may no leſſe be counted holy: either in regard of Vow, as the [f] *Nazarites* for a time: *Sampſon* is an eſpeciall example hereof; and *Iames* the Iuſt, brother of our Lord: or elſe they were Prophets by extraordinarie calling, as *Samuel*, *Eſay*, *Ieremie*, and others: to whom God manifeſted his will by dreames, viſions, and reuelations; whoſe ordinarie habite ſeemes to be a rugged hayrie garment, by the example of [t] *Elijah*, and the falſe [u] Prophets, and of [x] *Iohn Baptiſt* afterward. And thus much of thoſe perſons, which according to the Law were ſacred to God: it followeth that wee ſhould obſerue their ſuperſtitious deuoting of themſelues, according to their owne deuices and traditions, vnto a ſuppoſed ſeruice of God, in a more ſtrict manner then ordinarie, or ſome-what in opinion and practice differing both from the Law, and the reſt of the Iewiſh people. Of this kinde were many Sects; whereof we are next to ſpeake.

f See the inſtitution of them *Num.*6.2.

t 2.*Reg.*1.8. *Iſa.*20.2.

u *Zach.*13.4.

x *Mat.*3.4.

CHAP. VIII.

Of the diuers Sects, Opinions, and alterations of Religion, amongſt the Hebrewes.

§. I.

Of their ancient Diuiſions and Idolatries.

IN this matter of Alterations, and altercations amongſt them, about *Queſtions* and practice of *Religion*, we are in the firſt place to obſerue their often Apoſtaſies [a] from the truth of the Law to the Idolatrous ſuperſtitions of the neighbouring Nations: as the Reliques of the Ægyptian Idolatrie in the golden Calfe, *Exod.*32. their often murmurings in the deſart, the preſumption of *Nadab* and *Abihu*, and after of *Aaron* and *Miriam*, the conſpiracie of *Korah*, *Dathan*, and *Abiram*, *Baalams* ſtumbling-blocke, to couple them in Idolatrous ſeruice to *Baal-Peor* the Idoll of the Moabites: And after their poſſeſſion of the Land, when *Ioſhua* and the Elders were dead, they ſerued [b] *the gods of the people that were round about them, as Baal and Aſhtaroth:* Of the Idols and their Rites is before ſpoken. And although *Gideon* cut downe the groue, and deſtroyed the Altar of *Baal*, [c] yet *he made an Ephod of the earerings of the prey, and put it in* Ophrah *his Citie, & all Iſrael went a whoring there after it* [d]: and after his death, made *Paal-berith* their God. They ſerued alſo the Gods of Aram, Zidon, Moab, Ammon, [e] and the Philiſtims: *Michah* [f] an Ephramite made an houſe of Gods, an Ephod, and Teraphim, and conſecrated one of his ſonnes to be his Prieſt; and after ſet a Leuite, *Ionathan*, in his roome, the occaſion of Apoſtaſie to a great part of the Tribe of *Dan*, all the while the houſe of God was in Shiloh: beſides, the corruption of ſtate and religion by the [g] *Beniamites*, and by [h] *Hophni* and *Phinehas* the ſons of *Eli*.

[i] *Elias Leuita* deſcribeth the forme of ſacring or hallowing their Teraphim in this ſort. They killed a man which was a firſt borne, wreathing his head from his bodie, and embalming the ſame with ſalt and ſpices: and then wrote vpon a plate of gold, the name of an vncleane ſpirit, and putting the ſame vnder the head, ſet it vpon a wall, and burned Candles before it and worſhipped the ſame. *R. Abraham* [k] ſaith, they were Images of men made to receiue power from aboue, as the Idolaters conceiued of them.

But after the reformation of Religion by *Samuel*, *Dauid*, and *Salomon* (who yet became after an Idolater) befell their greateſt Apoſtaſie, to wit, of the ten Tribes; from God, their King, and Religion, by the our-wiſe policie of *Ieroboam*, which corrupted and ſubuerted both it and himſelfe. He (leſt thoſe reuolted Iſraelites ſhould, by frequenting Gods appointed worſhip at Ieruſalem, re-acknowledge their former and truer Lord) conſecrated two Egyptian Calues at Bethel and [l] Dan, and made an Houſe of High Places, and Prieſts of the loweſt of the people.

Iudah alſo made them, in the ſame times, High Places, Images, and Groues, on euery high hill, and vnder euerie greene Tree. Yet had the kingdome of Iudah their entercourſes of corruption and reformation, according as they had good or bad Kings; but in Iſrael the

a *Philaſtrius* reckoning therein their Idolatries, numbreth 28. Iewiſh Sects: and as *Scaliger* obſerueth, and the Scripture will beare it, might by that rule haue reckoned many other.

b *Iud.*2.12,13.

c *Iud.*6.27.

d *Iud.*8.27,33.

e *Iud.*10.6.

f *Iud.*17.& 18.

g *Iud.*19.

h 1.*Sam.*2.12.

i *In Kad. Theraphim.*

k *Ap. Pagnin.*

l 1.*King.*12.

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Common-wealth and Church receiued, by that ſinne of *Ieroboam*, an vncureable wound and irrecouerable loſſe, vntill that in Gods iuſt puniſhment, they were carried away by the Aſſyrian Kings into Aſſyria, and into Hala, Habor, and the Cities of the Medes, as 2. *King.* 17. appeareth, where is recorded a ſummarie collection of theſe and other their Idolatries. Of theſe exiled Iſraelites (if wee beleeue the reports and coniectures of diuers Authors) are deſcended thoſe Tartarians, which ſince ouer-ranne, with their Conqueſts, a greater part of Aſia and Europe, then euer any other Nation, before or ſince: Of which, their Originall and Exploits, wee ſhall in fitter place further diſcourſe. But it is farre more probable, that in, and after the Babyloniſh Captiuitie, the Iſraelites adioyned themſelues in Religion to the other Iewes, at leaſt, the greateſt part of them. And though not many returned with *Ezra*, yet thoſe parts remayned full of Iewes, hauing their Vniuerſities and ſome kinde of gouernment, till the Saracenicall deluge, and in ſome tolerable condition after, as *Beniamin* relates, which continued till the time of the Tartars, which had they beene of this Nation, they would haue preferred them; whereas euer ſince their times the eſtate of the Iewes hath beene more contemptible then before. I denie not, that many of them might mixe themſelues with the Nations with whom they liued, and grow into one people with them: and that there might be in diuers places ſome remnants of this Iſraelitiſh diſperſion, as *Beniamin* reckons ſome, and *Trigaut* in China, coniectures of others. But this Tale of the Tartars, and that [m] other of the incloſed Iewes, ſeeme but idle dreames, without any good ground of truth or credit.

The other Kingdome of Iudah, although it receiued ſometime ſome breathing and refreſhing vnder her more Vertuous and Religious Kings, yet for the moſt part, groning vnder Tyrannie and Idolatrie, was at laſt a prey to the Babylonians: From which ſeruitude being freed by the Perſian Monarches, vnder varieties of aduerſe and proſperous fortunes, it was afterwards rent and torne by the Macedonians, being made a common Stage for the Armes and Armies of the ſucceſſours of *Ptolemey* in Ægypt, and *Selencus* in Aſia, remayning meede vnto the Conquerour, and receiuing no ſmall impreſſions and wounds in Soule as well as Bodie, in Religion as in Politie. But being after deliuered from Macedonean thraldome by the Familie of the *Macchabees*, the Gouernement, Eccleſiaſticall and Temporall, became theirs, but the mindes of this Iewiſh people was in thoſe times diuided in diuerſitie of Sects and Opinions, of which the Euangelicall and other Hiſtories make mention.

One diuiſion * was of the whole Nation, not ſo much for opinion as for the differing habitation, which brought alſo ſome circumſtances of other differences. The Iewes therefore were generally thus diſtinguiſhed, The Hebrewes which dwelt in Paleſtina, and the *ſcattered ſtrangers*, [n] as *Peter* calls them; to wit, the Græcians (theſe two ſorts are mentioned by *Luke*, *Acts* 6.1.) and the διασπορὰ Βαϐυλῶνος, or the remainders of the deportation of Babylon, the Metropolis whereof was Babylon, while it remayned, and after Bagded. The Metropolis or head of the [o] διασπορὰ Ἑλλήνων or Ἑλληνιστῶν was Alexandria, where alſo in *Beniamin Tudelenſis* his time, there was a Synagogue of the Babylonian diſperſion. The Aſian Iewes were moſt of this Babylonian ſort; to theſe Saint *Peter* wrote from Babylon, which therefore he nameth not in the inſcription. The Helleniſts were ſo called of hellenizing or vſing the Greeke tongue in their Synagogues (in which they had the Scriptures tranſlated) in Ægypt, Greece and Italie. By reaſon of this tranſlation [p] the Hebrews and Helleniſts often diſagreed (for the Hebrewes called it a backward reading, becauſe it is read from the left hand to the right) which ſometime brake forth into open violence. *R. Eleazar* [q] aſſaulted the Synagogue of the Alexandrians at Ieruſalem, and committed therein much outrage: And Chriſtian Charitie could ſcarce combine them, as *Luke* mentioneth, *Act.* 6.1. This Greeke tranſlation was vſed by them throughout Europe: they had it in Hebrew Letters, as *Tertullian* teſtifieth in the Serapium at Alexandria. Thus *Philo* and other of theſe learned Helleniſts, were ignorant of the Hebrew. Likewiſe of thoſe Hebrewes, there was ſmall reckoning had of the Galilæans by their ſupercilious and ſuperſtitious brethren of Iudæa, as the Goſpell hath taught vs.

m The Iewes haue a tale of *Alexander*, opening certaine mountaines by magick, and therein incloſing a multitude of Iewes beyond Babylon in the hill Cappion, which haue a King ouer them, and are called red Iewes, &c. *vid. Vitt. Carbenſ. lib.* 1. 23.

* *Vid. Scal. in Euſeb. pag.* 124. *& Can. Iſag. pag.* 278.

n διασπορὰ. 1. *Pet.* 1.1.

o *Iob.* 7.35.

p The Hebrews ordained a faſt in remembrance of the tranſlation of the 70.

q *In fine cap. Meghillah.*

§. II.

§. II.

Of the Karraim and Babbinists, and of the Hasidai.

THE opinions of the Iewes may be reduced [a] into these two generall heads: the one were such as contented themselues with the Law of God, and were called *Karraim*, or *Koraim*, of which sort there are diuers at this day in Constantinople, and other where: The other *Rabbinists*, Supererogatorie (as Doctor *Hall* calls them) and Popish Iewes, called *Hasidim*, professing a more strict holinesse then the Law required. Yet at first these both pleased themselues, and did not *by opposition of Science*, displease each other, and disagreeing in opinion, they yet in affection agreed. But when these voluntarie seruices beganne to bee drawne in Canons, and of arbitrarie became necessarie, they were rent into sundrie Sects. Of these and their originall, let vs heare *Scaliger* speake.

There were [b] (saith he) before the times of *Hasmonæi*, two kinds of Dogmatists, men holding differing opinions, among the Iewes: the one onely accepting the written Law; the other Tradition, or the addition to the Law. Of the former kinde arose the *Karraim*, of whom came the Sadduces; of the latter, the Pharises. These Pharises were the issue of the Hasidees.

The Hasidees were a Corporation, Guild, or Fraternitie, which voluntarily addicted themselues to the Offices of the Law, 1. *Macchabees, chap. 2. verse* 42. [c] Their originall was from the times of *Ezrah*, or *Esdras*; *Haggai* and *Zacharie*, the Prophets, being Authors of this Order. These, in regard of their institution, were called *Holy, Hasidin*; and in regard of their Combination; *Hasidæi*. And besides that which the Law enioyned (which is iust debt) they supererogated, and of their owne free accord disbursed vpon the Temple and Sacrifices. They professed not onely to liue according to the prescript of the Law, but if any thing could by interpretations and consequences be drawne thence, they held themselues bound to satisfie it, and when they had done all, to seeme to haue done nothing, but accounted themselues *vnprofitable seruants* notwithstanding.

Euery one paid a tribute to the reparations of the Temple, from the times of *Esdras* and *Nehemias*. [d] The Hasidæans added further (of their owne free-will) to the Sanctuarie, Walles, and Porches, neuer (almost) going from the Temple, which they seemed to hold peculiar to themselues, and by which they vsed to sweare, *By this Habitacle*, or, *By this house*: Which the Pharises, their posteritie, also did [e], as likewise they learned of them to *build the Sepulchres of the Prophets*. They were therefore called *Hasidim*, either because their Colledge was instituted of the Prophets; or of their holy and religious workes, and the sacred buildings by them eyther repaired, or reared from the foundations. And therefore when wicked *Alcimus* had killed threescore men of this Corporation or Guild, the people thought their death was propheſied in the [f] Psalme, such reputation was there of their holinesse.

These Hasidæi were not in proper sense a Sect, but a Fraternitie, which euery day assembled in the Temple, and offered in daily Sacrifice a Lambe, which was called, *the sin offering of the Hasidim*. One day was excepted, the eleuenth of *Tisri*, in which that Sacrifice was omitted. They offered not themselues (for they were not Priests) but the Priests in their name. *Abraham Zacuth* [g] saith, That *Baba*, the son of *Buta*, daily of his owne accord offered a Ram for a sin-offering, except one day, which was the day after the *Expiation*. And this was called, *the Sacrifice of the Saints for Sin*: And he sware, *By this Habitacle*, that is, the Temple. Of this kinde, or much like thereto, *Scaliger* [h] thinketh the *Rechabites* were, which *Ieremia* [i] mentioneth, whose immediate father he accounteth *Ionadab* (not him which [k] liued in the daies of *Iehu*, but another of that name) and that their austere order began but a little before it ended (namely, in the same Prophets time) quickly ending, because of the captiuitie. After the Captiuitie these sonnes of *Ionadab*, renuing their former obseruations, were called Hasidæi, which went not from the Temple, and obserued the orders aboue mentioned: so *Scaliger* interpreteth *Ieremies* Propheſie, that *Ionadab should not want one to stand before the Lord*, that is, to minister & attend holy duties in the temple, like to *Anna* the Prophetes [l]. This, saith he, is the true beginning of the *Hasidæi*, which abstained from wine, as did also the Priests, as long as they ministred in the temple. Thus much *Scaliger*. As for that which *Serarius* hath writte against *Scaliger* and *Drusius* in this argument, both in his *Trihæresium* and his Mineruall, or elsewhere, I refer the Reader to himselfe, choosing rather to expresse what I thinke probable then entertainmen with long vnnecessarie disputes. *Drusius* [m] proueth, that diuers of the Pharises and Essees also were of these *Hasidæi*, wherby it appeareth, that it was rather a Brotherhood, as *Scal.* calleth it, then a Sect. He sheweth their Rites and Discipline, out of *Iuchasin*. [n] They spent 9. houres of the day in praier. They beleeued that a man might sin in thought, & therfore they had care thereof; their will was not without the will of Heauen, that is, of God. Ten things were peculiar to them: Not to lift vp their eyes aboue ten cubits: 2. Not to goe bare-headed: 3. To establish three refections: 4. To dispose their hearts to Prayer: 5.

a *D Halls* Pharisisme and Christianitie. *Synagoga Iudaic. cap. 2.*

b *Ios. Scal. Elench. Trine. Nich. Serar. c. 22.* He cals these two sects. *cap 2. Karraim*, of *Kara*, which signifieth the Scripture: and *Rabbanim*, which were the *wisemen, Zopoi*, after called Phariſes.

c *Iunius* translateth it *Aschidæi*, and saith they were such, as for religion were scattered and dispersed about for feare of the King. *Cont. Drus. & Serar. Trimer. li. 3. c. 7.*

d *Nehe. 10. 32.*

e *Mat 23. 16. & 29.*

f *Psal. 79. 2.*

g *Abr. Zacuth. lib. Iohasin.*

h *Scal. ibid. cap. 24.*

i *Ier. 35. 19.*

k *2. Reg. 10. 15.*

l *Luke 2. 37.*

m *Drus. de 3. Ser. li. c. 11.*

n Or *Iehasin Ab. Zec.*

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Not to looke on eyther ſide: ſixtly, To goe about, that they might not bee troubleſome to any companie: Seuenthly, Not to eate at the Tables of great men: eightly, If they had angred any man, quickly to appeaſe him: ninthly, To haue a pleaſant voyce, and to deſcend to the interpretation of the Law: tenthly, to accuſtome themſelues to their Threads and Phylacteries.

Rab (one of his Fraternitie) did not lift vp his eyes aboue foure cubits, Tenne or twentie daies before their death, they were diſeaſed with the Collicke, and ſo all cleare and cleane they departed into the other life.

To returne vnto *Scaliger* touching the originall of Sects, and to leaue thoſe Hoſidæan obſeruants. As long (ſaith he) as Supererogation onely was vſed, there was no Sect in the people of GOD: But when the precepts thereof were brought into *Canons*, and committed to wrighting, then aroſe many doubts, diſputations, altercations, growing and ſucceeding daily, from whence ſprang two Sects, differing in opinion; the one admitting onely the Law, the other embracing the interpretations and expoſitions of their Rabbines. The former in proceſſe of time, was diuided into two. For at firſt, the *Karraim* were only ſuch as obſerued the Law and the Prophets, till the times of *Sadok* and *Boethi*, or *Baithi*, who firſt doubted of the puniſhment of ſinnes, and rewards of good works, from whom ſprang the hereſie of the *Sadduces*. The *Karraim* were not before this diuided in Sect from the *Haſidim*, but onely in thoſe voluntarie Functions and Supererogations, wherein the Law, by Iniunction, ruled the former, and theſe, as is ſaid, ſupererogated. But when Canons and Iniunctions began to bee written, then of theſe *Haſidim* aroſe Dogmatiſts, which called themſelues *Peruſhim*, *Holy*, and *Separated* both from the other *Haſidim*, and from the Vulgar; making a neceſſitie of that obſeruation, which before was voluntarie. This ſort was againe diuided into thoſe which retained the name *Peruſhim*, or *Phariſes*; and the *Eſſens*; both receiuing from their Authors the Rules and Precepts of their Sect. After this, the Phariſes were diuided into many kindes: The Iewes reckon ſeuen. The Eſſens alſo were diuided firſt into *Cloyſterers*, or Collegians, which liued in a common ſocietie; and *Eremites*, or ſolitarie perſons; and thoſe former into ſuch as *married*; and others which remained *continent*.

§ III.

Of the Phariſes.

NOW let vs conſider of theſe more particularly; and firſt of the Phariſes, *Druſius* [a] deriueth the name from the Syrian, as moſt of the names of the new Teſtament are, and not from the Hebrew; for then it ſhould not bee Phariſes, but Pharuſes: as after the Hebrew, it ſhould rather be *Maſias*, then *Meſſias*. The Etymologie ſome fetch from *Phares*, which ſignifieth Diuiſion, as *Epiphanius*, and *Origen*, with others [b]: againſt which *Druſius* excepteth, becauſe in *Phares* the laſt Letter is *Tſaddi*; here it is *Schin*. Others [c] deriue it from *Paraſh*, ſignifying to explaine, becauſe they did all things openly, to be ſeene of men: it is not likely: for Hypocriſie loues her *works* ſhould be ſeene, but not her *Humor* (then ſhould it be hypocriſie:) ſhe would not be ſeene in her affection to be ſeene: And this name, in this ſenſe would haue beene to their infamie, and not to their reputation, which they moſt aymed at. A third deriuation of this name, is from another ſignification of the ſame Verbe, [*] to expound. But to expound the Law, was more proper to the *Scribes*; and ſome of the Phariſes were not expoſitors. Howbeit, the moſt probable opinion is, that they were ſo called of *Separation*; becauſe they were, or would ſeeme to be, ſeparated from others [d]: firſt, in cleanneſſe of life; ſecondly, in dignitie thirdly, in regard of the exquiſiteneſſe of thoſe obſeruations, whereto they were ſeparated; fourthly, in their habit, wherein they were (as our Monkes) diſtinguiſhed from the people; yea, they did abhorre the garments of the people.

Their opinions are gathered by [e] *Ioſephus*, and others, out of whom *Druſius*, *Serarius*, *Scaliger* and others. They attributed (ſaith *Ioſephus*) all things to Fate. *Abraham Zacuth* interpreteth their opinion thus, They beleeue that God knoweth and diſpoſeth all things, and the Stars helpe; yet ſo, as free-will is left in the hand of man. And if a man by his free-will chuſeth the good, God will helpe him [*] in his good way. They ſay; That there is no Hearb in Earth which hath not his proper Planet in Heauen.

The aſcribe immortalitie to the Soule, holding, that iudgement paſſed on it vnder the Earth; and that if it had done euill, it was adiudged to perpetuall priſons; if well, it had eaſie returne vnto life by a [f] tranſmigration, or going into another body. So *Zacuth*: The good Soules take delight of their good workes; the bad deſcend, and aſcend not. They beleeued

a *Druſius de 3. Sect. l. 2.*

b *Ambroſ. in Luc. li. 3. Damaſcen de hereſ. Suidas.*

c *F. Forerius, Eſ. 1. Io. Forſterus lexit.*

* *Sic Ianſen. in Conc. Euan. c. 13. Serar. l. 2. c. 1.*

d *Quaſi egregij Iudeorum Aug. ſ. 30. de verb. Dom.*

e *Ioſeph de Antiq. l. 18. de bell. Iud li. 2.*

* *Serarius in* clineth to a more Stoicall interpretation.

f μετεμψύχωσι. Thus Chriſt was, after this opinion called *Elias*, or one of the Prophets.

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leeued that there were both Deuils and good Angels. They conceiued, that he which kept the most of the commandements, although he transgresse in some, is *iust before* GOD: against which opinion g *Burgensis* thinketh, that *Iames* alledged that saying in his *Epistle, He that sayleth in one, is guiltie of all.* He citeth *Rab. Moses* for his Pharisaicall opinion; That GOD iudgeth according to the pluralitie or paucitie (to vse his owne words) of merits or demerits. Like stuffe haue I read in S. *Francis* Legend, of the ballance wherein mens deeds are weighed, and the Deuil lost his prey by the weight of a Chalice, which one had giuen to the Saint; which heauie metall caused the Scale wherein his good deedes were put (before too light) to weigh heauiest. They (the ancienter Pharises) confesse the Resurrection of the fleshe. Here of are three opinions h: one; That all, good and bad, shall rise againe; another, That the iust onely shall rise: a third, That the iust, and part of the wicked shall rise.

g *Burgens. Addit. 1. in Epist. Iac. 2. 10.*

h *Drus. l. 2. c. 14.*

They call their Traditions the Law giuen by Word, and the vnwritten Law, which they equall to the written, deriuing both from *Moses*, as more fully else-where shall bee said. These Traditions they called Δευτέρωσις, as both *Epiphanius* and *Hieronymus* witnesse: the Teachers thereof Σοφοὶ or Wise-men, and when they lectured, they were wont to say, Οἱ Σοφοὶ Δευτεροῦσι *i. The wise-men teach Traditions.* Of these Traditions were, concerning the Sabbath, That they might iourney from their place two thousand cubites; (*Hierome* i accounteth feete, *Origen* k Elnes) That none might carry any burthen that day, but they interpreted, if one carried on one shoulder, it was a burthen; if on both, it was none; if his shooes had nailes, they were a burthen, otherwise not. Concerning fasting, the Pharise boasteth, *Luke* 18. 12. *I fast twice in the weeke*: which they obserued (sayth *Theophilact* l) on the second and fifth day, Mundaies and Thursdaies. Happily our Wednesdaies and Fridaies succeeded in this Penance, that we might not seeme to be behinde them in dutie, howsoeuer we disagree with them in their time. And yet *Mercerus* saith, The Iewes fasted the fourth day, Wednesday, because they held that vnluckie, in which children are taken with the Squinancie. Further, the Pharises eate not vnwashed ἐαν μὴ πυγμῇ νίψωνται πυγμὴν, *Marke* 7. 3. *Except they wash with the fist*; as *Beza* transla eth. *Scaliger* m expoundeth it, not by washing one fist in the other, but composing the fingers into such a frame, that all their ends meete on the top of the thumbe, which for want of another name is called πυγμὴ, a Fist, although it be not properly so. In this forme they hold vp their hands in washing, that the water may slide downe to the elbow, and thence fall to the ground, as the Iewes vse to this day. They *washed* n *when they came from Market*, because sinners, & vncleane persons were there, whose touch might pollute them. They washed also *Cups* and *Brasen vessels and Beds*, not Chamber-beds to lie on (*Drusius* o expoundeth) but dining-beds, which they vsed in stead of Tables.

i *Hierom ep. ad Alg.*

k *Orig. περὶ ἀρχῶν. l. 4. c. 2.*

l *Theoph. in Luc. 18.*

m *Scal. Elench. Ser. cap. 7. Serar. Triber. lib. 2. c. 2.*

n *Mar 7. 4.*

o *Drus. lib. 2. vbi supra.*

They would not p *eate with Publicans or sinners*, yea, they accounted themselues polluted with their touch.

p *Luk. 7. 39. Esd. 65. 5.*

Their hypocrisie in prayer Christ mentioneth, that it was *long*, and open *in the streetes, &c.* It was thrice in the day, at the third, sixt, and ninth houre: Their words submisse and softly, as of *Hannah*, 1. *Sam.* 1. and toward the Temple.

q *Epiph. hær. 16.*

They Tythed all, *Luke* 18. *Math.* 23. euen the smallest matters. For Tythes (saith *Akiba*) are the *Hedges of thy Riches.* And another Prouerbe (learne it) *Tythe, that thou maist be rich.* *Epiphanius* q addeth, they paid first fruits, thirtieths, and fiftieths, Sacrifices and Vowes.

r Of these reade the 23. chapter following.

Their Phylacteries or Seruatories, Defensiues (so the word signifieth) in Hebrew r *Totaphoth*, they vsed as Preseruatiues, or Remembrancers of the Law, and ware them larger then other men. *Hierome* calls them *Pittaciola*, resembling to them herein some simple superstitious women, wearing little Gospels, and the wood of the Crosse, and such like, of zeale, not according to knowledge, strayning a Gnat, and swallowing a Cammell. This superstition, then complayned of by *Hierome*, yet remaineth (saith s *Scaliger*) among Christians and Mahumetans, which weare about them the Gospell of S. *Iohn.* Christ condemneth not the Rite, but their ambition, for dilating, not for wearing them, to which all the Iewes were bound, and all the Iewes and Samaritans obserued. They vsed the like ambition in their Fringes or twisted Tassels, which the Iewes call *Zizis*, and vse them still, as after shall appeare. Their Oathes were, By Ierusalem, the Temple, the Heauen, Earth, their Head, by the Law. t *Fagius* obserueth, that the Iewes in swearing, lay their hand on the booke of the Lawe at this day. Other Oathes are little esteemd. Hence it seemeth came our corporall oathes on a book. The Iewes (saith u *Capito*) thinke it no Oath, if one forsweare by Heauen, or Earth, vnlesse he say by him which dwelleth there, &c. And none is subiect to that Curse, in which the name of God is not added.

s *Scal. Elench. cap. 8.*

t *Fag. annotat. ad Onk. ap Dr.*

u *Capit. in Hos.*

That of *Corban* pertayneth to this place, mentioned *Math.* 15. 5. & *Marke* 7. 11. which some interprete, as if a Iew should say to his x Parents, That he had alreadie dedicated all that to God (to whom vowes are to be performed) wherewith he might haue helped them. Doctor *Rainolds* y saith, That the Iewes, as they were prone to vngodly vowes, so this was

x They otherwise acknowledge much pietie to their parents: so *Hiscuni*, God is to be honored with thy goods if thou hast any, but for thy parents, if thou hast not, thou must beg from doore to doore: but their traditionall pietie disanulled this textuall. *Vid. Drus. præt. in Mat.* 15.

y *Rain. & Hart. c. 7 d. 4.*

an

an vſuall vow amongſt them, and they would binde it with an Oath, That ſuch or ſuch a man ſhould haue no profit by them. The Oath which they herein vſed as moſt ſolemne, was, *By the Gift*: for ſo they were inſtructed, [z] *That if any ſware by the Altar it was nothing, but if by the Gift, he was a debtor.* The Phariſes therefore taught, if any had ſaid to his father, *By the Gift thou ſhalt haue no profit by me*, then he might in no caſe doe them any good, againſt the Commandement, *Honour thy Father, &c.* The Iewes vſed to binde their vowes with a curſe, as they which vowed [a] *Paules* death, vſing yet to ſuppreſſe the curſe it ſelfe, as, [b] *If they ſhall enter into my reſt*: So theſe, *By the gift, if they haue any profit by me*, meant, they ſhould haue none. Thus the *Talmud* (ſaith he) the Booke of their Canon Law, and Schoole-Diuinitie, ſaith; That a man is bound to honor his Father, vnleſſe he vow the contrary. *Maſius* [c] explaineth it thus; That they did conſecrate (by ſaying *Corban*) all, where-with they ſhould haue benefited their parents: as if they had ſaid; Let it be Anathema, or deuoted, whatſoeuer it be, with which I may profit thee. And therefore thoſe Rabbines, vnder pretext of Religion, allowed not to ſpend on his parents, that which he had thus vowed to God. *Scaliger* [d] thus interpreteth the place, as if a ſonne being by his parents admoniſhed of his dutie, ſhould put them off, with this exception, *vnleſſe that which I haue offered for thee*, free me of this burthen. But let the more curious reade it in himſelfe, and what *Maſius*, *Serarius*, and others haue written hereof.

The Phariſes were eſteemed pitifull: The Sadduces more * cruell. [e] They were much addicted to Aſtrologie, and the Mathematikes; whoſe names of the Planets, *Epiphanius* [f] rehearſeth, as alſo the twelue Signes.

There were [g] ſeuen ſorts of the Phariſes, which the *Talmud* reckoneth: firſt, *Sichemita*, which meaſure pietie by honour and profit, as the Sichemites, which for the marriage of *Dina* endured circumciſion: Secondly, *Nacphi*, which lifted not his feete from the ground: the third, *Kiſai*, Draw-blood, which ſmiteth his head to the wall, to cauſe the bloud to come, and alſo ſhutteth his eyes, that he behold not a woman: The fourth, that ſtandeth on his perfection, called *Mahchobathi*: *What is my ſinne?* as if there wanted nothing to his Righteouſneſſe: The fift, *Meduchia*, which goe lowly and ſtooping: The ſixt, The Phariſee of *Loue*, which obeyeth the Law for loue of vertue or reward: The ſeuenth, the Phariſee of *Feare*, which is holden in obedience by feare of puniſhment. This they call, *Iobs Phariſee*, the former *Abrahams*.

Epiphanius [h] deſcribeth their ſtrict obſeruations. Some (ſaith he) preſcribed to themſelues ten yeeres, or eight or foure yeeres continence. Some lay on plankes, which were onely nine inches broad, that when they ſlept, they might fall to the pauement, ſo to be awakened againe to prayer, and keepe themſelues waking. Others put ſtones vnder them for the ſame end, by pricking to awake them: Others lay on Thornes for that purpoſe. *Scaliger* [i] reproueth *Epiphanius* for affirming, that the Phariſes ware womans attire, as not agreeing to their auſteritie, which deſpiſed all beds, beate themſelues againſt walles, and put thornes in the fringes of their garments, to prick them: he thinketh him deceiued by ſome Iewes report; and addeth, that the moderne Iewes haue little or no knowledge of thoſe ancient Phariſes, but as they learne it of the Chriſtians, or of *Pſeudo-Gorionides* (ſo hee calleth the Hebrew booke, aſcribed to *Ioſeph Ben Gorion*, whom *Druſius* eſteemeth, and *Scaliger* proueth to be a counterfeit, wherein *Serarius* and *Ribera* concurre with them.)

The Phariſes in a ſelfe-conceit and ſingularitie, called, all but themſelues, in a diſgracefull ſcorne, [k] *Other men*: ſo ſaid he, *Luke* 18. *I am not as other men*: whereas they accounted themſelues Maſters of others, on whom alſo *they bound heauie burthens*, in their Rules and Caſes, the breach whereof they iudged *Sinne* in the people, but yet held not themſelues bound thereto. For example, Euery Iſraelite ought euery day, by their Rule, to ſay ouer the ten Commandements, and that in the firſt Watch, which might not be deferred, for danger of ſinne; and yet amongſt themſelues they eſteemed it lawfull at any houre of the night. But vpon the Proſelytes they impoſed more then on the other Iſraelites, all which they were bound to (in their cenſure) vnder paine of *Hell fire*; and therefore Chriſt ſaid, *They made them two-fold more the children of Hell then themſelues*; for they freed themſelues from many of thoſe impoſitions they laid on the Conſciences of others: And theſe Proſelytes the leſſe truſted, and therefore burthened them with more obſeruations.

* The one after the Letter of the Law, exacted eye for eye, &c. the other accepted a price in lieu thereof, *Druſ. Præt. in Mat.* 5. and *Hircanus* of a Phariſe became a Sadduce, and his ſon *Alexander* ſlue ſix thouſand Phariſes, and perſecuted the reſt, that they fled into other countries, *P. Ric. de Cœleſti Agricultura*, l. 1.

[z] *Matth.* 23.
[a] *Act.* 23. 14.
[b] *Heb.* 3. 11.
[c] *Maſ. in Ioſ. ap. Dr.*
[d] *Scal. Elench. cap.* 9.
[e] *N. Lyra. in Mat.* 16.
[f] *Epipha. hær.* 6.
[g] *Druſ. de 3. ſec. l.* 2. *c.* 22.
[h] *Epiph hær.* 16.
[i] *Scal. El. c.* 13.
[k] *Ar. Mont. in Euang. Mat.* 23.

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§. IIII.

Of the Sadducees.

AFter we haue ſpoken of the Phariſees, which loued the firſt roomes (which they haue heere obtained) it followeth to ſpeake next of the Sadducees, [a] who in the New Teſtament are often mentioned. [b] *Beda* giueth an vniuſt interpretation of their name, ſaying, the Sadducees are interpreted *Iuſt. Epiphanius* [c] alſo fetcheth their name from *Sedec*, which ſignifieth Iuſtice. *Lyra* [d] alleageth a reaſon, becauſe they were ſeuere and rigorous in iudgement, they gaue this name of *Iuſt* (not iuſtly) to themſelues. *Burgenſis* [e] otherwiſe; as of *Arrius* were the Arrians, ſo of one *Sadoch* (ſaith hee) are the Sadducees called, who was the firſt inuentor of their Hereſie. *Serarius* deriueth the name from both. The Phariſees were eſteemed more iuſt then they, as appeareth *Luke* 18.9. They counted themſelues iuſt, and deſpiſed others; *Summum ius, ſumma iniuria.* Their rigorous Iuſtice, was vniuſt rigour. [f] This *Sadoc*, or rather *Saduc*, liued vnder *Antigonus Socheus*, who ſucceeded to *Simeon the iuſt*: His fellow Scholler was *Baithos*, of whom came the Baithoſæans. So ſaith *Abraham ben Dauid* in his hiſtoricall Cabball: *Antigonus* ſaid, *Bee ye not as ſeruants, which Miniſter to their Prince, on condition to receiue reward.* Sadoc *and* Baithos *asked him of this thing: And he anſwered, that they ſhould not put confidence in the reward of this life, but in the world to come. But they denied his words, and ſaid; We neuer heard any thing of the world to come; for they had beene his Diſciples: and they diſſented from him, and went to the Sanctuarie of Mount Garizim, where the Princes were.* They vpbraided the Phariſees with their Traditions, ſaying; The Tradition is in the hand of the Phariſees, to vexe themſelues in this World, whereas in the World to come, they haue no reward. *Antigonus* his words are in the Treatiſe *Pirke Aboth. Be yee not ſeruants which miniſter to a Prince, to receiue of him reward: But be yee as ſeruants which miniſter to their Prince, with this condition, that they receiue no reward, and let the feare of God be vpon you.* [g] *Elias Leuita* thus reporteth it: *Antigonus Socheus* had two Diſciples, *Zadok* and *Baiethos*, which leauing their Maſter to follow wicked men, firſt beganne to deny the Lawe, which was giuen by word of mouth, and beleeued nothing but that which was written in the Law: Wherefore they were called, *Karraim*, that is, Bible-men, or Textuals, and in the Romane Tongue they call them Sadducees. Theſe two are reported alſo to haue forſaken their Maſter *Antigonus*, and as Apoſtaticall Heretikes, to haue embraced *Sanballats* new Samaritane Religion at Carizim.

Baithos had a certaine family from *Sadoc*, otherwiſe held the ſame opinions, as *Hillel* and *Sammai* among the Phariſees: ſo theſe were two chiefe Maſters of the Sadducæan Schooles. The Baithucæans miniſtred to *Baithos* in veſſels of ſiluer and gold. Theſe Sadduces were called *Minim*, or *Minei*, that is, Heretikes. They are called *Karraim*, becauſe they would ſeeme *Textuall*, and Scripture-men, diſallowing Traditions, [h] of *Kara*, which ſignifieth the Scripture: which was called *Kara*, or *Cara*, of *Cara* to reade, ſaith *Druſius*, [i] becauſe of the diligence which ought to be vſed in reading the Scriptures, whereunto men ſhould deſigne (after the Iewiſh precepts) the third part of their life. *Abraham Zachuth* calls them *Epicures.* The Scriptures they interpreted after their owne ſenſe, nor regarded they the words of the *Wiſe-men*; that is, the Phariſees. They were of the ancient *Careans*, or *Karraim*, but not of thoſe which now are ſo tearmed; Which as *Zachuth* confeſſeth, confeſſe the Reſurrection, and Reward. *Scaliger* [k] affirmeth, by the teſtimonie of *Philip Frederike* a Chriſtian Iew, who had great familiaritie with theſe Karraim at Conſtantinople, and had beene often preſent at their Synagogue, that they differ nothing from the other Iewes, but in reiecting Traditions, and are farre more honeſt and faithfull then the *Rabbanim*, of whome they are no leſſe hated for their integritie, then for reiecting Tradition. But in compariſon of the [l] *Rabbanim*, there are but fewe of the *Karraim*: And theſe are of the Reliques of the olde Sadducees. Theſe two Sects haue nothing common betweene them, but the Text of the Scripture: They haue a differing account of their *New-Moones*: the other Iewes reckoning from the Coniunction, theſe *Karraim* from the time of apparition, as doe the Arabians.

Concerning the *Karraim* now remayning, it is reported that the other Iewes, and they will not ſpeake one to another: ſo inexpiable hatred doe the other Iewes conceiue againſt them. And *Poſtellus* ſaith, [m] There are three principall Sects of the Iewes in the Eaſterne parts; *Thalmudiſts*; *Carraim*, which reiect thoſe Gloſſes. They are rich, but ſo hated of the reſt, that a great part of their Virgins remaine vnmarried: And if (ſaith the common Iew) it ſhould ſo happen, that a *Caraim* & a *Chriſtian* ſhould fall together into the water, with like poſſi-

a *Sadducees.*

b *Beda in Act. 5.*

c *Epiph. hær. 14.*

d *Lyra in Act. 5.*

e *Burgenſ. ibid.*

f *Druſ. de 3. Sec. l. 3. c. 3. Elias Thisb. rad. Sadoc. Pirke Aboth. c. 3. vid. Ser. Tr. l. 2. c. 19.*

g *El. in rad. Zadok.*

h *Scalig. Elenc. Triher. cap. 2.*

i *Druſ. queſt. lib. 1. queſt. 44.*

k *Scal. quo ſup.* It ſeemeth that *Philip Ferdinandus*, by his Phariſees Sadducees and intendeth the *Rabbanim*, and *Karraim.*

l *Scal. E. T. l. 2.*

m *G. Poſtel. Alphab. 12. ling. ap. Dr.*

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possibilitie of saiuing either, he would make a bridge of the *Carraim* to saue the Christian. The third sort is the Samaritan, of which afterward. *Buxdorf.* [n] saith, that there are of these *Caraim* also in Poland; and *Leo* [o] mentioneth some places in Barbarie, where this sort of Iewes doth inhabite; as you may hereafter reade in our sixt booke, and the eleuenth Chapter. Some also are in Palestina.

n *Buxdorf Synagog. Iud. c.2.*

o *Leo Africa. Beniamin Tudel.* founded in his time fortie of them at Beniabera: at Damascus two hundred.

First, their difference from the Pharisees was about the future reward, which being denied, they by consequence of that error fell into the rest, to denie the Resurrection: the subsistence spirituall, &c. They cooped vp God in Heauen, without all beholding of euill. They denied *Fate*, which the Pharisees held. They denied *Spirit* altogether, saith *Lira*, [p] for they held God to be corporeall; the soule to die with the bodie: Angels and diuels they denied: Good and Euill they ascribed to a mans free-will [q]. They were inhospitall and cruell; and as cruelly hated of the people. They are charged (the Diuell may be slandered) to denie all Scripture but *Moses* [r]: But first in Scripture, this opinion of theirs is not mentioned: and *Iosephus* affirmeth, that they receiued the Scriptures, and reiected Tradition. Neither would the zealous people of the Iewes haue endured them in the Temple, if they had denied their Prophets, for feare of whom they durst not professe otherwise of *Iohn Baptist*, although hee had left no monument of miracle, or Scripture. *Drusius* [s] would reconcile this opinion of the Fathers, which, say they, denied all but *Moses*; and the other, saying, that some of the Sadduces liued in Iudæa, others in Samaria. These later happily, with the Samaritans, denied all saue *Moses*. Amongst these were the *Apostata's*, which liued in Sichem, mentioned by *Iosephus*, *Antiq. lib.* 11. *cap.* 8. and *Eccles.* 50. 27. *Iunius* thinketh that they fell from the Iewish Religion with *Manasses*, in the time of *Nehemias*.

p *Lyra in Act.* 23.

q *Ioseph. de Bel. Iud. lib.* 2. *c.* 7.

r Reade this Argument handled by *Scaliger Elench. ca.* 16. *& Serar. in Tribær. & M.*

s *Drus. de* 3. *Sect. l.* 3. *cap.* 10.

The Sect of the Sadduces was diminished, if not worne out, after the destruction of the Temple, till in the yeere 4523. or after *Scaliger*, 4515. and *Anno Dom.* 755. one *Anan* and *Saul* his son renued that Doctrine, because he had not receiued his expected promotion to the degree of *Gaon* [t]. He wrote bookes against the other Iewes. The like did one *Carcasuai*. But of these Sadduces too much.

t *Gaon* was a degree, as a Doctor with vs, created by imposition of hands, &c.

§. V.

Of the Hessees.

OF the [a] *Essees*, *Essens* or *Hessees*, followeth in the next place. Their name *Scaliger* [b] deriueth of a [c] word which signifieth *Rest*, or *quietnesse* and *silence*: both which well agreed to their institution. He disproueth that opinion of *Eusebius*, and others, that therein followed him, which thought these Iewish Heretikes were Christian Monkes and Catholikes. Such Catholikes let *Baronius*, [d] and *Bellarmine* [f] boast of, as the Authors of their Monkes, for so they would haue them; which you may beleeue as well as before the Floud, *Enosh*, and after, *Elias*, *Iohn Baptist*, the Nazarites, and Rechabites, were Monkish Votaries, as the Cardinall would haue you. As for these *Essees*, hee makes no small adoe against the Centuries, [g] for vnderstanding *Philo* of Iewish, and not of Christian Monkes. But the loue to Monkery hath dazeled the eyes of men too much: and euen their Historie (which followeth) will conuince that opinion of falsehood. Besides, Christianity should haue small credit of such associates. Indeed the later Monkes are much like them in superstition and idolatrie, though farre behind in other things. But he that will see this Argument disputed, let him reade *Scaliger* his Confutation of *Serarius* the Iesuite. He sheweth also that the Offens, Sampsæans, Messalians, and diuers heresies amongst the Christians, sprang from these *Essees*: That the Egyptian *Essees*, of which *Philo* speaketh, out of whom *Eusebius* first collected that conceit, and that *Philo* himselfe, had no skill in the Hebrew, but knew onely the Greeke tongue: that *Paulus* the Eremite in Thebais, was the first Author of Monasticall liuing. But now to come to our Historie of these men.

a *Esseni.*

b *Scalig. Elenc. cap.* 26.

c חשואה to be written *Hessees*, not *Essees cont. Serar. l.* 3. *cap.* 3.

d *Baron. Annal. tom.* 1.

e *Bellar. de Mon. lib.* 1. *cap.* 5.

f *Cent.* 1 *lib.* 2. *cap.* 3.

These *Essees*, *Hessees*, or *Essens*, are placed by *Pliuie* on the West of dead Sea [g], a people solitarie, and in the whole world most admirable, without women, without money; a Nation eternall, in which none is borne, the wearinesse of others fortunes being the cause of their fruitfull multiplyings, *Philo* in that booke which he intituled, *that all good men are free*, saith, that there were of them aboue foure thousand, called *Essai*, *quasi* ὅσιοι, that is, *Holy*, not sacrificing other creatures, but their mindes vnto God. Some of them are Husband-men, some Artificers, for necessitie, not for abundance: they make no weapons of war, nor meddle with Merchandize. They haue no seruants, but are all both free and mutually seruants to each other. They liue perpetually chaste, sweare not at all, nor lye: esteeming God the giuer of all good, and Author of no euill: Their societie is such; that one garment, one house, one foode,

g *Plin. l.* 5. *c.* 17.

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foode, one treasurie, one getting, one spending, one life, is in common to them all; carefully prouiding for their sick, and holding the elder men in place of parents.

Iosephus, who himselfe liued among them, doth more largely describe them. [h] He reporteth that they were by Nation Iewes, auoiding pleasures and riches as sinnes; accounting continence and contentednesse great vertues. They marrie not, but instruct the children of others, respecting them as their kindred, in their manners: not denying the lawfulnesse of marriage, but the honestie of women. He which becommeth one of their fraternitie, must make his goods common. Oyle and neatnesse they shunne, yet weare alwaies a white garment. They haue officers for their common prouision. They haue no one certaine Citie, but in each, many of them haue their houses: to strangers of their owne Sect, they communicate their goods and acquaintance; and therefore carry nothing with them in their iourneyes, but weapons for feare of theeues: and in euery Citie haue of the same Colledge an especiall Officer which prouideth for strangers. The children vnder tuition of Masters are alike prouided for; nor doe they change their rayment till the old be worne; They neither buy nor sell, but mutually communicate. Deuout they are in the seruice of God. For, before the Sunne riseth, they speake of no prophane or worldly matter, but celebrate certaine Prayers, as [i] praying him to rise. Then by their Officers are each appointed to their workes, till the fifth houre, at which time they assemble together, and, being girded with linnen garments, wash themselues with cold water. Then doe they goe into their dining-roome, as into a Temple, where no man of another Sect may be admitted; and there staying with silence, the Pantler sets them bread in order, and the Cooke one vessell of broth. The Priest giueth thankes, as after dinner also. Then laying aside those their holy garments, they plie their worke till the Euening; and then suppe in like manner. There is neuer crying or tumult, they speake in order, and obserue euen without the house a venerable silence. In other things they are subiect to their ouerseer, but at their owne choice may helpe and shew mercy to others. To their kindred they cannot giue without licence. What they say, is certaine: but an Oath they hate no lesse then periurie. They studie the writings of the Ancient, thence collecting such things as may benefite the manners of the minde, or health of the bodie. They which are studious of their Sect, must a yeeres space endure tryall, and then after that probation of their continencie, must bee probationers yet two yeeres longer, and then vpon allowance of their manners, are assumed into their fellowship; making first deepe protestation of Religion towards God, and iustice towards men, to keepe faith to all, but especially to Princes, and if they shall come to rule ouer others, not to abuse their power, not to exceede others in habit, nor to steale, not to keepe any thing secret from them of their owne Sect, or communicate it to another, although vpon perill of life: not to deuise new doctrines: to keepe the bookes of their owne opinions, and the names of the Angels. Offenders they put from their fellowship; and hee which is thus excommunicate, may not receiue foode offered of any other, but, eating grasse and hearbs, is consumed with famine, except they in compassion receiue him againe, in extremitie. They giue no sentence of iudgement, being fewer then an hundred. If ten sit together, one speakes not without consent of the rest. They may not spit in the midst or on the right hand. They will not so much as purge Nature on the Sabbath [k], and on other daies do it very closely, for offending the Diuine light, and couer it with an instrument in the Earth, and that in the most secret places; and are washed after.

They are of foure rankes, according to the time of their profession, and the yonger sort of these are so farre inferiour to the rest, that if one of these do touch them, hee washeth himselfe, as if he had touched a stranger. They liue long: feare not death: nor by any tortures of the Romans, could be compelled to transgresse their lawes; but derided their tormentors rather: beleeuing to receiue their soules againe presently, holding the bodies to be corruptible, and the prisons of the immortall soules: which if they haue beene good, haue a pleasant place assigned them beyond the Ocean, but the euill to be in tempestuous stormie places of punishments. Some of these *Essens* also foretell things to come. And another sort is of them which allow of marriage, but make a three yeeres tryall first of the woman; and if by a constant purgation they appeare fit for child-bearing, they wed them, not for pleasure but procreation: and therefore after conception, do not accompanie with them. These women when they wash, haue their sacred linnen garments also, as the men. Thus far *Iosephus*: who in his [l] *Antiq.* addeth to these, their opinions of Gods prouidence ruling all things; and that they thinke their Ceremonies more holy then those of the Temple, and therefore send thither their gifts, but do not there sacrifice, but by themselues, following the same course of life, which the *Plisti* [m] do amongst the *Dacians*.

Some of these *Essees* liued solitarie, like to Hermites, as is said before. Happily that *Banus* was of this sort, to whom *Iosephus* [n] resorted for imitation. He liued in the wildernesse, cloathing

[h] *Ioseph de Bel. Iud. lib. 2. cap. 7.*

[i] The *Essees* were worshippers of the Sunne, hence came the ἡλιογνῶσαι. and *Sampsæi*.

[k] They go not to stoole on the Sabbath, because of that instrument which they could not vse to dig and couer their excrement, without Sabbath breaking. *Scaliger.*

[l] *Ios. Antiq. lib. 18. cap. 2.*

[m] *Scaliger* readeth not *Plisti*, but *Poliste*, called also *Ctiste*, *Scythian Nomades.*

[n] *In vita Iosep.*

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thing and feeding himselfe with such things, as the trees and plants of their owne accord yeelded him, and with often cold washings in the night and day, cooling the heate of lust; with him *Iosephus* abode three yeeres.

§. VI.

Of the Scribes.

a *Galilæans,* b *Ioseph. de Antiq lib.*18. *cap.*2. *de Bello Iud.lib.*2.*cap* 7.

THE *Gaulonites* or *Galilæans,* a had their b beginning of *Iudas* (elsewhere hee calleth him *Simon*) a Galilæan, whose doctrine was, That, *Only* GOD *was to be accounted their Lord and Prince*: In other things they agreed with the Pharises: but for their libertie they would rather endure any the most exquisite tortures, together with their kindred and friends, then call any mortall man their Lord. *Theudas* happily, mentioned, *Act.*5. and that Egyptian, *Act.*21. were of this rebellious and trayterous Sect, and those *Sicarij* which wore short weapons vnder their garments, therewith murthering men in assemblies. That Egyptian, c *Iosephus* cals a false Prophet, who vnder pretence of Religion, and name of a Prophet, assembled almost thirtie thousand men to Mount Oliuet, hee was defeated by *Fœlix* the Gouernour. Such were their *Zelotæ* in the siege of Ierusalem, vnder the mantle of Religion, all of them harbouring and cloaking Treason and villanie.

c *Ioseph. de Bell.lib.*2.*ca.*21.

d *Scribes.*

The Scribes d are not a Sect, but a function: of which were two sorts, γραμματεῖς τῆς νόμου, and γραμματεῖς τῆ λαῆ, the one expounders of the Law, the other publike Notaries, or Actuaries, Recorders, Secretarie. *Epiphanius* maketh difference betwixt the Scribes that were νομοδιδάσκαλοι, Teachers of the Law, and the νομικοι, or Lawyers, which prescribed formes of Law, Law-cases, and taught Ciuill actions. But these are often taken one for the other. *Ezra* is called a Scribe, whose Pulpit is mentioned, *Nehem.*8. and e *Moses* Chaire was the Seate of the Scribes, that is, they taught the Law of *Moses*, which they vsed to do sitting: as Christ also did, *Math.*5.2. Their expositions, *Epiphanius* f saith, were of foure sorts, one in the name of *Moses*; the second in the name of their Rabbine *Akiba* (he is said to haue liued a hundred and twentie yeeres, and to be standard-bearer to *Barchozba*) the third in Andan or Annan; the fourth after the *Assamonæi*. But little is to bee said of these Scribes, more then what is before said of the Pharises, this being not a differing Sect, but an Office or Ministerie, wherof the Pharises also were capable, and are for false teaching blamed by our Saiuour, together with the Scribes.

e *Rainolds* and *Hart.*

f *Epiph.hær.*15.

g *D. Hall Pharis.& Christian.*

The Scribes are said in their expositions g to haue beene more textuall, the Pharises more in their Glosses and Traditions: The Scribes had chiefe reputation for learning, the Pharises for holinesse, taking more paines (saith our English *Iosephus*) to goe to hell. The Scribes professed both disputation and obseruation of many things, saith *Arias Montanus*, h but not so exact as the Pharises. For the Pharises, though not so learned as the other, thought themselues more holy then them, beeause they obserued not onely those things, which in the common opinion were thought meete, but those things which were least, which the people obserued not, which others had added. This they were ambitious of, as of some great perfection, for there was a threefold state of men. *The Doctors, Pharises, and people of the Land.* The Prouerbe was, *The people of the Land, are the foote-stoole of the Pharises.* And this, i *The people of the Land is not holy*: and *they discerne not the Law nor wisedome:* yea, saith the booke *Musar*, hee shall not take the daughter of the people of the Land, because they are abomination, and their wiues are abomination; and of their daughters it is said, Cursed be hee that lyeth with a beast. Thus did these proud Doctors and Pharises treade the way to the Popish Clergie, in contemning the Laytie, as vnworthie of the Law and Scripture, which in an vnknowne tongue was sealed from them, and feasted them at high Feasts with an halfe Sacrament, and in their ordinarie priuate Masse, with none at all. Were not these faire reasons? k *The Laytie might* (if they had a whole Communion) *touch the Cup, and some of them haue beards, and some haue the palsie, and their dignities inferior to the Priestly, &c.* The Booke *Aboth* sheweth how the people of the Lord required this supercilious generation, talking of them, and scoffing at them for their obseruations. When I was of the people of the Land, *R. Aquiba* there saith, I said, Who will giue me a Disciple of the wise? I would bite him as an Asse; for that insolence, and because they would not suffer themselues to be touched of them. The people were tyed to obserue the precepts mentioned, or by necessitie of consequence drawne out of the Bible. The Pharises (as is said) added their Traditions. The Scribes manner l of teaching was colde and weake, consisting in certaine arguments, which rather afflicted then affected the mindes of the hearers; in certaine nicetie-

h *Ar. Mont. in Euang. Mat.*15.

i *Vid. Druf. prat. in Io.*7.49.

k *Gerson.*l.2. *de comusun. sub vtraque spec.*

l *Ar. Mont. in Marc.* 1.22.

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ties, and ſcrupulous queſtions, and ſometimes inextricable. And therefore the people heard Chriſt, as *ſpeaking with authoritie, and not as the Scribes.* But to let paſſe theſe *Schoole-men*, and thoſe *Canoniſts*, let vs come to their other Sects and ſorts of profeſſions.

§. VII.

Of many other Iewiſh Sects and Hereſies.

THe *Hemerobaptiſts* [a] are numbred by *Epiphanius* [b] among the Iewiſh hereſies, which, ſaith hee, in other things differ not from the Scribes and Phariſies; but in their doctrine of *the reſurrection, and in infidelitie*, are like to the Sadduces: And euerie day in all times of the yeere, they are baptized or waſhed, whence they haue their name. But this cuſtome of daily waſhing, ſaith *Scaliger* [c] was common to all the antient Iewes, which would ſeeme better then their fellowes, and not only obſerued of the Phariſes Eſſees, and Hemerobaptiſts (if ſuch a Sect may be added.) At this time in Paleſtina, many doe it, not once, but often in the day. The Mahumetans obſerue it. The Iewes (as a [d] Iew hath written) were ſo zealous herein, that they would not eate with him that did eate with vnwaſhed hands: and one of their holy men being inuited by ſuch an hoſt, roſe vp and went his way, alleaging to him, when he would haue recalled him, that he muſt not eate *the bread of him which had an euill eye*: and beſides his meate was vncleane. The Prieſts, when they kept their courſes in the Temple, abſtained from Wine, and ate not of the Tithes before they had waſhed their whole body. The Phariſes and Eſſees compoſed themſelues to this ſanctitie: the greater part of the Phariſes, and all the Eſſees abſtained from Wine, and both vſed daily waſhings, eſpecially before they ate. And as many Heretikes profeſſing themſelues Chriſtians, retained many things of Iudaiſme; ſo theſe Hemerobaptiſts learned them this daily waſhing. It ſeemeth by him, that theſe were Chriſtian rather then Iewiſh Heretikes.

And ſo were the *Nazaræans* [e] alſo, which ſome reckon among the Iewiſh Sects, who embraced the Goſpell of Chriſt, but would not relinquiſh their Iudaiſme; vnleſſe wee ſay with *Hierome*, that whiles they would be both Iewes and Chriſtians, they were neither Iewes nor Chriſtians. Theſe Nazaræans, or Nazoræans, *Scaliger* affirmeth, were meere *Karraim* Scripture Iewes, but becauſe of their obſtinacie in the Law, the firſt Councell of the Apoſtles determined againſt them. As for the Nazarites of the old Teſtament, *Moſes* deſcribeth them and their obſeruations, not to cut their haire, not to drinke wine, ſtrong drinke, &c. Such was *Sampſon*: But theſe could be no Sect, holding in euery thing the ſame doctrine with the Iewes, and onely, for a time, were bound by vow to theſe Rites. But for thoſe Nazaræans, *Epiphanius* [f] maketh them a Iewiſh Sect, not without cauſe; if ſuch were their opinions, as he deſcribeth them. Their dwelling was beyond Iordan, in Gilead and Baſhan, as the fame goeth (ſaith he) by Nation Iewes: and by obſeruing many things like to the Iewes. Herein they differed: They did not eate any thing which had life, they offered not ſacrifice: for they counted it vnlawful to Sacrifice, or to eate fleſh. They diſallowed the fiue books of *Moſes*: they indeed confeſſed *Moſes*, and the Fathers by him mentioned, and that he had receiued the Law, not this yet, which is written, but another. [g] *Philaſtrius* ſaith, they accepted the Law and Prophets, but placed all righteouſneſſe in carnall obſeruation: and nouriſhing the haire of their heads, placed therein all their vertue, profeſſing to imitate *Sampſon*, who was called a Nazarite: from whom the Pagans afterwards named their valiant men *Hercules*.

Next to theſe doth [h] *Epiphanius* place the *Oſſens* [i], dwelling in Ituræa, Moab, and beyond the Salt or Dead Sea: to theſe one *Elixai* in the time of *Traian* ioyned himſelfe: hee had a brother named *Iexai*. *Scaliger* (here and euery where acute) ſaith, [k] that the *Eſſens* and *Oſſens* are the ſame name, as being written with the ſelfe-ſame Hebrew Letters, differing onely in pronunciation, as the *Abyſſynes* pronounce *Ofrael*, *Chroſtos*, for *Iſrael*, *Chriſtus*. And the Arabian *Elxai*, and his brother *Iexai*, were not proper names, but the appellation of the Sect it ſelfe, as hee proueth. But they agreed not ſo well in profeſſion, as in name, with the *Eſſens*, for they were but an iſſue of thoſe ancient *Eſſens*, holding ſome things of theirs, others of their owne: as concerning the *Worſhip of Angels*, reproued by the Apoſtles, *Coloſſ.* 2. 21. In which the *Eſſens* and *Oſſens* agreed, and other things there mentioned, *Touch not, taſte not, handle not*: and in worſhipping of the Sunne, whereof they were called Sampſæans, or *Sunners*, *Sun-men*, as *Epiphanius* interpreteth that name. Thoſe things wherein they differed, were brought in by that Innouator, who (of this his Sect) was called *Elxai*.

[a] *Hemerobaptiſts.*
[b] *Epiph. hær.* 17.
[c] *Scal. Elench. cap.* 31.
[d] *Manahem. ap. Druſ. præt. l.* 3.
[e] *Nazaræans.*
[f] *Epiph. hær.* 18.
[g] *Phil. Brix. de Hæreſ.*
[h] *Hæreſ.* 19.
[i] *Oſſens.*
[k] *Scal. Elench. cap.* 27.

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He was, ſaith *Epiphanius*, a Iew, he ordained *Salt*, and *Water*, and *Earth*, and *Bread*, and *Heauen*, and the *Skie*, and the *Winde*, to be ſworne by in Diuine worſhip. And ſometimes he preſcribed other ſeuen witneſſes; *Heauen*, and *Water*, and *Spirits*, and the *holy Angels of Prayer* and *Oyle*, and *Salt*, and *Earth*. He hated continencie, and enioyned marriage of neceſſitie. Many imaginations he hath, as receiued by reuelation. He teacheth Hypocriſie, as in time of perſecution to worſhip Idols; ſo as they keepe their Conſcience free: And if they confeſſe any thing with their mouth, but not in their heart. Thus ancient is that Changeling *Æquiuocation*. He bringeth his Author, one *Phineas* of the ſtock of the ancienter *Phineas*, the ſonne of *Eleazar*, who had worſhipped *Diana* in Babylon, to ſaue his life. His followers eſteeme him a *ſecret vertue* or power. Vntill the time of *Conſtantine*, *Marthus* and *Marthana* (two women of his ſtocke) remained in ſucceſſion of his honour, and were worſhipped in that Countrey for gods, becauſe they were of his ſeede. *Marthus* died a while ſince, but *Marthana* ſtill liueth: Their ſpittle, and other excrements of their body, thoſe Heretikes eſteemed, and reſerued for Reliques, to the cure of diſeaſes, which yet preuayled nothing. He mentioneth Chriſt, but it is vncertaine whether he meaneth the Lord Ieſus. Hee forbids praying to the Eaſt-ward, and bids turne towards Ieruſalem from all parts. He deteſteth Sacrifices, as neuer offered by the Fathers: He denieth the eating of fleſh among the Iewes, and the Altar, and Fire, as contrarie to God, but water is fitting. He deſcribeth Chriſt after his meaſure, foure and twentie Schæm in length, that is, foure-ſcore and ſixteene miles; and the fourth part thereof in breadth, to wit, ſix Schæni, or foure and twentie miles; beſides the thickneſſe, and other fables. He acknowledgeth a holy Ghoſt, but of the female ſexe, like to Chriſt, ſtanding like a ſtatue aboue the Clouds, and in the midſt of two mountains. He bids none ſhould ſeeke the interpretation, but only ſay theſe things in prayer: (words which he had taken out of the Hebrew tongue, as in part we haue found.) His prayer is this, [l] *Abar anid moib nochiel daaſim ani daaſim nochile moib anid abar ſelam*. Thus *Epiphanius* relates it, and thus conſtrues, I cannot ſay expoundeth (although they like our deuout Catholiques, needed no expoſition.) *Let the humilitie paſſe from my Fathers, of their condemnation, and conculcation, and labour; the conculcation in condemnation by my Fathers, from the humility paſſed in the Apoſtleſhip of perfection*. Thus was *Elxai* with his followers opinionate: otherwiſe Iewiſh. *Epiphanius* ſpeakes of his Sect elſe where often, as when he mentioneth the Ebonites, [m] and the Sampſæans: This booke both the Oſſees and Nazoræans, and Ebionites vſed.

The Sampſæans [n] had another booke (they ſaid) of his brothers. They acknowledge one God, and worſhip him, vſing certaine waſhings. Some of them abſtaine from liuing creatures, and they will die for *Elxai* his poſteritie; which they had in ſuch honour, that if they went abroad, the people would gather vp the duſt of their feete for cures, and their ſpittle, and vſed them for amulets and preſeruatiues. They admit neither the Apoſtles nor Prophets: they worſhip water, eſteeming it as a god, beleeuing that life is from thence.

Scaliger alſo affirmeth, that the [o] Maſſalians (which word *Epiphanius* interpreth εὐχόμενοι, *Such as pray*, according to the opinion and practice of thoſe Heretiks) were [*] firſt a Iewiſh Sect, and a ſlip of the Eſſees, and after by marriage with ſome falſe Chriſtians, made ſuch a gally-maufry, as after when we come to ſpeake of the *Pſeudochriſtian* ſects ſhall (God willing) be related: for of Iewiſh they became Chriſtian Heretiks.

The [p] *Herodians* [q] otherwiſe agreeing with the reſt, thought *Herod* to be the Meſſias, moued by *Iacobs* Prophecy falſely interpreted, *that the Scepter ſhould not depart from Iuda til Shilo came*. When as therfore they ſaw *Herod* a ſtranger to poſſeſſe the Kingdom, they interpreted as aforeſaid. Some make queſtion whether this was the name of a ſect, or of *Herods* ſouldiers. *Druſ.* [r] obſerueth out of a Cõmenter vpon *Perſius*, *Sat.* 5. *Herodis venere, &c.* Theſe words; *Herod raigned among the Iews in the parts of Syria, in the daies of Auguſtus. The Herodians therfore obſerue the birth-day of Herod, as alſo the Sabbaths: in the which day they ſet Lamps burning, and crowned with Violets in the windows*. Elſewhere he citeth out of a Lexicon of the Hebrew Law, that they were called *Herodians* of *Herods* name, and Dorſians of the place whence they were brought; for by Nation they were Greekes: ſo ſaith the Author of *Baal, Aruch, Herod* the King brought Greekes out of the deſart, and brought them vp in the habitable land. *Scaliger* ſaith that they were a corporation or guilde, *inſtar earum ſocietatum, quæ vulgo confratriæ vocantur*, and beſides their Hereticall opinion that he was the Meſſias, entred into ſocietie for coſts and charges in common, to be beſtowed on ſacrifices and other ſolemnities, wherewith they honoured *Herod* aliue and dead. *Ariae Montanus* [s] thinketh that the Herodians were politicians, that little reſpected Religion. They thought the Common-wealth ſhould be eſtabliſhed, and that could not ſtand without Princes, nor could Princes nouriſh themſelues or theirs without money, and therefore propounded that queſtion to our Sauior touching *Cæſars* tribute. Others thinke they made hotchpotch of Iudaiſme and Gentiliſme, as *Herod* had done; in which it is like his ſucceſſors ſucceeded him. This coniecture is mentioned

l *Scaliger* thinketh they are three ſentences, and not a Prayer.

m *Epiph. har.* 53.

n *Samſæans.*

o *Maſſalians.*
* *Scal. ele. c.* 28.

p *Herodians.*
q *Epiph. har.* 20

r *Druſ. de* 3. *ſec.* 1. *lib. cap.* 3.

Stal. ad Euſeb. pag. 150.

s *Ar. Mont. in Euang. Matth.* 22. 6.

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ned by [t] *Beza*, who yet rather thinketh that the Herodians were *Herods* courtiers, moued thereto be the Syrian translation, which hath *debeth Hiraudis*, *Herods* domesticals. Thus thinketh [u] *Iunius* of them also, who saith that when the Pharises could not intrap him in the Law, they sent their disciples to question him of Tribute, hauing before agreed (which vsually they did not) with the Herodians to stand by (vnknowne) as witnesses, if he had answered any thing whereat *Cæsar* might haue beene offended. And this seemeth most likely: for after *Herods* death, how could they hold him for Messias?

t *Beza Annot. in Matth. 22.*

u *Iun. in Annot. Syr. Tran.*

Another Sect among these of the Circumcision, [x] *Eusebius* out of *Hegesippus* nameth the [y] *Masbothæi* or *Masbotheani*; for *Thebulis* (saith *Hegesippus*) was of their number, which arose out of seuen sects in the Iewish people; which Sects had their beginning *Symon*, of whom the Symonians; and *Cleobius*, of whom the Cleobians; *Dositheus*, of whom the Dositheans; and *Gortheus*, of whom the Gortheans; and *Masbotheus*, of whom the Masbotheans. And from the same fountaines issued the Menandrians, Marcionists, Carpocratians, Valentinians, Basilidians, and Saturnilians. And a little after, *There were diuers Sects amongst the Israelites, Essees, Galilæans, Hemerobaptists, Masbotheans, Samaritans, Sadducees, Pharises.*

x *Euseb. hist. Eccles. 4. 6. 21.*

y *Masbothæi.*

The word *Masbothæi*, [z] *Scaliger* saith, signifieth *Sabbatists* or *Sabbatarians*, because they professed to haue learned the obseruation of the Sabbath from Christ, and therein differed from the other Iewes.

z *Scalig. Elenc. cap. 9.*

He there nameth (and little else haue we but their names, *euen the name also of the wicked shall rot*) diuers other Sects, if they may beare that name: as the Genites [a] or Genists, which stood vpon their stock and kindred: the reason *Breidenbachius* alledgeth, because in the Babylonish captiuitie or after, they married not strange wiues, and therefore boast themselues of the puritie of *Abrahams* seede. The [b] Merissæans or Merists, which were (as the name importeth) sprinklers of their holy-water, *Breidenbach* saith, they made a *diuision* of the Scriptures, and receiued only some *part* of them: The Morbonei, he addeth, Sabbatise in euery thing. The [c] Helienians, of *Hellenius*, [d] The Cleobians and [e] Theobulians we can but mention. Of the [f] Tubiens as little, saue that they are said to be a Colledge or fellowship: and lesse of [g] *Ganæi*, and such like, if there be any other names that remayne as the rotten bones of the consumed carkasses of heresies and Heretikes; and either are vnknowne, or degenerated into some or other sect of *Pseudo-christians*, which require another taske.

a *Genites.*

b *Merissæans.*

c *Hellenians.*

d *Cleobians.*

e *Theobulians.*

f *Tubiens.*

g *Ganæi.*

The [h] *Cœlicolæ* were Iewes, [i] but corruptly embracing Christianity, for they were Massalians, which had their houses or places of Prayer abroad in the open ayre, of whom *Iuuenal* is vnderstood, *Nil præter nubes & cœli lumen adorant.* So *Scaliger* Readeth, not *numen*: and *Petronius, Iudæus licet & porcinum nomen adoret, Et cœli summas aduocet auriculas.* These also were an off-spring of the Essees: and from these proceeded the Massalians: they being baptized, reuolted to their former Iudaisme, and bearing the name of Christians, retayned the rites of those *Cœlicolæ* or Heauen-worshippers.

h *Cœlicolæ.*

i *Scal. Elench. tribar. Seras. cap. 31.*

The [k] *Cannæi* were a deuout society and order, giuen to holinesse of life, and obseruation of the Law; of whom was *Simon Kannæus*, *Mat.* 10. called *Zelotes*, the interpretation of the former, as [l] *Beza* and [m] *Scaliger* shew. *Suidas* calleth them obseruants of the Law, whom *Ananus* shut in the Temple. Their θρηνῳδοὶ, or [n] Mourners were such as lamented with continuall fasting, praying, and weeping, the destruction of their Citie, * Temple and Nation; as else-where is said, I might adde out of that ancient father *Philastrius* (whom S. *Augustine* saith he had seene at Millan with S. *Ambrose*) diuers other heresies amongst the people of the Iewes before the incarnation of Christ, no fewer then eight and twentie; of which we haue already mentioned the most and principall. Hee addeth the Ophitæ or Serpentines, which worship a Serpent, saying, that he first procured vs the knowledge of good and euill; for which GOD enuied him, and cast him from the first heauen into the second, whence they expect his comming, esteeming him some vertue of GOD, and to be worshipped. Another sort are the Caiani, which commend *Cain* for fratricide, saying, that *Cain* was made of the power of the Deuill, *Abel* of another power, but the greatest power preuailed in *Caine* to slay *Abel*. A third sort reckoned by *Philastrius* are the Sethiani, worshippers of *Seth* the sonne of *Adam*, who affirme, that two men being created in the beginning, and the Angells dissenting, the fæminine power preuailed in ° heauen (for with them are males and females gods and goddesses) *Eue* perceiuing that, brought forth *Seth*, and placed in him a Spirit of great power, that the aduersaries powers might be destroyed. Of *Seth* they say, that Christ should come of his stock, yea some of them conceiue him to be the very Christ. The Heliognosti, called also Deuictaci, worshipped the Sunne, which (said they) knew all the things of GOD, and yeelded all necessaries to men. Others there were which worshipped Frogges, thereby thinking to appease Diuine Wrath, which in *Pharaohs* time brought Frogges vpon the Land of Ægypt. He reckoneth the Accaronites which worshipped

k *Cannæi.*

l *Beza Annot. in Matth. 10.*

m *Scal. El. c. 1.*

n Mourners.

* *See cap. 10.*

Philast. Episc. Brixiens. lib. de hæresib. Ophitæ.

Caiani.

Sethiani.

° Here our Author is obscured.

Heliognostice. Deuictaci.

Frog-worshippers.

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a Flie; of which elſe where is ſpoken: as alſo the Thamuzites, of Thamuz, which hee ſaith was the ſonne of a Heathen King, whoſe Image the Iewiſh woman worſhipped with teares and continuall ſacrifices; and that *Pharao* which ruled Ægypt in *Moſes* time was of that name. *Aſtar* alſo and *Aſtarot*, he ſaith, were Kings of Syria and Ægypt, worſhipped after their deaths. But (perhaps more truely) we haue expreſſed theſe things in our former booke. *Beniamin Teudelenſis* ſpeaketh of a ſect in his time, which he calleth Cyprians and Epicures, who prophaned the euening before the Sabbath, and obſerued the euening of the firſt day. I might adde to their ſects the diuers Chriſts or Meſſiaſes, which in diuers ages they had; but that I haue referred to the tenth Chapter.

CHAP. IX.

Of the Samaritans.

IT remaineth to ſpeake of the Samaritan Sects. Samaria was the Citie royall of the ten Tribes, after that *Omri* (who, as other his predeceſſors, had raigned before at Tirzah) had bought the Mountaine Shomron [a] of one *Shemer*, for two talents of ſiluer, and built thereon this Citie, which he called after the name *Shemer*, Lord of the Mountaine. In vaine therefore is it to ſeeke the name of the Samaritans from the ſignification of the [b] word (which is keeping) ſeeing they are ſo called of the place, and the place of this their ancient Lord. It remayned the chiefe ſeate of the kingdome, as long as the ſame endured, and namely, till the dayes of *Hoſhea* their laſt King, in whoſe time [c] *Salmanaſar* the Aſſyrian carried the Iſraelites thence *Eſarhaddon*, the ſon of *Senacherib*, otherwiſe called *Oſnappar* (thus ſaith [d] *Hezra*: and therefore *Epiphanius* was deceiued in aſcribing this act to *Nabuchodonoſor* in the time of the captiuitie, fortie yeeres before the returne) ſent to inhabite that Region, Colonies from Babel, and from Cuthan, and from Aua, and from Hannah, and from Sepharuaim. Babel is knowne: Cutha and Aua [e] are eſteemed parts of the deſart of Arabia, the other of Syria and Meſopotamia. It ſeemeth that moſt of them were of Cutha, becauſe all of them after paſſed into that name, and were of the Iewes called Cuthæi, as witneſſeth [f] *Ioſephus*. [*] *Elias Leuita* giueth the ſame reaſon; and addeth, that a Iew might not ſay Amen to a Samaritans or Cuthans bleſſing. The Cuthi, ſaith he, were the ſubtleſt beggers of all men in the world, and from them, as he thinketh, came thoſe coſining Roging Gipſies or Egyptians, which ſo many ages haue troubled ſo many countries of Europe.

These Heathens ſerued not the Lord, and therefore the Lord ſent Lyons among them, which ſlew them; wherefore they ſent to the King of Aſſyria, who ſent thither one of the captiued Prieſts of Iſrael, to teach them how to worſhip GOD (*Epiphanius* calleth his name [g] *Eſdras*.) He dwelt at Bethel; and as ſome conceiue, taught rather that Idolatrous worſhip, whereof Bethel had beene before the Beth-auen, where *Ieroboam* had placed his golden Calfe, then the true worſhip of the *True Iehouah*. Howſoeuer, euery Nation (ſaith the Text) *made them gods, and put them in the houſes of the high places, which the Samaritans had made. The men of Babel made Succoth Benoth; and the men of Cutha made Nergal; and the men of Hamath, Aſhima; and the Auims, Nibhaz and Tartak; and the Sepharuaims burnt their children in the fire to Adrammelech, and Anammelech their gods. Thus they feared the Lord, and ſerued their gods after the manner of the Nations*, and ſo continued: A mungrell Religion, begotten of a baſtard or hæreticall Iudaiſme and wilde Paganiſme. What thoſe gods were it is vncertaine, and interpreters agree not. Of *Succoth Benoth*, is [h] already ſpoken. *Wolphius* interpreteth [i] *Nergal* a wilde Hen, *Aſhima* a Goate, *Nibhaz* a Dogge, *Tarkak* an Aſſe, *Adramelech* a Mule, *Anamelech* a Horſe: Thus (ſaith he) the Hebrewes expound them; and hee ſuppoſeth theſe creatures were among them canonized and ſacred: as the Perſians are ſaid to worſhip a Cock; the Proembari of Africa a Dog: other people other creatures. Some are of opinion that *Nergal* was that continuall fire which theſe Cuthæans after the Perſian manner kept in their Pyræths (places incloſed for that purpoſe) as in our Perſian relations ſhal follow; and *Kimchi* ſaith that Adramelech had the forme of a Peacock. Anamelech of a Pheaſant. But neither are the trifling RR. too far to be truſted, nor haue we any other good teſtimonie. Thus their Religion continued till after the returne of the Iewes from captiuitie, to whom they would haue beene officious helpers in building of the Temple: which being refuſed they became their enemies, and hindred a building the long time. But the Temple being built, and Religion eſtabliſhed among the Iewes, and their ſtate flouriſhing, [k] *Sanballat* gaue his Daughter *Nicaſo* to *Manaſſes*, the brother of *Iaddus* the high Prieſt, in the time of *Darius* the laſt Perſian Monarch. This *Nehemiah* mentioneth, but deigneth not to name him,

a 1. *Reg.* 16. 24.

b *Epiph. her.* 9. *Chytr. Onomaſt.*

c 2. *Reg.* 17.

d *Ezr.* 4. 2. 10.

e *Tremel annot. in Reg.* 22. 7. *Ioſephus* thinketh *Cutha* to be Perſian.

f *Ioſeph. Antiq. l.* 9. 14. & 11. 4.

[*] *Elias Thiſrad. Cuth.*

g The Hebrewes call him *Doſthai* as *Druſius* citeth. *Senacherib* ſent to Samaria *R. Doſthai*, the ſon of *Iannai*, to teach them the Law, *Druſ. l.* 3. *de ſec. c.* 4. *Tertullian* cals him *Doſitheus*, and ſo doth *Ierome*, fathering the Samaritan Sect on him.

h *L.* 1. *c.* 13.

i *Wolph. in* 2. *Reg* 17.

[*] *Seld. de d. Syris.*

Ezra. 4.

k *Ioſ. Antiq.* 11. 7.

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him, affirming that he chased him from him, of which some 1 descant whether it were by exile or excommunication, or some other punishment. *R. Salomo* interpreteth it of exile, *Pelican* of excommunication. 1 *Wolph. in Nehem.*

Drusius m hath a discourse out of a Iewish Author, which relateth the forme of that first Anathema and iudiciall curse (not vnmeete here to be mentioned) denounced against the Samaritans for hindring the worke of the Temple. *Zorobabel* and *Ioshua* (saith hee) gathered all the Congregation into the Temple of the Lord, and brought three hundred Priests, and three hundred Trumpets, and three hundred Bookes of the Law, and as many children, and sounded. And the Leuites singing and playing on instruments, cursed with all kindes of Anathema's the Chutheans, in the secret of the name *Tetragrammaton*, and in writing written vpon Tables; and with the Anathema of the house of the higher iudgement, and the Anathema of the house of the lower iudgement, that none of Israel should eate the bread of the Cuthean (whereupon it is said, *He which eateth a Samaritans bread, be as he that eateth Swines flesh*) and that a Cuthean should not bee a Proselyte in Israel, nor should haue part in the Resurrection of the dead. Thus they writ, and sealed, and sent vnto all Israel which were in Babylonia, which heaped vpon them Anathema vpon Anathema. That, concerning their becomming Proselytes, *Drusius* doubteth whether it may not bee translated, that *a stranger Cuthæan should not abide in Israel:* which is more likely. The other had beene more impious: their zeale to make Proselytes of all Nations is knowne. m *Drus. de 3. sec. l. 3. c. 2.*

To returne to *Manasses*, *Iosephus* saith, that the high Priests and the Elders put him from the Altar, who therefore went to *Sanballat* his Father in law, and told him that he loued his daughter well, but would not for her lose his Priest-hood. *Sanballat* replied, that if he would retaine his daughter, he would not onely maintayne him in his Priest-hood, but procure him a high-Priests place, and make him Prince of all his Prouince; and would build a Temple like to that of Ierusalem in mount Garizim, which looketh ouer Samaria, higher then the other Hills, and that with the consent of *K. Darius*. Hereupon *Manasses* abode with him, and many Priests and Israelites being intangled with like marriages, reuolted to him, and were maintayned by *Sanballat*. But now *Alexander* preuailing against *Darius*, *Sanballat* (whose *Religion* was *Policie*) rebelled, and tooke part with *Alexander*, and in reward thereof obtayned leaue to build his Temple, whereof *Manasses* enioyed to him and his successors the Pontificall dignitie. Then was the Circumcision diuided, *some* (as said the Samaritan woman) n *worshipping in this Mountaine*, others at Ierusalem. The zeale which the Samaritans had to their Temple, appeared o in the time of *Ptolomæus Philometor*, when at *Alexandria*, *Sabbæus* and *Theodosius*, with their Samaritans, contended with *Andronicus* and the Iewes, these challenging to Ierusalem, those to Garizim, the lawful honor of a Temple, both parties swearing by God and the King, to bring proofe of their assertion out of the law; and beseeching the King to do him to death that should not make his part good; and thereupon the Samaritans failing in proofe, were adiudged to punishment. n *Ioh. 4. 20.* o *Ios. Antiq. li. 13. c. 6.*

The Samaritans in the prosperitie of the Iewes professed themselues their kinsmen and allies: in aduersitie disclaymed them, and their God also, as appeareth p in their Epistle to *Antiochus*, that figure of Antichrist, and persecuter of the Iewish Religion, in which they call themselues Sidonians dwelling in Sichem, and say, that moued by ancient superstition, they had embraced the Feast of the Sabbath, and building a Temple of a nameless Deity, had offered therein solemne Sacrifices: whereas therefore their originall was *Sidonian*, and not Iewish; pleased him to enact that their Temple might beare name of *Iupiter Græcanicus*, and they might liue after the Greekish Rites. These things *Antiochus* easily granted. This Sichem is called Sichar, *Io.* 4. 5. It was after that called Neapolis, and lastly (of the Colonie which *Vespasian* or *Domitian* placed there) *Flauia Cæsarea*. Of that Colonie was (it is *Scaligers* testimony, *Animal. Euseb. pag.* 201.) *Iustin Martyr, omnium Scriptorum Ecclesiasticorum qui hodie extant, vetustissimus*; which occasioned *Epiphanius* his error, that of a Samaritan he became a Christian; whereas he was neuer a Samaritan in Religion, but only of this Samaritan Colonie. In this were in the age of *Beniamin* * one hundred Samaritans: the words of *Beniamin* are worthy the inserting. I came, saith he, to Samaria, in which the Palace of *Ahab* is yet to be knowne: a place very delectable, with Springs, Riuers, Gardens, &c. and hath not one Iew inhabiting. Two leagues from hence is Nables, somtime called Sichem, in mount Ephraim, where are no Iews. The Citie is situate betweene the hils of Garizim and Heball; there are about a hundred Cuthæans, which obserue only the law of *Moses*. They are called Samaritans: they haue Priests of the posterity of *Aaron* which resteth in peace, who marry not with any other but the men or women of their owne stock, and are there commonly called Aaronites; they sacrifice and burne their offerings in a Synagogue which they haue on Mount Garizim, citing out of the law, *Thou shalt giue a blessing vpon the Mount Gerizim*: this, say they, is the house of the Sanctuarie, and on the Paschall and other solemnities, they Sacrifice on an p *Antiq. l. 12. c. 7.* * *Itin. Beniam.*

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Altar in Mount Garizim made of ſtones, taken by the Iſraelites out of Iordan. They boaſt themſelues to be of the Tribe of *Ephraim*. With them is the Sepulchre of *Ioſeph*. He addeth (which *Scaliger* ſaith, is a ſlender) that they want three Letters, *He, Cheth, Ain* : whereas they reade the *Pentateuch* in ſo many and the ſame Letters, in which *Moſes* wrote them, as *Poſtel* and *Scaliger* affirme, and thoſe which the Iewes vſe, are later counterfeits: the example whereof *Scaliger* hath giuen vs in their *Computation*, in the laſt Edition of his *Emendation*: yea, they are now alſo further from Idolatrie then the Iewes themſelues, howſoeuer in their *Talmud* and elſe where, they brand them with falſe and odious imputations. *Beniamin* alſo teſtifieth, that they abſtaine from pollution by the dead, or bones, the ſlaine and the Sepulchres. And euery day when they goe into the Synagogue, they put off their vſuall clothes, and hauing waſhed their bodies with water, put on other clothes, ſacred only to this purpoſe. *Beniamin* found of theſe Cuthæans two hundred in Cæſarea: at Benibera or new Aſcalon three hundred, and at Damaſcus foure hundred.

Hircanus by force tooke both *Sichem* and *Garizim*. Two hundred yeeres after the foundation of this Temple, as teſtifieth *Ioſephus*, [q] hapned this deſolation thereof. The zeale yet continued as appeareth by many teſtimonies of Scripture. *The Iewes medled not with the Samaritanes*, which made [r] the woman wonder that Chriſt asked drinke of a Samaritan. Another time the Samaritans would not receiue him, becauſe his [ſ] *behauiour was as though he would goe to Ieruſalem*, for which fact of theirs *the ſonnes of thunder* would haue brought lightning from heauen vpon them. And the Iewiſh deſpite could not obiect worſe in their moſt venemous ſlander, then, [t] *Thou art a Samaritan*. This Ieruſalem-iourney through the Samaritans countrey cauſed bloudie warres and ſlaughter betwixt the Galilæans [u] and them, in the time of *Cumanus*, to the deſtruction of many. And before that in the daies of *Pilate*, a coſining Prophet abuſed their zeale, bidding them to aſſemble in mount *Garizim*, [x] with promiſe there to ſhew them the ſacred veſſels, which, ſaid he, *Moſes* had there hidden. Whereupon they ſeditiouſly aſſembling, and beſieging *Tirabatha*, *Pilate* came vpon them with his forces, and cut them in peeces.

Their opinions (beſides thoſe aforeſaid) were, [y] that onely the fiue bookes of *Moſes* were Canonicall Scripture, the reſt they receiued not. They acknowledge not the Reſurrection, nor the *Trinitie* : and in zeale of one GOD, abandon all Idolatries, which it ſeemeth was receiued of them after the building of the Temple, and mixture with the Apoſtate Iewes: the Scripture teſtifying otherwiſe of their former deuotions. They waſh themſelues with Vrine, when they come from any ſtranger, being (forſooth) polluted. And if they haue touched one of another Nation, they diue themſelues garments and all, in water. Such a prophanation is the touch of one of another faith. They haue a dead corps in abomination preſently.

The Samaritan, [z] if he meeteth a Iew, Chriſtian, or Mahumetan, he ſaith vnto them, *Touch me not*. *Scaliger* out of the Arabian Geographer, [a] telleth of an Iland ſtill inhabited with theſe Samaritans, in the red Sea, which appeareth by their cuſtome, when any comes on ſhore, forbidding to *touch them*. This arrogant ſuperſtition remaineth with them.

The Samaritan Chronicle is cited by *Euſebius*, *Chron. græc. l.* 1. [b] *Scaliger* ſaith, hee had a copie of their great Chronicle, tranſlated out of Hebrew into Arabian, but in Samaritan Letters: It differeth ſomewhat from the Hebrew account. The Iewes confound [c] the Samaritans and Sadducees, as if they were but one Sect. The difference hath appeared, for the Sadducees accept all the Bible; the Samaritans, *Moſes* only. The Sadducees denyed the ſoules immortalitie and reward. The Samaritans in their Chronicle acknowledge both a place of reward and puniſhment after this life. But whether they beleeue the Reſurrection or no, he doubteth. The Sadducees denie Spirits, Angels, Diuels; the Samaritans confeſſe them. The Samaritans alſo vſe ſtill thoſe ancient Letters called Phœnician, which the Hebrewes vſed before the captiuitie, which whoſo liſteth to view, let him ſee their Characters, and *Scaligers* large notes thereon in his Annotations vpon *Euſebius* Chronicle, and a briefe of their Chronicle and Kalender therein written in his *Emendation*, as before is ſaid; Which they beginne very Religiouſly after their manner. *In the name of* Iah *the* GOD *of Iſrael. There is none like to* Iah *our* GOD. *One* Iehoua, GOD *of* GODS, LORD *of* LORDS, *a great* GOD, *ſtrong and terrible. There is none like to the* GOD Ieſchurun, *the* GOD *of* ABRAHAM, ISAAC, IACOB, IOSEPH, *and our Lord* MOSES, ELEAZAR, *and* PHINEAS. *He confirme vnto you the bleſsing of our Lord* MOSES. IEHOVA, GOD *of our Fathers, adde vnto you, as many as yee are, a thouſand times and bleſſe you.* This inſcription the great Synagogue of Garizim alwaies vſe, when they write to other Samaritan-Synagogues, the Kalender of the yeere following. They are very ignorant of Antiquities, and know none other but that they came thither with *Moſes* out of Ægypt: neither can they tell any thing of the old Kings, or defection of the ten Tribes vnder *Ieroboam*. They lightly.

q *Antiq. l.* 13. *cap.* 17.
r *Io.* 4. 9.
ſ *Luke* 9. 52.
t *Iob.* 8. 48.
u *Ioſ. Antiq. l.* 20. *c.* 5.
x *Antiq. l.* 18. *c.* 5
y *Epiphan. hæreſ.* 9.
z *Druſ. de* 3. *ſect. l.* 2.
a *Scal. de Em. Tem. l.* 7.
b *Scal. Annot. in Euſ. Chron. & in Iſag. Can.* See *Em. T. vlt. edit. pag* 616.
c *Ioſ. Albo.* ſaith, they denied the Reſurrection and immortalitie of the ſoule.

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lightly touch the names of *Samson*, *Samuel*, *Dauid*, and others, in their Chronicle, which they call the booke of *Ioshue*. *Ptolemæus Lagi* conueyed Colonies of them into the Cities of Ægypt, the Reliques whereof are those Samaritans which haue a Synagogue in the great Citie Cairo: And those also in the Iland before mentioned. In respect of the Mount Garizim, the seate and Sanctuarie of their holies, the Samaritans call themselues *men which belong to the blessed Hill*: and still, euery yeere they in Ægypt receiue from the great Synode of Garizim, the type of the yeere following, two of which *Scaliger* had seene, and hath expressed one of them.

The Samaritans were diuided also into diuers sects, as *Epiphanius* * rehearseth: One whereof were called d *Dositheans*; if it be lawfull to reckon them Samaritans, which acknowledged (as *Epiphanius* acknowledgeth of them) the Resurrection of the dead. They abstaine from such things as haue life: some of them from marriage, after they haue beene before married, and some continue in Virginitie. They obserue circumcision and the Sabbath; and they touch no man, but hold euery man in abomination. Report goeth also of their fasting and exercises.

* *Epiph. hæres.* 13.
d *Dositheans.*

They had name of *Dositheus*: who being a Iew, and hauing well profited in their Law, but not receiuing promotion sutable to his ambition, reuolted to the Samaritans, and hatched this sect amongst them. And when afterwards in a singularitie he had gone aside into a Caue, and there mewed vp himselfe, and persisted in hypocrisie and fasting, he there died (as the fame goeth) through his wilfull want of bread and water. After a few daies, some resorting to him, found his dead body crawling with wormes, and compassed with flies. Of this name *Dositheus* there were diuers. e Two of them liued after the comming of Christ. One a Iew, sonne of *R. Iannai*, the other a Samaritan, which endeuoured to perswade his Countrimen, that he was the Christ which *Moses* had prophecied of, as f *Origen* reporteth, and saith: of him are the *Dositheans* named. Another is mentioned in g *Iohasin*, who liued in the time of Christ, the Disciple of *Sammai*. And before these was another *Dosthai*, the sonne also of *Iannai*, of whom it is said in h *Ilmednu*, that *Senacherib* sent *R. Dostha.* to Samaria, to teach the Samaritans the Law. This seemeth to be he, whom before out of *Epiphanius* wee haue called *Esdras*, the first founder of the Samaritan heresie. And so *Tertullian* i saith of him; *Dositheus* the Samaritan, was the first that reiected the Prophets, as not hauing spoken by the holy Ghost. The like testimonie *Hierome* giueth of him. His colleague and companion is said to be one *Sebua*, the supposed author of the *Sebuæans*. In *Ilmedenu* k he is called *Sebaia*, or *Sebuia*. l *Dositheus* also taught, that how and in what position of body he was in the Sabbath morning, in the same he ought to continue all that day, without change of gesture or place: that if he did sit, he should sit in the same place all day long; and so of lying or other habit of body. The Author of this *Dosithean* Sect (properly so called) liued as *Scaliger* m thinketh, about or at the destruction of the Temple, and could not be that first *Dustai* or *Dosthai*.

e *Drus. de 3. sect. l. 3. 6.*
f *Orig. Cont. Cels. l. 2.*
g *Iohasin. Ab. Zach.*
h *Lib. Ilmednu.*
i *Tert. proscrip. aduersus hær. l. 1.*
k *Ap. Drus. pag. 260.*
l *Orig. de princip. 4. c. 2.*
m *Scal. Elench. Serary tribar. cap. 15.*

The *Sebuæans*, n you haue heard, in *Drusius* opinion, haue their name of *Sebuia*, the companion of *Dosthai*, sent by *Senacherib*, or rather by *Esarhaddon*; which if it be so, it seemeth this Sect is ancient, haply nothing differing from the other Samaritans. *Epiphanius* maketh a difference, • but the cause he alledgeth, was the Iewes refusall of their helpe at Ierusalem, which was common to all the Samaritans. The difference he alledgeth, is the transposing of their solemnities (for that quarrell betwixt them and the Iewes) from the Iewish times, so that they kept their Passe-ouer in *August* (which they made the beginning of their yeere) Pentecost in *Autumne*, and that of Tabernacles, when the Iewes kept their Passe-ouer: neither might they sacrifice in Garizim, obseruing such differing solemnities. * *Scaliger* (whom I shame not thus often to name, in relation of these things too intricate for mine owne, or for common wits to finde) both in his Treatise against *Serarius cap.* 1. and 21. and in his Canons *Isagog. lib.* 3. dissenteth from *Epiphanius*, saying, that they dissented not from the other Samaritans, but that the name was a common name, which the Iewes ascribed to the Samaritans: It signifieth ἑβδομαδίται, *Weekers*: Which name they gaue them, because that euerie weeke betweene the Passe-ouer and Pentecost, they obserued that day of the weeke, in which the computation of the fiftie daies beganne, with as great solemnitie as the feast of Pentecost it selfe. This day, from which the reckoning beganne, was called δευτέρα the second, because it was the next day after the Azyma or Feast day. But the Samaritans reckoned the second after the Sabbath, and so in all that space of fiftie dayes, kept the first day of the weeke, that is, Sunday, holy. Thus they kept seuen Pentecosts in a yeere. And perhaps (he but coniecture th) as they had these imaginarie Pentecosts, so they might at other times of the yeere haue such imaginarie solemnities of other Feasts. From that word δευτέρα, the second day, and next to the Feast of vnleauened bread, the Sabbaths, saith *Scaliger* in the same place, were called in order, the first δευτεροπρώτου σάββατον, the second Sab-

n *Sebuæans.*
o *Epiph. hær. 11.*
* *Scal. Canon. Isagog. l. 3. pag. 218. 219.*

Sabbath after that day, δευτεροπρώτου, and so the rest: and thus hee expoundeth those words of *Luke cap.6. v.1. Secundo primum Sabbatum*, that is, the first Sabbath *after that* δευτέρα, *or first day of the fiftie*, which beganne to be reckoned the next day after Easter till Pentecost. A place hitherto very obscure. *Epiphanius* doth number for Samaritan Sects; The *Essens*, [p] of which is before shewed that they were Iewes, and otherwise hereticall and Idolatrous in respect of their morning deuotions to the Sun, for which it seemeth they might not (certaine they did not) communicate with other Iewes in the Temple and Sacrifices. These pertaine not to this place; as not Samaritans. A fourth Samaritan Sect he accounteth the *Gortheni*, [q] which differed from the rest, at least from the *Sebuians*, in keeping their solemnities, Paschal, Pentecost, and of Tabernacles at the Iewish times, and obserued but one day holy: as likewise the fasting day. The Iewes still obserue the Sabbaticall yeere, and so do the Samaritans also, but not at the same time; for that which is the fourth of the seuen with the Iewes, is the Sabbaticall of the Samaritans.

p *Esseni.*

q *Gortheni*, or *Gorthaieni. Scal. de E.T. l.5.*

CHAP. X.

The miserable destruction and dispersion of the Iewes, from the time of the desolation of their Citie and Temple to this day.

§. I.

Of the Destruction of the Iewes vnder TITVS.

THE curse threatned vnto this superstitious and Rebellious Nation, [a] *madnesse, blindnesse, astonishment of heart, to grope at noone-daies, as the blinde groopeth in darkenesse, to be a wonder, a prouerbe, and a common talke among all people, among which they should be scattered from one end of the World to the other, is this day fulfilled in our eyes*, both in respect of their *Politie* and *Religion*, GOD'S iust iudgement, sealing that their owne imprecation, [b] *His blood be on vs, and on our children*, and pursuing them in all places of their dispersion through the reuolutions of so many ages. Odious are they, not to the Christians alone, but to the Heathen people that know not GOD: [c] nor will the Turke receiue a Iew into the fellowship of their Mahumetane superstition, except he hath passed first from his Iudaisme through the purgation of a Christian profession, vnto that their no lesse ridiculous and miserable deuotion. [d] *God they please not* (saith *Paul*) *and are contrarie vnto all men.* This their wretchednesse, although it seemed to beginne, when *Herod* a stranger seized their state, yet was that infinitely more then recompenced, when their Messiah, so long before prophecied and expected, *came among his owne, but his owne receiued him not*: yea, *they crucified the Lord of Glorie.* But euen then also did not the long-suffering GOD reiect them, Christ prayed for them, the Apostles preached to them remission of this and all their sinnes, till that (as *Paul* chargeth them) they [e] *putting these things from them, and iudging themselues vnworthie of eternall life*, GOD remoued this golden *Candlestick* from amongst them to the Gentiles, and *let out his Vineyard to other husband-men.* Famine, sword, and pestilence at once assayled them (And what shall not assayle, what will not preuaile against the enemies of GOD?) Ierusalem, sometimes the glorie of the Earth, the type of Heauen, *The Citie of the great King*, and Mother-citie of the Iewish kingdome, from this incomparable height, receiued as irrecouerable a fall, besieged and sacked by *Titus*, and yet more violently tortured with inward conuulsions, and ciuill gripes, then by outward disease, or forraine hostilitie. *Iosephus* and *Iosippus* [f] haue handled the same at large, both which can acquaint the *English* Reader with the particulars. Besides many thousands by *Vespasian* and the Romans slaine in other places of Iudæa, Ierusalem *the holy Citie* was made a prison, slaughter-house, and graue of her owne people. First had diuine mercie [g] by Oracle remoued the Christians to Pella out of the danger, that without any impediment the floud-gates of vengeance might be set wide open for Desolations black-guard to enter. Here might you see the strong walls shaking and falling, with the pushes of the yron Ramme; there the Romans bathing their swords in Iewish entrales; here the seditious Captaines disagreeing in mutuall quarrels, written in blood; there agreeing in robbing and burning the Citie, and in slaughter of the Citizens: here hunger

a *Deut.28.28.*

b *Matth. 27.25.*

c *P. Galat. l.4. c.28. Bidulph. letter.*

d *1. Thes.2.15.*

e *Act.13.46.*

f *Ioseph. de Bel. Iud. & Antiq. Iosippus Hebr.* both English-ed.

g *Euseb. Hist. Eccles. lib.3.c.5.*

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ger painted with pale colours in the gaſtly countenances of the ſtarued inhabitants; there, dyed in red with the blood of their deareſt children, which the tyrannie of famine forceth to re-enter into the tendreſt-hearted mothers wombe, ſometime the place of Conception, now of buriall. Euery where the *Eye* is entertained with differing ſpectacles of diuerſified Deaths, the *Eare* with cries of the inſulting Souldier, of the famiſhed children, of men and women, euen now feeling the tormenting or murthering hand of the ſeditious: the *Sent* receiueth infectious plague and contagiou from thoſe humane bodies, with inhumanitie butchered, whom no humanitie buried: the *Taſte* is left a meere and idle facultie, ſaue that it alway taſteth the more diſtaſtfull poyſon of not-taſting and emptineſſe: what then did they *feele*, or what did they not feele? where all *ſenſes* ſeemed to bee reſerued that they might haue ſenſe of puniſhment? Where all outward, inward, publike, priuate, bodily, ghoſtly, plagues were ſo ready executioners of the Diuine ſentence. The continuall ſacrifice firſt ceaſed for want of Prieſts of the laſt courſe, to whom in order it had deſcended; after, for want of a Temple, before polluted with Ethnick ſacrifices, and murthers of the Prieſts and Souldiers, and laſtly ruined the ſacred veſſels thereof being carried to Rome for ornaments of the Temple of *Peace*, which *Veſpaſian* had there [h] erected.

Eleuen hundred thouſands are numbred of them which periſhed in this deſtruction: The remnant that eſcaped the Roman Sword, for the moſt part, periſhed after in Warres, or killed themſelues, or were reſerued eyther for ſolemnitie of triumph, or (if they were vnder ſeuenteene yeeres of age) ſold vnto perpetuall ſlauerie, [i] ninetie ſeuen thouſand of theſe Iewiſh ſlaues were numbred: *Galatinus* [k] accounteth two hundred thouſand. And that the hand of GOD might be the more manifeſt, they which at their Paſſe-ouer feaſt had crucified the Sonne of GOD, are at the ſame time gathered together in Ieruſalem, as to a common priſon-houſe of that whole Nation: and they, which had bought Chriſt of the Traytor *Iudas* for thirtie peeces of ſiluer, were ſold thirtie of them for one peece. Thus were theſe men forſaken of GOD, that had forſaken GOD made man, who for man had vouchſafed to crie to GOD, *Why haſt thou forſaken mee?* Their owne Talmud relates how GOD had before forſaken their holies, in theſe words. Fortie yeeres before the deſolation of the Temple, the lot no more aſcended on the right hand, nor did the peece of ſcarlet grow white, nor the euening Lampe burne, and the doores of the Temple opened of themſelues. The time is the paſſion of Chriſt, when *the vaile of the Temple was rent*; which is here called a ſelfe-opening of the doores. The Lot is that *Leuit.* 16.8. which was caſt for the two Goates, that on the right hand was ſacrificed, the other was ſent into the Wilderneſſe, and a peece of ſcarlet put betweene his Hornes at the doore of the Temple, which if it looked white, they reioyced, as hauing their ſinnes pardoned, according to that *Eſ.* 1.18. their ſcarlet ſins ſhould be as white as ſnow. Theſe ſignes ceaſing, argued a ceaſing of that Ceremoniall Religion, which then died when Chriſt died: although for the more honorable funerall they were not quite buried ſo ſoone, till the Apoſtles had preached, and by miracles confirmed the Goſpell, and GODS Iuſtice had made the Temple it ſelfe (ſometimes the throne, now) the Sepulchre of thoſe ceremonies, buried in the ruines of that *holy Citie* and Temple, not thence to be raked or reuiued by any without Antichriſtian Sacriledge. But let vs ſee what followed amongſt the Iewes which reiected Chriſt the Truth, body and ſubſtance of their typicall Ceremonies.

[h] *Ioſ. de Bel. Iud. l. 7. c. 24.*

[i] *Ioſep. de Bell. Iud. l. 7. c. 17.*

[k] *P. Galat. de Arcan. l. 4. c. 21.*

§. II.

Of the Deſtruction of the Iewes vnder ADRIAN.

Galatinus tels vs of two falſe Prophets, whom *comming in their owne name*, they receiued for their Meſſias, hauing before refuſed IESVS that *came in his Fathers name*: both theſe were called *Ben* or *Barchoſba*, that is, the ſonne of lying. The one, not long after the Paſſion of CHRIST (if the Iewes bee not the *ſonnes of lying* which write it) the other in the time of *Adrian*. *Rabbi Akiba* (famous for his wiſedome, for his twentie foure thouſand Diſciples, and for his long life) receiued both in their ſucceeding ages: and interpreted to the firſt, that place of [a] *Haggai, I will ſhake the heauens, &c.* But afterward the ſlew him as the *Talmud* witneſſeth, which alſo affirmeth [b] that *Titus* enioyned the Iewes, which he ſuffered to remaine, that from thence they ſhould no more obſerue Sabbaths, nor abſtaine from menſtruous women.

Fortie eight yeeres after the deſtruction of Ieruſalem, the Iewes made the Citie [*] Bitter to be their chiefe Citie, and rebelled by the perſwaſion of *Benecochab* (ſo he called himſelfe) that is, the ſonne of the Starre. Of him *Hierome* teſtifieth, that he had a iuggling tricke to kindle

Sanhedrin. lib. 2. Helech. R. Moſes Ben. Maimon.

[a] *Hag. 2. 7, 8.*

[b] *Tractat. Megbila.*

[*] *Betheron.*

Hieron. ad uerſ. Ruffin. l. 3. c. 9.

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kindle straw in his mouth, & breath it forth as if he had spit fire. Of him did *R. Akiba* (which had beene Armour-bearer to the former) interpret [c] that Prophecie of *Balaam*, *Num.* 23. *There shall arise a starre of Iacob.* *Adrian* then Emperor besieged them in Bitter (where if you beleeue the Iewish [d] fables) were 80000. which sounded Trumpets, euery one of them captaines of many Bands, which helped *Barchosba* (so they called him after) that is, the sonne of lying, who had two hundred thousand Souldiers, which to testifie their loue and valour, had cut off euery man a finger from his hand. After three yeeres and six moneths, the Citie was taken, and [e] this their Messias slaine, together with such multitudes, that the blood reached to the horses mouthes, and carried downe great streames with the streame thereof, running to the Sea foure miles from Bitter. And *Adrian* had a Vine-yard eighteene miles square, which he hedged with those slaine carkasses, as high as a man can reach (a reacher I thinke.) There were two Riuers [f] in the Region of Ierico, and the third part of them by estimation of the Wise-men was the blood of the slaine: and seuen yeeres together did the people of the Gentiles fatten and hearten their Vines, only with the blood of the Iewes. *Adrian* slue also at Alexandria in Egypt, seuen hundred thousand Iewes.

[c] *Talmud. Ierosol. l. Taanith.*
[d] *Tract. Beereshith. rabb.*
[e] *Lib Echa. rabbethi.*
[f] *Lib. Massecheth Ghittin.*

Dion Niceus [g] (a more credible Author) affirmeth, that *Adrian* sent *Seuerus* against the Iewes, who in regard of their multitudes would not trie it with their ioynt forces in set battell, but taking his occasions and best oportunitie, proceeded more slowly and more surely: tooke fiftie of their fortified Castles, rased nine hundred and fourescore of their best Townes, slue at sundry times, fiue hundred and eightie thousand of their men, besides innumerable multitudes, which perished of famine, sickneſse, and fire, these gleanings being greater then the other Harueſt. *Salomons* Sepulchre, by falling downe had fore-signified this their downe-fall: And Hyæna's and Wolues prodigiously entring their Cities, seemed to howle their Funerall obsequies. All Iudæa was left almost desolate. [h] *Eusebius* out of *Ariston Pellæus* addeth, that *Adrian* prohibited the Iewes by an Edict to come neere to Ierusalem, or once from any high place to looke towards the same, or the Region adioyning. Neuer did *Nabuchodonosor* [i] or *Titus* so afflict the Iewes as *Adrian* did. *Salmanticenſis* saith, there was a Decree made at Rome, that no Iewe should euer enter Cyprus, where the Rebellion beganne, and that *Adrian* destroyed twice as many Iewes, as had come out of Egypt with *Moses*. Wee haue alreadie shewed how hee destroyed this Citie, and built a new (the present Ierusalem) called of his owne name *Ælia*. Hee made Swine ouer the Gates of this new Citie, which Images were most faithfull Porters to prohibite the Iewes (faithfully superstitious in their faithlesse superstitions) to enter. And at hee had erected a Temple to *Iupiter*, in, or neere the place where the Temple had stood, so (to afflict the Christians also) hee built another Temple of *Iupiter* in *Golgatha*, and of *Venus* at Bethleem, which continued till the time of *Constantine*. The Christian Iewes gayned by this losse: For when as they might not come to Ierusalem, they afterwards relinquished their wonted Iewish Ceremonies. This was the end of *Barchosba*. And such is the end of all which fight against GOD and their Soueraigne; their Arrowes which they shoote against the Cloudes, fall downe vpon themselues: Hee proues a falling *Star*, which being but a grosser elementarie exhalation, is eleuated by his owne aspiring course (not to the firmament) but to some higher Region of the ayre, where it shineth with the fire which burnes it, and moueth with some short glance, till with selfe-ruine it returneth (whence it had beginning) to the Earth.

[g] *Dion. Nicæi. Adrianus.*
[h] *Euseb. Hist. Eccles. l. 4 cap. 6. Niceph. lib. 3. 24. Cæs. Baron. anal.*
[i] *Drus. Ex. lib. M. S. & ex Inchasin.*

Thus haue we seene the Iewes banished their countrie (about the yeere 135.) agreeing to which their miserable estate was that *order* of Men, mentioned by [k] *Scaliger*, called *Mourners*, *Heraclitus* his Heires, which spent their time in weeping, and intended nothing but Lamentation for the Desolation of their Sanctuarie. These haue beene among the Iewes (saith he) euer since this destruction, and were once a yeere, on the ninth day of the Moneth *Ab*, allowed entrance into Ierusalem by *Adrians* Edict. But then also, saith Saint *Hierome*, they are forced to pay for it, that they which sometime bought the blood of Christ, now must buy their owne teares. There may you see, saith he, on that day whereon Ierusalem was taken by the Romans, decrepit women, and old ragged men (*annis panniſq; obsitos*) and many wretched people (but pitied of none) with blubbered cheekes, blacke armes, disheueled hayre, howling and lamenting for the ruines of their Sanctuarie, in their bodies and habite bearing and wearing the markes of Diuine vengeance: Of whom the Souldier exacteth his fee also, for libertie of further weeping. It is written in an ancient Iournall of Burdeaux, [*] that not farre from the Images there is a stone boared thorow, to which the Iewes come yeerely, and anoint it, lamenting grieuously, and renting their garments, and then depart. *Beniamin* [l] (an Hebrew Author) relateth, that one and twentie dayes iourney from Kupha, through the Wildernesse, he trauelled to the Region of Seba, where dwelled Iewes, called the children of *Rechab*, or men of *Theima*, which gaue Tithes

[k] *Ioſ. Scal. Eclench. Triber. Ser. cap. 13.*
Hieron. ad Soph. c. 1.
[*] *Itinerarium Burdegal.*
[l] *Beniamin Tudelensis* translated by *Ar. Mont.*

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to the Disciples of the wise, who continually applied themselues to learning, and to Sermons; alway sitting in the Schoole, and to the *humbled Israelites*, and deuout persons, which lament Sion, and bewayle Ierusalem. These dwell in Caues, or in ruined houses, fasting all the daies of their life, except on the Sabbaths and Festiuals, beseeching mercy continually at the hands of God, touching the banishment and deportation of Israel: they neuer eate flesh nor drinke wine. The same also do all the Iewes of the Countrey Theima and of Talmaas pray: All which go with rent clothes, and fast fortie dayes for the Iewish captiuitie. And so let them mourne which refuse [m] *the glad tidings of great ioy to all people, that vnto vs is borne* IESVS *a Sauiour, which is Christ the Lord.* m *Luc.* 2. 11.

10 But yet what rockie heart can but mourne with them, and for them, thus made spectacles to the World of bodily and spirituall misery, which both in these times mentioned, and (before) in the time of *Traian*, and in all ages since, hath pursued them in all places of their *habitation*, if that name may be giuen to this World-wandring and Vagabond-people? In the time of *Traian*, [n] *Adrians* predecessor, the Iewes had rebelled in Egypt, and Cyrene, where they committed much outrage and mischiefe, vnder one *Luke* their Captaine, against whom the Emperour sent *Martius Turbo*, who destroyed many thousands of them; and fearing that the Iewes in Mesopotamia would do the like, commanded *Lucius Quietus* to destroy them vtterly; in recompence of which seruice, executed to his minde, he made him president of Iudæa. *Dion* [o] saith, That the Captaine of the Iewes was named *Andrew*, and that 20 they slue many Greekes and Romans, did eate their flesh, gyrt themselues with their guts, were imbrued with their blood, and clothed with their skinnes; many they sawed asunder, from the crowne downewards, many they cast to the Beasts, and many were found to kill one another with mutuall combats, so that two hundred and twentie thousand persons perished by this vnspeakeable crueltie. In Egypt and Cyprus, vnder their Captaine *Artemion*, they destroyed two hundred and fortie thousand. They were subdued by *Traians* captaynes, specially by *Lucius*: And it was made a capitall crime for a Iewe (although forced by tempest) to set foote in Cyprus. Africa was re-peopled (where they had destroyed) with new Colonies. No maruell if the Romans, thus prouoked, both in the time of *Traian* & *Hadrian*, destroyed so many thousands of them. *Iulian* afterward gaue them leaue to return 30 into their Countrie, & re-build their Temple, more for hatred of the Christians, then for loue to their Nation: Whose wickednesse and answerable successe herein, is plainely detected and detested by *Gregorie Nazianzene*, [p] and other Fathers, as [q] we haue before related. n *Eusеb. l.4. c.2.* o *Dion. N. Traianum.* p *Greg. Naz. Orat. 4. cont. Iulian.* q *Cap. 3.*

§. III.

Of other their False Christs and Seducing Prophets.

40 IO adde further of their bodily confusions, and the illusions of their bewitched minds: *Nicephorus* mentioneth a *Pseudo-Moses* of the Iewes in the parts of Arabia destroyed by the forces of the Empire, together with his Complices in a like Rebellion. *Socrates* [a] describeth a further madnesse of theirs (for true is that saying of Saint *Paul. That they which will not beleeue the Truth, are giuen ouer to strong delusions to beleeue lies.*) In the Ile of Creete was * a false Prophet, that affirmed himselfe to be *Moses*, which led the Israelites thorow the Red-Sea, and to be sent from Heauen to those Iewes to conduct them thorow the Red-Sea, into the continent of the holy Land. This he perswaded them for the space of a whole yeere, going from Citie to Citie: And at last induced them to leaue their riches to them that would take them, and to follow him; at a day appointed he went afore them vnto a Promontorie of the Sea, and there bid them leape in; 50 which many obaying, perished in the waues, and many more had perished, had not some Christian Merchants and Fishers beene at Land, which saued some, and forbad the rest to follow. The Iewes seeking to be reuenged of this counterfeit *Moses*, could no where finde him: and therefore thought him to be some Deuill in humane shape, which sought their destruction, and thereupon many of them became Christians. *Beniamin Teudelensis* reporteth of one in Persia called *Dauid Elroi*, sometime the Disciple of *Hasdai*, which was [b] *Head of the captiuitie*, one learned in the Law and *Talmud*, in forraine learning, in the Ismaelites tongue and in Magike, who gathered together the Iewes in *Hhapthon*, and would needes warre on all Nations, and winne Ierusalem, affirming that GOD had sent him therefore, and to free them from the Gentiles. Many beleeued him to bee the Messias. The King of 60 Persia sent for him, imprisoned him in the citie Dabasthan, whence they are not freed during life. But he three dayes after, when the King and his Councel sate to examine and take order for this businesse, came amongst them: And when the King asked who brought him thither, a *Socr. l.7. c.37.* * *Anno* 434. b See append. to this Chap.

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thither, he said, his owne wisedome and industrie. The King bid lay hold on him, but his seruants answered, they could heare him, but not see him: and away he went, the King following him to a Riuer, ouer which *Dauid* stretching his hand-kerchiefe, passed ouer, and was then seene of them all, who in vaine pursued him with their boates. This *Dauid* the same day went ten dayes iourney from thence to Elghamaria, and declared to the Iewes there all which had passed. The Persian sent to the Calipha of Bagded, that he should cause the *head of the Captiuitie*, to perswade him to other courses, otherwise threatning destruction to all the Iewes in Persia; which Iewes likewise for feare thereof writ to the *head of the Captiuitie*. He therefore writ to *Dauid*. *We would haue thee to knowe that the time of our deliuerance is not yet come, nor haue we yet seene our signes, and therefore enioyne thee to desist from these attempts: otherwise, be thou cast out from all Israel.* But he proceeded neuertheles, till *Zinaldin*, a Turkish King, subiect to the Persian, corrupted his Father in Law with ten thousand peeces of Gold, who accordingly with a Sword slew him in his bed. And thus ended *Dauid*, but not his desiges: for the Iewes in Persia were forced by many talents af gold to buy their peace with the King. About the same time *Rambam* tells of another, which tooke him to bee the Messenger of the Messias, which should direct his way before him, preaching, that the Messias would appeare in the South. To him resorted many Iewes and Arabians, whom hee led alongst the Mountaines, professing to go meete the Messias, who had sent him. Our Brethren in the South countrey, wrote to me a long Letter hereof, declaring the innouations he made in their Prayers, and his preachings amongst them, asking my aduice. And I writ a booke, saith *Rambam*, for their sakes, touching the signes of the comming of the Messias. This Seducer was taken after a yeeres space, and brought before one of the Kings of the Arabians, which examined him of his courses, who answered that he had so done at the commandement of GOD, in witnesse whereof he bad him cut off his head, and he would rise againe and reuiue: which the King caused to be done, without any such miraculous effect ensuing. The like telleth *Isaac Leuita*, of one *Lemlen*, a Iew, in the yeere 1500. as also of *R. Dauid*, which about the same time was burned for like cause. The Iewes haue Legends (as that of *Eldad*, translated by *Genebrard*) of multitudes of Iewes in Æthiopia: whom when wee come thither, we will visit. But alas, it is small comfort, being burned in the fire, to make themselues merry with smoke.

In Epist. ad Dia. fil.

Isaac Leuita ad Epist. sup.

Eldad Danius hist. de Iudeis Clausis.

Of their miseries sustained in all places of their abode, all histories make mention. And yet their superstition is more lamentable then their dispersion, as also their pertinacie and stubborneesse in their superstition. And certainely me thinks, that euen to him that will walke by sight, and not by faith, not obliging his credit to meete authoritie, as the case standeth betwixt vs and the Scriptures, but will be drawne by the cords of Reason onely and Sense, euen to such a one, me thinks, this Historie of the Iewes may be a visible demonstration of the Truth of Christian Religion: Not onely because the truth of the Propheties of [d] *Iacob*, of [e] *Moses*, of [f] *Esay*, and other the Prophets is fulfilled in them, and because Gods iustice still exacteth the punishment of the betraying *and murthering that iust one*; but especially in this, that the bitterest enemies, cruellest persecutors, and wilfullest Haters that euer were of the Christian truth, are dispersed into so many parts of the World, as witnesses of the same Truth; holding and maintayning to death the Scriptures of *Moses*, and the Prophets; then which, euen Reason being Iudge (as is said before) we will not desire sounder and fuller proofes of our profession. Neither is our Gospell wherein we differ from them, any other then the fulfilling of their Law: and Christ came not to destroy the Law, but to fulfill the same, the same truth being deliuered in both, veyled in the one, and reuealed in the other. In him the Promises, in him the figures, in him the righteousnesse of the Law, righteousnesse in Doctrine, righteousnesse in practice, righteousnesse of Doing, righteousnesse of Suffering, to satisfie the debt, to merit the inheritance, are the witnesses, that *in him they are all, yea, and Amen*, haue receiued their perfect being and accomplishment. But [g] *the vayle is ouer their hearts, eyes they haue and see not, eares and heare not*: They hold out to vs the light of Scripture, themselues walking in darkenes; and reserued to darkenesse; like to a Lampe, Lanthorne, or Candlestick, communicating light to others, whereof themselues are not capable, nor can make any vse.

d *Genes.* 49.
e *Deut.* 28.
f *Esa.* 6.

g 2. *Cor.* 3. 15.

§. IIII.

Of the Miserable Dispersions of the Iewes.

WE haue shewed how they were vtterly cast out of their countrey: And Italie, and the Empire was filled with Iewish slaues. Nor was this their first dispersion; but as the Assyrians had carried away the other ten Tribes: So the Babylonians carried away the two Tribes remayning, which might haue returned vnder the

the Persian Monarchie; but many remained in those Countries till the dissolution of that Iewish state and after. They had there diuers famous Vniuersities, and that at Bagdet endured till the yeere of Christ, one thousand three hundred (so writeth [a] *Boterus.*) At which time they fleeing the persecutions of the Arabians, dispersed themselues into [b] India, where many are found at this day. These, through continuall conuersing with the Gentiles and Christians, haue small knowledge of the Law, and lesse would haue, but for other Iewes that resort thither out of Egypt. Before that time also, if we beleeue the Ethiopian History, twelue thousand [c] Iewes (of each Tribe a thousand) went with the Queene of Sabaes Sonne, which they say, she had by *Salomon*, into that Country, and there remaine their posteritie to this day.

Thus is ASIA and AFRIKE fraught with them, but EVROPE much more. *Adrian* [d] banished fiue hundred thousand into Spayne, where they multiplied infinitely, and founded an Vniuersitie at Corduba, about the yeere of our Lord, one thousand: And at Toledo was a Schoole of twelue thousand Iewes, about the yeere of our Lord, one thousand two hundred thirty and sixe, as writeth [e] *Rabbi Mosche Mikkatzi*: from hence it seemeth they swarmed into England and France.

Anno * 1096. innumerable numbers of men and women of diuers Nations, according to the zeale of those times, trauelling to Ierusalem, compelled the Iewes in places whereby they passed to be baptized, euery where making terrible massacre and slaughter of such as refused; may of the Iewes also killing themselues in zeale of their Law. At Mentz they slew of them 1014. of both sexes, and fired the greatest part of the Citie. The rest rested not long in their imposed Christianitie, but * willingly renounced that which against their wils they had accepted. *Auentinus* numbreth 12000. Iewes slaine in Germanie in this irreligious quarrell. *Otto Frisingensis* attributes these Iewish slaughters to the zealous preaching of *Rodolph* a Monke, which furie was appeased by the preaching, and authoritie of Saint BERNARD. These Pilgrims (saith *Albertus Aquensis* which then liued) being a gallimaufry of all Nations, in pretence of this holy quarrell against the Turkes, gaue themselues to all vnholy and filthy courses amongst themselues, and against the Christians, where they passed, may whoores attending and following the Campe, to which they added excesse in dyet, robberies, especially all cruelties against the Iewes, chiefly in the kingdome of Lorraine; thus beginning the rudiments of that war against the enemies of the Faith. First, they destroyed them and their Synagogues in Collen, and taking two hundred of them, flying by night to Nuis, they slue and robbed them all. At Mentz the Iewes committed themselues and theirs to the Bishop *Rothard*, who bestowed them with their infinite masse of treasure in his owne house, which yet could not protect them from the murthering and spoyling Souldier, who entring by force, slew seuen hundred of them; adding also the like butcherie on their wiues and children. The Iewes hereat Iewishly moued (pardon the want of a fitter word) layd violent hands on each other, and slew their owne children, wiues and brethren, the tender mother eschewing the souldiers cruelty by a greater, in cutting the throate of her owne childe, and with obdurate concision, preuenting the sword of the vncircumcised. Laden with these spoyles, they passed by the way of Hungary, where for some outrages, God *punished both those and these* with the Hungarian forces. Their miseries here in our Land endured, are by our Authors mentioned, [f] and you shall anon heare a particular discourse thereof by it selfe [g]. Out of France they were thrice banished by three *Philips*, although in Auinion there still remayne some of them. Being expelled France, they sought habitation in Germany, where *Conradus* the Emperor admitted them into the countrey of Sueuia: and thence they flowed into other parts, into Bohemia (in the City of Prage, are about fifteene thousand of them) and into Austria, and into Hungaria, whence, for the crucifying of a child, they were banished by king *Mathias*: as at Trent, for the like fact, and poysoning of Welles, they sustained much trouble in Germany; and many passed to Venice; many also went from thence into Russia (where the people cannot abide to here them named) and Poland, where *Cassimere* he Great, for loue of an Hebrew Lasse, gaue them many priuiledges. They liue dispersed in the townes and Villages, occupied in handi-crafts and husbandry. They haue great Synagogues in Craconia, Leopolis, and at Trochi, a towne of Lituania: and Master *Barkeley*, a Marchant of Londou, who hath spent many yeeres in Liuonia, Polonia, and other of those cold countries, told me, That the Iewes farme the Custome of the Kings, and at Samaiden in Cur-land, one of these Iewish Customers beat out the braines of a Polonish Marchant, for deferring to open his packe: but in regard of the peoples hatred, prouision is made, vnder great penalties, for their securitie, and yet many Iewes were there executed by occasion of a murren, procured (as was suspected) by Iewish exorcismes, intending a plague to the men, and not a murren to the beasts, if their working had sorted: but the Iewes said, it was but a pretence to depriue them of their riches.

[a] *G. Botero. Ben. Terza part. lib. 2. Viz.* First at *Bab.* after at *Bagdet.*
[b] *Kamb. Mor. No. l. 1 c. 70. & l. 3. c. 18. & 24.* Tels of certaine sects of Iewes called, *Separatists*, and *Incelligents*, or *Vnderstanders*, which they learned of the Moores, and therefore in our *Muhammodan* reports, will be fitter place for them.
[c] *Vid. l. 3. c. 7.*
[d] *Damian a Goes. Ludouic. Carretus.*
[e] *Boter. ibid. Rab. Mosche. Mik. apud Buxd c. 1.*
* *Addit. ad Lambert. Schafnaburg. Sigeb. Gemblac. Otto frising. Fred. l. 1 c. 37.*
* *Marianus Scotus* sayth, that *Hen. 4.* Emperor gaue them leaue.
[f] *Foxe* Acts and Monuments. History of *Barnwell. &c.*
[g] *Inf. §. 7.*

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They were caſt out of Spaine by *Ferdinand* and *Iſabella*, in the yeere 1492. It is thought h that there went out of Spaine a hundred and twentie thouſand families of them (beſides Moores) and out of their kingdomes of Naples and Sicill. Hence they paſſed, *Anno Domini* 1539. into Tuſcane, and the Popes Dominions, whence they were baniſhed by *Paul* the fourth, and *Pius* the fifth: and receiued againe by *Pius* the fourth, and *Sixtus* the fifth; Rome and Venice hauing great ſtore of them. This is the *Popes holineſſe*: he that would not willingly endure a Proteſtant in the World; beſides, the Stewes vnder his Holineſſe Noſe, can endure the Græcians, yea, and theſe Iewes, Rome it ſelfe hauing ten thouſand, or i after others reckoning, twentie thouſand of them priuiledged with heir fiue Synagogues, Liturgies, and publike Sermons; and to ſtraine vp their vſurie to eighteene in the hundred: hauing alſo in ſome places (it may be in all) a peculiar Magiſtrate to decide controuerſies, betweene Chriſtians and them, with particular direction to fauour them in their trade. *Dulcis odor lucri ex re qualibet.* The beaſtly trade of Curtizans, and cruell trade of Iewes is ſuffered for gaine, theſe paying a yeerely rent for the heads they weare, beſides, other meanes to racke and wracke them in their purſes at pleaſure, they being vſed as the ſpunge-like Friers, to ſuck from the meaneſt, to be ſqueezed of the greateſt; inſomuch that the Pope, beſides their certaine tribute, doth ſometimes (as is ſaid) impoſe on them a Subſidie for ten thouſand crownes extraordinarie for ſome ſeruice of State. So well is the rule of *Paul* obſerued by this Biſhop, *not to be a louer of filthy lucre*, from filthie Stewes, from filthie Iewes.

Out of Spaine they went into Barbarie, and diuers other countries, and ſome into Portugall: where *Iohn* the ſecond made them pay eight crownes for a poll, and yet limited them ſhort time of departure. *Emanuel* his ſucceſſor did the like 1497. except they would become Chriſtians, for which he aſſayed diuers meanes. But not preuayling, he cauſed their children, vnder the age of foure and twentie yeers to be baptized; ſome rather hurling their children into pits, ſome killing themſelues: many for feare were baptized, ſome went into Italie, and abode in Ferrara, Mantua, Venetia, in the name of *Maranes*, and haue a Synagogue at Piſa. But the greateſt part of them went into the Eaſt to Conſtantinople and Salonichi, in which two Cities there are about an hundred and ſixtie thouſand of them. There are of them in all the chiefe Cities of traffike in the Turkiſh Empire. k Tyberias is wholly inhabited with Iewes, l which Citie *Zelim* gaue to *Gratiola* a Iewiſh Matron. In Ieruſalem there are about an hundred houſes of them. There abide not many, becauſe of a ſuperſtitious opinion, That before the *Meſſias* ſhall come, a great fire from heauen will conſume that Citie and Countrie, to purge it of the abomination committed there, by prophane Nations. At Zante they are ſo hated, that from Maundie Thurſday, vntill Saturday noone, they dare not come abroad: for the people, in a fooliſh zeale, would ſtone them: and ſome refuſe to eate of their meate or bread. The Turkes in their reproach vſe ſuch a kinde of imprecation; *If this be not true, would God I might die a Iew.* The old Teſtament is read of them in theſe parts in the Hebrew *, but their *Kakamin* and *Cohens*, that is, their wiſe-men and Prieſts preach in Spaniſh. Onely at Salonichi (anciently Theſſalonica) in Macedonia, and at Safetta in the Holy Land (two Vniuerſities) they ſpeake Hebrew. They will rather in blaſphemie teſtifie their hatred of Chriſt, then any abilitie to diſpute.

h *Ioannes Reuclinus Cabal. l. 1.* ſayth 420000. perſons.
i Relat. of *Relig. Weſt.*
k *Theatrum vrbium ad Rom.*
l There is reported to bee an Vniuerſitie of Iewiſh ſtudies to haue beene as *Druſ.* crieth out of *Iuchaſin.* and *Elias in rad. Tiberias*, ſaith that the Iewes there had the moſt elegant language of all the Hebrewes: and from thence were the Authors of the Maſoreth.
* *Let. Bidu'ph.*

§. V.

Of the Eſtate of the Iewes, and their diſperſed Habitations in the time of Beniamin Tudelenſis.

BENIAMIN TVDELENSIS, a Iew of Nauarre, who hauing trauelled Spaine, France, Italy, Greece, Natolia, Syria, and many other Countries of Aſia, Africke, and Europe (worthily reckoned one of the greateſt Trauellers that euer liued:) at his returne into Spaine aboue foure hundred and fortie yeeres ſince, related what Iewiſh Synagogues he had ſeene in the world (one chiefe end as it ſeemeth, of his trauels) And becauſe it appertayneth to this matter we haue in hand, and the booke (tranſlated out of Hebrew by *Arias Montanus*) is very rare, I thought meete to adde here a briefe of thoſe things which concerne the Iewes out of the ſame. At Barchinon they found a populous Synagogue, another, but ſmaller, at Gerunda: Narbone was, as it were, Enſigne-bearer of the Law to all the Countries about, where was chiefe, *Kalonymus* of the ſeede of *Dauid*, there were three hundred Iewes. Foure leagues thence was the Citie Bidrach, where was an Vniuerſitie ſtored with Diſciples of the wiſe: whereof alſo there were at Mompelier: Lunel was a famous Vniuerſitie, where liued *Aſſer* the Phariſee, which ſtudied night and day, faſting and perpetually abſtayning from fleſh, with *Meſſulam*, *Ioſeph*, *Iacob*, *Aaron*, which by the bounty of the Vniuerſitie gaue foode, rayment, and teaching to ſuch as came from far to ſtudy

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ſtudie there, as long as they ſtayed. There was a Synagogue of three hundred Iewes. At Bothiaquiers fortie, at Nogheres about an hundred, at Arles two hundred, at Maſſilia two Colledges, and three hundred Iewes. At Rome two hundred free from tribute, at Salern ſix hundred. At Beneuent an Vniuerſitie of two hundred. At Taraam two hundred. At Tarentum three hundred. At Ornedo fiue hundred. At Thebes two thouſand. At Corinth three hundred. There were people liuing in the Mountaines, which robbed and ſpoyled all, but dealt more fauourably with the Iewes (whoſe liues they ſpared) then with Chriſtians, whom they not onely robbed, but ſlew alſo. Theſe ſaid they were deſcended of the Iewes: they were called *Balachi*. At Arimbon were foure hundred, at Seleuca fiue hundred. Conſtantinople would not ſuffer a Iew to dwell in the Citie, nor to ride on horſe-back, except one *Solomon* the Kings Phyſitian, yea, the people would beate them in the ſtreets. At Pera liued two thouſand Iewes. Two daies ſayling from thence. At Doroſtum was an Vniuerſity of foure hundred, at Rhodes were foure hundred, at Dophros were Iewes, and *Cyprian Epicures* before mentioned. At Behalgad, were a Sect of Iſmaelites with a peculiar Prophet of their owne. At Tripoli many Iewes and Gentiles had a little before periſhed with an Earth-quake, whereof dyed in all Iſrael twentie thouſand. At Gebal was a place, where the Ammonites had ſomtimes a Temple, and it was an Idoll of ſtone couered with gold, ſitting with two Images of women ſitting by, and an Altar before. There were an hundred and twentie Iewes; At Beeroth fiftie, at Sidon twentie. Here-awayes liued a people called *Dogziyn*, of whom we ſhall ſpeake more fitly in another place. At Cæſarea were few Iewes, but two hundred Samaritans, at Sebaſte an hundred. This is betweene Garizim, an hill fertile & well watred, and Gebal, an hill ſtony and drie. In the place of the ſometime Sanctuarie at Ieruſalem, was a faire and large Temple, called the *Temple of the Lord*, built of *Ghemar ben Alchetab*: there the Chriſtians had no image but reſorted hither only for prayer. Ouer-againſt it is a wall, made of the wals of the Sanctuarie, this they call the *Gate of mercy*: to this place the Iewes come to pray. The Piliar of *Lots* wife was then continuing, which was ſaid to grow to the former bignes, if at any time the flocks had diminiſhed it with licking. At [a] Hebron was a great temple: and in a vault ſix Sepulchres, of *Abraham* and *Sara*, *Iſaac* and *Rebecca*, *Iacob* and *Leah*: a Lampe perpetually burning: and in the Caue it ſelfe were tubs full of bones of the ancient Iſraelites. At Benibera or new Aſcalon in the border of Egypt were two hundred Iewes, forty Carraim, and three hundred Samaritans. At Tiberias were fifty Iewes, and the Synagogue of *Caleb*, ſon of *Iephunneh*: at [b] Damaſcus were three thouſand. There dwelt the *Head of the land of Iſrael*, called *Eſdras*, and his brother *Sarſalem*, which was ouer the *Iudgement*, and *Ioſeph* the fift of the Synedrian, and *Matſliah* head of the order of *Readers*: there were two hundred Carraim, and foure hundred Samaritans, amongſt all which was peace, but no intercourſe of marriages, in differing Sects. In Thadmar were foure thouſand Iewes: here and at Baghala were buildings of ſtone, ſo great that it was ſaid to be the worke of *Aſmodæus* (with as good reaſon as *Dinels dike* with vs.) At Hamath was an Earth quake in thoſe times, which deſtroyed fifteene thouſand people in one day, and only an hundred and ſeuenty remayned. *Haleb* in old times called *Aram Tezoba*, had fifteene hundred Iſraelites. At Petra in the Deſart were two thouſand. At Dakia (ſometime Chalne) ſeuen hundred. Here was a Synagogue built by *Eſdras* in the returne from Babylon; and another alſo of his building at Charan, two dayes iourney thence, the place where *Abraham* had dwelt, had no building on it, but was frequented by the Iſraelites, to pray there. At Alchabor were two thouſand Iewes, at Niſibis one thouſand, at Gezir ben Ghamar, a Citie on the bankes of Tigris were foure thouſand. It is foure miles from the place where *Noahs* Arke reſted, which Arke *Ghamar* ſon of *Alchetab* brought from the top of the hill, to the vſe of a Moſchee: neere to which was the Synagogue of *Eſdras*, whither the Iewes on feſtiual dayes reſorted to Prayer. Two daies iourney thence was [c] *Al-Mutſal*, ſometime called *Aſſur*, the beginning of the kingdome of Perſia, retayning her ancient greatnes, ſituate on Tigris, a bridge onely being betweene that and Niniue (now wholly deſtroyed, only Caſtles and ſtreetes remayned in the circuit thereof) at *Al-Mutſal* were ſeuen thouſand Iewes: and three Synagogues of the three Prophets, *Abdias*, *Ionas*, and *Nahum*. In Rahaban, anciently Rehoboth, were two thouſand. At Karkeſia (on the ſame banke of Euphrates with the former) fiue hundred; at Aliobar, two thouſand; at Hhardan, fifteene thouſand; at Ghukbera, built by *Iectronia*, tenne thouſand. Two dayes iourney thence is [d] *Bagdad* of the kingdome of the *Calipha*, named [e] *Amir Almumanim Alghabaſſi Hhaphtſi*, the chiefe of the Iſmaelite Sect. Here was a thouſand Iewes, and ten Synedria or Courts, the heads or chiefe whereof (he nameth them) are called *Vacantes*, becauſe they attended no other function, but the adminiſtring of the ſocietie. They giue iudgement to all Iewes, which reſort vnto them on any day of the weeke but the ſecond, in which they all meet together before *Samuel*, the head of the Synedrium. But ouer all theſe was *Daniel*, ſon of *Hhaſdai*, entituled the *Head of the* [f] *Captiuitie*, deſcended from *Dauid*, whom the

a *Hebron.*

b *Damaſcus.*

c *Moſel.*

d *Bagdad.*

e *Imperator credentium qui miſerè & mœſtè vitam degun. Vid. li. 3. cap. 2.*

f *Caput Captiuitatis.*

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Iewes called *Our Lord*; the Iſmaelites, *Sydna ben Dauid, Our L. ſon of Dauid.* Hee had great Authoritie ouer all congregations of Iſraelites, warranted to him with the Amirs ſeale, who cauſed that all Iſraelites and Iſmaelites ſhould riſe to him, vnder paine of an hundred ſtripes. When he goeth to ſee the King, it is with very great pompe. This dignitie is bought with a great ſumme of money giuen to the King and Princes at his confirmation; and then is the ſecond Chariot of the King prouided for him. He exerciſeth impoſition of hands on the men of the Synedrium. There were eight and twentie Synagogues in Bagdad, and the Suburbe on the other ſide Tigris. But the Synagogue which pertayned to the *head of the Captiuity*, was of Marble of diuers colors, adorned with gold & ſiluer, ſpacious: and on the pillers were verſes of the Pſalmes, written in gold. Before the Arke were ten rowes of ſeates, with marble ſteps, in the higheſt whereof ſate the *Head of the Captiuitie*, with the Iewes of the family of *Dauid*.

In Gehiagan (ſometime Rezen) two dayes iourney from thence, were fiue thouſand Iſraelites. One dayes iourney from hence was g *Babel*, now wholly ruinated, in which are yet ſeene the ruines of *Nabuchodonoſors* Palace, but inacceſſible, by reaſon of diuers kindes of Serpents. Twentie miles from theſe ruines dwell twentie thouſand Iſraelites, which there pray in the Synagogues, the chiefe whereof is that of *Daniel*, of ſquared ſtones. There were at Hhilah (fiue miles thence) ten thouſand Iewes in foure Synagogues. Foure miles thence it is to the Tower which the Sonnes of Diuiſions built with Brickes, which the Arabians call Lagzar: the length of the foundation is about two miles, the breadth of the wals, two hundred and forty cubits: where it is broadeſt, it is an hundred reedes; and betweene euery ten reedes ſpace, are waies in manner of ſpires continued thorow the whole building, on the top of which one may ſee twentie miles about. Halfe a dayes iourney from hence is Naphahh, where were two hundred Iewes. And three leagues thence, the Synagogue of h *Ezechiel* neere Euphrates, and in the ſame place ſixtie Towers one againſt another, and a Synagogue betweene euery one. The monument of *Ezechiel* was built by *Iechonias* with fiue and thirtie thouſand Iewes. And this is a holy place, whither they reſort from the beginning of the yeere, to the day of *Expiation*, to pray and keepe feſtiuall. Thither commeth the Head of the Captiuitie, and other chiefe men from Bagdad, and two and twentie miles about they pitch their Tents here and there: and the Arabians keepe then and there a great Faire. At this time they reade on the Expiation day out of a booke which *Ezechiel* writ: and there is a holy houſe full of bookes ſince the time of the firſt and ſecond Temple, the cuſtome being, that they which die without children, ſhould bequeath their bookes hither. The Iewes in Perſia and Media make vowes to bee performed in this place, to which alſo the Iſmaelites reſort to pray. The Sepulchre of the three Saints, companions of i *Daniel*, is halfe a dayes iourney from hence, with fayre and great Arches. Three miles thence is Alkotſonath, and in it three hundred Iewes. At Kupha the Sepulchre of *Ieconia*, and ſeuen thouſand Iewes. One and twentie daies iourney thorow the wildernes is the Region of Seba, now called the Land of Aliman, where dwell Iewes, the children of k *Rechab*. This Region extended ſixteene daies along the mountaines, ſubiect to no forren Nation, hauing therein foure hundred ſtrong Cities, two hundred Townes, an hundred Caſtles. The Metropolis is Themai. In all thoſe Cities are about three hundred thouſand Iewes. In the Region of Tilmaas an hundred thouſand. Three dayes iourney hence is Chibar, in it fiftie thouſand. Theſe (they ſay) are of the deportation of *Ruben, Gad* and *Manaſſes*. From hence twentie fiue dayes iourney is Vira, which is a Riuer running into Eliman, where were three thouſand. And ſeuen iourneys from thence Neaſar, & in it ſeuen thouſand. Fiue daies iourneyes from thence Boſra vpon Tygris, and in it one thouſand. Two dayes iourneyes from thence the Riuer Samura, the beginning of Perſia, with a Towne of the ſame name, wherein, were fifteene hundred. The place is famous by the Sepulchre of *Eſdras*, who in his returne to Babylon in Embaſſage, here died. There was a Synagogue honoured alſo by the Iſmaelites. In Suſan were ſeuen thouſand Iewes in foureteene Synagogues, before one of which was the Sepulchre of *Daniel*: about which roſe a controuerſie betweene the inhabitants of the one and other ſide of the Riuer: They which dwelt on that ſide where the Sepulchre was, ſeeming to the other the more fortunate; this cauſed blowes, but was after agreed, that euery yeere it ſhould be remoued by courſe, which was done with ſolemne proceſſion, till l *Senigar* the Perſian King, thinking it a prophanation to the holy Coffin, cauſed it to be hanged in a cheſt of glaſſe for all men to ſee, and forbad to take fiſh within two miles of that place in the Riuer.

From hence was three dayes iourney to Robad-Bar, where were twentie thouſand Iewes. Two iourneyes from hence was the Riuer Vaanath, where were foure thouſand Iewes. Foure iourneyes further, Malhhaath: here they were not Iſmaelites, nor vnder the Perſian; they had two Colledges of Iſraelites, which acknowledged, neuertheleſſe, the *Head of the Captiuitie* in Bagdad. At Ghaarian, fiue iourneyes beyond, were fiue and twentie thouſand.

Here

g Babylon.

h *Ezechiel.*

i *Daniel.* 3.

k Rechabites, or men of Theima.

l *Senigark.* of Perſia.

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Here began the mountaines of Hhaphthon, wherein were an hundred Synagogues. This is the beginning of Media: they speake Chaldee: and there were amongst them the [m] Disciples of the wise. Ghamaria is vnder the Persian, where *Dauid Elroi* was. It was ten dayes iourney thence to Hhamdan, chiefe Citie of Media, there were fiftie thousand Iewes in that Region, and the Sepulchre of *Mordecai* and *Esther*. Foure iourneyes further was Debarzethaan, neere this Riuer Gozen, in it foure thousand Iewes. Beyond that, seuen iourneyes, Asbahan the chiefe Citie, twelue miles in compasse, and therein fifteene thousand Israelites, ouer whom, and all the Persian Iewes, was *Salom* by authoritie from the *Head of the Captiuitie*. Foure iourneyes hence was Siaphaz, called of old Persis, whence the whole Region was named Persia, therein ten thousand. Seuen dayes iourneys thence, Ginah vpon Gozen, a famous Mart; in which were eight thousand. *Samarcheneth* was the furthest Citie of that Kingdome, fiue iourneyes from Ginah, where were fiftie thousand. Foure iourneyes thence Tubot: and twentie eight further I passed to the mountaines Nisbon, which ouer looke the Riuer Gozen, where were many Israelites; and they say, there dwell the foure Tribes of *Dan*, *Ziabulon*, *Asser*, *Naphthali*. Their Countrey extendeth twentie dayes iourney, and hath many Cities, free from subiection to any Heathen: They are gouerned of *Ioseph Armacala Leuita*: they till the ground, and hold warres with the children of *Chus*, trauelling through the desart thither. They are in league with the Copher Althorech a people that worship the Windes, and liuing in the Wildernesse: they haue neither bread nor wine, but eate raw flesh, eyther new or dried: they haue no * nose but onely two holes. Fifteene yeeres since, they tooke and sacked Rai, a chiefe Citie in Persia; whereupon the King warred against them, and passing through the wildernesse to them, was deceiued by his guide, and his people almost starued, and after forced to flie; with whom passed into Persia *Moses* one of the Iewes in those parts, which told me (*Beniamin* our Author) all this. Hence I went to Cheuazthaan vpon the Riuer Tigris; which runneth thence into Hoduor the Indian Sea, hauing in the mouth the Iland Nekrokin a famous Mart, where were fiue hundred Iewes. I sayled ten dayes thence to Kathiphan, where were fiue thousand Israelites. Thence to the Kingdome of Haaulem, a people of *Chus* which worship the Sunne: Thence after twentie two dayes sayling, I came to the Ile Chenerag, where they worship the fire, where were twentie three thousand Iewes. Fortie dayes sayling from thence was the Kingdome of Sinne, from which to Gingalan was fifteene dayes; there were ten thousand Israelites. Thence I went to *Ethiopian India*, which they call Baghdaan, in which were high mountaynes, and in them many Israelites, subiect to none, which warred on the *Hamaghtani*, that is, the Libyans. From thence to Azzan was twentie daies iourney through the wildernesse Sebor, the King whereof was *Sultan Alhabas* an Ismaelite. Twelue dayes thence is Hhalauan, where were three hundred Iewes; from which they passe in troupes through the desart al-Tsahaca, into Zeuila in the tract of Geena or Ginæa, where they encounter showres of sands. This Region is in the land of Chus, and is called Alhhabas, towards the West. Thirteene dayes iourney from Hhaluan is Kits the beginning of Egypt. And fiue from thence Pium, once Pithon, where were twentie Iewes, and many monuments of our fathers to be seene. Thence to Misraim is foure iourneyes, where were two thousand Iewes in two Synagogues, which differed in their distribution of the Lectures of their Law: the Babylonians finishing it in a yeere, as in Spaine, the Israelites in three. But twice a yeere they assembled together in Prayers, on the feast *Lætitiæ Legis*, and on the feast *Latæ Legis*. *Nathaneel* was chiefe ouer all the Vniuersities (or Synagogues) of Egypt, and appointed Masters, and *Æditui*. He was familiar with the King *Amir Almumanin Eli* sonne of *Abitalib*. At Alexandria were three thousand Israelites. But for his trauels in Egypt, and the Synagogues which there he found, as also backe againe into Sicilia, Germany, Boheme, Prussia, &c. because there are yet knowne Synagogues of them, I surcease relation. And much may I feare I haue too much wearied the Reader in so long a Iewish Pilgrimage; but seeing Authors of best note, *Scaliger*, *Drusius*, *Lipsius*, *&c.* cite him, and *Arias Mont.* hath taken the paines to translate him, and his trauels are such ample testimonies of this our present subiect of Iewish dispersions, I haue beene bold to annex these things. If any list not to beleeue such multitudes of Iewes, I will not vrge him; howsoeuer that deluge of Tartars in all those Asian Regions soone after *Beniamins* dayes, brought a new face of all things in these Easterly parts: as a Iew, and relating these things to Iewes, and by Iewes passing to vs, it is like he reported, and we haue receiued, with the most. For his Geographie, some of his names are easily reconciled to the present, some hardly, which I leaue to the Readers industrie.

[m] Students of the Talmud vnder the *RR.*

* The Tartars esteemed it beautie to presse downe their nose flat, and hence perhaps was this opinion of *Nonose*.

Misraim or Cairo.

§. VI.

Of some Iewes lately found in China, and of their late Accidents in Germany.

Nic. Trigaut. exped. Sinlus. l. 1.

AFter these relations of *Beniamin*, I thought it not vnfit to insert out of *Ricci & Trigautius, Iesuites*, lately residing in China, somewhat appertaining to these Iewish affaires. It is but few yeeres since the Iesuites could settle themselues at Paquin, the Royall Citie of China. Thither did a certaine Iew (moued with report of these strangers, hauing an imagination that they were Iewes) resort vnto them. This Iew was borne at Chaifamfu, the mother-Citie of the Prouince Honan, his name was *Ngai*, his countenance not resembling the Chinois: he neglecting Iudaisme, had addicted himselfe to the China studies, and now came to Paquin to the Examination, in hope of proceeding Doctor. There did he enter the Iesuites house, professing that he was of their Law and Religion. *Ricci* leades him into the Chappell, where on the Altar stood the Image of the Virgin, Iesus, and *Iohn* Baptist kneeling; which hee taking to be the Image of *Rebecca* and her twinnes, did worship vnto them, contrarie (he said) vnto their custome. The Images of the Euangelists he supposed to be so many of *Iacobs* sonnes. But vpon further questioning, the Iesuite perceiued that he was a professor of the Law of *Moses*: he confessed himselfe an Israelite, and knew not the name of Iew; so that it seemed, the dispersion of the ten Tribes had pierced thus farre. Seeing the Hebrew Bible, hee knew the Letters, but could not reade them. He told them, that in Caifamfu were ten or twelue Families of Israelites, and a faire Synagogue, which had lately cost them ten thousand Crownes; therein the Pentateuch in rolles which had beene with great veneration preserued fiue or six hundred yeeres. In Hamcheu, the chiefe Citie of Chequian, he affirmed, were many more Families with their Synagogue: many also in other places, but without Synagogues, and by degrees wearing out. His pronunciation of Hebrew names differed from ours, as * Heruſoloim, Moscia for Messia, Ieruſalem. His brother (he said) was skilfull in the Hebrew, which hee in affection to the China preferment had neglected; and therefore was hardly censured by the Ruler of the Synagogue.

* So the Abyssines call Israel, Chrostos.

To this Citie did *Ricci* send one of his to enquire, who found these reports true, which also copied the beginnings and endings of their bookes, which they compared and found to agree with their owne Pentateuch, sauing that they wanted pricks or points. He writ also in China Characters to the Ruler of their Synagogue, that he had the rest of the bookes of the old Testament, and other bookes of the New, which contained the acts of the Messias being already come. The Ruler doubted, saying, that he would not come till ten thousand yeeres were expired. He also promised, that because he had heard much good of him, if he would come thither, and abstaine from Swines-flesh, they would make him Ruler of their Synagogue. After this, three Iewes came from thence to Paquin, and were almost perswaded to become Christians. These complained, that through ignorance of the Hebrew, their Religion decayed, and that they were likely all of them in a short time to become Saracens or Ethnikes. The old Archisynagogue was now dead, his sonne a young man succeeded in place, but ignorant of their Law. And that their Iewish Religion was indeede languishing, appeared by this, that they both worshipped the Popish Images, and complained, that in their Synagogue and priuate houses they had none. They were offended that they were forbidden the eating of any creature, which themselues had * not killed, which had they obserued in this iourney, had cost them their liues. Their wiues and neighbours esteemed Circumcision of their infants on the eight day a cruell thing, which they could be willing to altar, with acceptation of the Christian Law, nor would much stand about Swines-flesh. They told them of certaine Christians also, or worshippers of the Crosse in China, which with the Iewes and Saracens were all called by the Chinois, Hoei, adding some distinction from their differing Rites, calling the Saracens, Hoei which refused Swines flesh: The Iewes, Hoei which abstaine from the sinew; the Crosse-worshippers, Hoei which abstaine from round-footed beasts, whereas the Iewes, Saracens and Chinois eate the flesh of horses, asses, and the like. This Historie I haue added, to shew how the Iewes haue bin dispersed into the furthest parts, and how time, the deuourer of all things, hath almost eaten them out, or their Religion at least. Somewhat also may be hence conjectured touching the deportation of the ten Tribes, the Hebrew pricks, and moderne Characters, * which I leaue to others discussing. Once, it is by all Historie manifest, that by the inundations of Saracens, Tartars, Turkes, &c. both the Iewish and Christian Religions (sometimes frequent) haue beene by degrees consumed and almost worne out of many parts of Asia.

* See *inf. c.* 19.

* Some thinke the Hebrew Letters which now we haue, to be inuented by *Ezra* since the captiuitie.

The late miseries inflicted on the Iewes in Frankfort and Wormes may here be inserted.

In

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In *Aug.* 1614. at the same time * which they solemnize with fasting for the destruction of Ierusalem, their little Ierusalem (so they call the Iewes streete in Frankfort) was spoiled by the vnruly Citizens, and gaue them a new cause of mourning. The Iewes at first defended themselues, and the Magistrates sought to allay the furie of the people: but at last consented to depart the Citie, one thousand and foure hundred, presently passing downe the Mæne in boates, and the rest following them the next day. It seemed a prodigious and dismall signe vnto them, that the Oxe, which they vse to keepe all the yeere in their Church-yard or buriall place, now being shut vp for the slaughter, brake away from them.

* *Merc. Gallob. Arthus & Ianson.*

The Mother gaue fatal example to the Daughter: for Frankfort they account the Mother of Israel, which led the way to Wormes in expulsion of the Iewes. This should haue hapned the seuenth of *April.* 1615. being good Friday, but was deferred till Munday following, when early in the morning they sent word to the Iewes into their streete, that trussing vp their choisest goods, they should within one houre depart, which with much lamentation they did. Neither could the Magistrates preuayle in their defence, so odious had their vsurious exactions of long time beene to the Citizens. Thus the Iewes take their way to the Rhene: And the same day was the roofe of their Synagogue pulled downe, and a Decree made, not to leaue one stone thereof vpon another, six hundred of them presently putting the same in execution. These spared not the monuments and graue-stones, but brake them in peeces, notwithstanding some of them seemed scarce possible to be raised from the Earth. The Iewes hearing this ruine of their Synagogue, which they say (if you beleeue it) had continued one thousand and eight hundred yeeres, rent their garments, and mourned in sackcloth and ashes.

§. VII.

Of the Iewes sometimes liuing in England, collected out of ancient Records, by Master Iohn Selden *of the inner Temple.*

ALthough I haue had already a long tedious iourney, wearisome to my Reader and my selfe, whilest I haue accompanied these miserable Iewes in their dispersions: yet did I conceiue, this following relation would rather seeme as a welcome recreation, then irkesome progresse; because wee shall containe our selues in our owne Countrie: Wherein I must acknowledge the laborious industrie of our learned Countriman and Antiquarie, Master *Selden*, who out of ancient Records hath thus traced the foote-prints of this antiquated and out-worne people: mine is but the transcribing and abbreuiating. Of the Iewes first comming to this Land is vncertaine: It seemes that some little notice was taken of them before the Conquest; after which we haue diuers testimonies, and besides others, the Statute *de Iudaismo*, both before and after, their state and condition was very seruile, as appeareth in *legib. Confess. cap.* 29. *Iudæi & omnia sua Regis sunt, &c.* The Iewes and all they had was the Kings. What they suffered in succeeding ages, our common Stories discouer. There was one amongst them which had the office of *Presbyteratus omnium Iudæorum totius Angliæ* (which I take to be their chiefe Priest-hood in their Synagogues: For if it had signified a meere Lay Eldership, I ghesse I should haue met with it in the pleas of their Excheker) and this lay in the Kings grant, as by King *Iohns* Charter of it may be seene. *In Rot. Chart.* 1. *Iohan. Reg. ch.* 171. *memb.* 28. *Omnibus fidelibus suis, & omnibus & Iudeis & Anglis salutem. Sciatis nos concessisse, & præsenti charta nostra confirmasse Iacobo Iudæo de Londonijs Presbytero Iudæorum Presbyteratum omnium Iudæorum totius Angliæ habend. & tenend. quamdiu vixerit, liberè & honorificè, & quietè & integrè, ita quod nemo ei super hoc molestiam aliquam aut grauamen inferre præsumat. Quare, &c, apud Rothomagum* 31. *die Iulij Anno Regni nostri primo.* Therein is also mention of a former Charter granted by *Rich.* 1. Certaine Iustices were appointed *ad custodiam Iudæorum*, before whom pleas twixt them, and others and them, were held, and matters adiudged *secundum legem & consuetudinem Iudaismi*, as the entry often is. In most Townes of note were two Christians and two Iewes, or one of both sides, appointed as publique Notaries for all their Deeds of contract, and those Notaries had one chest and seuerall keyes for the safe-keeping of such Deeds, and they were called *Cyrographarij Christiani & Iudæi arcæ Cyrographicæ Oxoniæ* or other such Towne. And hence must you interpret *les houches Cyrographes in statuto de Iudaismo.* And by these Notaries or Cyrographers the Deeds of the Iewes were tried. These Deeds and such like they called vsually *starra*, of their Hebrew word *shetar*, that is, a Deede or contract: as *Salomon de Stanford agnouit per starrum suum*, and the like. And howeuer land was not subiect to execution for debt, till 13. *Ed.* 1. yet it seeme by 52. *Hen.* 3. That for debts of the Iewes, land was

was

was ſeized by writ for the debtor. *Conſtat Iuſtitiarijs & per inſpectionem rotulorum de Scaccario noſtro Iudæorum, quod Aaron, &c.* When any man had dealt much with them, and after all diſcharges doubted further ill meaſure by any ſuch Starres or Deeds lying hid, the courſe was to ſend out a proceſſe to the Sheriffe of the County, or Conſtables of the Caſtles of great Townes, to make proclamation on their Sabbaths, Summoning all Iewes of this or that Synagogue to be at their Exchequer to account with ſuch as doubted in that kinde. Thus 52. *Hen.* 3. *præceptum eſt vice-comiti Eſſex quod clamari faceret per ſcholas Iudæorum Colceſtriæ per duo vel tria Sabbata, ſi aliquis Iudæus vel Iudæa aliquod debitum exigere poterit de Rogero filio Petri, &c.* that then he or ſhe ſhould come *ad computandum. Et Vice-comes mandauit tam literis Latinis quam Ebraicis, quod nullus Iudæus nec Iudæa aliquod debitum exigit de prædicto Rogero.* So do all other Sherifes and Conſtables returne in Hebrew and Latine. For in thoſe times both Languages were vſed not only in Deeds of the Iewes, which I haue often ſeene with the Hebrew on the one ſide, and the ſame in Latine on the other, but alſo in Records of Law, as in 43. *Hen.* 3. *in regiſt. Monaſterij de Boxgraue in Suſſex, &c.* And as both tongues were vſed, ſo in trialls twixt Chriſtians and them, the *venire facias* was *ſex probos & legales homines, & ſex legales Iudæos*, as often appeares. What Oath was giuen them I finde not, but *R. Moſes Mikkotxi* that liued in the time of *Hen.* 3. writes in *præc. affirmat.* 123. that holding the booke of the Pentateuch betweene their Armes, they called to witneſſe the *God of Iſrael which is mercifull, &c.*

Vpon their conuerſion their goods were confiſcate: which was (it ſeemes) after ſuch time as the *Domus Conuerſorum* (that which is now the Rolles) was in 17. *Hen.* 3. built for them, where they might liue *ſub quadam honeſta viuendi Regula, & certum haberent in tota vita ſua domicilium, tutum refugium & ſufficiens vitæ ſuſtentamentum, ſine ſeruili labore & fœnoris emolumento*, as the words of *Mat. Paris* are. In 52. *Hen.* 3. *Ioſpin ben Salomon* a Iew of Marleborow ſhewes to the Court of the Iuſtices of the Iewes, that one *Ioicets* his ſiſter was married to one *Salon*, the ſonne of *Lombard* of Kirklade, *& quod ipſa habuit in arca Cyrograph. Merlebrigie vnum Cyrograph. xxxij. marcarum*, which vpon her conuerſion became the Kings, as the Roll ſaith, and *quod hoc totum ſit verum, obligat omnia bona ſua, &c.* Which all were confiſcate for not proſecuting the ſute. But in the time of *E.* 1. it was granted, that the houſe ſhould haue one halfe of the goods of the Conuert, and that he himſelfe ſhould haue the other halfe. So *placit.* 9. *Ed.* 1. *Io. de Sancto Dionyſ. cuſtos domus conuerſorum* hath a writ for the moity of the goods of *Beleager & Huccoth* Ieweſſes of Oxford, late Conuerts, &c. the other halfe allowed to them.

One cruell and (to ſpeake the propereſt phraſe) Iewiſh crime was vſuall amongſt them, euery yeere towards Eaſter, though it were not alwayes knowne (ſee *Mat. Paris in* 39. *H.* 3.) to ſteale a young boy, circumciſe him, and after a ſolemne iudgement, making one of their owne Nation a Pilate, to crucifie him out of their diuelliſh malice to Chriſt and Chriſtians. For their circumciſing alone, take this record *inter Placita* 18. *H.* 3. *Rot.* 21. *Norff. Benedictus phyſicus appellat Iacobum de Norwico Iudæum, quod cum Odoardius filius ſuus puer ætatis* 5. *annorum iuit ludendo, &c.* that foure yeeres before that, *Iames* the Iew, had taken his ſonne *Ed.* as he was playing in the ſtreete, and carrying him to his houſe, circumciſed him, and there detayned him one day and night, till by force of Chriſtians hee recouered him, hauing his circumciſed member then ſwollen, &c. The childe being examined, confeſſed that they tooke and carried him to the houſe of *Iames* aforeſaid, where, while one held him and couered his eyes, another circumciſed him with a knife; the peece cut off they put in a baſon of ſand (*in quodam vacino cum ſabelone, & quæſierunt peciam illam cum paruis ſuffletis*) and there they with ſmall puffes of wind out of their mouthes ſought it, and the Iew which firſt found it, was called *Iurnepin*, and therefore they gaue the ſame name to the childe, calling him *Iurnepin*. The Archdeacons Officiall came to teſtifie this with a great companie of Prieſts, all in the word of GOD, ſaying as aforeſaid, that they ſaw his members ſwolne: and the Coroners of Norwich with thirtie ſix of the Citizens teſtified as much. Hereupon the Iewes were all put in priſon, and found acceſſories except *Moſſy* the ſonne of *Salomon*. Order was taken, that becauſe the caſe was ſtrange, and they had no precedent of the like, it ſhould firſt be enquired of by the Eccleſiaſticall Ordinary, and that he ſhould certifie to the King. The Iewes after procured the boy to be ſeene, and his member was found couered. But this is not repugnant to the former teſtimonie: ſeeing by Chyrurgery, * the skinne may bee drawne forth to an vncircumcifion. In the yeere following of *Hen.* 3. *Mat. Paris* reports ſuch a deede of the Iewes of Norwich, and in 24. *H.* 3. that they circumciſed a Chriſtian childe, and called him *Iurnin*, and meant to haue crucified him. All the Iewes of the Citie were queſtioned about it: and when they would haue referred themſelues to Lay authoritie, *William de Ralegh* the Biſhop ſayes, *Hæc ad Eccleſiam ſpectant, non ad regalem curiam, cum de circumciſione & de fidei læſione quæſtio ventiletur.* Foure Iewes conuicted hereof were drawne

* *Celſ. de remed. l.* 7 *c.* 25. *Epiphan. de pond. & 1. Cor.* 7. 18.

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drawne at Horses tayles, and hanged on a gibbet. In 39. *H.* 3. the case of *Hugh.* Lincolne crucified is in the same Author, and for it eighteene Iewes were at once drawne and hanged. This *Hugh* is reckoned as a Saint in *Chaucers* Prioresses tale. By reason of their exactions and vsuries they were all banisht, (their moueables allowed them, but *Walsingham* sayes, only their expences for passage) in 18. *Ed.* 1. *Math. Westm.* numbers them one hundred and sixty thousand, fiue hundred and eleuen. The house of Conuerts in *Pat.* 51. *Ed.* 3. *memb.* 20. is giuen to the Master of the Rolles.

By the Statute Iudaisme they were to weare (euery one being past seuen yeeres olde) a cognisance of yellow vpon their vpper garment, thereby to be knowne (some such distinction had beene generally enioyned in the Councell of Lateran) see the *Statute, & cap. de Iud.* 6. *R.* 1. *Rog. de Houeden, fol.* 424. They were forbidden to build new Synagogues, made subiect to the payment of Tithes, and were to weare on their vpper garment, on the brest two peeces of wollen cloth of another colour plainly to be discerned, each of them two fingers broade, and foure in length, by the Prouinciall Councell of Oxford vnder *Stephan* Archbishop of Canterbury in 8. *Hen.* 3.

CHAP. XI.

A Chronologie of the Iewish Historie from the beginning of the World, briefly collected.

THE Floud happened (as *Moses* reckoneth the Parcels in the Ages of the Patriarchs) in the yeere of the World 1656. which are thus accounted: *Adam* at the hundred and thirtie yeere begat *Seth*: *Seth* at a hundred and fiue begat *Enos*: *Enos* at ninetie *Kainan*: he at seuenty *Mahalaleel*, who at sixty fiue begat *Iared*: *Iared* being one hundred sixtie two yeeres olde, begat *Henoch*, who at sixtie fiue begat *Methuselah*; and hee at a hundred eighty seuen begat *Lamech*, who in his hundred eightie two yeere begat *Noah*; in the sixe hundreth yeere of whose life the Floud came: Whereof euery Nation almost in the World hath some tradition; howsoeuer as *Censorinus* citeth out of *Varro*, from the beginning of the world to that first deluge, is called ἄδηλον, or vnknowne; as from thence to the first Olympiade was μυθικὸν or fabulous; onely that deserueth the title of ἱστορικὸν from the Olympiads forwards, if we regard humane Historie. But the Diuine hath made the former more cleere then the later. Some difference is in what part of the yeere the World was created, which is supposed to be Autumne, because the trees were then in those parts of Eden laden with fruits: and the Iewes still obserue that time. *Scaliger* also sometime of a contrary opinion, hath now yeelded to this. And the Egyptians in the time of *Fermicus* held that the world was created in the thirtith part of *Libra*. The Flood after *Scaliger* began in the yeere 1657. on Saturday the seuenth of Nouember. 1656.

The second age of the World is reckoned from the Floud to *Abraham*: Whose birth was after the Floud 292. yeeres: *Sem* two yeeres after the Floud begat *Arpacsad*: hee at thirtie fiue yeeres *Selah*, who in the thirtith yeere begat *Heber*: *Heber* at thirtie foure *Peleg*, who being thirtie yeeres old begat *Regu*, and he at thirty two *Serug*, in whose thirtith yeere *Nahor* was borne, who at nine and twenty begat *Terah*, who at seuentie yeeres begat *Abram*. Thus *Scaliger*, *Caluisius*, *Buntingus*, *Arias Montanus*, *Genebrard*, *Pererius*, *Adrichomius*, *Opmeerus*, &c. But *Iunius*, *Broughton*, *Lydyat*, *Codomannus*, &c. adde sixtie yeeres more. For *Moses* saith, *Gen.* 11. 32. That *Terah* died in Charan, aged two hundred and fiue yeeres, and then *Abram* (as it is in the next Chapter) was seuentie fiue yeeres old; so that *Terah* when *Abram* was borne, was a hundred thirty yeeres old. Whereas therefore he is said at seuentie yeeres to beget *Abram*, *Nahor*, and *Haran*, it is to be vnderstood, that he then began to beget: [a] *Abram* being named first for diuine priuiledge, not because hee was eldest: The like phrase is vsed, *Gen.* 5. 32. *Noah* being fiue hundred yeeres old begat *Shem*, *Ham* and *Iaphet*, and yet neither were they all borne at once, nor was *Shem* the eldest: let the Reader choose whether of these opinions he best liketh.

[a] *Anno Mundi* 2008. *Abram* borne.

In the seuentie fiue yeere *Abram* went out of Charan, hauing receiued the promise; from whence to the departure of the Israelites out of Egypt, are numbred 430. yeeres. Rather herein we are to follow *Pauls* interpretation of *Moses* then *Genebrards*, who *Gal.* 3. 17. accounts those foure hundred and thirtie yeeres mentioned by *Moses*, *Exod.* 12. 40. from the promise made to *Abraham*, and not from the time that *Iacob* went downe with his familie into Egypt. So that the departure out of Egypt, after *Scaligers* computation, and some others

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thers, *Perkins, Adrichomius, &c.* happened in the yeere of the World 2453. whereto if we adde those sixtie yeeres of *Terahs* life before mentioned, it amounteth to two thousand fiue hundred and thirteene. And so *Broughton* reckoneth. *Iunius* and *Lydyat* account two thousand fiue hundred and nine. The difference seemes to arise from hence, that one accounteth from *Abrams* departing out of Vr of the Chaldees; the other from his departure from *Haran*, after his fathers death about fiue yeeres after. But it were an endlesse worke to reconcile Chronologers in their different computations. Some reckon the fiue and twentieth, [b] *Scaliger* the fifteenth of Aprill, the day of their departure. And then the Hebrewes began their yeere at the Spring-Equinoctiall, which before they began in Autumne.

b *Ios. Scaliger annot. in Euseb.*

From this departure, to the building of *Salomons* Temple, [c] *Scaliger* reckoneth foure hundred and eightie yeeres, whose first foundations (he saith) were laid the nine and twentieth of May being Wednesday, *Anno Mundi* 2933. and of the great Iulian Period (which differeth seuen hundred sixtie foure yeeres from the yeere of the World) 3697. In this computation of foure hundred and eightie yeeres, betwixt the departure and foundation of the Temple, many Chronologers agree, *Arias Montanus, Adrichomius, Broughton, Perkyns, Lydyat, &c.* although some dissent much. The summe ariseth of these parcels. *Moses* died fortie yeeres after their deliuerance. *Ioshua* ruled seuenteene; *Othoniel* fortie; *Ehud* fourescore; *Gideon* fortie; *Abimelech* three; *Thola* twentie three; *Iaer* twentie two; *Iephte* sixe; *Ibsan* seuen; *Elam* ten; *Abdon* eight; *Sampson* twentie; *Heli* fortie; *Samuel* and *Saul* fortie; *Dauid* fortie; *Salomon* in the fourth yeere and second month beganne to build his Temple, after which hee raigned thirtie seuen yeeres.

c *Ios. Scaliger. de Em T. lib. 5. & in opusc. p. 131. Lydyat. 2988. Troy was taken by the Græcians A. M. 1767. Scal. E. T. l. 5.*

From thence to the destruction of the Temple vnder *Zedekias*, are accounted foure hundred twentie and seuen. This agrees with [d] *Ezekiels* account, reckoning a day for a yeere, three hundred and ninety daies or yeeres after the Apostasie of Israel from God, the rebellion against the house of *Dauid* in the beginning of *Rehoboams* raigne, by the meanes of *Ieroboam*; to which if we adde seuen and thirtie yeeres which *Salomon* raigned after the foundation of the Temple, the summe is foure hundred twentie seuen. The same appeareth thus; *Roboam* reigned seuenteene yeeres; *Abiam* three; *Asa* fortie one; *Iehoshaphat* twentie fiue; *Iehoram* eight; *Ahaziah* one; *Athaliah* sixe; *Ioash* fortie; *Amazia* twentie nine; *Azaria* or *Uzzia* fiftie two. Betwixt *Amazia* and *Azaria* the kingdome was ruled eleuen yeeres by the States, as some gather out of 2. *Reg.* 15. 1. (others reckon it not.) *Iotham* sixteene; *Ahaz* sixteene; *Ezekiah* twentie nine; *Manasses* fiftie fiue; *Amon* two; *Iosias* thirtie one; *Iehoahaz* three moneths; *Eliakim* or *Iehoiakim* eleuen yeeres; *Ieboiachin* three moneths; *Zedechiah* or *Mattaniah* eleuen yeeres. The little difference from the former number may be ascribed to the current, and vnfinished yeeres of some of their raignes.

* *An. M.* 3360. d *Ezek* 4. 5. *Lydy.* 3417.

From this time of *Sedekias* ruine, some begin the reckoning of the seuentie yeeres captiuitie; in which time others comprehend all *Sedekias* raigne, and account the returne vnder *Cyrus* to bee fiftie nine yeeres after this desolation; and from thence a hundred and eight to the Edict of *Darius Nothus*; from which time are numbred two hundred fiftie nine to the Dedication of *Iudas Maccabeus*; and from thence a hundred sixtie two yeeres to the birth of Christ. So [e] *Scaliger*.

e *Scal. de Em. lib. 7.*

It were a worke irkesome to my selfe, and tedious to the Reader, to recite the variable opinions of Chronologers, or to trauerse their arguments about these points.

They which list to see the varietie of opinions of Iewish, Greeke, Latin, old and new Chronologers, may see *Genebr. Chron. lib. 1. in fine.* Likewise see our fourth booke, *cap. 4.*

To recite here their high Priests and later Kings, with the time of their pontificalitie and raigne, out of *Arias Montanus*, I hold not vnfit. First, *Iesus* returned with *Zorobabel*, and built the Temple, whose time of Priest-hood, after *Scaliger*, *Iunius*, and those that reckon vpon the Edict of *Darius Nothus*, must needs be very long. To leaue that therfore his sonne *Ioacim* [f] succeeded in the Priest-hood twentie eight yeeres, besides twentie yeeres with his father. *Eliasib* held the Priest-hood one and fortie yeeres; *Ioiada* twentie fiue; *Ionathan* twentie foure; *Ieddoa* twentie seuen, till the time of *Alexander*; *Onias* twentie seuen, after *Philo*: but *Eusebius* saith twentie three; *Simon Iustus* thirteene; *Eleazar* twentie, *Manasses* twentie seuen, *Onias* thirty nine.

f *Ioseph. Antiq. & Car. Sigo. de republ. hebr. l. 5.* haue set down the catalogue of high Priests from the first to the last. *Iun in 1. Mac. 1. Scal E T. l. 5.*

Afterwards the Syrian Kings appointed high-Priests, of whom *Iason* was Priest three yeeres; *Menelaus* twelue yeeres, in whose seuenth yeere *Iudas Maccabeus* began to administer the Common-wealth. *Ionathas* brother of *Iudas* ruled eighteene yeeres, *Simon* his brother was both Priest and Captaine eight yeeres; *Ioannes Hircanus* his sonne, thirtie one. Whereas they had vsed to date their contracts according to the yeeres from *Alexander*, as we reade in the bookes of *Maccabees*: when *Simon Hircanus* was high Priest, that order was abolished, and another taken, that euery date should be expressed in such or *such a yeere of N. high Priest of the great God.* But lest the writing being cancelled, should bee neglected, and perhaps *the Name of God* cast with it on the dung-hil, the wise-men abolished that order on the third of *Tisri*, which they instituted a holy-day. As for the name of *Maccabees*, *Iu-*

nius

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nius saith, it came from the inscription of those foure letters *M. C. B. I.* in the banners of those Princes which deliuered the Iewes from the Macedonian thraldome. *Scaliger* saith, that *Iudas* onely and properly was so called, but by abuse of speech was not onely giuen to all of that kindred, but to all which suffered in those times persecution for Religion; as the seuen brethren and others. The name *Hasmonei* began with that *Hircanus*, *Scaliger* thinketh, because in the sixty eight *Psalme* it is by the Iewes interpreted *Prince*.

Aristobulus sonne of *Hircanus*, first after the captiuitie called himselfe king, and raigned one yeere: *Ioannes Alexander* his brother, twentie seuen: after him his wife *Alexandra*, nine: *Hircanus* her sonne three moneths: *Aristobulus* his brother three yeeres. Ierusalem was taken of *Pompey*, and *Hircanus* recouered the Priest-hood, which he held two and twentie yeeres: *Antigonus* by aide of the Parthians possessed Iudæa fiue yeeres, and in his second yeere *Herod* was proclaimed King by the Romans, who tooke the Citie the fift yeere of *Antigonus*, and raigned foure and thirtie.

Scaliger [d] ascribeth to *Herods* kingdome the number after *Eusebius* account, reckoning from the birth of *Abram* 1977. he died 2016. *Archelaus* his son was made by *Augustus* Tetrarch of Ierusalem 2016. & was banished 2025. *Agricola* was made king by *Caligula* 2053. *Agrippa* his son by *Claudius* 2060. and died 2116. thirtie yeeres after the destruction of the Temple. The Dynastie of the Herodians lasted 139. yeeres. Thus *Scaliger*. He attributeth the Natiuitie of Christ to the 3948. yeere of the world.

d *Can. Isagog. l. 2.*

Here we must leaue the Chronologers contending of the yeere of the world, in which this blessed Natiuitie happened; some adding many more yeeres, some not allowing so many. It is certaine by the Scripture, that he was borne in the one and fortieth, or two and fortieth of *Augustus*, baptized in the fifteenth of *Tiberius*, then beginning to be about thirtie yeeres of age: in the thirtie three yeere he was crucified. In the seuentie two, as *Baronius*, and seuentie one yeere of Christ, as *Buntingus* and *Liuely* account, Ierusalem was destroyed by *Titus*, in the second of *Vespasian*. *Arias Montanus* reckoneth this the yeere of the World 3989. and saith, that the Hebrewes reckon it the 3841. which must needes be false. The fault ariseth from the false computation of the Persian and Græcian Monarchies. [e] *Iosephus* counteth from the time of *Herod* to the destruction of the Temple, twentie eight high Priests, and a hundred and seuen yeeres. After *Scaliger* in his *Can. Isag. l. 3.* this yeere 1612. is the 1614. of Christ, of the World 5461. after the Iewish account of *Hillel* 5372. of the Armenians 1061. of the Iulian Period 6325. of the Hegira 1021. *Anno* 4. *Olymp.* 597. The Dionysian account, which wee vsually follow, was not generally receiued till after the time of *Charles* the Great.

e. *Ios. Antiq. lib. 20.*

Scal. E. T. 5. 6.

CHAP. XII.

Of the Iewish Talmud, and the Composition and estimation thereof: also of the Iewish Learned men, their succession, their Cabbalists, Masorites, their Rabbines, Vniuersities, Students, Rabbinicall creations, their Scriptures, and the translations of them.

§. I.

Of the Talmud.

RAbbi *Mosche Mikkotzi*, [a] in a worke of his, set forth *Anno* 1236. as *Buxdorfius* citeth him, [b] saith, that the *Written Law* which GOD gaue to *Moses*, and *Moses* to the Israelites, is obscure and hard, because it speaketh some things contradictorie (which hee seeketh to proue by some places [c] mis-interpreted) and because it is imperfect, and containeth not all things meete to be knowne. For who shall teach vs (saith he) the notes of Birds and Beasts? (a Franciscan might answere him [d] out of the Legend of Saint *Francis*, the Patron of his Order) who shall teach them the proprietie and nature of points & accents of Letters? Also, what fatte might be eaten, what not? &c. Many such things are defectiue in the Law, and therefore there is neede of some other Exposition of the written Law, whence these

a *R. Mos. in Sepher. mitzuos gadol.*

b *Synag. Iudaic. Buxd. latine reddit. ab Herm. Germberg. c. 1.*

c *Exod. 12. 15. Deut. 16. 3. & Leuit. 23. 6. Ex. 19. 11. & Exod. 20. 22. &c.*

d Legend of Saint *Francis*, where hee is said to preach to the beasts, and speake to the Swallowes.

things

things might be learned. This Expoſition (for-ſooth) muſt be their Talmud, the generation of which Viper, touched before, we will here more fully declare.

They ſay, that *Moſes* on Mount Sinai was not with GOD fortie daies and fortie nights *to keepe Geeſe*. And GOD could haue written thoſe Tables of the Law in an houre, and ſent him away with them; ſo to haue preuented that Idolatrie with the *Golden Calfe*. But GOD brought *Moſes* into a Schoole, [e] and there gaue him the Law in writing firſt, and then in all that long time expounded [f] the ſame, ſhewing the cauſe, manner, meaſure, foundation, and intention thereof in the true ſenſe. This vnwritten and Verball Law did *Moſes* [g] teach *Ioſhua*, he the Elders; from theſe it was deriued to the Prophets. After *Zacharie* and *Malachie*, the laſt of theſe, it came to the great *Sanhedrin*, and after them, by Tradion from father to ſonne.

And * *Rabbi Bechai* ſaith, That *Moſes* learned the *Law written*, in the day time; and this *Traditionall Law* by night: for then he could not ſee to write. *Rabbi Moſche Mikkotzi* ſheweth the cauſe why God would deliuer the ſame by mouth onely, and not in writing, leſt (I wiſſe) the Gentiles ſhould peruert this, as they did the other which was written. And in the day of Iudgement, when GOD ſhall demand who are the *Iſraelites*, the Gentiles ſhall make challenge, becauſe of the *Law written*, but the Iewes onely ſhall be acceped, as hauing this *Simani*, this verball expoſition. GOD alſo (ſay they) gaue them *Chachamim*, Wiſe-men, authors of diuers ordinances amongſt them, as to bleſſe GOD at the Sunne-riſing, and Sunne-ſetting: And of Schooles where children ſhould be taught the Law of *Moſes* in euery Citie, and where the Law of *Moſes* ſhould be read weekely; and that the Iſraelites ſhould not eate or drinke with the Gentiles, nor what they had dreſſed; after the example of * *Daniel*, &c.

But when the Temple was deſtroyed, and the Iewes carried away captiues, then aroſe vp *Rabbi Iuda Haunaſi*, who is called (for his humilitie and godlineſſe) our *Great Maſter*; to whom GOD procured ſuch fauour in the eyes of *Antoninus* the Emperour, that hee had authoritie to aſſemble out of all places of the Empire, the moſt learned Iewes, to conſult in this their almoſt deſperate Eſtate, what courſe to take for the preſeruation of the Law amongſt the people. And although this *Kabala* or Law, giuen by word of mouth, might not bee committed to writing; yet in conſideration and commiſeration of their miſerie, whatſoeuer thereof was remayning in memorie; hee writ in a booke which hee called *Miſchna*, that is, a [h] *Deutronomie*, or Law reiterated, contayning ſixe ſummes, diuided into ſixtie leſſe parts or tractates, and theſe into fiue hundred thirtie two Chapters. Thus farre *R. Mikkotzi*: The contents of the ſixe ſummes and their ſeuerall Tractates, you may ſee in * *Buxtorfius*.

In this booke were contayned the Traditions and ordinances of the Elders, according to the preſcript whereof, the Iewiſh Synagogue was to bee ordered; and it was receiued and approued of the Iewiſh Synagogue, [i] in the yeere of Chriſt 219. [k] Some yeeres after, Rabbi *Iochanan*, Rector of the Vniuerſitie of Ieruſalem for the ſpace of eightie yeeres, enlarged that booke, and called it the *Talmud of Ieruſalem* (being fitted for their vſe which dwelt in the land of Iſrael, as the other for Forreners) which for the difficultie and obſcuritie thereof was not had in ſuch eſtimation as the former, nor is it at this day. After him, Rabbi *Aſſe* read in the Schooles thoſe Tractates, handling euery yeere two of them; ſo in the ſixtie yeeres of his Rector-ſhip, hee went twice through it all; but finiſhed in writing onely fiue and thirtie Tractates. After him in the yeere [l] 427. *Maremar* was made Rector, to whom *Mar* the ſonne of Rabbi *Aſſe* adioyned himſelfe. Theſe perfected that which Rabbi *Aſſe* had left vnfiniſhed. And that which they thus added, was called *Gemara*, or the complement.

Thus the *Miſchnaios*, and *Gemara* made vp the whole Talmud [m]. Theſe two ſpent in their labours threeſcore and thirteene yeeres. And ſo in the yeere of our Lord 500. the Talmud was perfected, receiued for authenticall, and called the *Babylonian Talmud*, according to which the Iewes to this day behaue themſelues in caſes ſpirituall and temporall, accounting it as their ciuill and cannon Law. The Iewes aſcribe the Ieruſalem Talmud to the yeere of the World 4229. the other 4265. This is called the Talmud of Ieruſalem ſaith *Serarius*) not becauſe it was written there: But was compiled not in the Babylonian Vniuerſitie, but in one of Iſrael, and in the Ieruſalem language, which at that time was very corrupt and confuſed with Greekiſh, Perſian and Roman mixtures. This was both begun and ended by R. *Iochanan* aforeſaid, betweene the times of the Miſna and Gemara. About the yeere 4860. and 1100. yeeres after Chriſt, *R. Iſaac ben Iacob* in Spaine writ (ſo it is called) *The little Talmud*. And in the great and true Thalmud are the additions of R. *Barkaphra*. *Eldad Danius* fableth, that it is in Hebrew amongſt his *encloſed Iewes*. Note alſo, that the name Thalmud or Talmud, is giuen ſometimes to the whole worke, ſometimes and often to the Gemara only, calling it the booke of the Miſna and Talmud.

And

e *Pirkeſeu capita R. Eliezer. cap. 1.*

f *Radicalia præcepta auditores ſcriptis, acceperunt, annexa vero, ore expoſita didicerunt. P. Ric. Epit. de Talmudica doctrina in præfat. ex Rambam.*

g *R. Aben. Ezra. R. Solom. Iarchi & aly in Deut. 4 14.*

* *R. Bechai. Exod. 34.*

* *Dan. 1. 8.*

h Δευτερώσις.

* *Buxt. recenſ. op. Talm.*

i *Chron Heb. Tzemach Dauid.*

k The Talmud is (in manner ſaith *Rambam*) nothing but a commentary on that *Miſna*: a worke full of diuine, naturall and politicall wiſedome, ſaith *Galatinus*, of the parts thereof, ſee his firſt booke. c. 5. & *Buxd. Recenſ. op. Talm. & Sixt. Sen. Bib. l. 2 I. Picus* ſaith, it was compoſed about the yere 150 Others ſay in the yere 220. *Io. Wolf. lection. Memorab. Centenar. 2. Scalig.* otherwiſe. *vid. E. T. pag. 614.*

l *Pet. Galat.* hath 436.

m *Talmud* is, the ſame that *Doctrina* or *Diſciplinatio. Elias Thiſ. rad. Thalmud.*

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And this is that Law verball, or deliuered by word of mouth, which is equalled to the other, without which the written law cānot be conceiued or vnderstood: The ioy of the hart (saith o *Aben Ezra*) and refreshing of the bones; betwixt which and the written Law hee can finde no p difference, but being deliuered to them from their Elders. In one of their bookes, q printed at *Cremona* 1556. is this sentence. Thinke not that the Law written is the foundation, but rather the Law Traditionall is the right foundation: and according to this Law did God r make couenant with the Israelites; for God foresaw their captiuitie in time to come: and therefore lest the people, among whom they should dwell, should write out and interpret this Law, as they did the other, God would not haue it written. And although in processe of time this Law be now written, yet it is not explained by the Christians, because it is hard, and requireth a sharpe wit. That which is spoken of the Law, is applyed to commend their Talmud: *If you can frustrate* (saith the Lord) *my Couenant with the* f *day and the night*, that is, according to their booke *Tanchuma*, when you will no longer learne and obserue the Talmud. And in the t Talmud is thus recorded; To studie and reade in the Bible is a vertue, and not a vertue, that is, a small vertue: but to learne their *Mischna* or Talmud text, is a vertue worthy reward; and to learne by heart *Gemara* (the complement of the Talmud) is a vertue so great, that none can be greater. The u Wise men (say they) are more excellent then the Prophets; and the wordes of the Scribes more louely then those of the Prophets: and therefore the one forced to confirme them with miracles, the other simply to bee beleeued, as is said, *Deut.* 17.10. When some of his Schollers visited *R. Eliazer* in his sickenesse, and said, *Rabbi*, teach vs the wayes of life, that we may finde euerlasting life: his answer was, Giue honour to your fellow Students, and turne away your Children from the studie of the Bible, and place them betwixt the knees of the wise. Neither can hee (saith the Talmud in other places) haue a quiet conscience, which returnes from the studie of the Talmud to the studie of the Bible. And, Nothing is more excellent then the most holy Talmud. And, it is impossible to stand on the foundation of the written Law, but by the traditionall. And to dissent from his Doctor, is as to dissent from God; to beleeue the words of the wise, is as to beleeue God himselfe. They say, The Law is like to water, the Misna to wine, the Gemara or Talmud to Preserues: the Law like to Salt, the Misna to Pepper, the Talmud to Spices. They blaspheme, that God studies the Bible in the day time, and the sixe orders of the Talmud by night.

o *Ab. Ezra in Proœm. Pentateuch.*
p *Sic Tridentina Synodus sess. 4. dec. 1 & deinc.*
q *Semak, vel Sephar mitzuot katon R. Isaac.*
r *Exod. 34. 27.*
f *Psal. 1. 2. Esa. 59. vlt. Ierem 32. 25.*
t *Tractat. Baauamaziab.*
u *Vid. de his plura ap. Buxd. Syn. Iud. & in lib. Recensionis operis Talmud. impress. 1613.*

Hence it is, that the Rabbins are more exercised in their Talmud, then in the Bible; as on which their Faith is founded more then on the other: and according to this doe they expound the Scripture. And as their Talmud is most certaine, so also is that (whatsoeuer) exposition of their Rabbins, according to the same. Thus saith Rabbi *Isaac Abhuhabh*, whatsoeuer our Rabbins in their Sermons and mysticall explainations haue spoken, wee are no lesse firmely to beleeue then the *Law of Moses*. And if any thing therein seeme repugnant to our sense, we must impute it to the weakenesse of our conceit, and not to their words, as for example: it is written in the Talmud, x that a Rabbin once preached, that the time would come, when a woman should euery day bee deliuered of her burthen: according to the saying, *Iere.* 31. 7. *Concepit statimque peperit.* One not beleeuing this, the Rabbin answered, that hee spake not of a common woman, but of a Henne, which should euery day lay an egge.

x *Tract. de Sabbat. c. 2. p. 30.*

Such are their expositions, I know not, whether fitter to be heard of *Heraclitus*, or *Democritus*, more lamentable or ridiculous; and yet is it there said, that their wordes are the words of the *liuing God*, whereof not one shall fall to the ground; and must not bee derided either in word or thought, whether yee respect the persons, or workes of their Rabbins. Therefore in a Dutch booke, printed in Hebrew characters at Cracouia 1597. it is written, that the Iewes are bound to say Amen, not onely to their Prayers, but to all their Sermons and Expositions, according to the Prophet *Esay*, y *Open the gates, the people commeth (schomer amunim) which keepeth righteousnesse*, that is (say they) which saying *Amen*, beleeueth all things which the wise Rabbins haue written. And if any bee so simple, that he cannot vnderstand, yet must hee beleeue.

y *Cap. 26. 2.*

When two Rabbins (saith their Talmud) maintaine contrary opinions, yet must not men contradict them, because both of them hath his Kabala or Tradition for the same: and this is a rule in their Rabbins, Remember rather the word of the Scribes, than of the Law of *Moses*. *R. Salomon Iarchi* vpon Deuteronomie, chap. 17. verse 12. *Thou shalt not decline from the word that they shall shew thee, to the right hand, or to the left*, hath these words; And when he saith vnto thee, Of the right hand, that it is the left; and, Of the left hand, that it is z the right, thou must beleeue it; how much more if hee saith, The right hand is the right, &c. They haue a storie in their a Legend for the same, That there came a *Goi* (a Gentile) to *Sammai*, and asked how many Lawes they had? who answered two, a Written and a Verball.

z *A. R.* must be beleeued, though he say the right hand is the left.
a *Talmud. tract. de Sabbat.*

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Hee replyed, the written Law I acknowledge no leſſe then thou; make mee therefore a Iew, and teach me the other. *Sammai* refuſed; and hee went to *Hillel* (theſe both liued a little before the time of Chriſt) who admitted and inſtructed him; after hee bad him pronounce the letters in order, *Aleph, Beth, Gimel, &c.* which he did. The next day he bade him ſay the ſame letters backward, *Gimel, Beth, Aleph.* The Gentile ſaid, Rabbi, yeſterday you taught me otherwiſe: and yet, ſaid *Hillel* you beleeue me, and ſo learne of me; which you muſt no leſſe doe in the Traditionall Law, beleeuing all that is therein.

I had almoſt thought in reading of this *Hillel*, I had heard the Catechizing of ſome Romiſh Conuert, that with an implicite faith (beleeuing and worſhipping hee knowes not what) *repentè prodit Catholicus*, is foole Catholike in an hower, reſigning himſelfe to whatſoeuer that Church teacheth vpon an *Ipſa dixit*; or elſe that I had beene reading the life and precepts of b *Ignatius Leiola* the Ieſuite-founder (ſo like is the ſtory, though the names differ) who practiſed himſelfe, and trayned vp others, *Ad ſapientem hanc ſanctamque ſtultitiam cæcæ, vt ipſe appellabat, obedientiæ*, ſaith *Maffæus* in a large Diſcourſe hereof: *Pauls Omnia probate* was in thoſe dayes; but *prudentiam non obedientis, ſed imperantis eſſe reſpondit Ignatius: negabat obedientis nomine dignum haberi oportere, qui legitimo ſuperiori non cum voluntate iudicium quoque ſubmitteret: in ſuperiorum iuſſu examinando eſſe arrogantiam.* And thus writeth *Ignatius* himſelfe: *Perit celebris illa Obedientiæ cæcæ ſimplicitas, cùm apud nos ipſos in quæſtionem vocamus recténe præcipiatur an ſecus: perit humilitas, perit in rebus arduis fortitudo, &c.* To obey in outward execution, and effecting the command of a Superiour, may proue no vertue of patience, but a cloake of malice, a very imperfect perfection, not worthy the name of vertue, vntill the inward affect bee ioyned to the outward effect: neither is this a whole ſacrifice, except hee not onely *will* the ſame, but *iudge*, and bee of the ſame ſentence with his ſuperiour: hee muſt in the perſon of his ſuperiour behold Chriſt, who can neither deceiue nor be deceiued; ready alway to defend, neuer to miſlike his command; yea, whatſoeuer his ſuperiour enioyneth, hee muſt accept as the precept and will of God; and as hee is readie to beleeue the Catholique faith, ſo c to be carryed *without further ſearch*, with a blind force of the will, deſirous to obey. Thus did *Abraham* when hee was commanded to offer *Iſaac*; and therefore thus muſt the Ieſuite doe when an Ignatian Superiour commands, or elſe hee is no Holocauſt for the Loiolan Altar. Euen as a *Carkaſſe*, ſaith the Ieſuiticall Conſtitution, d which will bee drawne any way, or a *Staffe* in an old mans hand plyant as he pleaſeth: ſo, and ſo muſt e our waxen Ieſuites bee; Aſſes without vnderſtanding; nay, carkaſſes without life, ſtaues and ſlaues and blockes, guided by their guides, though it bee to cracke the *Crownes* of Kings. And as his legacie hee bequeathed this a little before his Death to the ſocietie, that they ſhould bee as plyant waxe, as an Image, flexible at pleaſure: yea, though it ſeeme againſt Conſcience, yet muſt a man beleeue his Superiour rather then himſelfe. And if the Pope ſhould bid him croſſe the Sea in the next Boat hee met with, though deſtitute of ſayles, oares, maſt and helme, and without all kind of prouiſion, he would doe it willingly. This hee called *Mortification*. Others which are not thus blind, haue their ſinnes ſtill remaining, and haue but one foot in Religion. This obedience (ſaith another f of them) is the character imprinted by Diuine, and not humane hand in this ſocietie.

What Diuell of Hell could euer haue taught Murthers and Treaſons to be tollerable, nay commendable, nay meritorious, if his Scholler ſhould not firſt paſſe this Ieſuiticall Retrograde, from a Chriſtian and a Man, with the loſſe of Religion and Reaſon, to become (as theſe *Rome*-Rabbins terme it) a Carkaſſe indeed, an Image, or a Staffe in the hand of *That old one*, which (like the Ægyptian Inchanters) hee might make a Serpent at his pleaſure? But let the truth preuaile, and *Moſes* Rod eate vp theſe Serpent-rods of the Ægyptians. And what more could old *Hillel* ſay to his Diſciples? Or doth God himſelfe exact? *Bernard* throughout his ſeauenth Epiſtle, teacheth more ſoundly of the Pope and thoſe religious Superiours; g *Nec dico præpoſitorum mandata eſſe à ſubditis iudicanda, vbi nihil iubere deprehenduntur diuinis contrarium inſtitutis. Sed* neceſſariam *eſſe dico &* prudentiam *qua aduertatur, ſi quid aduerſetur, & libertatem qua ingenuè contemnatur. Hanc ego nunquam æmuler obedientiam: talem mihi nunquam libeat modeſtiam, vel potius moleſtiam imitari. Talis ſiquidem obedientia omni eſt contemptu deterior: talis quoque modeſtia vltra omnem modum extenditur. ----- O patientia, omni digna impatientia!* But to leaue this queſtion and our Ieſuites till fitter time; Iewiſh Rabbins auerre, that whoſoeuer mocketh or contemneth their ſayings, ſhall bee puniſhed in hot and boyling *Zoah*, or excrement in hell. And thus much of their Talmud, the originall and authoritie thereof. More modeſt yet were thoſe Fathers h of Trent, that would aſcribe but equalitie of reuerence, and reſpect to their Traditions with the Sripture. *(With equall affection and eſteeme*, ſay they, *wee receiue and reuerence Traditions, and the bookes of the old and new Teſtament:)* which muſt needs acknowledge themſelues beholding

b *Ignatij vita l.3.c.7. per P. Maffæum.*

Ignatij Loiolæ Epiſtola de obedientia ad frat. in Luſitania & Ribadeneire vita Ignat. l.5.c.4.

c *Sic ad ea facienda, quæ vnus ſuperior dixerit, cæco quodam impetu voluntatis parendi cupidæ ſine vlla prorſus diſquiſitione feramini.*

d *Vid. Reg. Soc. Ieſu. ſum. conſtitut. 31. ad 37. ac ſi cadauer eſſent, quod quoquo verſus ferri ſe ſinit, atque ſenis baculus, qui vbicunque & quacunque in re, &c. Ribad. vbi ſup.*

e Ieſuites ſtate diuinitie.

f *Orlandini triſt. ſoc. Ieſ. l.12.*

g *Bern. Epiſt.7.*

h *Seſſ.4 dec.1. Pari pietatis affectu & reuerentiæ traditiones vnà cum libris veteris & noui Teſtamenti ſuſcipimus & veneramur.*

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holding to them; leſt if they complaine they follow not their Traditionarie Maſters in making ſit lower: and they haue their Anathema as ready as the Rabbins their Zoab; and their Traditions, Canons, and Conſtitutions muſt interpret as well as their Kabala.

And ſome of that hotter ſocietie [i] haue found fiue priuiledges of Tradition aboue Scripture, as being written in the hearts of men by the finger of God, being more ancient, giuing confirmation to the Scripture, not ſubiect to wreſting, and containing all truth: whereas poore Scripture (for no better defending of the Ieſuiticall, Iebuſiticall, Iezabelicall aſſertions) is condemned firſt of her meane originall, as being written but by the Apoſtles (not the finger of God.) Secondly, as a later vpſtart: and thirdly, as receiued vpon the Churches authoritie: and fourthly, a dead letter written in paper or parchment with Inke, ſubiect to wreſting, like a ſheath which admits any blade whether of leade, wood, or braſſe, as well as the true one. And laſtly, not containing all the myſteries of Religion explicitly, as being not therefore giuen to preſcribe an exact forme of Faith, but written by ſome, vpon ſome occaſions, to ſome Churches; and therefore in controuerſies, as of Images, Inuocation of Saints and the like, where Scripture ſeemes to ſpeake for heretikes, wee muſt haue recourſe to the other kind of Scripture written in the heart of the Church, as Interpreter of all Scriptures, Iudge of all opinions, and whatſoeuer elſe foule-mouthed blaſphemie with faire pretext can arrogate to this, or derogate from the other. O that men would therefore *hate that Whore* which theſe impudent Panders proſtitute thus decked with the ſpoyles of diuine Scriptures, which haue another teſtimonie of themſelues; (and therefore the teſtimonie of God) that [k] *All Scripture is giuen by inſpiration of God, and is profitable for Doctrine, for reproofe, for correction, for Inſtruction in righteouſneſſe*: yea, and hereunto ſufficient, *that the man of God* (whoſe men, whoſe emiſſaries are theſe gaine-ſayers?) *may bee perfect* (throughly perfected) *vnto all good workes*. But leaue wee *Simeon* and *Leui*, brethren in euill together. Yet, before wee leaue their Talmud (though highly eſteemed amongſt them) I thought meet alſo to ſpeake more largely both of that and of their learned Rabbins, out of *Petrus Galatinus, Sixtus Senenſis, Paulus Ricius, Rambam*, and others that write thereof.

The [l] Traditionall Law they call *Tora ſcebealpe*, that is, the Law which is in the mouth, or deliuered by word of mouth. Rabbi *Moſes Ægyptius* telleth the paſſages thereof thus; *Ioſhua* receiuing it of *Moſes*, deliuered it to *Phineas* the ſonne of *Eleazar* the Prieſt: *Phineas* to *Heli* the Prieſt: hee to *Samuel* the Prophet: *Samuel* to *Dauid*: hee to *Achias* the Prophet, who deliuered the ſame to *Elias*, the teacher of *Eliſha*: *Eliſha* or *Eliſæus* to *Ioiada* the Prieſt: this *Ioiada* to *Zacharias*: *Zacharias* to *Hoſea*, and hee to *Amos*: *Amos* to *Eſay*, of whom *Micheas* receiued it, and of him *Ioel*: *Nahum* from him, and from him againe *Habacuck*, who taught it *Sephanie*, the Inſtructer of *Ieremie*, of whom *Baruch* the Scribe learned it: *Baruch* taught it *Ezra*. Vntill this time the Iewes had none other but the written Scripture.

Now for their Scriptures; they call the ſame *Arbaa Veeſrim* (that is, the foure and twentie) of the [m] number of the bookes after their computation, all which they reduce to foure parts; The firſt of which they call *Tora*, the Law, or *Humas*, the Pentateuch, or fiue bookes: and they call euery booke after the firſt words in the beginning thereof. The ſecond part hath foure bookes; *Ioſhua, Iudges, Samuel*, and *Kings*. The third part comprehendeth foure other, which they call the laſt Prophets; *Eſay, Ieremie, Ezekiel*, and the booke of the twelue ſmaller Prophets. The fourth part is called *Chettuuim*, and hth eleuen bookes, Paralipomenon or Chronicles, the Pſalmes, the Prouerbes, *Iob, Ruth, Eccleſiaſtes*, Lamentations, Canticles, *Eſter, Daniel, Ezra*, which they make one with *Nehemia, Eccleſiaſticus, Iudith*, and *Tobias*; and the firſt booke of *Maccabees* they haue, but reckon not among the foure and twentie. The third and fourth bookes of *Ezra* I haue not ſeene (ſaith *Galatinus*) in Hebrew; but ſome of them ſay, that they are lately found at Conſtantinople: but the ſecond of *Maccabees*, and the Booke of *Philo* (called the Wiſedome of *Salomon*) I neuer ſaw but in Greeke, nor thoſe additions to *Daniel*. But after the Babylonian captiuitie, *Ezra* writing out the Law, which had beene burned in the deſtruction of the Citie, other Wiſemen writ out the Expoſition of the Law, leſt, if another deſtruction ſhould happen, the ſame might periſh. And from that time, all the Wiſe-men, which are called the men of the *Great Synagogue*, in their teaching the Law, deliuered the ſame both in word and writing, vntill the Talmud was written. (It was then, ſaith *Picus*, in ſeuentie bookes, after the number of the ſeuentie Elders.)

Theſe mens authoritie hath the next place to the Prophets. And are in this order mentioned in their Talmud. *Ezra* deliuered the ſame to *Simon* the Prieſt, called *Iaddus*, who was honoured of *Alexander*. This *Simon* deliuered this explaination to *Antigonus*: *Antigonus* to *Ioſephus* the ſonne of *Iohn*, and to *Ioſephus* the ſonne of *Iehezer*: They to *Nuaus Arbulenſis*, and *Ioſhua* the ſonne of *Peratria*, whoſe Auditor the Iewes falſly affirme, that Ieſus our

i *Coſteri Enchirid. de ſac. ſcrip.*

k *2. Tim. 3. 16.*

l *Galat. de Arcanis lib. 1. per totum vid. & P. Ric. epit. de Talmud. doct. & præfat. 613. prac. R. Moſ. Æg. Miſraios proæm. Reuchlin, de arte Cabal. lib. 1. &c.*

m *D. Whitak. de ſcript. quæſt. c. 6.* ſheweth, that the Iewes accounted ſo many bookes of the Bible, as they had letters in the Alphabet, to wit, two and twentie hee alledgeth authors, *Gregor. Naz. Hilary, Cyrillus Hieroſol. Epiph. Hieron. Iſidorus, Niceph. Leontius, &c.* As all wee write & ſpeake is expreſſed by 22. letters, ſo all our Chriſtian doctrine in 22. volumes, ſaith *Hugo*. As for 24. or 27. as ſome number. *Epiph. hær. 8. & de Menſ. & pond. Ruth* is, ſaith hee, reckoned with the booke of Iudges, *Nehemie* with *Ezra*, and *Samuel*, *Kings* and *Chronicles* are not diuided. *Inueniuntur in vetere Canone cap. 777. in lege verſus 5845. in Prophetis 9294. Hagiog 8064. vid Sixt. S. Bibliothec. l. 1.* The diuiſion into Chapters was firſt by *St. Lãgton* Archb. of *Cant.* for olde bookes are after the Canon of *Euſeb. c. R.*

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blesſed Sauiour [n] was, which liued an hundred and ten yeers after. Thoſe two deliuered the ſame to *Iuda* the ſon of *Tibæus*, and *Simon* the ſonne of *Sata*. Theſe to *Samaia* and *Abatalion*: and they to *Hillel* and *Samæus*. *Hillel* flouriſhed an hundred yeeres before the deſtruction of the ſecond Temple, and had eightie Schollers or Diſciples, all of excellent wit and learning: thirtie of them for their excellence, had the Diuinitie deſcending vpon them as *Moſes*; and other thirtie obtained that the Sunne ſhould ſtand ſtill for them, as *Ioſhua*; the reſt were accounted meane. Of theſe, the greateſt was *Ionothas* ſonne of *Vziel*, the leaſt *Iohn* the ſonne of *Zacheus*, which yet knew the Scripture and Talmud, and all things elſe to the examples of Foxes, and Narrations of Diuels.

Hillel and *Samæus* deliuered this explaination to this *Iohn*, and to * *Simeon* the Iuſt, ſonne of the ſaid *Hillel*, who after receiued Chriſt in his armes, and propheſied of him in the Temple. *Rabbi Moſes* proceedeth, and ſaith, that *Simeon* taught *Gamaliel*, *Paul*s Maſter; and *Gamaliel* inſtructed his ſonne *Rabban Simeon*, who was ſlaine of *Hadrian* the Emperour, after he had taught his ſonne *Iudas*, whom the Iewes for his Learning and Holineſſe call *Rabbenu Haccados*, (that is, our holy Maſter) of which honourable name there had beene another in the time of the Roman Conſuls. Theſe for the moſt part, beſides almoſt infinite others of their hearers, haue left many things written of the explaination of the Law; of which the *Talmud* was compacted.

Of the vnreaſonable abſurdities and impious blaſphemies of the *Talmud*, howſoeuer abominable in themſelues, yet let it not be irkeſome to the Reader to ſee ſome mentioned, therein to obſerue the depth of diuine vengeance, which in this blinded Nation wee may *heare and feare*. For who would thinke it poſſible that any could entertaine in his heart, that which there they haue written of GOD? as, that * before the creation of this world to keepe himſelfe from idleneſſe, hee made and marred many other worlds: that he ſpends three houres euery day in reading the Iewiſh law? that *Moſes* one day aſcending to Heauen, found him writing accents therein: that GOD euery day maketh deuout prayers: that GOD hath a place a-part, wherein hee afflicteth himſelfe with weeping, for bringing ſo much euill on the Iewes: that euery day hee putteth on their Tephilin and Zizis, and ſo falleth downe and prayeth: that as oft as hee remembreth their miſeries, hee lets fall two teares into the Ocean, and knocks his breſt with both his hands: that the laſt three houres of the day, hee recreateth himſelfe in playing with the Fiſh Leuiathan; which once in his anger he ſlew, and powdred for the feaſt, whereof you ſhall after • heare: that hee created the Element of fire on the Sabbath day: that the *RR.* one day reaſoning againſt *R. Eliezer*, becauſe GOD with a voyce from a heauen interpoſed his ſentence for for *Eliezer*, the other *RR.* anathematized GOD, who thereat ſmiling, ſaid, *My children haue ouer-come me.* But I am weary to adde the reſt of their reſtleſſe impieties againſt the Almightie. Neither haue the Creatures eſcaped them: Thus the *Talmud* telleth, That GOD once whipped *Gabriel* for a great fault with a whip of fire: that as *Adam*, before *Eue* was made, had carnally vſed both Males and Females of other Creatures; So the Rauen [p] which *Noe* ſent out of the Arke, was iealous of *Noah*, leſt hee ſhould lye with his Mate; that *Iobs* ſtorie was fayned: that *Dauid* ſinned not in his murther and adulterie, and they which thinke hee did ſinne, are Heretikes: that vnnaturall copulation with a mans wife is lawfull; that he is vnworthy the name of a Rabbine, which hateth not his enemie to death; that GOD commanded them by any manner of meanes to ſpoyle the Chriſtians of their goods, and to vſe them as beaſts: yea, they may kill them, and burne their Goſpels, which they entitle, *Iniquitie reuealed.* Iniquitie reuealed indeed, is the declaration of theſe things: as of their opinion of the * ſoule; if it ſinne in one body, it paſſeth into a ſecond: if there alſo, into third: if it continue ſinning, it is caſt into Hell: the ſoule of *Abel* paſſed into *Seth*, and the ſame after into *Moſes*: the ſoules of the vnlearned ſhall neuer recouer their bodies. Two *RR.* euery weeke on Friday created two Calues, and then did eate them. Nothing ought to be eaten by euen numbers, but by vneuen, wherewith GOD is pleaſed. Perhaps they had read in *Virgil*, *Numero Deus impare gaudet*; but this is common to all Magicians. And what doe I weary you and my ſelfe, anticipating the following diſcourſe, wherein wee ſhall haue further occaſion to relate the like abſurdities? which yet if any deny, they ſay hee denyeth GOD.

n The Talmud blameth *Heliſæus* for too much ſeueritie to *Gehezi*, and *R. Ioſ ben. Prabeia*, for the like toward Ieſus of Nazareth, who had followed this his Maſter to Alexandria, being perſecuted by King *Iannai*, who returning to Ieruſalem, and commending his Inne; that his Scholler thinking hee had ſpoken of his Hoſteſſe, ſaid, Shee had round eyes. What, Varlet (ſaid the *R.*) haſt thou ſuch a thought? and preſently commanded him to be proclaimed an Anathema, with the ſound of foure hundred Trumpets, nor would after vpon his repentance admit him, whervpon hee became an Idolater, a Magician, &c. This *Iannai* was *Hircanus*, ſonne of *Simon*, 110. yeeres before our Sauiour, and therefore it was another Ieſus: or elſe this is a malicious deuice of the Talmudiſt, which confuteth it ſelfe with the fooliſh computation of time.

* *Luk.* 2. 28.

* *Vid. Sixt. Sen. Bib. l. 2. vbi trac. & loci citantur.*

o *Cap.* 20. p *Lyr. in Gen.* 8. mentioneth this, and *Vitt. Carb. lib.* 1. *c.* 10. hath a long Iewiſh tale of the Rauen, euen ſtill iealous, &c.

* μετεμψύχωσις.

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§. 11.

Of the ancient Iewish Authors, and their Kabalists.

AFter the Times of Christ, *Philo* and *Iosephus* are famous: and after the Resurrection of Christ, the Iewes were of three sorts; some true beleeuers; others absolute denyers, the third would haue the Christian Religion, and the Iewish Ceremonies to bee conioyned in equall obseruation; against which third sort the first Councell, *Act.* 15. was summoned.

The moderne Iewes insist principally on the litterall sense of Scripture; the Elder sought out a spirituall and mysticall sense, accounting this a great matter: the literall but small, like to a candle of small value [q], with the light whereof, the other (as a pearle hidden in a darke roome) is found. The Talmudists followed the allegoricall sense; the Cabalists, the Anagogicall.

As concerning this *Cabala*, in olde times [r] they communicated not that skill to any, but to such as were aged and learned; and therefore nothing thereof, or very little is found written of the Ancient, except of *Rabbi Simeon Ben Iohai*. But the Doctors of the later Iewes, lest that learning should perish, haue left somewhat thereof in writing, but so obscurely, that few know it, and they which doe, account it a great secret, and hold it in great regard. So saith *Elias* [s]: in the bookes of the *Kabala* are contained the secrets of the Law and the Prophets, which man receiued from the mouth of man, vnto our [t] Master *Moses* (on him be peace) and therefore it is so called, and is diuided into two parts, Speculatiue and Practike. But I am not worthy to explaine this businesse, and by reason of my sinnes haue not learned this wisedome, nor knowne this knowledge of those Saints. The word *Cabala* signifieth a *receiuing*, and in that respect may bee supplyed to all their Traditionall receipts; but in vse (which is the Law of speech) it is appropriated to that faculty, which (as [u] *Ricius* describeth it) by the type of the Mosaicall law insinuateth the secrets of diuine and humane things: and because it is not grounded on reason, nor deliuered by writing, but by the faith of the hearer receiued, it is called Cabala. Or (if you had rather haue it in [x] *Reuchlines* words) it is a Symbolicall receiuing of diuine Reuelation deliuered, to the wholesome contemplation of GOD, and of the seperated formes; and they which receiue it, are called Cabalici, their Disciples Cabalæi, and they which any way imitate them, Cabalistæ. The Talmudists therefore and the Cabalists are of two faculties, both agreeing in this, that they grow from Tradition, whereunto they giue credite without rendring any reason: herein differing, that the Cabalist, as a *super-subtill transcendent*, mounteth with all his industrie and intention from this sensible World vnto that other intellectuall: but the [y] grosser Talmudist abideth in this, and if at any time hee considereth of GOD, or the blessed Spirits, yet it is with relation to his workes, and their functions, not in any abstract contemplation, bending his whole study to the explaination of the Law, according to the intent of the Law-giuer, considering what is to bee done, what eschewed; whereas the Cabalists most indeauour themselues to contemplation, leauing the care of publike and priuate affaires to the Talmudists, and reseruing onely to themselues those things which pertaine to the tranquillitie of the minde. As therefore the minde is more excellent then the body, so you must thinke the Cabalist superiour to the Talmudist. For example, *In the beginning God created Heauen and Earth*, saith *Moses*: *Heauen* [z] here, after the Talmudist, is all that part of the World which is aboue the Moone, and all beneath it, *Earth*: also by *Heauen* hee vnderstandeth *forme*, and by *Earth*, *matter*; the composition whereof hee effected not by labour of the hand, but by that nine-fold Oracle of his word: for so often is it mentioned, [a] *and God said*; likewise hee findeth the foure Elements in those words, *Darkenesse, Spirit, Waters, drie Land*. But the Cabalist frameth to himselfe two Worlds, the Visible and Inuisible; Sensible and Mentall; Materiall and Ideall; Superiour and Inferiour: and accordingly gathereth out of the former words, *God created Heauen and Earth*, That hee made the highest and lowest things, meaning by the highest the immateriall, by the lowest this materiall; and this is gathered out of the first letter *Beth*, which in numbring signifieth two, and insinuateth there these two Worlds. Yea, they also finde two Paradises, and two Hells, one in this World, and the other in the other and future, for the body heere, and the soule hereafter. Euen as, saith *R. Saadia*, the white of the Egge comprehendeth the yolke, so that first intelligible World infoldeth the second: in this are nine Spheres, mooued of the immoueable *Empyreon*, in that nine orders of Angels, ([b] *Ricius* reckoneth ten, *Hayes, Hakadesch, Offanim, Erelim, Hasmalim, Seraphim, Malachim, Elohim,*

q *R. Moses Maimonius in præm. Moreh. Neb.*

r If the wisemen would not a long time write the Talmud, how much lesse the secrets of the law? *Idem. l. 1. cap 70.*

s *Thisbi. rad. Kibbel.*

t Yea *Raziel* the Angell taught it *Adã*; from whom it passed to *Enoch, Noe, Sem, Heber, Abraham &c.* if you beleeue the Cabalists, *vid. Reuch. lib. 1. Leon. Heb. Dial. 3.*

u *Ric. de Cœlest. Agricult. l. 4.*

x *Reuchlin. de Arte Cabal. l. 1. pag. 620. & 632 & d. ex Edit. Basil.*

y The Talmudist also goeth no higher then *Moses*: the Cabalist beginneth with *Adã*, for his Tradition: *Leo H. d. 3. in Dial. 2.* hee playeth the Cabalist also with the Ethnike Theologie, more to the praise of his learning then their Diuinitie.

z *Vid. cap. 14. lege etiam, si placet, Leon. Heb. de Amore Dial. 3. de sensu. Gen. 1. 1.*

a *Gen. 1.*

b *Theorem. 26.*

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Elohim, bene Elohim, Cherubim. Some Diuines count them thus out of *Dionyſius*; *Seraphim, Cherubim, Throni, Dominationes, Virtutes, Poteſtates, Principatus, Archangeli, Angeli:* The tenth Order, the *Peripatetikes* terme *Anamaſtica*, the *Cabaliſts Iſchim*, that is, *Men*) moued of the vnchangeable GOD, who in vnmoueable ſilence firſt created altogether, and after by nine times ſpeaking, moued and promoted each thing to its owne diſtinction. The Talmudiſts dreame of an earthly Meſſias to free them from this their ſlauerie: the Cabaliſts (if our Cabaliſts haue not ſeene theſe things through ſpectacles) expect a ſpirituall deliuerie from ſinne. Doubtleſſe they deliuer many excellent aſſertions, howſoeuer their collection ſeemeth curious and vncertaine, gathering the ſame on grounds without ground, beyond all Senſe, Reaſon, Scripture, and therefore often leauened with other ſuperfine abſurdities. *Buxtorfius* in his abbreuiat. Heb. ſaith, that by his abbreuiation גזת they vſe to ſignifie the three parts of the Art Cabalaſtica, *Gematria, Notarkon, Temurah.* *Gematria* is that part which by like numbers contained in the letters of diuers words, explaineth one by the other, as *Tzemach, Zach.* 3.8. hath in the numerall letters 138. and ſo many are in *Menachem*, a name which they giue to the Meſſias, and therefore by *Tremach*, they there vnderſtand the Meſſias. So in *Gen.* 49.10. *Shilo ſhall come*, containe 358. and ſo doth Meſſiah, which is therefore there meant; and many like examples. *Notaricon*, is when euery letter in one word ſhall note ſo many other words, and make vp a ſentence. Thus the Maccabees are ſo called of theſe foure letters, which they inſcribed in their banners. *m. c. b. i.* the firſt letters of ſo many words, *Exo.* 15.11. *Who is like thee amongſt the gods, O Lord?* So in *Adams* name they finde (as the cauſe thereof) words beginning with the ſame letters, ſignifying *aſhes, bloud, gall*, whence are noted his corruption, loſſe and calamitie: as the Greekes in the ſame name find the the Eaſt, Weſt, North and South, *A, ἀνατολή D, δύσις A, ἄρκτος M, μεσημβρία. Temurah*, is when one or two words are changed into one or more other by tranſpoſition of letters, or inuerſion of qualitie. So out of the Hebrew words, *Pſal.* 21.2. *The King ſhall reioyce in thy ſtrength, O Lord*; they expound the King Meſſias; for this is gathered by tranſpoſition of the letters. So *Chrerem, Anathema*, is רחם mercy, and רמח, which in the numerall letters hath 248. the iuſt number (in their anatomie) of the members of mans bodie. The gloſſe is, he which is anathematized, if hee repent, ſhall haue for חרם, רחם, that is, *mercy*; if not, it pierceth his 248. members, and deſtroyes the whole man. Hence came our Anagrammatiſmes and Chronogrammatiſmes, wherein ſome doe ſometimes learnedly triflle, and ſpend their wits fooliſhly. This of all their Caball is true, that it may better ſerue to conuince the Iewes with teſtimonie of their owne, then for an inſtruction to vs, who cannot enforce arguments out of Symbolicall ſenſes. If any be in loue with theſe myſteries, let him reſort to *Paulus Ricius* his *Theoremes*, to *Iohn Reuchlin*, to *Iohannes Picus* and his Commenter *Archangelus*, to *Abrahams* ſuppoſed Booke of the creation, [c] to *R. Ioſeph Caſtilienſis* his *Porta lucis*, which *Ricius* hath alſo tranſlated and epitomized, to *Galatinus* and others. [d] Commendable is the labour of ſome of theſe, and of many [e] others both conuerted Iewes, which haue ſought to reclaime their peruerſe brethren; and of our owne, as *Mornæus, Gregentius, Pomeranus*, out of whom, they which pleaſe, may borrow arguments to conuince the Iewiſh incredulitie, and ſtubborneneſſe, and to confound them by their owne teſtimonies, both from theſe elder Writers aboue mentioned, and alſo from the later. *So great is the Truth, and mightily it preuaileth*, that it extorteth not onely her owne weapons, vſurped and ſtollen by her enemies: but their owne alſo, wherewith they come armed againſt the *Truth*, and retorteth them on themſelues; as *Dauid* ſerued the Philiſtims: [f] *Who cut off* Goliahs *head, with* Goliahs *ſword: as* [g] Benaiah, (one of his Worthies) *ſlew an Ægyptian, a man of great ſtature fiue cubits long, and in the Ægyptians hand was a ſpeare, like a Weauers beame; and hee went downe to him with a ſtaffe, and plucked the ſpeare out of the Ægyptians hand, and ſlew him with his owne ſpeare.* Thus did [h] *Dioxippus* the Champion (if forrainers delight any) deale with *Horratus* the Macedonian in a ſet combate; and thus hath our [i] Worthie and Champion come often into the field againſt the Popiſh Giants, armed inwardly with Truth, outwardly with Arguments, wreſted (without wreſting) from his enemies. Hee, in his Latine, and Engliſh workes, hath obſerued the two-fold rule of policie: *Diuide and Rule*, againſt the Papiſts: *Vnite, and Rule*, for the Proteſtants, which *Breerely* would haue brought into the like bryers. But thoſe his troupes are ſhewed not to bee Men, but Apes, like thoſe that held *Alexanders* Armie in ſuſpence: and like *Semiramis* Elephants, which were but ſtuffed Oxe-hides, kill-cow-frayes. But *Macte virtute eſto* (worthy Deane.) Euenſo goe on ſtill, and *fight the Lords battels*: that thy *Sparta* (ſo happily vndertaken) ſtill adorne, and ſhew the confuſion of Babels bablers: *Diuide that Societie*, which now in their laſt age haue hiſſed with their forked venemous Tongues; feared and enuyed at home for their arrogance; no leſſe then hated abroad for their hereſies and treaſons

[c] *Sepher. Iezira.*
[d] *Vid. Catalog. Cabaliſt. ſcript. in Reuch. lib. 1. pag. 6. o.*
[e] *R. Samuel. Maroch Victor. Carretus, Hierō. à S. Fide, &c. Morn. de Verit. C. R.*
[f] 1. *Sam.* 17.51.
[g] 1. *Chro.* 11.23.
[h] *Q. Curt. li. 9.*
[i] *D. Mor. Apolog. Catholica, &c.*

Let

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Let Saint *Iohns*, Let England and the whole Church ſtill ſing the *ten thouſands*, that thou doeſt thus ſlay with their owne weapons; and let the Apoſtolicall Truth eſcape, whiles her Apoſtaticall Enemies, the Phariſies and Sadducees, are ſet together by the eares. A happie and diuine ſtratageme, which (not to detract from others iuſt prayſes, in this or other parts of the battell) hath beene ſingled, and ſingularly managed by thy proweſſe, which ſpeakeſt (more iuſtly then he which vſed thoſe words) to theſe Babylonians, [k] in their owne Language, *that they may eate their owne dung, and drinke their owne piſſe together.*

k 2. *Reg.* 18.

Doctor *White* alſo, in (that *Lactea via*, his *Milke-white*) [l] Way to the true Church, challengeth in all points of Poperie both authoritie of Scriptures, Fathers, and later Romaniſts, and to produce the ſame againſt the Trent-Councell, and the Ieſuites.

l *Pag.* 342.

But how hath that fatall name of Babel confounded mee? Truely, the likeneſſe of theſe Traditionaries, Cabaliſts, muddie Talmudiſts, and Legendaries (as will appeare to an eaſie Obſeruer and Comparer of this enſuing Hiſtorie to their practice) which haue beene muſtered from the Eaſterne and Weſterne [m] Babel, and the like manner of their confuſion, hath almoſt made mee forget the Hiſtorie and my ſelfe, but neuer a whit the Truth. And this will be further manifeſted in the reſt of this Booke, where their Superſtitious Deuotion is related.

m Both *Bellar.* and *Baronius* approue, and proue Rome to be Babylon.

As for thoſe Teſtimonies of the Iewes againſt themſelues, beſides the Scriptures (which, in regard of the true ſenſe, *the veile ouer their hearts* will not ſuffer them to reade, but it is a *ſealed Booke vnto them* and they left the riches thereof vnto vnto vs, as the [n] Aramites left their Tents, with their Horſes and Treaſure, to the pined Iſraelites.) Their other Authours are ſo plaine and plentifull in the Myſteries of our Religion, as I know not whether it cauſe greater pleaſure to reade their Writings, or aſtoniſhment and wonder at the Nation; ſo ſtricken with madneſſe, and with blindneſſe, and with aſtoniſhment of heart, ſince they haue ſhut their eyes againſt the *Sunne of Righteouſneſſe*: on whom that threatned plague is come, [o] *Thou ſhalt groape at Noone-dayes, as the Blind doth groape in darkneſſe.* For out of their Talmud-Authors is plainly deliuered the myſtery of the Trinitie, the Incarnation of the Sonne of GOD, his two Natures, his Birth of a Virgin, his ſpirituall Kingdome, the time of his Comming, the truth of his Propheſies, and power of his Miracles; the Redemption of Mankind by his Death, his Crucifying, Deſcent, Reſurrection, and Aſcenſion: and that their Nation was to be reiected, the old Law to ceaſe, New to ſucceed, &c. All which as they agree vnto that ſweet and bleſſed Name and Perſon of Ieſus (which name, and that of *Emanuel*, is alſo found in their Writings) ſo doe they argue the ſeueritie of GODS Iudgements, when men will not beleeue the Truth, *that by the efficacie of errour, they ſhall haue eyes, and ſee not, eares, and heare not* (neither ours nor their owne) as *Paul*, and CHRIST himſelfe often told them. But thoſe particulars, as rather appertayning to Diſputation, then Hiſtorie, (and therefore too much impertinent to our purpoſe) the deſirous Readers may at large find in *Morney* and *Galatinus*, not to mention [p] others.

n 2. *Reg.* 7. 7.

o *Deut.* 28. 29.

p *Lud. Viu. de V.C.F. Seb. Munſter. de fide Chriſt. & Iud. Cenſura.*

The witneſſe of *Ioſephus*, being one, whoſe name we often vſe in this Hiſtorie, may iuſtly challenge me, if I ſhould omit him, eſpecially ſeeing hee liued in the very dayes of the Apoſtles, who, as he witneſſeth of *Iohn Baptiſt*, and of many other things mentioned in the Goſpell, fully agreeing therewith: ſo concerning our Lord and Sauiour, hath this Teſtimonie. [q] In the time of *Tiberius*, there was one *Ieſus* a wiſe Man (if at leaſt-wiſe he was to be called a man) who was a worker of great Miracles, and a Teacher of ſuch as loue the Truth and had many followers, as well of *Iewes* as of *Gentiles*. This was Chriſt. Neuertheleſſe, being accuſed vnto *Pilate*, by the chiefe of the Iewes, hee was *crucified*. But yet for all that, thoſe which had loued Him from the beginning, ceaſed not to continue ſtill. For hee ſhewed himſelfe aliue vnto them three dayes after his Death, as the Prophets had foretold of him, both this and diuers other things: And euen vnto this day doe thoſe continue ſtill, which after his name are called *Chriſtians*. Thus much *Ioſephus*. Thus did the Truth force him to confeſſe, whoſe Hiſtorie of the deſtruction of his Nation, what is it but as a Commentary on *Ieſus* Propheſie thereof, and their fearefull Imprecation, [r] *His bloud be vpon vs and our children*, ſhewing that the wrath of God was come vpon them to the vtmoſt? From Mount Oliuet, where Ieſus was firſt apprehended, and where laſt thoſe bleſſed feet touched the Earth, (as if there *Mercie* had left a print of *Iuſtice*) was Ieruſalem beſieged, and at their Feaſt of Paſſeouer (when they had crucified Chriſt) they were cooped vp, as it were, aſſembled by Diuine Iuſtice from all quarters to deſtruction, together with that their Citie, where they had ſlaine the Lord. But of this before.

q *Ioſ. antiq.* 18. *cap.* 4.

r *Mat.* 27. 25.

It will not bee vnſauourie to the Reader, obſeruing herein Diuine vengeance, to relate as vnſauourie a Tale as euer was deuiſed, which their Talmud telleth in derogation of Chriſts Miracles, in which I know not whether to call them beaſts, or Deuils; ſo witleſſe, and with-

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withall so wicked is their blasphemie. Forsooth, in *Salomons* Temple there was [f] (say they) a certayne stone of very rare vertue, wherein *Salomon* by his singular Wisedome had engrauen the very true Name of GOD, which it was lawfull for euery man to reade, but not to conne by heart; nor to write out. And at the Temple doore were two Lyons tyed at two Chaines, which rored terribly, that the feare thereof made him to forget the name that had committed the same to memorie, and him to burst asunder in the middest, that had put it in writing. But IESVS the Sonne of *Mary*; say they, regarding neither the Curse annexed to the Prohibition, nor the roaring of the Lyons, writ it out in a Bill, and went his way with it ioyfully. And lest he might be taken with the thing about him, hee had a little opened the skinne of his legge, and put it in there, and afterwards wrought his miracles by the vertue of that name. I should be almost as absurd as they, if I should dispute against it, seeing in this, and most of their brain-sicke Dreames, the very recitation is sufficient refutation.

[f] *Vitt. de Carben. lib. 1. c. 13.* The Iewes haue a horrible and blasphemous curse directed against our blessed Sauiour: whom they will not call by his name fully pronounced, but abbreuiated with Relation to the Curse. Of which (for I loath to mention it) let him which will, see *Bux. de abbreuiaturis Heb.*

It cannot be denyed, that there haue beene many Rabbines very Learned, as *R. Moses Ægyptius, Abben Tibbon*, which translated *Euclide* and other Authours out of Arabicke into Hebrew, and some parts also of *Aristotle* translated into Hebrew, are accounted his doing, many others of them writ in Philosophie likewise: and for Physicke, who haue beene more famous? But he which will haue notice of the RR. and their workes, let him reade *Buxdorfius* his *Bibliotheca Rabbinica*, printed 1613. yet euen the best of them haue much Chaffe, which needs much fanning from the Corne. Many wise Sentences and Prouerbs haue beene by [t] *Drusius* and others gathered out of some of their workes which would haue beautified this Discourse; as these for a taste. Vowes are the hedge or wall of defence to holinesse; Tithes are the same to Riches: he which increaseth his flesh, encreaseth Wormes, Who is wise? he which learneth of euery one: Who is valiant? hee which brideleth his affections: Who is rich? he which is content with his portion: If I care not for my selfe, who shall care for me? And if I, what am I? and if not now, when? The day is short, and the worke much, and the Labourers slow, and the wages great; and the Housholder calleth vpon vs. But me thinkes you call vpon me to proceed. But of these and such like Sayings, there is a whole Treatise called *Pirke Auoth*, which is as it were their *Medulla Patrum*, or *Flores Doctorum*, gathered by *R. Nathan Babylonius*, set forth by *Fagius*, and since by *Drusius*: yet hauing spoken thus much of their Learned men, I thinke it would to some louers of Learning not be vnsauourie, to adde somewhat of their Vniuersities, degrees of Schooles and the like, in the next Section.

[t] *Drus. vet. sap. sententiæ.*

§. III.

Of the Rabbines, the Rites of their Creation, the Iewish Vniuersities, and Students.

AMongst the Iewes all these Titles were of one Root, *Rab, Rabrab, Rabba, Rabbi, Rabban, Rabbana, Rabbanan, Ribbi, Ribbun, Ribbon, Ribbona, Ribbuni, Rabbuni, Rabboni*, some of which are more vsuall then others, but all of them in generall signification betoken either a Prince or Lord, or a Master, and Doctor. Of the former signification are few Examples in Scripture, in their *Thargumim*, many; and those commonly with some word annexed, signifying the thing or mayne subiect: of the later the New Testament is full. The *Root*, from whence these Titles spring, is *Rabab*, or *Rab*, which signifieth to multiply: for a Prince *multiplyeth* his power, a Doctor his Learning, and one such is as many: according to the moderne vse which speaketh to great men, and they of themselues in plurall [u] Pronounes. Of Rab is Rabbim and Rabboth in the plurall number; that vsed for any multitude in other things, this appropriated to signifie Rabbins. Some also of those Titles are Hebrew, some Chaldee or Syriake; some indifferently signifie a Lord or Master, some more especially the one or the other; also in regard of place, one of Babylon was called Rabbi, of *Israel Ribbi*, of those two famous Vniuersities in Babylonia and Iudæa. In regard of excellence, one of lowest esteeme was stiled Rab; of higher, Rabbi or Ribbi; of of highest, Rabbenu, Rabban and Rabbanan. Yet doe not these rules alway hold: for they haue much altercation amongst themselues, why some are named without any Title, as Hillel, Shamai, and diuers others; and why some more eminent are called Rab or Rabbi, as *Rabbi Eliezer, Rabbi Iuda Hakkadosh. R. Hakiba, Rab Asse*, Authour of the Gemara, *Rab Haai, Rab Baruch*; and why the Title of Rabban is appropriated to some few, *Rabban Gamaliel, R. Symeon*, &c. This is affirmed for currant, that he which hath Disciples, may

Serar. Rabbinus, Prior. c. 1. & seqq. Buxtorf. de abbreuiat. Heb. affirmeth, that none of these titles were vsed till Christs time. *Serarius* thinks them more ancient.

[u] Wee see.

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may bee called Rab or Rabbi; that the younger are not so called by the elder; that they which want Imposition of hands, may not be so called; that the Rulers amongst the people called *Nesijm*, were in manner onely called Rabban; and for Rabbenu, that is, our Master, it was ascribed to very few, as to *Moses* first, and after to *Hakkadosh, Hillel, Gamaliel, &c.* Those Rabbans were only seuen, all of the posterity of *Hillel*, as *Buxtorfius* witnesseth: and these were so called, rather because they were Princes or Lords, then Doctors. *Buxtorf. de Abbreu. hebreor. dict.* רב.

Other Titles besides these were also giuen them, as Chacham, that is, wise, so *Hierom.* The Doctors of the Iewes are called σοφοὶ; from which Greeke word perhaps came that other Title giuen them, *Sopher*: so that which *Esay* hath *Sopher*, the Apostle interpreteth ποῦ ὁ σοφὸς; They were also called by other Doctorly Titles, as Mascilim, Malphan and Malphana, Moreh (whence commeth the Moderne Title Morenu, that is, our Masters, attributed to their Arch-rabbines) Mar, Abba and Abbothenu, Zekkenim, that is, our Fathers old men, and the like. *Es.* 33.18. *1. Cor.* 1.20.

The RR. were of two sorts: one numbred by a succession of time, another, named of their studies and employments. Of the first kind were the Thanæi, Amoræi, Seboræi, Geonim, Marbithe Thoraz, Chechame Thalmudim. Of the other, the Masorites, Cabbalists, Thalmudists, Medakdekim, Methargemim, and others. For the former ranke, *thana* signifies to *learne*, whence those Masters, which followed the times of the last Prophets till the Reigne of *Commodus*, were called Thanaim. Of these are numbred twelue Generations. *R. Abraham Dauidicus* reckoneth from *Zorobabel* to the destruction of the Temple ten, and fiue after. These Thanæi are sometimes reckoned by couples, of which before the destruction of the Temple, one was called *Nasi* [x] or *Prince*, the other *Ab beth Din*, the Father of the Councell: of these Colleagues or paires they reckon fiue, the last of which was *Hillel Nasi*, and *Schamai Ab beth Din. Hillel* had thousands of Disciples, but eightie principall, the chiefe of which was *Ionathan*, Author of the Chaldee Paraphrase. He and his House or Sect held many peculiar Opinions, to which *Shamai* and his House or Schoole opposed themselues, and maintayned the contrarie. To these succeeded the *Amoraim*, which were so named, because *hain omerim memoroth*, *They vttered wise Sentences*. Of these they account seuen Generations. These continued till about fiue hundred yeeres after Christ. The *Seboræi* succeeded: so called of *Sabar*, that is, *to bee of opinion*: for they made not Canons and Constitutions as the former, but onely shewed their Opinions. Of them were fiue Generations, which ended about *A. D.* 680. and then followed the *Geonim*. The word *gaon* signifieth both *proud* and *magnificent*. Of these they number eight Generations, continuing till *Anno Dom.* 1038. Some of them being of Europe, in France, Germanie, and especially in Spaine, their Easterne Academies then decaying. Of their Chachime Thalmidim afterwards.

x *Vid. sup. c. 2.*

The other ranke or *classis* of RR. hath first the Masorites, of *Masor* to *deliuer*, *tradere*, so called, in respect of their Traditionall Law in a generall sense, and more especially, of their Tradition of reading the Bible, as the Distinctions, Accents and Prickes obserued, prescribe, and that other tradition of Marginall Notes concerning the diuers Readings of the Text. They which committed this Masoreth [y] to writing, beeing before deliuered by word of mouth only, were called Masorites. These Masorites, by *Caninius*, *Genebrard*, *Galatinus*, *Bellarmine*, and (whom in this part of our Discourse we principally follow) *Serarius*, that I speake not of *Scaliger*, *Martinius* and others, are acknowledged Authors of the Prickes and Accents as they are now in vse (howsoeuer there were some other vsed before) which some ascribe to *Ezra*, and some to *Moses*: So doth *Sohar Chadasch* printed at Cracouia, 1603. which sayth, the Points were deliuered by the secret of the Law in Sinai: And without them, words are as women without clothes, may not come abroad, there is no light in them, &c. These Masorites are holden to haue liued after the Talmud was finished (and therefore to be of the Seboræi Rabbines) and that at Tiberias, where they had many Synagogues and Libraries, sometimes also if *Zacuths* testimony be true) the Sanhedrin it selfe. Of the Kabbala, and the Kabbalist called Kabbelan and Mekubbal you haue heard a little before: and likewise of the Thalmud and Thalmudist.

y *See the next §. following.*

Sup. §. preced.

The Medakdekim are the Grammarians, as Dikduk signifies Grammar. *R. Iuda* is reported to be the first Hammedakdek or Grammarian, before whom was no Dikduk of the holy Tongue: after him *R. Ionah*, and after him *R. Saadias Haggaon*: after whom innumerable others, *Ioseph*, *Moses*, and *Dauid*, all Kimchi's, *Elias*, &c. That which is said of *R. Iuda*, is to be conceiued of the moderne Prickes and Accents: for before his time *R. Ioseph Cæcus*, the Amoræi, the Scribes, and *Moses* himselfe were therein expert.

Thargum signifies an Interpretation, and thence Thurgemana and Mechurgeman an Interpreter, as Dargoman with the Arabs and Turkes at this day. And as the bodie of Scripture was diuided into three parts, the Pentateuch, Hagiographa and Prophets, so haue they

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they three Thargums, of Onkelos, *Ionathas* and *R. Ioſeph* the blind, which liued about *Anno Dom.* 400. And as the Thalmud, ſo the Thargum is of two Dialects, the Babylonian and of Ieruſalem; of this the Authour is vnknowne: the Babylonian was written, the Pentateuch by *Onkelos*, the Prophets by *Ionathan*, the Hagiographa by *R. Ioſeph Cæcus*. As for the Iewiſh Fables of a Voyce to *Ionathan*, and of the conſuming with fire from Heauen, any flye that ſhould diſturbe him in his writing, his ſuper-excellence among the moſt excellently learned Schollers of Hillel, &c, and of their many other ſuppoſed Thargums, with other Rabbinicall workes, teſtifying truly of Chriſt, collected and related by *Galatinus*, and others, I forbeare further recitall. I might heere amongſt their Doctorall Titles reckon the *Archiperecitæ* mentioned by *Iuſtinian*; [z] a ſtile giuen to ſuch as were skilfull, either in times, or rather in the Thalmud, as chiefe Maſters and Archrabbines. Of their Sanhedrin is alreadie ſpoken. The name is (if wee receiue *Serarius*) borrowed of the Greekes, with whom συνέδριοι ſignifies Senators. Theſe may well be reckoned amongſt their learned men. *Bahal Midraſch* is the Author of a Commentary, or a Preacher, as *Darſan* alſo. But I haue too long examined Titles.

z *Nouel.* 146.

Sup. cap. 2.

If in the next place we obſerue the power of the Rabbines, they were had in great reuerence and reſpect: they ſate in loftie and ſtately ſeates, had power to create others Maſters and Doctors, to weare Rings and Hoods, and enioyed other Priuiledges, differing according to the times, places, and differing Eſtates of the Iewes vnder diuers Lords. For as we haue obſerued in this Countrey of England, ſo in other Countries their power was leſſe or more after the will of their Lord: in Babylonia, Egypt, and Spaine ſomewhat, in ſome places nothing. In *Iuſtinians* time they challenged power of Excommunication, which the Emperour forbad vnder paine of bodily puniſhments, and loſſe of all their goods. The like Eccleſiaſticall cenſure was lately ſought by the Iewes of Frankford, examined by the Emperours Commiſſioners at Mentz.

Now for the Rites of creating the *R.* in this Doctorall or Rabbinicall Degree. Firſt, there was ſome tryall of his worth. So *Lampridius* teſtifieth of the Emperour *Alexander*, that hee nominated thoſe which were to be ſent to gouerne the Prouinces, and to will ſuch as could ſay ought againſt them, to make good proofe thereof, or elſe as Slanderers to loſe their heads, alleaging that *if the Iewes and Chriſtians made ſuch tryals of the Prieſts*, it was neceſſary in theſe to whom the liues and goods of men were to bee committed. By the Iewiſh *Prieſts* wee vnderſtand the RR. as the chiefe of them at Wormes is by the vulgar called **Juden Biſchoff**, receiuing ſome Iuriſdiction vnder the Biſhop. Next after this tryall followed Impoſition of hands, called by them Semicah, which was done by ſome Rabbine whom they ſtiled Somech: neither before this Impoſition might any rightly be termed Rab, Rabbi, Rabban or Gaon. This Rite is ancient, *Moſes* hauing vſed it to *Ioſhua*, and the Apoſtles and Chriſtian Biſhops ſtill obſeruing. He was alſo placed in a Chaire which the Hebrewes call Ciſſe, whence come thoſe Phraſes, he ſate in the ſeat of ſuch or ſuch a Rabbine: as of *R. Ioſe*, [a] *the hand being impoſed, he was there* (in Babylon) *made Gaon, and placed in the Throne Rab Haai*. To this ſeemes to allude the *ſitting in Moſes Chaire*. A fourth Rite was, a ſet forme of words, anciently theſe, *Ent ſomech otheca: Thihieh Samuch:* that is, *I lay hand on thee, be thou bee on whom hand is laid:* or, I make thee Maſter, bee thou a Maſter. *R. Iuda* (whom *Adrian* the Emperour ſlue) added a fuller forme of words. This Impoſition was publikely done in their Schooles where their Chaire was. This Impoſition of hands (ſome conceiue) might not be done *extra terram*, but onely in the Land of Iſrael: which how ſoeuer it bee true or falſe, this is certayne that now in their Rabbinicall Creations it is omitted, as the chiefe RR. of Frankford, in their Epiſtle to other *Iewes* complaine: and therefore they ordayne, tha none in Germany bee eſteemed a Morenu (our Maſter) without the Approbation of their Archrabbines, which keepe an Academie in Germany. None ſhall bee Chaber, which hath receiued Impoſition of Hands out of Germany. None Bachur till the ſecond Yeere after his Marriage, eſpecially if hee dwell in a place where is not an Academie, that tryall may bee had of his Life and Learning. Theſe are three Degrees, Morenu, as a Doctor, Chaber, as a Licentiate, Bachur as a Bachellour [b] in the Chriſtian Vniuerſities. Of the Morenu there is difference, one beeing chiefe, the reſt vnder him; and theſe are made of the RR. and if a Rabbine will bee a Morenu, he muſt be examined vſually of three Morenu: But to become a Rabbine, needs no Examination, their Maſters teſtimonie beeing ſufficient, who is a Morenu, or elſe one choſen by the Congregation to this purpoſe: for one ſimple R. cannot make another. The place is in the Synagogue, the day commonly the Sabbath: at which time and place the Morenu ſtanding before the Arke, or place where the Law is kept, ſpeaking to the Aſſembly, ſaith, that ſuch and ſuch haue now ſpent many yeeres profitably in ſtudie of the Law, and is thought worthy of the honour of a Rabbine or a Morenu: And then cals the partie foorth by

Num. 27. 23. *Acts* 8. *&c.*

a *In Kab.* 75. *b.*

The preſent manner of making a Rabbine.

b Or with vs a Maſter of Arts, Bachelour and Doctor in Diuinitie.

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by name, and appoints him to reade presently to the people, and then is he accounted a R. or Morenu. And if he be to trauell into any place farre distant, he carryeth the testimoniall of this Doctor of the Chaire, or Father of the Act, which conferred his degree vpon him. A Chaber is the Colleague or Companion of a Rabbine, but inferiour to him. For as (in Vniuersities there are Regents and Non-Regents, so a Rabbenu or Morenu, as one which actually teacheth, and as it were a Regent) is more then a Rab or Rabbi. *Scaliger* saith that he was not presently after this his Commencement or Proceeding intituled Master, but Chaber, which had also his Relatiue annexed, as *R. Ismael Chaber* of R. *Eleazar*: which was the same with γνώριμος amongst the Greekes, as *Speusippus*, γνωριμος *Platonis*: and whiles hee was so called, he neuer sate whiles his Master sate, but was prostrate on the pauement. And when they were both Masters, the younger stood whiles the elder sate and taught, as in the Primitiue Church, the younger Bishop called the Elder *Papa*. *Serarius* and he cannot agree about these points. *Elias* sayth, that the Doctorall Title of *Gaon* was giuen them for their perfection in the Talmud, for *Gaon* signifieth sixtie. And so many parts are there of the Misna. These *Wisemen* in Spaine added Aben to their Titles, as *R. Abraham Aben Ezra*; his Fathers name was Meir, but Aben the name of the Family. As *Paul* and *Aquila* sometimes, so many of those Iewish Masters exercised some Handicraft to sustayne themselues without trouble of others. So was *R. Iose* a Dresser of Leather, *Nahum* and *Meir* Scriueners, *Iochanan* a Shoomaker, and *R. Iuda* a Baker.

Scal. Elench. cap. 10.

El. Thesbi rad. Gaon & Aben.

Next vnto the Masters, it is meet to say somewhat of the Schollers, Thalmidim. If hee were a Boy, he was called Ianik, and Katon (rather for his little Learning then age or stature) a forward Scholler was named Bechir and Bachur, in which time *Scaliger* affirmes (*Serarius* denies) that he was called by his Fathers name, his owne not added, as *Ben Bethira* before, after Imposition *R. Iosua ben Bethira*. *Thalmid chabar* is spoken of: *Beniamin* often mentions in his Iournall, *the Disciples of the wise Thalmidim charam*: which some thinke to be a name attributed to themselues in modestie, as the name σοφὸς in Greeke turned to *Philosophi*: but generally all Students are called the *Sonnes of the Wise*, as sometimes the *Sonnes of the Prophets*. In *Pirke Auoth* is this speech of *Bagbag*: a Boy of fiue yeeres to Mikra, or the Text of Scripture; at ten yeeres to Misna; at thirteene yeeres to the Precepts; at fifteene to the Thalmud or Gemara: As *Paul* sayth, *He was brought vp at the feet of Gamaliel*: so it was a Rule in their Pirke Auoth, *Teipsum puluerisa in pedum illorum puluere*, that the Student should all to *bedust himselfe in the dust of his Masters feete, and with assidious diligence attend his Sayings, drinking his words with thirst*. That person of whom hee hath learned but one Chapter, or Lesson, or Verse, or word, is to be had in honour. The Student is to be obsequious and seruiceable to his Master. They heard with great silence, sitting or else prostrate on the floore or pauement at the feete of the Doctor: and if at any time they stood, it was a good distance from him, for reuerence sake: yea, the Chaber durst scarce (if scarce) sit while the Rabbine sate. The Disciple (say they) must arise to his Master as farre as he can see him; and if hee doe not stand vp to him, hee is wicked, shortens his life, and forgetteth the Thalmud. They might not reprehend their Masters, nor depart from their Assertions: and when they recited any thing which they had learned of them, they did it in their Masters name, euery way seeking to winne them credit: yea, they called him an Epicure which did sit before his Master, or citing him, did it by his bare name without some honourable Title annexed, as my Lord, or Masters, &c. excluding such out of the World to come. To conclude, this sentence of *R. Eleazar ben Shamua*, in their Pirke Auoth briefly expresseth these mutuall duties: *Let the credit of thy Disciple bee as deare vnto thee as thine owne; and let the honour of thy companion* (Chaber) *bee as the feare of thy Master, and the feare of thy Master or Rabbin, as the feare of God.*

Acts 22. 3.

As for the Iewish [c] Academies, they call them Mekom thorah, *the place of the Law*, and the holy Congregation of them which are occupied in the Law, and vsually *Ieschibah* and *Methibata* of sitting, for there was the Rabbinicall Chaire. It seemes, all the fortie eight Cities of the Leuites were such: and all the Schooles of the Prophets, where *the Sonnes*, or Scholers *of the Prophets abode*, as in the dayes of *Samuel*, *Elias*, &c. is mentioned. Ierusalem could not but be most eminent. And after the Babylonian Captiuitie, they had two Vniuersities famous, one *Nehardea* in Babylonia vpon Euphrates, by *Iosephus* called Nearda, the other Ierusalem, which beeing destroyed with the Citie, it was called the Vniuersitie of Israel, of which the first Rector was R. *Iochanan*, the second Rabban *Gamaliel*, the third R. *Akiba*: and when *Adrian* had forbidden all Iewes to enter the Land, it is like it was subuerted, yet after renewed, and the Rector thereof R. *Iochanan* the Author of the Ierosolymitan Thalmud, who dyed, *Anno Dom.* 279. In meane while two other Vniuersities were famous in Babylonia, one at Sura, and the other at Pombaditha: Betwixt which in processe of

c. Some say, this name Academie was so called of *Cadmus*, inuenter of learning and Letters in Greece: some of a god *Academus*, &c. *Vid. Lun. de Acad.*

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of time grew great contentions, factions and remouings to Kamiſin fiue dayes Iourney Eaſtward, and to Neres. That of Sura ſomewhat eclipſed that of Nehardeha, becauſe there for the moſt part reſided the *Chiefe* of the Iewiſh Captiues. Theſe decayed, and almoſt vaniſhed about *Anno Dom.* 668. which it ſeemes happened by the fatall alteration of the World in that new Saracenicall Deluge, although many Ages after, the Iewes held vp their head higheſt in theſe parts, as appeares by *Beniamins Head of the Captiuitie*, reſident in Bagdat before mentioned. But the Iewes now diſperſed, haue through the World erected in places of their abode, ſuch Academies as they could, [d] as ye haue ſeene in *Beniamins* Relations alreadie; and *Rabad* mentions ſome in Spaine and Afrike, and ſome yet remayne at Conſtantinople, Cairo, Cracouia in Poland, Prage in Bohemia: and lately the Synagogue of Frankford, which cals it ſelfe *the Mother of Iſrael* in Germany, conſtituted fiue, *viz.* Frankfort, Wormes, Fridberg, Fulda, Kinsbirg. Yet [e] theſe three are accounted the ancienteſt Synagogues in Germany, Spire, Wormes, Mentz; and therefore their Matrimoniall Contracts are ſigned with theſe three Letters *S. W. M.* if they write ſhort, to ſhew that it is according to the ancient cuſtome and conſtitution of Spire, Wormes and Mentz. The Iewes had *Schooles* whereſoeuer were any ſtore of them, but ten (ſaith *Rambam*) was a number fit to haue a *Synagogue*. They call their Schoole *beth Midraſch*, the houſe of exerciſe, *Gymnaſium*; the Synagogue *Beth ceneſeth*, the Congregation houſe. Sometimes theſe are diſtinguiſhed (for in the Synagogue they muſt pray for him that neeſeth, in the Schoole they might not) ſometimes the ſame; and their Synagogues in Germany are now called Schooles. Of theſe are reported foure hundred eightie one in Ieruſalem before the deſtruction. The Ruler thereof was called Archiſynagogus.

d Tiberias of old, and Theſſalonica ſince, are of principall note.

e *Buxt de Abbr.*

As they vſe to giue glorious Titles one to another, according to their ſupercilious Conceits of themſelues, as *the glorie of thy Excellence*, for the ſecond perſon, *Thou*, or *the glorie of their Excellence*, for *they*, ſo eſpecially their *RR.* Names are not mentioned without ſmokie fumes of arrogance, as the glorie of our Maſter Doctor, &c. For an inſtance take theſe Titles giuen to the Author of the Talmudicall Lexicon Aruch in the Title thereof. *Illuſtris Dominus R. Nathan Iuſtus, benedictæ memoriæ, filius honorificentiſſimi & ſanctiſſimi Doctoris & Rabbini noſtri Iechielis fauſtæ memoriæ, filij honorificētiſſimi magnificentiſſimi & ſanctiſſimi Doctoris & Rabbini noſtri Abrahami fauſtæ memoriæ.* So vaſtly ambitious are their hearts, ſo wide gaping mouths in their *ſeſquipedalia & decempedalia verba* haue theſe Thraſonical Pyrgopolyniceticall Braggadochio's after ſo long captiuitie, and ſo extreme ſeruitude and baſeneſſe: that it may appeare how farre God hath forſaken them, ſo farre from humilitie in this humiliation, that they ſwell euery day into greater vanitie, as the Sunne then greateſt when loweſt, and bladders then biggeſt, when they haue nothing but wind to fill them. Euen their glorious Titles ſo much inſiſted on in this Diſcourſe, then ſeeme to haue had beginning, or at leaſt to be in greateſt vſe, when they were neere the end and Sun-ſet of their glorie, and ſince haue encreaſed to this rabble of Rabbinicall ſtiles here deliuered; and that which in theſe dayes is of greateſt reckoning, the Title Morenu, our Doctor, hath beene hatched (ſaith *Buxtorfius*) in Germany within theſe two hundred yeeres, and thence paſſed into Italy, in imitation of our Academicall degree of Doctors (ſay ſome) or elſe (as others) it was ordayned to be a ſpeciall Title of honour, with a kind of Iuriſdiction ouer other *RR.* to preuent their lauiſh looſeneſſe in granting Bils of Diuorce, that this power ſhould bee appropriated to the Morenu. The firſt which enioyed this Title in this proper ſenſe (for in a common it was common before, as in *Rambams Moreh Nebuchim* appeares) were *Maharaſch*, and his Scholer *Maharil* who dyed *Anno Dom.* 1427.

Buxt. Abbr. Heb.

§. IIII.

Of the Scriptures and their Interpretations.

BEfore we ſhake hands with the Learned Writers of the Iewes, it is not vnmeete in my opinion, heere to meete with ſome queſtion which ſome haue mooued concerning them, and their dealing in and with the Scriptures. For ſince that the Councell of Trent hath decreed, in the yeere 1546. both the diuine authoritie of Scriptures Canonicall, to the Apocrypha-bookes, which the Iewes receiue not, nor euer did; and hath made the vulgar Tranſlation [f] Authenticall in publike Lectures, Diſputations, Preachings and Expoſitions, that none, vnder any pretence whatſoeuer, ſhall preſume to reiect it: it is wonder to ſee how eagerly (that I ſay not impudently) diuers of them haue ſought to ſlander the originall Text: and haue blamed, as Authors thereof, in the New Teſtament, Heretikes; and in the Old, Iewes; couering their malice to vs with pretence of the

[f] *Seſ. 4. In publicis lectionibus, diſputationibus, prædicationibus, aut expoſitionibus, pro authentica habeatur: & quod eam nemo reijcere quouis prætextu audeat vel præſumat.*

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malice of Heretikes and Iewes, and forgetting the true Rule, *That it is a shame to belie the Diuell.* Thus haue [a] *Canus* and *Pintus*, and *Gregorius de Valentia, Sotroboscus*, and others, traduced the Iewes in this behalfe; themselues refuted by their owne (which yet by consequent ouerthrow that former Decree) *Sixtus Senensis, Ribera*, Cardiuall *Bellarmine* himselfe, *Andradius, Andreas, Masius, Arias Montanus, Isaac Leuita*, &c. Besides, of ours many, and especially our owne learned Countrimen, *Whitaker, Reynolds, Morton*, &c.

[a] *Lib. 2. cap. 13.*

[b] *Bellarmine* hath both taught vs the vanitie of their opinion, that hold, That the Scriptures were all lost in the Babylonian Captiuitie, and were by *Ezra* renewed miraculously (who is rather [i] commended for his industrie in interpreting and obseruing them, and for ordering and compacting them in one Volume, then for such needlesse reuelation, to finde that which was neuer lost: an Author rather, as [k] *Hierome* hath obserued, of the present Hebrew Letters, then of their ancient Scriptures) and hath also prooued the absurditie of their conceit, that imagine the Hebrew Fountaines corrupted. First, by [l] the Argument of *Origen* and *Hierome*, That such corruption must haue beene either before or after Christ: if that; Christ would haue reproued and not commended the *Scriptures to their search*: if this; how commeth it, that the Testimonies, cited by him and his Apostles, are found now in *Moses* and the Prophets, as they were then cited? Secondly, out of *Augustine*, That it is not likely they would put out both their eyes (in depriuing their Scriptures of truth) that they might put out one of ours: nor was it possible that such a generall conspiracie could be made. Thirdly, from their more then reuerent estimation of their Scriptures, for which they would die, if it were possible, an hundreth deaths, and euen still (as *Isaac* [m] answereth B. *Lindan* his Scholler) they proclaime a Fast to expiate, if by some accident that Booke but falls to the ground. Fourthly, some places in the Hebrew are more strong against the Iewes then our Translations are, and the Prophesies, which make most against them, remaine there vncorrupted. And lastly, the prouidence of GOD would neuer herein faile his Church, but hath left them, with their bookes, to bee disperssed through the world, to beare witnesse to that Truth which they hate and persecute.

[b] *Bellar. de verb. Dei lib. cap. 1.*

[i] *Ezra 4. 14.*

[k] *Hier. Prolog. Galeat.*

[l] *Bel. ibid. cap. 2.*

[m] *Isaac Leuita def heb. ver. in Epist. ded.*

These are *Bellarmines* Arguments; which, because they are the Truth, are also ours: and therefore we haue beene bold with the Reader to insert them. *Leuita* [n] addes, that the Hebrew Texts concerning Christ, are more cleere and perspicuous then in any translation whatsoeuer: who affirmes also of himselfe, that reading the fiftie third Chapter of *Esaias* 1000. times (by which he was conuerted to the Christian Faith) and comparing it diligently with many translations, he found a hundred times more, touching the mysterie of Christ, in that, then in these. Many Prophesies are in the Hebrew, which make for the Christians, and yet in the 70. are omitted. The Iewes hold it a crime inexpiable to alter any thing therein, which if any (say they) should doe but in one word of ignorance, or malice, it would bring the whole world in danger of perishing. They will not lay their Bible but in a pure place, nor touch it but with pure hands, and are not religious alone, but superstitious also in respect thereto. As for that Emendation or Correction of the Scribes, which *Galatinus* mentioneth, wherein they haue corrupted the Text, hee proueth it to bee a late dreame of the Talmud, and answereth the Arguments of his fellowes, herein not so Catholike as himselfe.

[n] *l. 5. Leu. l. 2.*

Now although this may seeme more then enough to conuince that folly, yet it shall not bee impertinent to adde out of *Arias Montanus* somewhat touching the same, because it openeth another mysterie touching the Hebrew Learning, and the *Masoreth*. [o] When the Iewes (saith he) returned into their Country after the Captiuitie threescore and ten yeeres in Babylon, it befell them partly by occasion of their long troubles, which did distract their mindes, partly by corruption of their Natiue Tongue, which was growne out of kinde, first into the Chaldee, and afterward into the Syriacke, that they neither knew nor pronounced so well the words of the Scripture, written (as the manner was) without vowels. Whereby it came to passe, that in the writing of them there crept in some fault, either through iniurie of the Times, or by reason of troubles which fell vpon the People, or by negligence of some Scriueners. But this inconuenience was met withall afterward by most learned men, such as *Esdras* was, and afterward *Gamaliel, Iosephus, Eleazar*, and other of great name, who prouided by common trauell, with great care and industrie, that the Text of Scripture, and the true reading thereof, should bee preserued most sound and vncorrupt. And from these men, or from their instruction, being receiued and polished by their Schollers in the Ages following, there came, as wee iudge, that most profitable Treasure, which is called *Masoreth*, that is to say, a Deliuerie, or Traditionall, because it doth deliuer abundantly and faithfully all the diuers Readings that euer were of the Hebrew Bibles. Wherein there appeareth an euident token of the prouidence of GOD, for the preseruation of the sacred Bookes of Scripture whole and sound, that the

[o] *Refert Rendius exprae. Bibl. part. 6. Antuerpe*

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Maſoreth hath beene kept till our times theſe many hundred yeeres, with ſuch care and diligence, that in ſundry Copies of it, which haue beene written, no difference was euer found. And it hath beene added in all the written Bibles that are in *Europe*, *Africke*, or *Aſia*, each of them agreeing throughly therein withother, euen as it is printed in the Venice Bibles, to the great wonder of them, who read it. Thus farre *Montanus*: and by this *Maſoreth*, their Obiection of *Caari*, and *Caaru*, in the two and twentieth *Pſalme*, is anſwered, in that certayne Readings haue the later and truer, as the *Maſoreth* teſtifieth. Wee haue alreadie ſhewed, That theſe Maſorites inuented [p] the prickes wherewith the Hebrew is now read, to ſupply the lacke of vowels, herein vſing religious care, leſt by inuenting new Letters to that purpoſe, they ſhould haue changed that ancient forme of writing, and ſomewhat impayred the Maieſty thereof. They tell [q] that when a certayne Rabbine had read *Zácar* for *Zécer*, he was ſlaine of his Scholler *Ioab*, for violating Scripture.

[r] *Genebrard* denying their opinion, that make *Ezra* or *Eſdras* Authour of theſe Hebrew prickes and Accents, ſaith, That they were inuented after the times of *Honorius* the Emperour, in the yeare, after the Temple was deſtroyed, 436. which is (ſayth hee) from Chriſt, 476. in Tyberias a Citie of Galilee; the chiefe Authours were *Aaron*, *Aſeries*, and *Iames*, Sonne of *Nephthali*, whoſe diſſenting one from another cauſed a diuiſion among the Iewes, the Weſterne Iewes following the former, the Eaſterne, which dwelt in Babylonia, the later.

The Syriake Tongue ſome hold to haue ſprung from the corruption of the Chaldee and Hebrew mixt. The Editions and Tranſlations of the Scriptures, out of the Hebrew into the Greeke, are [s] reckoned nine, beſides that which *Clement Alexandrinus* ſayth, was before the time of *Alexander*, whereof *Plato* and the Philoſophers borrowed not a little. The firſt (already mentioned) of the Seuentie. The ſecond, of *Aquila*, firſt a Gentile, after a Chriſtian, and now laſt a Iew, in the time of *Adrian*, whom *Serarius* thinketh to bee *Onkelos*, or *Ankelos*, Author of the Targum. The third, of *Theodotian*, a Marcioniſt, vnder *Commodus*. The fourth of *Symmachus*; firſt a Samaritan, and after that a Iew. Of the fift and ſixt are not knowne the Authors. Of all theſe *Origen* compounded his *Hexapla*. The ſeuenth, was the correction rather then a tranſlation. The eight was of *Lucian*, Prieſt and Martyr. The ninth of *Heſychius*. But the moſt famous and ancient, which the Spirit of GOD hath by often allegations, in ſome meaſure, confirmed, is that of the Seuentie.

As for that conceit of the Celles, which [t] *Iuſtine* ſayth, were threeſcore and ten, in which they were diuided, and which [u] *Epiphanius* placeth by couples, and numbreth ſixe and thirtie Celles, in which, by Miracle, theſe thus diuided did all agree, in words and ſenſe. [x] *Hierome* derideth the ſame as a Fable, becauſe neither *Ariſtæus*, which then liued, nor *Ioſephus*, doe euer mention it. Now whereas *Ioſephus* mentioneth onely the Law tranſlated by them; *Iuſtinus*, *Irenæus*, *Clemens*, *Euſubius*, write, That they tranſlated all. And although *Ariſtæus* name but the Law, yet who knoweth not, that by this generall name they ſometime comprehended all the Scripture, as in the New Teſtament is ſeene? as 1. *Cor.* 14. 21. and *Iohn* 10. 34. Some [y] accuſe this *Ariſtæus* for a Counterfeit.

p *Mart. Gram. Heb. Τασχολ.* *Vid. Druſ. Præt. in Luc.* 16. 17. *Phil. Ferdinand. Ait, Poſt euerſionem templi, periere doctores & ſcientiæ, poſtea ſurrexerunt Tiberitæ vel Maſoritæ, inuentaq; nobis dederunt. Sic Elias in Mazoret Hamazoret. Vid. Buxtorf. Theſ. Grammat.*

q *Hunc. Leuita defenſ. Heb. v.*

r *Genebrard. Chron* 4.

ſ *Bell. q. ſup. c.* 5 *Strom. l.* 1.

t *Paræn. ad Gen.*

u *Epiph. de Pon.*

x *Hier. præfat. in Pentateuch. Bellar. l.* 2. *c.* 6. *de verbo Dei. Vid. præfat. And. Maſq. in Ioſ.*

y *Scal. in Epiſt. extat. Ariſt. in Bibl. Patrum.*

CHAP. XIII.

Of the Moderne Iewes Creed, or the Articles of their Faith, with their Interpretation of the ſame, and their Affirmatiue and Negatiue Precepts.

§. I.

Of their Creed.

[a] *Stay your ſelues and wonder* (ſayth the Lord of this people:) *they are blind, and make blind: they are drunken, but not with Wine: they ſtagger, but not by ſtrong drinke*, &c. And after, becauſe of their Hypocriſies, *And their feare toward me is taught by the Precept of* [b] *Men. Therefore behold, I will againe doe a maruellous worke in this People; euen a maruellous worke and a wonder: for the wiſedome of their Wiſe-men ſhall periſh, and the vnderſtanding of their prudent men ſhall bee hid. This day is this Scripture* (as it hath beene many Ages heretofore) *fulfilled in our eyes:* as it hath appeared by our former declaration of the Talmud, and further followeth, in rehearſing the thirteene Articles of their Creed, [c] thus briefly expreſſed in their daily Prayer-bookes.

a *Eſay* 29. 9.

b *Verſe* 14.

c *Buxt. Syn. c.* 1.

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1. *I Beleeue with a true and perfect Faith, that* GOD *is the Creator, Gouernour, and Preseruer of all Creatures, and that he hath wrought all things, worketh hitherto, and shall worke for euer.*

2. *I beleeue with a perfect Faith, that* GOD *the Creator is one, and that such an Vnitie, as is in him, can be found in none other, who alone hath beene* OVR GOD, *is yet, and for euer shall continue* OVR GOD.

3. *I beleeue with a perfect Faith, that* GOD *the Creator is not bodily, nor indued with bodily properties, and that no bodily Essence can be compared to him.*

4. *I beleeue that* GOD *the Creator is the first and last, and that nothing was before him, that he shall abide the last for euer.*

5. *I beleeue that he alone is to be adored, and that none else may be worshipped.*

6. *I beleeue that all whatsoeuer the Prophets haue taught and spoken, is sincere Truth.*

7. *I beleeue that the Doctrine and Propheste of* MOSES [d] *was true; that hee was the Father and Chiefe of* Wise men, *that liued then, or before his time, or should be in times to come after.*

8. *I beleeue that all the Law, as it is this day in our hands, was so deliuered by* GOD *himselfe to* MOSES.

9. *I beleeue that the same Law is neuer to be changed, nor any other to bee giuen vs of* GOD.

10. *I beleeue that he knoweth and vnderstandeth all the works and thoughts of men, as it is written in the Prophet,* He hath fashioned their hearts together considering all their works, *Psal.* 33.15.

11. *I beleeue that* GOD *will recompence to all men their works: to all, I say, which keepe his Commandements, and will punish all Transgressers whomsoeuer.*

12. *I beleeue that the* MESSIAS *is yet to come, and although he doe long deferre his comming, yet will I hope, that he will come, waiting for him euery day, till he doth come.*

13. *I beleeue with a perfect Faith, that there shall be an awakening of the dead, at that time which shall seeme fit to* GOD *the Creator: the name of which* GOD *the Creator be much blessed and celebrated for euermore.* AMEN.

Genebrard out of the Spanish *Breuiarie* hath annexed this their Creed-prayer. O GOD and King, which sittest on the Throne of Mercies, forgiuest Iniquities, &c. O GOD which hast taught the thirteene Articles of Faith, remember this day the Couenant of thy thirteene Properties, as thou reuealedst them to *Moses* in thy Law. 1. Lord, Lord. 2. Strong. 3. Mercifull. 4. Gracious. 5. Long-suffering. 6. And of great goodnesse. 7. And Truth. 8. Which keepest Mercy for thousands. 9. Which takest away the Iniquitie. 10. Transgressions. 11. And sinnes. 12. Which absolu'st not. 13. But rendrest the Iniquitie of the Fathers vpon the Children to the third and fourth Generation: then follow those thirteene Articles in forme of an Hymne, with the Exposition of R. *Moses*: which also you may reade in the Treatise of *Philip Ferdinand* a Polonian Christned Iew. And hee which thus beleeueth, sayth *Ferdinand*, is a Iew, and as a Brother to bee loued; and though hee commit all the sinnes of the World, howsoeuer hee shall bee punished for his sinne, yet shall he haue part in the Kingdome of Heauen, though he be reckoned among the Sinners of Israel. But he which shall ouerturne one of these Precepts, shall bee blotted out of the number of the Saints, and be reckoned an Heretike, Apostata, Epicure, worthy to bee hated of all.

This is the *Iewish* Faith, in which with much vexation, doubting, and lamentation, they liue and dye; vpon which, their *Religion* hath beene alway founded: but it was first put in writing, and brought into this Order by *R. Moseh bar Maimon*, [e] who dyed in the yeere after their reckoning 4964. *Anno Dom.* 1104. and straite charge was giuen, That the

d He attayned (saith *R. Moses* hereon) to the height of humane perfection, and is reckoned among the troope of Angels. Neither sensitiue faculties, nor appetite was amisse in him, nothing left but only Spirit & spirituall vnderstanding. The difference betweene him and other Prophets he handleth *Morch. Neb. lib. 2. cap.* 36. that the name of the Prophet is *equiuocè*, of him and others, and his signes were of another kind then others, thereunto applying those words, *Exod.* 6.3 *&c.* They alleage foure excellencies in *Moses*. First, That hee propheſied not by mediation of an Angell. Secondly, Others propheſied in the night, and in dreames. The Scripture saith, God appeared in Visions: But *Moses* in the day, standing betweene the two Cherubims. Thirdly, Their Members were in manner disioyned, and their Minds distracted: But God spake to *Moses* as one doth to his friend. Fourthly, they propheſied not at their will, but when the Spirit was sent, *Moses* alway when hee would. *Moses* otherwise, *Deuteronomie* 18.15. *Acts* 3.21. And *Paul*, *Hebr.* 1.1,2. and 2.2,3.

e *Patria Cordubensis, in Egypto educatus & studys consecratus: de quo dictum, a Mose ad Mosen non fuit sicut iste Moses. Vid. Buxt. de ab. Heb. & Scal. Ep.*

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Iewes thenceforth for euer confeſſing it in this Order, ſhould according to the ſame, liue and dye. This their Creed, howſoeuer Charity may conſtrue much of it to a better ſenſe, yet according to their vnderſtanding doth it principally ayme at the ſubuerſion of *Chriſtian Religion*; as appeareth in a more ſtrait Examination, after their ſenſe of the 2, 3, 4, and 5, the 7, 8, 9, 10, 11, 12. Articles: All which make againſt the perſon or the Office of the Sonne of GOD, as they vnderſtand them; denying his God-head, and diſanulling his Office, affirming, as a Iew ſhamed not to profeſſe and vtter vnto M. *Buxdorfius*, That it needed not that any ſhould ſatisfie for them; for euery Fox muſt yeeld his owne skinne and haires to the flayer. And the Iewiſh Faith, ſaith R. *Ioſeph Albu*, is founded vpon three foundations: vpon the vnitie of the Diuine Eſſence; vpon the Law of *Moſes*, and vpon the eternall reward of good workes, and puniſhment of euill, contemning the Paſſion of Chriſt, [f] *by whoſe ſtripes we are healed, and on whom* GOD *hath laid the iniquities of vs all.* It is written alſo in their [g] Talmud, that all the Iſraelites haue their portion in the World to come, not all alike, but he ſhall haue a greater part that hath done more good workes, and the wicked and Impenitent ſhall be puniſhed twelue moneths in Hell or Purgatorie, after which time they alſo (and ſome ſooner, if they haue beene leſſe ſinners) ſhall haue their part, but a leſſe then the former: but to them which deny GOD (which become Chriſtians) their fore-skinne groweth againe, and as vncircumciſed, eternally are puniſhed in Hell. And the Sonne of a deceaſed Iew is bound to ſay, for the ſpace of one yeere, [h] a Prayer called *Kiddiſch*, thereby to redeeme him from Purgatorie, in which reſpect the Father dyeth with ioy. A good woman may doe the like for her Husband. But R. *Bechai* (who excludeth all other Nations from their part in the Reſurrection, preferring the Iewes in a foure-fold Priuiledge, *viz.* the Land of Canaan, the Law, the Prophets, and the Reſurrection) reciteth out of the great [i] Talmud, That three ſorts of men ſhall riſe againe at the Day of Iudgement: one of the beſt Iſraelites; a ſecond ſort, of the wicked and worſt; the third of a meane, who haue done as much good as euill. The good ſhall preſently goe into life eternall; the wicked ſhall be caſt into Hell, as in the twelfth of *Daniel*, and ſhall be for euer in torments of bodie and ſoule. The third and meaner ſort of ſinners ſhall bee tormented for twelue moneths ſpace for their ſinnes in Hell; at the end of which time their bodies ſhall be conſumed, and the wind ſhall ſcatter their aſhes vnder the ſoles of the feet of the Iuſt, &c. and as worthily doe they proue it out of the [k] Prophet: *And in that day two parts ſhall be cut off, and dye, and the third ſhall be left therein: and I will bring that third part thorow the fire, and will fine them as ſiluer is fined and will try them as Gold is tryed.* And in another place, [l] *The Lord killeth, and maketh aliue, bringeth downe to Hell and raiſeth vp*; Iuſt as fitly applyed, as 1. *Cor.* 3. and ſuch like places by our Purgatory Spirits. R. *Dauid Kimchi* vpon the firſt Pſalme, and *Eſay* 26. commenteth, That the wicked ſhall not riſe, but in the day of death their ſoule ſhall dye together with their bodie. And *Aben Ezra* in his Expoſition of *Dan.* 12. writeth out of R. *Higgaon*, That many ſhall riſe, and many not riſe, but ſuffer euerlaſting reproch; and expoundeth it thus, That the good Iewes which dye in Exile, ſhall riſe againe when the *Meſſias* ſhall come, and ſhall liue as long as the Patriarkes before the Floud: and then they ſhall make merrie with the great Fiſh *Leuiathan*, and the great Bird *Ziz*, and the great Oxe *Behemoth*, [m] of which we ſhall ſpeake after. When this is done, they ſhall dye, and at the laſt Day ſhall be rayſed vp againe, and ſhall poſſeſſe eternall Life, where ſhall bee no eating nor drinking, but glory, &c. *Iacob* [n] deſired to be buried in Canaan, not in Egypt, for three cauſes (ſaith R. *Salomon Iarchi*) becauſe he foreſaw, That of the [o] *Duſt* of Egypt ſhall bee made *Lice*: Secondly, becauſe the Iſraelites which dye out of Canaan, ſhall not riſe againe without much paine of their *rolling thorow the deepe and hidden Vaults of the Earth*: Thirdly, leſt the Egyptians ſhould make an Idoll of him. For the better vnderſtanding hereof, let vs heare what is ſaid out of the Booke *Tanchum* (an Expoſition of the Pentateuch) concerning this ſubiect. The Patriarkes (ſayth he) deſired to be buried in Canaan, becauſe they which are there buried, ſhall firſt riſe in the time of the *Meſſias*. And *R. Hananiah* ſayth, That they which dye out of Canaan, muſt endure two deaths: and the ſame appeareth, *Ier.* 20. where it is ſaid, *Paſhur ſhould go into Babel, and ſhould there dye, and there be buried.* What (quoth R. *Simon*) ſhall then all the Iuſt periſh, which dye out of Canaan? No, but God will make them [p] *Mechillos*, that is, deepe Cliſts and Gaues vnder the Earth, by which they may paſſe into the *Land of Promiſe*; whither when they are come, GOD ſhall inſpire into them the breath of life, that they may riſe againe, as it is written, [q] *I will open your Graues, and cauſe you to come out of your Sepulchres, &c.* The like is written in their *Targum*, or Chaldæan Interpretation of the *Canticles*: When the dead ſhall riſe, Mount Oliuet ſhall cleaue aſunder, and the Iſraelites which haue beene dead ſhall come out of the ſame, and they which haue dyed in ſtrange Lands, comming thither by holes vnder the Earth, ſhall come forth. And for this cauſe I my ſelfe (ſaith our Author) haue heard the Iewes ſay, That ſometime ſome of the

f *Eſay* 53.5,6.

g *Tract. Sanhedrin. cap.* 13.

h See *Cap.* 19.

i *Tract. de nouo anno, cap.* 1.

k *Zach.* 13.8.

l 1. *Sam.* 2.6.

m See *Cap.* 20.

n *Gen.* 47.30.

o *Exod.* 8.17.

p Note that the Moderne Iewes pronounce *Thau* like the Letter *S. Buxtorf. in fine Bibliot. Rab.* and therefore I haue followed him, in ſetting downe many words ending with *S.* which haue *Thau* in the Hebrew termination, as *Mekillos*, *Lilis*. So we: as, hee ſees, ſaies, ha's; forſeeth, ſayth, hath.

q *Ezek.* 37.12.

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the wealthieſt and deuouteſt amongſt them goe into the Land of Canaan, that their bodies may there ſleepe, and ſo be freed from this miſerable paſſage vnder ſo many deepe Seas and rough Mountaynes. There be three ſorts of [r] men, ſayth *Salmanticenſis* in the Booke *Iuchaſin*, which ſee not the face of Hell; thoſe which are extremely poore, thoſe which are in debt, thoſe which are troubled with the Collicke (the *Haſidæi* chaſtiſed themſelues tenne or twentie dayes before their death with this paine of the bowels, that ſo they might clenſe all, and goe [f] pure to the other World) ſome adde in this exemption from Hell, or comming to Iudgement, him which had an euill Wife, and ſome alſo Magiſtrates. But in *Paulls* time, *they themſelues did allow* (ſaith [t] he) *a Reſurrection of the dead, both of the Iuſt and Vniuſt.* They did then hold alſo ἀναψύχωσις, in which ſenſe it is likely, the Iewes thought [u] Chriſt to be *Elias*, or *Ieremie*, or one of the Prophets: and the Diſciples ſomewhat ſowred with this Leauen, asked of the blind man, [x] *whether he had ſinned*, vnderſtanding, as it ſeemeth, according to the Iewiſh Errour, when his ſoule had beene in ſome former bodie. And the Cabaliſticall Authors, ſayth [y] *Elias Leuita*, are of opinion that euery ſoule is three times created, they meane, it rolleth or paſſeth thorow three mens bodies, according to that of [z] *Iob*, GOD *worketh all theſe things with a man thrice.* So the ſoule of the firſt man (ſaith hee) rolled it ſelfe into the bodie of *Dauid*, and ſhall thence returne into the bodie of the *Meſſias*. So they ſay that the ſoules of Sinners paſſe into the bodies of beaſt; as if a man committeth Sodomie, his ſoule paſſeth into a Hare, becauſe that creature is ſomtimes Male, ſometimes Female: the ſoule of the Adulterer paſſeth into a Camell.

r *Druſ. Præt. in Io. 5. 24. & 31.*

f Shrew-Purgatorie.

t *Acts 24. 15.*

u *Mat. 16. 24.*

x *Io. 9.*

y *This. rad. Gilgul.*

z *Iob 33.*

Now to come from their Faith to their Workes: The wiſe Rabbines perſwade the ſilly people, That they are the only Elect people of God, who eaſily can keepe, not the *Decalogue*, or ten Commandements alone, but the whole *Law of Moſes*. They diuide the whole Law into ſixe hundred and thirteene Commandements, and them againe into Precepts and Prohibitions: Of the commanding Precepts, they number two hundred fortie and eight; iuſt ſo many as (according to the Rabbines Anatomie) a man hath members in his bodie. Of the prohibiting Commandements, they reckon three hundred threeſcore and fiue, [a] as many as are dayes in the yeere, [b] or (as in the Booke *Brandſpiegel*) veines in a mans bodie. Therefore if euery member of a man doe euery day performe one of the *Precepts*, and omit one of the things prohibited, the whole Law of *Moſes* ſhall be euery yeere, and ſo for euer, fulfilled. Their wiſe Rabbines ſay further, That the men only are to obſerue thoſe ſixe hundred and thirteene Commandements, the women are onely ſubiect to the *Prohibitions*; yea, of thoſe prohibitorie Mandates, onely to threeſcore and foure are they obliged by ſome, and to ſixe and thirtie of the former; and this becauſe of their other houſhold-buſineſſe, and ſubiection to their Imperious Husbands. Some of their deeply-wiſe Rabbines adde to thoſe ſixe hundred and thirteene, ſeuen other Commandements, making vp the number of ſixe hundred and twentie; iuſt ſo many as are [p] Letters in the *Decalogue*, and as ariſe of the word *Keter*, ſignifying a Crowne: for were it not for the Law, God would not haue created the World; and for the obſeruation thereof it yet ſubſiſteth. And they which keepe all the Commandements, doe ſet a Crowne on the head of God, and hee vpon the head of thoſe which crowne him, ſhall ſet ſeuen Crownes, and make them to inherit ſeuen Chambers in Paradiſe, and will keepe them from the ſeuen Infernall Dungeons, becauſe they haue obtayned the ſeuen Heauens, and the ſeuen Earths.

a *Rambam de præc.*

b *Brandſp.*

c *In decem præc. ſunt tot literæ quot ſunt præcepta in Bibliis: ſc. 613. & 7. literæ ſunt prætera quæ oſtendunt 7. plagas quæ debentur legis tranſgreſſoribus, Leuit. 26. 28 Et hoc eſt quod dixit Moſes, Ego vobis propoſui vitam & mortem, id eſt, 613. præc. ad vitam, & ſeptem plagas ad mortem. R. Abben Kattan. præc. 21.*

Their Wiſe-men affirme, that euery veine of the bodie of a man doth prouoke him to omit that which is forbidden, and he which doth omit ſuch their vaine veine-warning, hath no good veine in him: euery of his members alſo doe prouoke him to performe thoſe *inſſory Inuentions*. But as veine ſhould I be as they, if I ſhould not make ſome end, where they can find none. We would now from theſe generalities proceed to the particulars of their Superſtitions, tracing them herein from their birth to their graues, Religion being in the pretence of their Law, the ſquare of all their (otherwiſe ciuill) actions; at leaſt to ſpeake of their Superſtitions in the ſame. But firſt, ſeeing *Sebaſtian Munſter* hath written a whole Booke, both in Hebrew and Latine, of thoſe ſixe hundred and thirteene Precepts, taken out of *Moſes*, with the Expoſition of their Rabbines, as alſo *P. Ricius* hath done, and *Philip Ferdinand* likewiſe out of *Ben Kattain*, I thought good to cull out ſome which ſeeme moſt remarkeable and ſtrange to entertayne our Reader.

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§. II.

Of the negatiue Precepts expounded by the q *Rabines.*

q *Præc. Mos. cum exp. Kab. Manass. Vide hæc apud Rambam in fine Moreh. N. & P. Ricium & Genebrard & R. Abben Kattani, per Phil. Ferdin.*

1. THou *shalt haue no strange Gods in my sight, Exod.* 20. The Name of God is forbidden to be communicated to any creature.

2. *Thou shalt not violate* r *mine holy Name.* Thou shalt not destroy a Synagogue or Temple bee it neuer so old, nor shalt blot out one of the holy names, wheresoeuer thou findest it written. The Rabbines say, If any doe against any Affirmatiue Precept, and repent, his sinne is forgiuen him: but hee which transgresseth a Negatiue Precept, is not clensed by repentance, but it remaineth to the day of *Expiation* (which is the day of their solemne *Fast and Reconciliation.*) But hee which committeth a sinne, whereby he deserueth Death, or Excommunication, is not then purged, but must abide thereunto the diuine chastisements: and hee which violateth the Name of GOD, cannot bee absolued from that sinne but by death.

r *Leuit.* 22. 32.

5. *Thou shalt not* s *hate thy brother in thy heart.* He which is wronged by another, should not hate him, and hold his peace, but reproue him openly; and if hee repent, he ought not to be cruell to him: But if any be often reproued, and will not amend, it is lawfull to hate him. This Christ t confuteth.

s *Leuit.* 19. 17.

t *Matth.* 5. 43.

12. *No* u *Idoll as to bee adored.* If a man haue a thorne in his foot, hee may not bow before an Image to pull it out: and if money fall out of his hand, hee may not there, before an Image, stoope to take it vp, lest he might seeme to adore it, but he must sit downe on the ground to doe it. And if the water of a Fountaine be caused to passe thorow the mouth of an Image, he may not drinke thereat, lest he should seeme to kisse the Image.

u *Exod.* 34 14. *Vid. Expositionem huius præcepti ap P. Ricium, contra Papquorum ipse proslita.*

22. *An* x *Image may not bee made, viz.* The Image of a man in siluer or gold, if it be embossed or set out, but if it bee stamped in metall (in manner of a seale) it is lawfull. But of Beasts, Birds, Trees, and Flowers, those prominent Images (which are made standing out) are lawfull. Otherwise of the Sunne, Moone and Starres.

x *Exod.* 20. 23.

45. *No* y *commoditie is to bee raised from Idols.* If a tree be planted neere an Image, one may not sit vnder the shadow thereof, nor passe vnder it, if there bee any other way: and if he must passe, it must be running. Things imployed to Idolatry, may be vsed of vs, if the Gentiles haue first prophaned them. It is not lawfull to sell them Waxe or Frankincense, especially at their Candlemasse Feast; nor bookes to vse in their seruice. Our women may not performe a Mid-wiues office to them, nor nurse their children.

y *Deut.* 7.

65. *Thou shalt* z *doe no worke on the Seuenth day.* Nothing that belongeth to the getting of Food or Rayment. It is vnlawfull to walke on the grasse, lest thou pull it vp with thy feet; or to hang any thing on the bough of a tree, lest it breake; or to eate an Apple, plucked on the Sabbath, especially if the tayle or woodden substance, whereby it groweth, be on it; or to mount on a horse, lest he bee galled; or to goe into water, lest thou wipe thy clothes: which holdeth also, if they be moystened with Wine or Oyle (but not in a woman that giueth suck, who may wipe her cloathes, for the more puritie of her prayers) The stopple of a Vessell if it be of Hempe or Flax, may not be thrust in, though it runne, especially if any other Vessell be vnder. To mixe Mustard-seed with wine or water; to lay an Apple to the fire to roast; to wash the bodie, chiefely with hot water; to sweate; to wash the hands; to doe any thing in priuate, which may not bee publikely done: (but some say, it is lawfull priuately to rubbe off the durt with his nayles from his cloathes, which publikely hee may not:) To reade by a Light, except two reade together: To set sayle: (but if thou enter three dayes before, it is not necessarie to goe forth on the Sabbath) to be carryed in a Waggon, though a Gentile driue it: If fire happen on the Sabbath, to carrie any thing out, but thy food, rayment, and necessaries for that day, and that wherein the *holy Booke* lyeth: to put to pasture Horses or Asses, coupled together: to receiue any good by the Light, or Fire, which a Gentile hath made for the Iew; (otherwise, if he did it for himselfe:) To play on any Instrument; to make a bed; to Number, Measure, Iudge, or Marry, lest they should write any thing: To reade at home, when others are at the Synagogue: To speake of buying and selling (which it seemeth they obserue not:) To visite Field or Garden: To Runne, Leape, or tell Tales, &c. All these on the Sabbath day are vnlawfull. For dangerous diseases it is lawfull to violate the a Sabbath: Such are the three first dayes after a womans trauell, &c. But of this see b also the obseruation of their Sabbath. It is not lawfull to walke out of the Citie, but their limited space: but within the Citie, as farre as they will, though it bee as big as Niniuie.

z *Exod.* 20. 10.

a *Imminente vitæ discrimine, non modo Sabbata sed & vniuersa legis constituta prætermittere licet. fornicationis, homicidij, idolorum cultus mandatis secluſis. Ric. in hoc præc.*

b *Cap.* 17.

c *Leuit.* 22. *Non facies aliquid quod causa esse potest vt retegatur nuditas mulieris: id est, vel osculari, vel cum illa saltare, vel manum tangere, R. Ben. Kattan pr.* 186.

120. *It is forbidden* c *to hurt the Seed-members of Man or Beast.* Neither Males nor Females may be gelded or spayed: and yet wee may vse such Beasts.

126. *It*

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126. *It is punishable to know, kisse, or embrace one which is forbidden by the Law, Leuit.* 18. Therefore our Masters haue forbidden to smile on such, or vse any meanes or tokens of Lust. Likewise they haue forbidden men to know their Wiues in the day-time, vnlesse it bee in the darke, or vnder some Couering. The same is forbidden to a drunken man, and to him which hateth his wife, lest they get wicked Children betweene them. Also to follow a woman in the streets, but either to goe before or besides her. And hee which is not married, may not put his hand beneath his Nauell, nor touch his flesh, when he maketh water. And because [d] a man may not weare Womans attire, neither may hee looke in a glasse, because that is womanish. d *Idem.*

138. *The fat may not bee eaten.* The fat of the Heart may: but not that which is on the Inwards, and Reines, and Stomake, and Guts, and Bladder; the rest may be eaten.

176. *If thy Brother bee* [e] *poore, thou mayest not abuse him*; to wit, to base Offices, as to vntie the shooe, or to carrie Vessels to the Bath. Concerning liberalitie [f] to the poore, they limit it at the fift part of a mans goods; lest men should become poore by releeuing the poore. e *Leuit.* 25.39. f *R. Leui Ex.* 33. *ap. Drus. præt. adrom.* 5.8.

191. *Thou mayest* [g] *not lend to an Israelite on Vsurie, nor borrow on Vsurie.* Nor be a witnesse or suretie in cases of Vsurie; nor receiue any thing besides the principall, especially on any Couenant going before. g *Deut.* 23.19.

201. *Hee that by constraint doth any thing worthy of Death (although hee violate the Name of God) ought not be slaine.*

213. *Wicked* [h] *men are not competent witnesses.* Hee is accounted wicked, which transgresseth any Precept, for which hee is worthy to be beaten. A Theefe and a Robber is not sufficient to bee a witnesse, after he hath made restitution: Nor a Vsurer, nor a Publicane, nor he which is enriched by play, nor Children, till they haue beards, except hee be twentie yeeres olde. h *Exod.* 23.1.

222. *The* [i] *King ought not to multiply Wiues.* Our Masters say, that the King may haue eighteene Wiues. i *Deut.* 17.17. *Rex habebit legem dupliciter: vnum librum sibi emat, alterum sibi scribat. Ph. Ferde.* 500.

225. *If any of the seuen* (Canaanitish) *Nations shall come in the hands of a Iew, hee ought to slay him.*

242. *The Father or the Husband may disannull the vowes of their Children or Wiues.* And the *Wise-men* may release the vowes of those which repent of their vow. A Sonne of thirteene yeeres and a day, and a Daughter of twelue and a day (if they be out of their Parents tuition) haue power to vow. [k] A bastard may not marry an Israelites daughter to the tenth generation. k *Deut.* 23.3.

308. *Their are fiftie defects which make a Man or Beast vncapeable of Sacred Functions*; to bee either Sacrificer, or Sacrifice: fiue in the Eares, three in the eye-lids, eight in the eyes, three in the nose, sixe in the mouth, twelue in the seed-vessels, sixe in the hands and feete, and in the bodie foure, &c. Besides, there are foure-score and tenne defects in Man, which are not in a Beast. No defect, vnlesse it bee outward, maketh a man vnfit.

§. III.

Of their [l] *affirmatiue Precepts.*

l *Præc. Mos. cum Exp. Rab.*

12. *Every one* [m] *ought to teach his Sonne the Law:* Likewise his nephew; and *Wisemen* their Disciples: and he which is not taught it of his Father, must learne it as he can. He which teacheth another the written Law, may receiue a reward; but not for teaching the Traditionall. m *Deut.* 11.19.

13. *Rise before thine* [n] *Elder:* That is, (saith R. *Iosi*) a *Wiseman*, although young in yeeres. To him thou must rise when hee is foure cubites distant; and when he is passed by, thou mayest sit downe againe. n *Leu.* 19.32.

16. *The sinner must turne from his* [o] *sinne vnto God.* And being returned, he must say, *I beseech thee, O Lord, I haue sinned and done wickedly before thy face: so and so haue I done, and behold, it repenteth mee of my wickednesse, I am confounded for my workes, I will doe so no more.* And thus ought all to say, which offer sacrifices for sinne; and they which are condemned to death for their crimes, if they will that death doe away their offences. But hee which hath sinned against his Neighbour, ought to make restitution, and aske pardon; otherwise his sinne is not remitted. And if his neighbour will not pardon him, let him bring three other to entreat for him: if hee then grant not, he is to bee accounted *cruell.* If the offended partie bee dead before, let the offender bring ten men to his Graue, and say before o *Numb.* 5.7.

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before them, *I haue sinned against God and this man*, and let restitution bee made to his heyres.

p *Deut.* 11. 1. 19. *Prayer* p *must bee vsed euery day.* Therefore they of the great Synogogue, *Ezra, Zerubbabel*, and the rest, ordained eighteene blessings, and other prayers, to be said with euery sacrifice. They ordayned these Rites of Prayer; the eyes cast downe to the ground, the feet set together, the hands on the heart, in feare and trembling, as a seruant speaketh to his Master: a place where is no dung, especially of an Asse and a Henne; a window in the roome which looketh toward Ierusalem, turning his bodie that way. He which is blind, let him direct his heart to his *Father* which is in heauen.

q *Deut.* 6. 9. 23. *The Sentence* Heare Israel, &c. *and another sentence is to bee* q *written on the posts of the House.* He which hath his *Phylacteries* on his head and armes, and his knots on his garment, and his Schedule on his doore, is so fenced that he cannot easily sinne.

r *Deut.* 31. 12. 24. *Euery Israelite is bound to write for himselfe a booke of the* r *Law.*

29. *Sanctifie the Sabbath*; that is, Remember those things on the Sabbath which make to the honour and holinesse of that day. And wee are perswaded that Sathan and the Diuels flie into darke mountains, abhorring the holinesse of the day; and after it is past, returne to hurt the Children of men.

f *Citat. Drus. ex Ilmedenu.* f To apply spittle to the eyes is then prohibited, because it is a medicine.

40. *Hee which is twentie yeeres olde and marryeth not, breaketh the Precept of increasing and multiplying:* except it bee for contemplation and studie of the Law. But if hee feele in himselfe *Iezer*, Lust to preuaile, he must marrie, least he fall into transgression.

52. If a man refuse to marrie the wife of his brother deceased without issue, he must by the sentence of the Iudges, pull off his shooe, which must not be made of Linnen, but of the Hide of a cleane Beast; and the woman, whiles she is yet fasting (for then it is most truely spittle) shall spit in his face, saying, *So let it be done to him which will not build his brothers house.*

63. *Hee which will eate the flesh of Beast or Birds, must kill them after the due manner.* Nor may any be allowed to be a Butcher, except hee know our Rites.

t *Exod.* 23. *Vid. sup. c.* 2. 98. *When the Iudges dissent in any case,* t *the greater part is to bee followed.* When Sentence is past, Execution must follow the same day; and the Cryer must goe before, proclaiming the Crime and Penaltie, with the circumstances of Time, Place, and Witnesses. If any can say any thing for his innocencie, he may cause him to be carryed backe to the Iudges: if he be led againe to death, hee must haue two *Wise-men* by to heare his words, that if they see cause, he may be carryed backe to the Iudges. If hee yet be found guiltie, he must be led to the place of execution, and there slaine by two Witnesses. But before his death, let them exhort him to say, *Let my death bee vnto mee for the remission of all my sinnes.* After this confession let them giue him a cup of Wine, with a graine of Frankinsence to drinke, that hee may be depriued of the vse of reason, and made drunke, and so slaine.

112. *Honour thy Father and Mother. R. Simeon* saith, That the Scripture more esteemeth the honour of Parents, then of GOD: for we are bidden honour GOD with our substance; but for thy Parents, if thou hast nothing, thou oughtest to labour in the Mill to succour them: yea, saith u another, thou must beg for them from doore to doore.

u *Hiscuni ap. Drus. præt. in Mat.* 15. 132. *At this time wee can sanctifie nothing, because wee haue no Temple.*

I might adde diuers other things of like moment, which (to auoyd prolixitie) I omit: and for the same cause I let passe many things which I might hither bring out of x *Munster*, in his notes vpon *Matthew*, by him set forth in Hebrew and Latine; where hee both relateth and refuteth diuers of the Iewish vanities; especially their blasphemous cauils against CHRIST.

x *S. Munster. Euang. Matth. cum Annotat.*

y *Annot. in Matth.* 15. Such is that their foolerie (by him y recited) in *Matth.* 15. *Annotat.* about their scrupulous niceties in their Festiuals: They may not then take Fish; Geese and Hennes they may: When one maketh fire, and setteth on the Pot, hee must order the stickes so vnder it, that it may not resemble a building. No more then shall be spent that day, may then bee made readie. No Cheese may then be made, nor hearbs cut. Heat water to wash thy feet; not so for thy whole bodie. Touch not (much lesse mayest thou eate) an Egge layde on a festiuall day: yea, if it bee doubtfull whether it were then layd, and if it be mixt with others, all are prohibited. But hee which killeth a Henne, and findes Egges in the bellie, may eate them. According to the number of the three Patriarches, *Abraham*, *Isaac*, and *Iacob*, they expect a third Temple, after those two alreadie perished, z interpreting the Scriptures; of the first, *Hee heard mee from his holy Hill*; of the second, ISAAC *went to meditate in the field*; of the third, *The glory of this last house shall be greater then of the first, &c.* Fit Iewish handling of the Scriptures. But I haue beene so plentifull of their barrennesse, that I feare to ouer-lade or ouer-loath the Reader.

z *In Mat.* 22.

* *Munsteri tractatus Heb. & Lat. contra Iudæos.* *Munster* * hath likewise written seuerall small Treatises of the Faith of the Christians, and of the Faith of the Iewes, and of the Iewish Cauils against our Religion, and of diuers fabulous

fabulous fictions which they haue deuiſed in diſgrace thereof; they that will, may in them further ſee their blindneſſe. For what greater blindneſſe then to thinke that their Meſſias was borne that day the Temple was deſtroyed, and to remaine at Rome till that time, when hee ſhall ſay to the Pope, *Let my people goe*, as *Moſes* borne ſo long before, at laſt ſaid to *Pharaoh?* That he ſhould bee anoynted by *Elias?* That he ſhould deſtroy Rome? That *Elias* ſhall re-vnite the ſoule to the bodie in the Reſurrection, which ſhall bee of all the Iuſt, but not of all the wicked; not in the ſame bodie, but another created like to the former? which reſurrection ſhall bee effected by *Meſſiahs* prayer: That the Temple at Ieruſalem ſhall be the very middle of the world? That in the *Meſſiahs* dayes Wheate ſhall grow without renewing by Seed, as the Vine? But of theſe and the like, more then enough in this booke following. *L. Carretus* a Conuert from the Iewes, ſetteth downe theſe ſixe, as the maine differences betwixt them and vs, The Trinitie, the Incarnation, the manner of his comming, whether in humilitie or royaltie, the Law ceremoniall, which the Iew holdeth eternall, ſaluation by and for our owne workes, which the Chriſtian aſcribeth to Faith in Chriſt crucified, and laſtly, of the time of his comming, whether paſt or preſent. To theſe he thinketh all other may be referred. But let vs examine the particulars.

L. Carretus Iudæus conuerſus.

CHAP. XIIII.

Of the Iewiſh opinions of the Creation, their Ceremonies about the birth of a Child: Of their Circumciſion, Purification and Redemption, of the firſt-borne, and Education of their Children.

§. I.

Of their Expoſition of Scripture, a taſte in Gen. 1. 1.

THeir Expoſition of Scripture is ſo abſurd, that wee haue hence a manifeſt argument, that as they denyed the Sonne that *Eternall Word and Truth*, whoſe written word this is; ſo that Spirit which indited the ſame; the *Spirit of Truth, hath put a vayle on their heart*, and iuſtly ſuffered the ſpirit of errour to blind their eyes, *that ſeeing they ſhould ſee and not vnderſtand.* This will appeare generally in our enſuing Diſcourſe; but for a taſte let vs begin with the beginning of *Moſes*, whereon R. *Iacob Baal Hatturim* hath left to the world theſe ſmoakie ſpeculations. [a] The Bible beginneth with *Beth*, the ſecond letter in the Alphabet, and not with *Aleph* the firſt, becauſe that it is the firſt letter of *Beracha*, which ſignifieth bleſſing, this of *Arour*, that is, a curſe. Secondly, *Beth* ſignifieth two, inſinuating [b] the two-fold Law, *written and vnwritten*: for *Bereſhith* hath the letters of *Bara ſhetei*, firſt, hee made; ſecondly, Lawes; thirdly, *Bereſhith* (the firſt word of *Geneſis*) hath as many letters as *Aleph be Tiſhrei*, that is, the firſt of *Tiſhrei* or *Tiſri*, on which the Iewes ſay the world began: fourthly, *Bereſhith* hath the letters of *Baith roſhe*, that is, the firſt Temple, which he knew the Iewes would build, and therefore created the world: fiftly, it hath the letters of *Iare ſhabbath*, that is, to keepe the Sabbath; for God created the world for the Iſraelites which keepe the Sabbath: ſixtly, alſo, of *Berith eſh*, which ſignifieth the Couenant of fire, to wit, Circumciſion and the Law, another cauſe of the creation: ſeuenthly, likewiſe it hath the letters of *Bara ieſh*, that is, hee created as many worlds as are in the number *Ieſh*, (that is, three hundred and ten) that the Saints might [c] reioyce therein. Now if I ſhould follow them from theſe letters and ſpelling, to their myſticall ſententious expoſition of greater parts of the ſentence, you ſhould heare *Moſes* tell you out of his firſt words that the world was created for the *Talmudiſts*, for the *ſixe hundred and thirteene precepts*, becauſe *hee loued the Iſraelites more then the other people*: Againe, that *hee foreſaw the Iſraelites would receiue the Law* (but hee is now an Aſſe, ſaith he, which beareth Wine and drinketh water.) There are in the firſt verſe ſeuen words, which ſignifie the ſeuen dayes of the weeke, ſeuenth yeere of reſt, ſeuen times ſeuenth the Iubilee, ſeuen times ſeuen Iubilees, ſeuen Heauens, ſeuen lands of Promiſe, and ſeuen Orbes or Planets; which cauſed *Dauid* to ſay, *I will praiſe thee ſeuen times a day.* There are 28. letters in it, which ſhew the 28. times of the World, of which *Salomon* ſpeaketh, *Eccleſ.* 3. 1. There are in it ſixe *Alephs*, and therefore the world ſhall laſt ſixe thouſand yeeres. So in the ſecond verſe, *The earth was without forme and voyde*, are two *Alephs*, which ſhew the world ſhould

a Of this their Cabalaſticall interpreting Scriptures, ſee before *cap.* 12. § 2. R. *Iac. B. H. in Gen.* 1. *vid. Ph. Ferd.*

b Two worlds are hence gathered by the Cabaliſts, materiall and immateriall. *vid. Reuchlin. lib.* 1. I might haue added other ſtrange conceits of the Cabaliſts on theſe words, out of *P. Ric. de cæl agr. l.* 4. We finde the father in *Beth*, the ſonne in *Bereſheth*, *Bara*, *Elohim*, the Spirit and Wiſedome, &c.

c *Ad poſſidendum Ieſh. pro.* 8. 21.

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should bee two thousand yeeres voyde: now in the third [d] verse are foure *Alephs*, which shew other foure thouland yeeres, two of which should bee vnder the Law, and two vnder Messias.

d *Let there be light*: Thus is the light darkned.

§. II.

Their Dreames of Adam.

NOw for the first man, his body (saith R. *Osia* in the [e] Talmud) was made of the earth of Babylon, his head of the land of Israel, his other members of other parts of the world. So R. *Meir* thought hee was compact of the earth, gathered out of the whole earth, as it is written, *Thine eyes did see my substance*: now it is elsewhere written, [f] *The eyes of the Lord are ouer all the earth*. There are twelue houres of the day, saith R. *Aha*, in the first whereof the earth of *Adam*, or earthly matter was gathered: in the second, the trunke of his body fashioned; in the third, his members stretched forth: in the fourth, his soule infused: in the fift, hee stood vpon his feet: in the sixt, hee gaue names to the Creatures: in the seuenth, *Eue* was giuen him in marriage: in the eighth, they ascended the bed two, and descended foure: in the ninth, hee receiued the Precept, which in the tenth he brake, and therefore was iudged in the eleuenth; and in the twelfth was cast out of Paradise: as it is written, *Man continued not one night in honour*. The stature of *Adam* was from one end of the world to the other, and for his transgression, the Creator by laying on his hand lessened him: for before, saith *R. Eleazar*, with his head he reached (a reacher indeed) the verie firmament. His language was Syriacke or Aramitish, saith *R. Iuda*, and as *Reschlakis* addeth, the Creator shewed him all generations, and the wise-men in them. His sinne, after *R. Iehuda*, was heresie; *R. Isaac* thinketh the nourishing his fore-skin.

e *Tract. Sanhedrin.*

f *Psal.* 139. 16.

He knew or vsed [g] carnall filthinesse with all the beasts which GOD brought vnto him before *Eue* was made, as some interpret *R. Eleazar*, and *R. Salomon*: but *Reuchline* laboureth to purge them of that sense: who affirmeth, that hee had an Angell for his Master or Instructor: and when he was exceedingly dejected with remorse of his sinne, GOD sent the Angell *Raziel* to tell him that there should be one of his progenie which should haue the foure letters of *Iehouah* in his name, and should expiate originall sinne. And heere was the beginning of their Cabala: and also presently hereupon did hee and *Eue* build an Altar, and offer sacrifice. The like offices of other Angels they mention [h] to other Patriarchs, and tell that euery three moneths are set new watches of these watchmen, yea euery three houres, yea and euery houre is some change of them. And therefore wee may haue more fauour of them in one houre then another: for they follow the disposition of the starres; so said the Angell *Samael* (which wrestled with him) vnto *Iacob*, [i] *Let mee goe, for the day breaketh*; for his power was in the night. But let me returne to *Adam*: of whom they further tell [k] that he was an Hermaphrodite, a man-woman, hauing both Sexes and a double bodie, the Female part ioyned at the shoulders, and backe parts to the Male, their countenances turned from each other. This is proued by *Moses* his words. *So* GOD *created man in his Image, Male and Female created hee them. And he called their name* ADAM: yet after this is mention of *Adams* solitarinesse, and forming of *Eue* out of his side, that is, cutting the female part from the Male, and so fitting them to generation. Thus doth *Leo Hebraus* reconcile the Fable of *Platoes Androgynus* with *Moses* narration, out of which he thinketh it borrowed. For as hee telleth that *Iupiter* in the first forming of mankinde, made them such Androgyni, with two bodies of two sexes ioyned in the breast, diuided for their pride, the nauill still remaining as a skarre of the wound then made: so with little difference is this their interpretation of *Moses*.

g *Reuchlin de Arte Cabal. l.* 1.

h So (say they) *Iophiel* another Angell instructed *Shem*, *Zadkiel*, *Abraham*, *Raphael*, *Isaac*, *Peliel*, *Iacob*, *Gabriel*, *Ioseph*, *&c. vid. Reuch. l.* 1. *& Archangeli Comment in Cabalist. Dogm.*

i *Gen.* 32. 26.

k *Victor de Carben. l.* 1. *c.* 10. *Gen.* 1. 27. *&* 5. 1, 2. *Leo Hebr. Dial.* 3. *de Amore. Rambam. Mor. Neb. l.* 2. *c.* 3.

§. III.

Of the Iewesses Conception and Trauell, and of Lilith.

WHen a Iewish woman [l] is great with Childe, and neare her time, her chamber is furnished with necessaries; and then some holy and deuout man (if any such may bee had) with Chalke maketh a circular line round in the chamber vpon all the walls, and writeth on the doore, and within and without on euery wall, and about the bed in Hebrew Letters, *Adam*, *Chaua*, *Chuts*, *Lilith* or (after the Iewish pronuntiation) *Lilis*, that is, *Adam*, *Eue*, *away hence Lilis*. Hereby they signifie their desire, that if a woman

l *Buxdorf. Syn. Iud. c.* 2. *Elias Thisrad. Lilith.*

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woman ſhall bee deliuered of a ſonne, GOD may one day giue *him* a wife like to *Eue*, and not a ſhrew like *Lilis*. This word *Lilis* is read in the [m] Prophet, interpreted a Skritch-Owle: but the Iewes ſeeme to meane by it a diuelliſh *Spectrum* in womans ſhape, that vſeth to ſlay or carry away Children, which are on the eight day to be Circumciſed. *Elias Leuita* writeth, that hee hath read, that a hundred and twentie yeeres *Adam* contained himſelfe from his wife *Eue*, and in that ſpace there came to him Diuels which conceiued of him, whence were ingendred Diuels and Spirits, Fairies and Goblins; and there were foure mothers or dammes of Diuels, *Lilith*, *Naemah*, *Ogereth*, and *Machalath*. Thus is it read in *Ben Sira*, when GOD had made *Adam*, and *ſaw it was not good for him to bee alone*, hee made him a woman of the earth, like vnto him, and called her *Lilis*. Theſe diſagreed for ſuperioritie, not ſuffering [n] *Cæſarue priorem, Pompeiuſue parem*: *Lilis* (made of the ſame mould) would not be vnderling, and *Adam* would not endure her his equall. *Lilis* ſeeing no hope of agreement, vttered that ſacred word IEHOVA, with the Cabaliſticall interpretation thereof, and preſently did flie into the Ayre. *Adam* playning his caſe, GOD ſent three Angels after her, *viz*. *Senoi*, *Senſenoi*, *Sanmangeleph*, either to bring her backe, or to denounce vnto her, That a hundred of her Children ſhould dye in a day. Theſe ouertooke her ouer the troubleſome Sea (where one day the Ægyptians ſhould bee drowned) and did their meſſage to her: ſhee refuſing to obey, they threatned her drowning: but ſhe beſought them to let her alone, becauſe ſhee was created to vexe and kill children on the eight day, if they were men; if women children, on the twentieth day. They neuertheleſſe forcing her to goe, *Lilis* ſware to them, That whenſoeuer ſhe ſhould finde the name or figure of thoſe Angels, written or painted on Schedule, Parchment, or any thing, ſhee would doe Infants no harme, and that ſhe would not refuſe that puniſhment, to loſe a hundred children in a day. And accordingly a hundred of her children or young Diuels, dyed in a day. And for this cauſe doe they write theſe names on a Scroll of Parchment, and hang them on their Infants neckes. Thus farre *Ben Sira*.

[m] *Iſa.34.14.*

Ben.Sirab. quæſt.60.

[n] *Lucan.lib.1.*

In their Chambers alwayes is found ſuch a ſcroll or painting; and the names of the Angels of Health (this office they aſcribe to them) are written ouer the chamber doore. In their Booke [o] *Brandſpiegel*, Printed at Cracouia 1597. is ſhewed the authoritie of this Hiſtorie, collected by their Wiſe-men out of thoſe words; [p] *Male and Female created hee them*, compared with the forming of *Eue* of a Rib in the next Chapter, ſaying, That *Lilis* the former was diuorced from *Adam* for her pride, which ſhee conceiued, becauſe ſhe was made of earth, as well as hee; and GOD gaue him another, *Fleſh of his fleſh*. And concerning her, *R. Moſes* [q] tels that *Samael* the Diuell came riding vpon a Serpent, which was as bigge as a Camell, and caſt water vpon her, and deceiued her.

[o] *Brandſp.*

[p] *Gen.1.27.*

[q] *Moreh.Neb. lib.2.c.31.*

When this Ieweſſe is in trauell, ſhee muſt not ſend for a Chriſtian Mid-wife, except no Iewiſh can bee gotten: and then the Iewiſh women muſt be very thick about her, for feare of negligence or iniurie. And if ſhe be happily deliuered of a ſonne, there is exceeding ioy through all the houſe, and the father preſently makes feſtiuall prouiſion againſt the Circumciſion on the eight day. In the meane time ten perſons are inuited, neither more nor fewer, which are all paſt thirteene yeeres of age. The night after her deliuerie, ſeuen of the inuited parties, and ſome others ſometimes, meet at the Child-houſe, and make there great cheere and ſport all night, Dicing, Drinking, Fabling, ſo to ſolace the Mother, that ſhee ſhould not grieue too much for the childs Circumciſion.

§. IIII.

Of the Iewiſh manner of Circumciſion.

THE Circumciſer is called *Mohel*, who muſt bee a Iew, and a Man, and well exerciſed in that facultie: and hee that will performe this office, at the beginning giueth money to ſome poore Iew, to be admitted hereunto in his children, that after his better experience hee may be vſed of the richer. And this *Mohel* may thence-forwards bee knowne by his thumbes, on which he weareth the nayles long and ſharpe, and narrow-pointed. The circumciſing Inſtruments is of ſtone, glaſſe, yron, or any matter that will cut: commonly ſharpe kniues like Raſors, amongſt the rich Iewes cloſed in ſiluer, and ſet with ſtones. Before the Infant be Circumciſed, he muſt be waſhed and wrapped in clouts, that in the time of the Circumciſion hee may lie cleane: for otherwiſe they might vſe no prayers ouer him. And if in the time of Circumciſion (for paine) he defileth himſelfe, the *Mohels* muſt ſuſpend his praying, till he be waſhed & laid cleane again. This is performed commonly in the morning, while the child is faſting, to preuent much fluxe of bloud.

[r] *In arctum acuminatos vngues.* Buxd.

In

In the morning therefore of the eight day all things are made readie. First, are two seates placed, or one so framed, that two may sit in the same apart, adorned costly with Carpets, and that either in the Synagogue, or some priuate Parlour: If it bee in the Synagogue, then the seat is placed neere the *holy Arke*, or *Chest*, where the Booke of the Law is kept. Then comes the suretie or God-father for the child, and placeth himselfe at the said seat, and neere him the *Mohel* or Circumciser. Other Iewes follow them, one of which cryeth with a loud voyce, That they should bring presently whatsoeuer is needfull for this businesse. Then come other Children, whereof one bringeth a great Torch, in which are lighted twelue waxe Candles, to represent the twelue Tribes of Israel: after him two other Boyes, carrying cups full of red Wine. After them another carrieth the circumcising knife: another brings a dish with sand; another brings another dish with Oyle; in which are cleane and fine clouts, which after the *Mohel* applyeth to the wounds of the child. These stand in a ring about the *Mohel*, the better to marke and learne: and these their Offices are bought with money by those children. Some come thither also with Spices, Cloues, Cinnamon, strong Wine to refresh, if any happen to swoune. These being thus assembled, the God-father sitteth downe vpon one of those two seats: right against him the *Mohel* placeth himselfe, and sings the [f] song of the Israelites, and others. Then the women bring the child to the doore, all the congregation presently rising vp. The God-father goeth to the doore, taketh the child, sitteth downe on his seat, and cryeth out, *Baruch habba*, that is, Blessed be hee that commeth; in their Cabalisticall sense, *habba*, being applyed either to the eight day, which is the day of Circumcision, or the comming of *Elias*, whom they call the *Angell of the Couenant*, (so they interpret [t] the Prophet) and say, that *Elias* commeth with the Infant, and sits downe on that other emptie seat. For when the Israelites were prohibited Circumcision, and *Elias* complained thus, [u] *The children of Israel haue forsaken the Couenant*, that is, Circumcision, God promised him, That from thence-forwards hee should be present at Circumcision, to see it rightly performed. And when they make readie that seat for *Elias*, then they are bound in set words to say, *This seat is for the* [x] *Prophet* ELIAS, otherwise (as a vnbidden ghest) he commeth not. This seat remaineth for him three whole dayes together.

Then when the God-father holdeth the child in his lap, the *Mohel* takes him out of his clouts, and layeth hold on his member, and holding the *fore-skinne*, putteth backe the top thereof, and rubbeth the *fore-skinne*, so to make it haue the lesse sense of paine. Then he taketh from the Boy the circumcising-knife, and saith with a loud voyce; *Blessed bee thou, O God our Lord, King of the World, which hast sanctified vs with thy Commandements, and giuen vs the Couenant of Circumcision:* and whiles he thus speaketh, cuts off the fore-part of the skin, that the head of the yard may bee seene, and presently hurleth it into the [y] Sand-dish, and restoreth his knife to the Boy againe: taketh from another a cup of Red Wine, and drinketh his mouthfull, which hee presently spitteth out on the Infant, and therewith washeth away the bloud; and if he see the child begin to faint, he spitteth out some thereof on his face. Presently he taketh the member of the child in his mouth, and sucketh [z] out the bloud, to make it stay from bleeding the sooner, and spitteth out that bloud so sucked into the other cup full of Wine, or into the dish of Sand. This hee doth at least thrice. After the bloud is stayed, the *Mohel* with his sharpe-pointed thin nayles rendeth the skinne of the yard, and putteth it backe so farre, that the head thereof is bare. Hee is more painefull to the Infant, with this rending of the remaining skinne, which action is called *Priah*, then with the former. This being done, hee layeth the clouts (dipped in oyle aforesaid) to the wound, and bindeth them three or foure times about; and then wrappeth vp the Infant againe in his clouts. Then saith the Father of the child; *Blessed bee thou, O God our Lord, King of the World, which hast sanctified vs in thy Commandements, and hast commanded vs to succeed into the Couenant of our Father* ABRAHAM. To which all the Congregation answerth, *As this Infant hath happily succeeded into the Couenant of our Father* ABRAHAM; *so happily shall hee succeed into the possession of the Law of* MOSES, *into Marriage also, and other good workes.* Then doth the *Mohel* wash his bloudie mouth and his hands. The God-father riseth with him, and standeth ouer-against him; who taking the other cup of Wine, saith a certaine prayer, and prayeth also ouer the Infant, saying; *O our God, God of our Fathers, strengthen and keepe this Infant to his Father and Mother, and make that his name, in the people of Israel, may bee named* (heere he first nameth the Child, calling him *Isaac*) ISAAC, *which was the sonne of* ABRAHAM, *Let his Father reioyce in him that hath come out of his loynes: Let his Mother reioyce in the fruit of her wombe*, as it is written; [a] *Make glad thy Father and Mother, and her that bare thee to reioyce.* And GOD saith by the Prophet, [b] *I passed by thee, and saw thee troden in thy bloud, and I said vnto thee, In thy bloud thou shalt liue; yea, I said vnto thee, In thy bloud thou shalt liue.* Heere the *Mohel* puts his finger into the other cup of Wine, wherein hee had spit the bloud, and moysteneth the Childs lippes three times with that wine, hoping, that accor-

[f] *Exod.15.1.*
[t] *Mal 3.1.*
[u] *1.Reg.19.10.*
[x] *Nam vulgus credit eũ adhuc viuere. Doctores opinantur animã eius reuersurum in aliud corpus simile. Nã corpus eius prius ait R. Dauid, Malach. 23. rediit ad terram suam, cum ascenderet ipse, videlicet omne elementum ad elementum suum, postquam vero reuixerit in corpore illo mittet eum Deus ad Israelem ante diem iudicij Druſ. præt. ad lo.1.* The Rabbines haue another as senseleſſe a dreame, that *Phineas* was *Elias*, & therfore *Elias* in his *Thisbi* gathereth that *Elias* liued when *Iabes Gilead* was destroyed *Iud.21.* & was one of the Inhabitants thereof, which escaped, and after returned. *Rad. Thisbbi.*
[y] The Eastern Iewes circumcise ouer water the Inhabitants of the Citie called *Matiha*, *Mahasi*, and *Sura* vse water wherein is boyled mirtle, and some kindes of spices. *Altare aureum ap. Druſ.*
[z] If the Circumciser doe not suck in this fashion, he is degraded from his office, and if he doe not rend the skin of the yard, it is as no Circumcision. *Druſ. tract. 7.*
[a] *Prou.23.25.*
[b] *Ezech.16.6.*

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according to the former sentence of the Prophet, he shall liue longer in the bloud of his Circumcision, then otherwise he should. *Dauid* also saith, [c] *He is mindfull of his marueilous acts which hee hath done, and of his wonders, and the iudgements of his mouth, &c.* Then hee continueth his prayer for the present assembly, and that God would giue long life to the Father and Mother of the Boy, and blesse the child. This done, he offers the blessed Cup to all the yong men, and bids them drinke. Then with the Childe (who is thus made a Iew) they returne to the Fathers house, and restore him to his Mothers armes. This last prayer he makes neere the Arke, and some of the deuouter Iewes, before and after Circumcision, take the Childe, and lay him vpon *Elias* pillow, that *Elias* may touch him. [d] The skinne cast into the sand, is in memorie of that promise, [e] *I will make thy seed as the sand of the Sea*; and of *Balams* saying, [f] *Who can number the dust of* IACOB, that is, his posteritie, whose fore-skin is cast in the Sand or Dust, and because the Curse [g] on the Serpent is thus fulfilled, *Dust thou shalt eat*, that is, this skin in the dust: thus to their enemie the Serpent fulfilling also that precept, [h] *If thine enemie hunger, feed him.* And by this meanes the Serpent can no more seduce this man.

c *Psal.*105.8.

d *Glos. Talmud.*
e *Gen.*32.12.
f *Num.*23.10.
g *Gen.*3.14.
h *Prou.*25.21.

If a Childe bee sicke on the eight day, they deferre Circumcision till his recouerie: they hold also the blowing of the North winde necessarie to this action, and therefore thinke that their Fathers forbare circumcision those fortie yeeres in the Wildernesse, because the North winde blew not all that time, lest it should haue blowne away the piller of smoake and fire: and besides, this winde is wholsome for wounds, which else are dangerous. But lest they should stay beyond the eighth day expecting this Northerne breath, their Talmud tels that euery day there blow foure windes, and that the North is mixed with them all, and therefore they may Circumcise euery day. If the Child dye before the eight day, he is circumcised at the graue without any prayers: but a signe is erected in memorie of him, that GOD may haue mercie vpon him, and raise him at the day of the Resurrection. In some places all the people stand, except the God-father, because it is written, *All the people stood in the Couenant.* But to pursue the rest of their niceties, grounded vpon such interpretations, would bee endlesse. We will follow the childe home, if you be not alreadie wearie, and see what rout is there kept.

i *Cap.*2.*pag.*94.
k *Gen.*21.8.
l *Ph. Ferdinan. prac.*164.

Ten must bee the number (you haue heard) of the inuited ghests, and one or two of these learned Rabbins, who must make a long prayer and Sermon at the table, although others meane while are more busied in tossing the cups of Wine. I was once present (saith [i] *Buxdorfius*) at one of their Circumcision feasts, and one of their Rabbins preached on *Pro.*3.18. *Wisedome is a tree of life*; but more *woodden* or ridiculous stuffe, I neuer heard in all my life. This feast they obserue by example of *Abraham*, who [k] *made a great feast when the childe was weaned*: their *Kabal* peruerts it, *when hee was circumcised.* [l] The Circumciser abideth sometime with the Mother, lest the bloud should againe issue from the childe. The mother keepeth within, sixe weekes, whether it bee a male or female: all which time her husband must not so much as touch her, or eate meate in the same dish with her.

m The Iewes make small accompt of women, because they are not Circumcised, and because it is written, *Pro.* 8. *O men, I call vnto you*, they thinke women are not worthy of life eternall. Yet are they more eagerly zealous of their superstition then the men. *Vitt. Carb. lib.*1. *cap.*15.

If a female child [m] bee borne, there is small solemnitie; onely at sixe weekes age, some young wenches stand about the Cradle, and lift it vp with the child in it, and name it; shee which stands at the head, being God-mother: and after this they iunket together.

§. V.

Of the Iewish Purification, Redemption, and Education.

WHen the fortie dayes are accomplished, before the wife may accompanie or haue any fellowship with her husband, shee must bee purified in cold water, and put on white and cleane garments. Their washing is with great scrupulositie, in a common watering, or in priuate Cisternes, or Fountaines; which must bee so deepe, that they must stand vp to the necke in water: and if it bee muddie in the bottome, they must haue a square stone to stand on, that their whole feete may stand in cleere water, and that the water may passe betwixt their toes: for the least part not couered with water, would frustrate the whole action: and for this cause they lay aside all their haire-laces, neck-laces, rings: they diue vnder the water, so that no part may bee free from the same. Some Iewesse must stand by for witnesse hereof, which is twelue yeers old and a day at least.

n The redeeming of the first borne.

[n] They redeeme their first-borne in this sort; when the child is one and thirtie dayes old, his Father sendeth for the Priest [o] with other friends, and sets the child on a Table before him; adding so much money, or monies-worth, as amounteth to two Florens of gold, or two Dolars and a halfe: My wife (saith he) hath brought me forth my first-borne, and the Law

o There is none of them now so impudent, that dare sweare he is a true Priest or Leuite: and therefore this is but a shadow of that which it selfe was but a shadow, and now is nothing: as appeareth by their owne doubtfull *Ifs* that follow. *Vid. Schal. Diatrib. de dec.*

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bids me giue him to thee. Doeſt thou then giue me him, ſaith the Prieſt? He anſwereth, Yea. The Prieſt asketh the Mother, if ſhe euer before had a childe, or abortion? If ſhee anſwere, No: then the Prieſt asketh the Father, Whether the childe or the money be dearer to him? he anſwereth, The childe: then doth the Prieſt take the money, and lay it on the head of the Infant, ſaying: This is a firſt begotten child, which God commanded ſhould be redeemed, and now, ſaith hee to the childe, thou art in my power, but thy parents deſire to redeeme thee; now this money ſhall be giuen to the Prieſt for thy redemption: And *if I haue redeemed thee, as is right, thou ſhalt bee redeemed*: If not, yet thou being redeemed according to the Law and cuſtome of the Iewes, ſhalt grow vp to the feare of God, to marriage and good workes, *Amen.* If the father dye before the childe be one and thirtie dayes old, the mother hangeth a ſcroll about his necke, wherein is written: This is the firſt-borne, and not redeemed: and this child when he commeth of age muſt redeeme himſelfe.

The Iewiſh *Chachamim*, or Wiſe-men, haue left no part of life vnprouided of their ſuperſtitious care: as we haue ſeene concerning the birth and circumciſion of their children, with the *Purification* of the mother, and *Redemption* of the firſt-borne. To proceed with them: they enioyne the mother, while ſhe giueth ſucke, to eate wholeſome food of eaſie digeſtion, that the Infant may ſucke good milke; ſo that the heart and ſtomacke be not ſtopped, but may come ſo much more eaſily to obtaine wiſedome and vertue. For God hath great care of children, and hath therefore giuen a woman two breſts, and placed them next her heart; yea, in the dangerous perſecution vnder *Pharaoh*, *Exod.* 1. hee [p] cauſed the earth to open it ſelfe, and receiue their Male children, and created therein two ſtones, from one of which the Infant ſucked milke, and from the other honie, till they were growne, and might goe to their Parents: yea, and if you beleeue their *Gemara* (can you chooſe?) a poore Iew hauing buried his wife, and not able to hire a nurſe for his childe, had his owne breſts miraculouſly filled with milke, and became nurſe himſelfe. Yea, *Mardochæus* (ſaith their *Medraſch*) ſucked the breſts of *Heſter*, and for this cauſe did ſhe, after her exaltation, ſo preferre him. The concluſionis, if ſhe giue groſſe food to her Infants, ſhe ſhall be caſt into hell. She muſt not go naked breſted, nor too long faſting in a morning, nor carrie her Infants, or ſuffer them to goe or be naked, leſt [q] *the Sunne hurt them, if it bee in the day, or the Moone in the night*: and that they may ſoone learne that the earth is filled with the Maieſtie of diuine glory: and for this cauſe muſt they beware, that they neuer goe bare-headed: for this were a ſigne of impudencie, and ill diſpoſition. And as religiouſly they muſt prouide, that they be alway girded with a girdle: for the girdle diſtinguiſheth betwixt the heart and the priuities; and in his morning prayer, he ſaith, *Bleſſed be thou, O God, which girdeſt Iſrael with the girdle of ſtrength*: which, if he ſhould not haue a girdle on, would be in vaine. Their Mothers therefore ſow their girdles to their coats: with great care they auoid going bare-foot, eſpecially in Ianuary and February.

[p] In the booke *Medraſch.*

[q] *Pſal.* 121. 6.

When they can ſpeake, they are taught ſentences out of Scripture, and to ſalute their Parents with good-morrow, good-Sabbath, &c. and after ſeuen yeeres they adde the name of God, God giue you good-morrow, &c. but they muſt not name the name of God but in a pure place. Theſe teach them the names of things in the vulgar, and ſome Hebrew names among, that ſo they may not commonly be vnderſtood: for pure Hebrew they cannot ſpeake, except their moſt learned Rabbines onely. Their Children muſt not conuerſe with children of Chriſtians, and their Parents make all things in Chriſtians odious to them, that they may ſeaſon them from their child-hood with hatred of them. When they are ſeuen yeeres old, they learne to write and reade: and when they can reade, they learne to conſtrue the Text of *Moſes* in their vulgar tongue. When the Mother carrieth him firſt to the ſchoole to the Rabbi, ſhe maketh him cakes ſeaſoned with honie and ſugar, and as this cake, ſo (ſaith ſhe) let the Law be ſweet to thy heart. Speake not vaine trifling words in the ſchoole, but onely the words of God. For if they ſo do, then the glorious Maieſtie of God dwelleth in them, and delighteth it ſelfe with the ayre of their breath. For their breathing is yet holy, not yet polluted with ſinne: neither is hee [r] *Bar-mitzuah*, bound to obey the Commandements, till he bee thirteene yeeres old.

[r] *Filius mandatorum.*

When he is ten yeers old, and hath now ſome ſmattering in *Moſes*, he proceedeth to learne the Talmud: at thirteene yeeres, his Father calleth ten Iewes, and teſtifieth in their preſence that this his ſonne is now of iuſt age, and hath beene brought vp in their manners and cuſtomes, their daily manner of praying and bleſſing, and hee will not further ſtand charged with the *ſinnes of his Sonne*, who is now *Bar-mitzuah*, and muſt himſelfe beare this burthen.

Then in their preſence hee thanketh God, that he hath diſcharged him from the puniſhment of his ſonne, deſiring, that his ſonne by diuine grace may be long ſafe, and endeuour to good workes. At the fifteenth yeere of their life, they are compelled to learne their *Gemara*, or the complement of their *Talmud*, Diſputations, and ſubtill Deciſions about the Text of their

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their Talmud. And in these they spend the greatest part of their liues, seldome reading any of the Prophets, and some not in the whole space of a long life reading one Prophet through, and therefore know so little of the Messias.

At eighteene yeeres their male children Marrie, according to their Talmud-constitution, and sometimes sooner, *to auoyde fornication.* Their Maydens may marrie, when [f] are twelue yeeres old and a day. At twentie yeeres they may traffike, buy, sell, and circumuent all they can: for their *neighbour* in the Law, is (in their sense) such a Iew as you haue heard described. But because these things are ioyned together in one of their sentences or Apophthemes of the *R. R.* called *Pirke Aboth*, I thought good to adde the same, as containing a mappe of the Iewes life. A sonne of fiue yeeres to the Bible: a sonne of ten yeeres to the Mischna: a sonne of thirteene yeeres to the Precepts: a sonne of fifteene yeeres to the Thalmud: a sonne of eighteene yeeres to marriage: a sonne of twentie yeeres to follow (the affaires of the world,) a sonne of thirtie yeeres to strength: a sonne of fortie yeeres to wisedome: a sonne of fiftie yeeres to counsell: a sonne of sixtie yeeres to old age: a sonne of seuentie yeeres to gray haires: a sonne of eightie to the height: a sonne of ninetie to the graue: a sonne of one hundred yeeres is as a dead man departed out of the world.

[f] *Postquam produxerit pilos, vocatur puella vsque ad sex menses integros (R. Dauid postquam germinauerint duo pili.) A principio autem diei quo sex illi menses consummati sunt & deinceps, vocatur adulta, nec sunt amplius quam sex menses inter puellam* בגרת *& adultam* בוגרת. *Druſ. ex R. Moſ. de Cotſi.*

* *Pirke Ab. & Fag. not.*

CHAP. XV.

Of their Morning Prayer, with their Fringes, Phylacteries, and other Ceremonies thereof.

§. I.

Of their Behauiour before they goe to the Synagogue.

THe good-wife is to waken her Husband, and the Parents to awaken their Children, when after thirteene yeeres they are subiect to the Iewish Precepts: before their Penticost, they rise before it is light, and after, the nights being shorter, when it is now day. They are to awaken the day, not to tarrie till it awaken them. For their Morning-prayer must bee made whiles the Sunne is rising, and not later: for then is *the time of hearing*, as they interpret, *Lamen.* 2.19. And hee which is deuout, ought at that time to bee sad *for Ierusalem*, and to pray euerie morning for the re-edifying of the Temple and Citie: if in the night-time any sheddeth teares for their long captiuitie, God will heare his prayer, for then the Starres and Planets mourne with him: and if he suffer the teares to trickle downe his cheekes, God will arise and gather them into his bottle: and if any decree be by their enemies enacted against them, with those teares he will blot out the same. Witnesse [a] *Dauid, Put my teares in thy bottle, are they not in thy booke?* And if any rub his fore-head with his teares, it is good to blot out certaine sinnes that are there written. In there beginning of the night, God causeth all the gates of heauen to be shut, and the Angels stay at them in silence, and sendeth euill spirits into the world, which hurt all they meet: but after mid-night, they are commanded to open the same. This command and call is heard of the Cocks, and therefore they clap their wings and crow, to awaken men: and then the euill spirits lose their power of hurting: and in this respect the *Wise-men* haue ordained them a thanksgiuing to be said at Cock-crowing: *Blessed art thou, O God, Lord of the whole world, who hast giuen vnderstanding to the Cocke.*

They must not rise vp in their beds naked, nor put on their shirts sitting, but put their heads and armes into the same as they lye, lest the walls and beames should see their nakednesse. It is a brag of *Rabbi Iose*, that, in all his life, hee had not herein faulted. But to goe or stand naked in the chamber, were more then piacular: and much more, to make water standing naked before his bed, although it be night. Hee must not put on his garments wrong: nor his left shooe before the right, and yet he must put off the left foot shooe first; When he is clothed, with his head inclined to the earth, and a deuout minde (in remembrance of the destruction of the Temple) hee goeth out of the chamber, with his head, feete, and all couered, because of the holy *Schechinam* (diuine glorie) ouer his head. Then hee goeth to stoole in some priuie place; for so hath *Amos* commanded, * *Prepare thy selfe (O Israel) to meete thy God:* and DAVID; [b] *All that is within mee praise his holy name:* That is, all within the body emptie and cleane: For else must not God bee named; and therefore his garments must not be spotted and fouled. To restraine nature too long, were a sinne, and would cause the soule to stinke: and (sauing your reuerence) hee must wipe with the left hand, for

Buxdorf. Syn. Iud. c. 5. Orant ter in die, & mane, & hora quarta pomeridiana, & ante cubitum. Pro Anathemate habēt qui opus &c. sine oratione aggreditur. Ph. Ferd. præc. 89. P. Ric. præc. affirm. 19.

[a] *Psal. 56. 9. Qui pudenda sua inspexerit, arcus seu nerui eius robur prosternetur. Ric. Epit. T. Prohibēt etiam inspicere quadrupedes coeuntes: erigere membrum vel motu vel alio facto; & cum acciderit inuito, conuertere cogitationem, &c. Rambam lib. 3. cap. 50. M. N. Lingua hebræa tam sancta est, ait ille, cap. 9. vt proprium nomen fornicationi aut membro quo committitur, non habeat.*

* *Amos* 4.12.

[b] *Psal.* 103.1.

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for with the right he writeth the name of God, and the Angels. And in this place and buſineſſe hee muſt take heed, he thinke not of God or his Word; much leſſe name him, for God will ſhorten the dayes of ſuch a one. *R. Sira* told his Scholers, that the cauſe of his long life was, that in an impure place hee neuer though of the Word, nor named the name of God. Beſides, hee muſt turne his face, and not his hinder-parts toward the Temple of Ieruſalem. Hee ought not to touch his body with vnwaſhen hands, in regard of the euill ſpirits which reſt thereon till they be waſhed; and if hee ſhould touch his eyes, hee would be blinde; his eares deafe; his noſe dropping, his mouth ſtinking, his hand ſcabbed with theſe vnwaſhed, and therefore venemous hands: and when hee waſheth, he muſt powre water three times on his right hand, and as oft on the left, before one hand may touch the other: hee muſt not bee ſparing in his water, for *ſtore of water, ſtore of health*: after the hands, the mouth and face muſt bee waſhed, becauſe they were created after the Image of God: and how ſhould *the name of God* be vttered out of a foule mouth? hee muſt waſh ouer a baſon, not ouer the ground: he muſt drie his face very well, for feare of wheales and wrinkles: and that with a cleane Towel, not with his ſhirt, for this would make them blockiſh and forgetfull. After all this followeth his *Brachah*, or bleſſing, *Bleſſed bee thou, O God, our God, King of the whole world, who haſt commanded vs to waſh our hands.* Their hands they muſt alwayes waſh on theſe occaſions: in the morning; at their returne from the ſtoole; from bathing; when they haue cut their nayles; haue ſcratched their naked bodie; hauing pulled off their ſhooes with their hands; haue touched a dead bodie; haue gone amongſt the dead; haue companied with their wiues; or haue killed a louſe; If hee reſpect not waſhing after theſe, if he bee learned, he ſhall forget his learning; if vnlearned he ſhall loſe his ſenſe.

§. II.

Of their Zizis and Tephillim and Holy Veſtments.

b Of the Iewes *Arba-canphos*, and *Zizis*: they call this garment *Taliſh. vid. El. Thisb. rad. Talith. vid. R. Moſ. M. N. l. 3. c. 33.*

THey [b] haue a foure-cornered garment, which ſome put on with the reſt, when they riſe, others then, when they will pray. The foure cornered parts thereof are made of linnen ſilke, tyed together with two winding bands, of ſuch length, that they may draw through their head betwixt them, ſo that theſe two quadrangular pieces may hang downe, one on his breſt, the other on his backe. In euery of thoſe foure corners hangeth a labell, made of white woollen threds, by a little knot, downewards to the ground, and the ſame is foure, or eight, or twelue fingers broad. Theſe labels they call *Zizis*. Thoſe which are deuout, weare this garment euery day, vnder a long outward coat, in ſuch ſort, that thoſe labels may appeare out a little, ſo that they may alwayes ſee them, as monitories of the *Commandements of God*. When they put them on, they praiſe God that hath commanded them to weare theſe *Zizis*. Hee (ſay they) that keepeth duely this Precept [c] of *Zizis*, doth as much as if hee kept the whole Law: for there are in all fiue knots, compared to the fiue bookes of *Moſes*: eight threds added to them, make thirteene. And the word *Zizis*, maketh ſixe hundred, altogether amounting to ſixe hunded and thirteene, the number (as you haue heard) of Gods Commandements. They aſcribe the continencie of *Ioſeph* in *Potiphars* houſe; and of *Boaz*, when *Ruth* ſlept by him, to the *Zizis*. May it pleaſe your patience, a ſtorie out of the Talmud. One *Rab. Iochanan* ſaw a boxe full of Iewels, which one of his Schollers, *Bar-Emorai* purpoſed to ſteale, but was forbidden by a voyce ſounding out of the ayre, Let it alone, *Bar-Emorai*, for it belongeth to *R. Chaninas* wife, which in the other world ſhall put into the ſame violet wooll, to make thred for *Zizis*, that of them, the iuſt men there may haue their fringed garments ſewed. Once, hee which weareth this garment without intermiſſion, is fortified againſt the Deuill, and alleuill Spirits.

c *Num.* 15. 38. Fringes and Phylacteries.

d Of their *Tephillim*.

[d] Beſides this memorable Veſtment, they weare a certaine knot neare their noſe, out of *Deut.* 6. 8. *They ſhall bee frontlets betweene thine eyes.* They make it thus: They take a little blacke foure-ſquare calfe-skin, which they fold eight times, that it may haue foure double folds and diſtinct breadths. They put into theſe, diſtinct Scriptures, the ſame being foure-fold of parchment. Theſe Scriptures are taken [e] out of *Exod.* 13. and *Deut.* 6. Then take they haires out of a Cow or Calues tayle, and waſh them cleane, and binde them about thoſe writings of Scripture, ſo that any one may ſee, that they are good, by the ends of them appearing out of the skin. This skinne they ſew with cleane and fine ſtrings, taken out of Calues or Kines bodies, or made of Bulls ſinewes, or if ſuch ſtrings cannot bee had, with ſtrings of Calue-skin-parchment. Then doe they ſew a long and blacke thong to that thick hide or skin, and knit a knot about it. This piece of worke they call *Tephillim*, to put them in minde of often prayer: and tye it ſo about their heads, that the thicke knot, wherein the Scriptures are, may hang betwixt the eyes. After this, they take another foure-cornered skin, which

e The foure-teene firſt verſes in *Exod.* 13. & 4, 5, 6, 7, 8, 9. of *Deut.* 6. *Pagn.*

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which they fold as the former, and write certaine verſes out of *Exodus* in parchment, and put it into a little hollowed skinne, and ſew it vpon the thicke-folded skin; to which they adde a long thong, and call it *the Tephillim of the hand.* This they tye to the bare skin, aboue the elbow of the left arme, that ſo that which is written may bee ouer-againſt the heart, which may hereby be the more enflamed to prayer. That long ſtring is ſo faſtned, that it commeth to the fore-part of the hand, thus fulfilling that Commandement, [f] *The words which I command thee this day, ſhall bee on thine heart, and thou ſhalt tye them for a ſigne in thy hand.* They tye on firſt this *Tephillim* of the hand, and then that of the head, and make their *brachah* or prayer, ſaying; *Bleſſed bee thou, O God, our Lord, who haſt ſanctified vs in thy Commandements, and haſt commanded vs to put on Tephillim*; looking, while hee ſpeaketh, diligently on the knot on his fore-head. In folding, ſewing, knitting, and tying them, they verie ſubtilly frame the name of God *Schaddai:* Other their manifold ceremonies about theſe *Tephillim*, I willingly omit. Their ſanctitie is ſuch, that he which weareth them, muſt be pure within and without: and if hee lets them fall on the ground, all that ſhall ſee them ſo lying, muſt faſt with him one whole day: they muſt not bee hanged vp bare, but in a bagge: nor may they be left in a chamber, where a man and his wife lye together, except in a triple cheſt or bagge. A man muſt not ſleepe while he hath them on, nor may hee breake winde; and if he haue liſt to the ſtoole, he muſt lay them foure ells from the place of his eaſement, or lay them againſt his heart in a double bagge. Their women ſeruants, and ſicke folkes, are free from wearing them. It is ſufficient for women to ſay *Amen* to their prayers. And all this *Moſes* learned in Mount Sinai.

[f] *Deut.6.8.*

§. III.

Of their Schoole or Synagogue, Rites, and their Mattins.

WEE haue beene tedious in furniſhing our Iew to his Mattins; at Sun-riſing is their houre, as you haue heard: but their Rabbins haue inlarged and lengthened that time to about nine of the clocke. Where many of the Iewes liue together, they reſort at a ſet houre to their Synagogue. Thither they muſt goe cheerfully: before their Synagogue they haue an Yron faſtned, to make cleane their ſhooes, according to *Salomons* counſell, [g] *Keepe thy foote when thou goeſt into the houſe of God.* He that hath Pantofles, muſt put them off, as it is written, [h] *For the place where thou ſtandeſt is holy ground.* At the entrance in at the doore, he pronounceth ſome things out of *Dauids* Pſalmes: they muſt enter with feare and trembling, conſidering whoſe preſence it is; and for a while ſuſpend their praying for the better attention. And euerie Iew muſt caſt in a halfe-penie at leaſt into the Treaſurie, as it is written; *I will ſee thy face in righteouſneſſe*, that is, in almes, as they interpret it. In this attention they bow themſelues towards the Arke, in which is the booke of the Law, and ſay, [i] *How faire are thy Tents, O IACOB? and thy dwellings, O Iſrael?* And [k] *I will enter into thy houſe in the multitude of thy mercie, I will bow downe in thy holy Temple in thy feare.* And, [l] *O Lord, I haue loued the habitation of thy houſe, and the place of the Tabernacle of thy glorie:* and diuers other verſes out of the Pſalme. After theſe things they begin to pray, as is contained in their common Prayer-booke; and becauſe theſe prayers are verie many, therefore they runne them ouer; hee that cannot reade, muſt attend and ſay *Amen*, to all their prayers. Theſe prayers are in Hebrew rimes. Their firſt prayer is, *The Lord of the World*, which raigned before any thing was created, at that time, when according to his will they were created, was called King, to whom ſhall bee giuen feare and honour. He alway hath beene, is, and ſhall remaine in his beautie for euer. Hee is *One*, and beſides him there is none other, which may bee compared or aſſociated to him, without beginning and end; with him is rule and ſtrength. He is my GOD and my deliuerer which liueth. He is my Rocke in my need, and time of my trouble, my Banner, my Refuge; my Hereditarie portion, in that day, when I implore his helpe. *Into his hands I commend my Spirit.* Whether I wake or ſleepe, hee is with me, therefore I will not be afraid.

This done, they ſay then their hundreth [m] benedictions one after another, which are ſhort, and twice a day repeated. Firſt, for the waſhing of their hands, that if hee then forgot it, he might now in the Congregation recite it. Then for the creation of man, and for that hee was made full of holes, whereof, if one ſhould bee ſtopped, he ſhould dye: then a confeſſion of the Reſurrection: then for vnderſtanding giuen to the Cocke (as you haue heard)

[g] *Eccleſ.4.17.*
[h] *Exod.3.5.*
[i] *Num.24.5.*
[k] *Pſal.5.7.*
[l] *Pſal.26.28.*

It ſeemeth 1.*Cor.*11.4. that they prayed bare headed: but in the booke *Muſar cap.*4. It is ſaid, a man ought to couer his head when hee prayeth, becauſe he ſtandeth before God with feare and trembling, and *Cap.*6. he giueth a reaſon why a man is bare, a woman couered, becauſe ſaith he, *Eue* firſt ſinned.

[m] Grounded on *Deut* 10.12. Now I rael, what doth God require of thee? they reade not *Mahſchoel*, but *Meahſchoel*, hee requireth an hundred. And in the Treatiſe *Porta lucis*, is hereof a Cabaliſticall ſpeculation, that hee which any day ſhall miſſe any of his hundreth benedictions, he ſhall not haue one bleſſing to his minde, &c. See *P. Kic. de Cœleſt. Agric. lib* 4.

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heard) to diſcerne day and night a ſunder, and with his crowing to awaken them; and in order, *Bleſſed,&c.* That he hath made me an Iſraelite or Iew, *Bleſſed,&c.* That hee hath not made me a ſeruant, *Bleſſed,&c.* That he hath not made me a woman (The women heere ſay, that he hath made me according to his will) *Bleſſed,&c.* That exalteth the lowly, *Bleſſed,&c.* That maketh the blind to ſee; which they ſhould ſay at their firſt wakening, *Bleſſed,&c.* That rayſeth the crooked; at his riſing, *Bleſſed,&c.* That cloatheth the naked; at his apparelling, *Bleſſed,&c.* That raiſeth them vp that fall, *Bleſſed,&c.* That bringeth the priſoners out of priſon, *Bleſſed,&c.* That ſtretcheth the world vpon the waters; when hee ſetteth his feet on the ground, *Bleſſed,&c.* That prepareth and ordereth the goings of man; when hee goeth out of his chamber, *Bleſſed,&c.* That hath created all things neceſſarie to life; when he puts on his ſhooes, *Bleſſed,&c.* That girded Iſrael with ſtrength; his girdle, *Bleſſed,&c.* That crowneth Iſrael with comelineſſe; when he puts on his hat, *Bleſſed,&c.* That giueth ſtrength to the wearie. *Bleſſed bee thou God our Lord, King of the world,* who takeſt ſleepe from mine eyes, and ſlumber from mine eye-lids. Then adde they two prayers to be preſerued againſt ſinnes, euill ſpirits, and men, and all euill. After this, humbling themſelues before GOD, they confeſſe their ſinnes, and againe comfort themſelues in the couenant made to *Abraham, Wee are thy people, and the children of thy Couenant,&c.* O happie wee! how good is our portion? how ſweet is our lot? how faire is our heritage? Oh happie we, who euery morning and euening may ſay, *Heare, Iſrael, The Lord our Lord is one God.* Gather vs that hope in thee from the foure ends of all the earth, *that all the inhabitants of the earth may know that thou art our God,&c. Our Father which art in Heauen,* be mercifull vnto vs for thy names ſake, which is called vpon vs: and confirme in vs that which is written, [n] *At that time will I bring you, and gather you, and make you for a name and praiſe among all the people of the earth, when I ſhall turne your captiuities, ſaith the Lord.*

n *Zephan.*3.20

Then follow two ſhort prayers for the Law giuen them. And then they goe on to the Sacrifices, which, becauſe they cannot execute in action out of the Temple, they redeeme with words, reading the precepts concerning ſacrifices, according to their times, comforting themſelues with the ſaying of HOSE, [o] *We will ſacrifice the calues of our lippes.* Then repeat they an Hiſtorie of Sacrifice, and a Prayer of the vſe of the Law, and how many wayes it may bee expounded. This done, they (with a ſtill voyce that none can heare) pray for the re-edifying of the Temple, in theſe words; *Let thy will bee before thy face,* O GOD our Lord, Lord of our Fathers, that the holy houſe of thy Temple may bee reſtored in our dayes, and grant vs thy will in thy Law. After, riſing with great ioy and clamour, they ſing a prayer of prayſe in hope hereof; and ſitting downe againe, they reade a long prayer, gathered heere and there out of the Pſalmes; and ſome whole Pſalmes, and part of 1. *Chron.*30. And laſtly, the laſt words of *Obadiah,* [p] *The Sauiours ſhall aſcend into Mount Sion, to iudge the Mount of* Eſau, *and the Kingdome ſhall bee the Lords.* Which they ſpeake in hope of the deſtruction of the Chriſtians, whom they call Edomites, and of their owne reſtitution. (In ſome of their cloſe writings, which they will not ſuffer to come into the hands of Chriſtians, they ſay that the ſoule of *Edom* entered into the bodie of Chriſt, and that both hee and wee are no better then *Eſau.*) They proceed [q] ſinging, *And God ſhall bee King ouer all the earth:* In that day GOD ſhall bee one, and his name one, as it is written in thy Law, O GOD, *Heare, Iſrael,* GOD *our* GOD *is one* GOD: And theſe words in their next Prayer they repeat, reſounding that laſt word [r] *One,* by the halfe or whole houre together, looking vp to Heauen: and when they come to the laſt letter thereof, *Daleth, d.* they all turne their heads to the foure corners and windes of the World, ſignifying that GOD is *King of the whole world:* hauing in the word, *Echad,* many ſuperſtitious ſubtilties; that the letter *Daleth* in regard of his place in the Alphabet, ſignifieth foure; and the word *Echad* contayneth in numerall letters two hundred fortie and fiue, whereunto adding three *hael elohechem emes, God our Lord is true,* they make vp the number of two hundred fortie and eight, and ſo many members there are in mans bodie: for euerie member, a prayer ſecures them all. And this verſe thrice recited, ſecureth againſt the ill ſpirit. They [s] eſteeme it a holy prayer, by which miracles may bee wrought, and therefore vſe it morning and euening. They haue another prayer called *Schone eſre,* that is, eighteene, becauſe it contayneth ſo many thankeſgiuing, which they ſay twice a day, and the chiefe chanter of the Synagogue ſingeth it twice by himſelfe. They thinke by this prayer to obtaine remiſſion of their ſinnes. They muſt pray it ſtanding ſo, that one foot muſt not ſtand more on the ground then the other, like the Angels: [t] *And their foote was a right foote.* When they come to thoſe words in it, *Holy, holy, holy, Lord God of hoſts;* they leape vp three times aloft. And hee (ſay their *Chachamim*) which ſpeaketh a word during this prayer, ſhall haue burning coales giuen him to eate after his death. Theſe eighteene thankſgiuings, are for the eighteene bones in the chine or back-bone, which muſt in ſaying hereof be bended.

o *Hoſ.*14.3.

p *Obad.ver.*21.

q *Monſter. precept. Meſ cum expoſ. Rab.*

r *Echad.*

s They may not ſay it within foure cubits of a graue, nor in ſight of an vnclean place, where dung or vrine is, except they be hardned and dryed vp, or elſe couered. They muſt not ſtirre their eyes, or fingers. It is a preſeruation againſt diuels. *Munſter.*

t *Ezek.*1.7.

After

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After this, followeth a prayer against the Iewes reuolted to Christianitie, and against all Christians, saying; *These which are blotted out* (that is, reuolters) shall haue no more hope, and all vnbeleeuers shall perish in the twinkling of an eye, and all thine enemies which hate thee, O GOD, shall be destroyed, and the proud and presumptuous Kingdome shall quickly be rooted out, broken, layd euen with the ground, and at last shall vtterly perish, and thou shalt make them presently in our dayes obedient to vs. *Blessed art thou God*, which breakest and subduest them which are rebellious. They call the Turkish Empire the Kingdome of *Ismael*; the Roman, Edomiticall, proud, &c. They are [u] themselues indeed exceeding proud, impatient, and desirous of reuenge. The Talmud sayth, That the lying spirit in the mouth of *Achabs* Prophets, which perswaded him to goe and fall at Ramoth Gilead, was none other but the spirit of [x] *Naboth*, whom hee had before slaine. And [y] *Victor Carbonsis*, a Christian Iew, testifieth, That there are not vnder heauen a more quarrelsome people, themselues acknowledging the Christians farre meeker then themselues: when they haue this Prouerb, that the modestie of the Christians, the wisedome and industrie of the Heathens, and faith of the Iewes, are the three pillers which sustaine the world.

u *Tract. Sanhedrin.*

x 1. *Kin.* 22. 22.

y *Vict. de Carben. lib.* 1. *cont. Iud. cap.* 8.

But to returne to their deuotions: After those other before mentioned, followeth a prayer for the good sort, for Proselytes, reedifying of the Temple, for sending the Messias, and restauration of their Kingdome. In the end they pray GOD to keepe them in peace, and when they come to these words, *Hee that makes peace aboue, shall make peace ouer all Israel*, Amen: they goe backe three paces, bow themselues downewards, bend their head on the right hand, then on the left: (if some Christian bee there with an Image, they must not bow, but lift vp their heart.) This they doe for honours sake, not to turne their hinder parts on the Arke: and thus they goe (like Crabbes) out of the Synagogue, vsing certaine prayers; not running, but with a slow pace, lest they should seeme glad, that their Mattins were done.

Other their niceties in praying, as laying the right hand on the left ouer the heart; not spetting nor breaking winde vp or downe; not (interrupted by a King) to cease prayer; to shake his bodie this way and that way; not to touch his naked bodie; and to say *Amen*, with all his heart: for they that say *Amen*, are worthie to say it in the world to come. And therefore [z] *Dauid* endeth a Psalme with *Amen, Amen*: signifying that one is to bee said heere, and the other in the other world: also in a plaine eminent place, purged from all filth, freed from the sight of women, his face to the East, standing, his feet close together, fixing his eyes on the ground, eleuating the heart to heauen, &c. I hold it enough thus to mention.

P. Ric. prec. affirmat. 19.

z *Psal.* 72. 19.

Their praying to the East must be vnderstood from our Westerne parts, because Ierusalem standeth that way: for otherwise *Rambam* * sheweth that *Abraham* prayed in Mount Moriah toward the West; and the *Sanctum Sanctorum* was in the West, which place also *Abraham* set forth and determined. And because the Gentiles worshipped the Sunne toward the rising, therefore *Abraham* worshipped Westward, and appointed the Sanctuarie so to stand. The Talmud saith, Praying to the South bringeth wisdome; toward the North, riches.

* *Mor. Neb. l.* 3. *cap.* 64.

I might heere also adde their Letanie and Commemoration of their Saints almost after the Popish fashion. As thus for a taste. Wee haue sinned before thee, haue mercie on vs. O Lord, doe it for thy names sake, and spare Israel thy people. Lord, doe it for (*Abraham*) thy perfect one, and spare Israel thy people. Lord, doe it for him which was bound in thy porches, (to wit, in Mount Moriah, where the Temple was afterward builded) and spare Israel thy people. Lord, doe it for him which was heard in the ladder (*Iacob*) from thy high place, and spare Israel thy people. Lord, doe it for the merit of *Ioseph* thy holy one, &c. Lord doe it for him which was drawne out of the waters (*Moses*) and spare, &c. Lord, doe it for (*Aaron*) the Priest, with *Vrim* and *Thummim*. Lord, grant it for him that was zealous for thy name (*Phineas.*) Lord, doe it for the sweet Singer (*Dauid.*) Lord, doe it for him which built thine house. They name not any, but expresse him after this sort. And then proceed in like manner, with the titles, attributes, and workes of GOD. Doe it for thy Name, Doe it for thy Goodnesse, for thy Couenant, thy Law, thy Glorie, &c. in seuerall versicles. And then to their Saints in a new passage. Doe it for *Abraham*, *Isaac* and *Iacob*. Doe it for *Moses* and *Aaron*, for *Dauid* and *Salomon* (as if their combined forces should effect more then single.) Doe it for Ierusalem the holy Citie, for Sion, for the destruction of thy house, for the poore Israelites, for the bare Israelites, for the miserable Israelites, for the Widdowes and Orphans, for the sucking and wained; and if not for our sake, yet for thine owne sake. Then in another forme, Thou which heerest the poore, heare vs; thou which heerest the oppressed, heare vs: Thou which heardest *Abraham*, &c. With renuing a commemoration of their Saints larger then before: and (after some repeating the diuine titles) in another tune they oppose their Saint and wicked ones together: as Remember not the lye of *Achan*, but remember *Iosua*, forgiuing him, and remember *Heli* and *Samuel*, and so on in a tedious length.

CHAP.

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CHAP. XVI.

Of their Ceremonies at home, after their returne, at their Meales and otherwise: and of their Euening Prayer.

Buxdorf c. 67. a Relation of Religion in the West.

THus haue wee seene the Iewish Mattens, which they chant, (sayth [a] another) in a strange wilde hallowing tune, imitating sometimes Trumpets, and one ecchoing to the other, and winding vp by degrees from a soft and silent whispering, to the highest and loudest notes that their voyces will beare, with much varietie of gesture: kneeling they vse none, no more then doe the Græcians: they burne Lampes: but for shew of Deuotion or Eleuation of Spirit, that yet in Iewes could I neuer discerne: for they are reuerend in their Synagogues, as Grammar boyes are at Schoole, when their Master is absent. In summe, their holinesse is the verie outward worke it selfe, being a brainlesse head, and a soulelesse bodie. Meanewhile, the good-wife at home, against her husbands returne, sweepeth the house, that nothing may disturbe his holy cogitations, and layeth him a booke on the Table, either the *Pentateuch* of *Moses*, or a booke of Manners, to reade therein the space of an houre, before he goeth out of the house about his businesse. This studie is required of euerie deuout Iew, eyther in his owne house, or else in their Schoole or Synagogue. And being thus come home, they lay vp their *Tephillim* in a Cheſt, first that of the head, then that of the hand.

b *Deut.* 11.13.
c *Leuit.* 26.10.
d *Talmud. tract. Sotah. cap.* 1.
e *Prou.* 6.26.
f They may not drinke any wine with the Gentiles, because it is doubtfull whether it hath beene offered to Idols or no: and though it be alleaged, that the Gentiles now doe not serue Idols, yet becaus it was determined by a certaine number of Rabbines, till by a Counsel of so many, that decree bee disanulled, it must stand, *Elias Thysb. rad. Nesech.*
g Robin good-fellow, or the spirit of the buttery among the Iewes. Concerning Angels, it is thus writen in the booke *Aboth, fol.* 83. from the earth to the firmament all is full of troupes and rulers, and below are many hurtfull and accusing creatures, which all haue their abode in the ayre, no place being free, of which some are for peace, some for warre, some prouoke to good, some to euill, to life and death, &c. *Drus. lib.* 7. *tract.* They say the Angell *Raziel* is Gods Secretarie, of which name are two Cabalisticall bookes. *Elias Thysb. Samael* is the Diuell. Euerie one hath two Angels, one at his right hand, the other at his left. *Rambam. M. N. lib.* 3. 23.

They account it healthfull also to eate somewhat in the morning, before they goe to worke: for whereas there are threescore and three diseases of the gall, a bit of Bread, or a draught of Wine can cure them all. About eleuen of cloeke his wife hath prepared his dinner pure meates, purely dressed; but if she haue Pullen or Cattell, shee must first feed them. For it is said, [b] *I will giue grasse in thy field for thy Cattell, and thou shalt eate and bee satisfied:* you see, the Cattell are first mentioned. And to keepe such Domesticall cattell, is good in respect of the disasterous motions of the Planets, which must some way sort to effect. But if they bee studious of almes, and good works, then *Saphyra Rabba* the great Chancellor (some Angell) according to his office, registreth the same, and commendeth them vnto GOD, saying; *Turne away that planetarie misfortune from such a one, for hee hath done these, and these good workes.* And then doth it befall some wicked man, or else some of the Cattell. Before they come to the Table, they must make tryall againe in the priuie what they can doe: for it is written, [e] *Thou shalt carry out the old, because of the new.* Especially let there bee cleane water, wherein the houshold must first wash, then the wife, and lastly the good-man, who presently without touching or speaking ought else, might more purely giue thankes. Hee (sayth *R. Iose* in the [d] Talmud) that eateth with vnwashen hands, is as hee that lyeth with an Harlot, for it is written: [e] *For the strange woman a man commeth to a morsell of bread.* They must wash before meat and after, so strictly, that they may not keepe on a Ring on their finger, for feare of some vncleannesse remaining vnder it. I had rather (sayth *R. Akiba*) dye for thirst, then neglect this washing *tradition of the Elders*; when hee had onely so much water brought him into prison, as might serue him but to one vse of washing or drinking, at his owne choyse.

On the Table cleanely spred, must bee set a whole loafe well baked, and the salt, and then the housholder or the chiefest Rabbi at Table, taketh the loafe into his hands, and in the cleanest and best baked part thereof, maketh a cut into it, and then setting it downe, and spreading his hands on it, saith, *Blessed art thou Lord God, King of the world, who bringest Bread out of the earth:* and then breaketh off that piece of bread which hee had cut before, and dipping it into the salt or broath, eateth it, without speaking a word; for if hee speake, he must say ouer his Grace againe: After this, hee taketh the loafe, and cutteth for the rest. Then hee taketh a cup of Wine [f] (if they haue any) with both hands, and with the right hand holdeth it vp a handfull higher then the Table, and looking stedfastly on the cup, saith, *Blessed, &c. who hast made the fruit of the Vine.* Ouer water they pronounce no blessing: and if there bee not three at least at the Table, each man must blesse for himselfe: If three or more, the rest say, Amen. Salt is religiously set on in remembrance of the Sacrifices. If when they cut, they should cut off the piece of bread, it would offend GOD. Both hands they spread ouer the loafe, in memorie of the ten Commandements, which GOD hath published concerning Wheat, of which bread is made. The bread must bee had in speciall honour, no vessell supported with it, or set vpon it: and a spirit [g] called *Nabal* giueth attendance, as

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deputed to obserue such as (through negligence) tread it vnder foote, and to bring them into pouertie: and another man (dogged by this spirit, which sought to bring him to pouertie) eating victuals one day on the grasse in the field, the spirit hoped to effect his purpose: but this deuout Iew, after he had eaten, pared away the grasse, and threw it with the crummes scattered into it, into the Sea for the fishes, and presently heard a voyce, saying; Woe is me foole, who haue attended to punish this man, and cannot haue occasion. They dreame that *Elias* and euerie mans proper Angell attendeth at Table, to heare what is said, if they talke of the Law; otherwise an ill Angell commeth, and causeth brawles and diseases; and in respect of these spirituall attendants, they cast not their bones beside or behind them. They are curious not to eate flesh and fish together: but first flesh, and then scoure their teeth from the flesh, and eate a bit of bread, and drinke a draught of drinke before they eate the fish. They must not vse the same knife to meats made of milke, which they vsed in eating flesh. Milke must not stand on the table with flesh, nor touch it.

Besides the 23. Psalme set before them in the meale-time, they testifie their deuotion by multitudes of *new graces or thankesgiuings*, if any better wine or dainties bee set before them, yea, besides the particulers of their cates, euen for euery good sent, as of Oyle, Roses, Spices, &c. and are of opinion, that to vse any thing without *thankesgiuing*, is to vsurpe and steale it. Let this bee spoken to the shame of many *prophane Esaus* with vs, that will rather *sell Gods blessings for their meat*, then seeke them to their meat; although in them the payment of these by tale, and not by weight, is no better then a *bead-superstition*. They make a religion of leauing some leauings of their bread on the [h] table; but to leaue a knife there were dangerous, euer since that a Iew once in the rehearsing that part of their grace after meat, which concerneth the re-edifying of Ierusalem, in a deepe agonie tooke his knife so left, and thrust into his heart. This their grace is long, containing a commemoration of the benefits vouchsafed their fore-fathers, and a prayer for regranting the same to send *Elias* and the *Messias*; and that they may not be brought to begge or borrow of the Christians: and for his blessing vpon all that house, &c. whereunto is answered with a loud voyce, Amen: and they say to themselues: [i] *Feare the Lord, yee his Saints, for they that feare him, haue no want: the Lions lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good*: and while this is said, there must not a crumme bee left in their mouthes. The prayers must bee in that place where they haue eaten: or else they shall lose the benefit of buriall: and a certaine deuout Iew in the field, remembring that he had forgotten his grace, returned backe to the house, and there performing his dutie, had *miraculously* sent vnto him a doue of gold.

h Hee that leaues nothing on the Table, shall not bee prosperous. *Sanhed. C. helek.*

i *Psal.* 39. 10, 11

In Cities where are Synagogues, about fiue in the afternoone, their [k] Clerke (or some such officer) goeth about, and with knocking at their doores, giues them notice of Euening prayer: thither being come, they sit downe, and say this prayer (of the first word, called *Aschre.*) [l] *Blessed are they which dwell in thy house, praising thee continually, Selah. Blessed are the people that are thus, blessed are the people whose God is the Lord. I will magnifie thee, O God my King, &c.* all that 145. Psalme throughout: hee which saith this Psalme thrice a day, shall haue his portion in eternall life. Then the chiefe Chorister or Chanter singeth halfe their prayer, called *Kaddesch*: and then all say those eighteene prayses mentioned in Morning Prayer. Then goeth their Chorister out of his Pulpit, and kneeleth downe vpon the steps before the Arke, and falleth downe with his face on his left hand (all the people doing likewise) saying, *O mercifull and gracious God*, I haue sinned in thy sight, but thou art full of mercy: be mercifull vnto me, and receiue my prayer proceeding from an humble heart. *Reproue mee not, O Lord, in thy wrath, nor correct mee in thine anger*, and so proceedeth through that whole sixt Psalme, his countenance couered and inclined to the ground. This is done in imitation [m] of *Ioshua*. Then the *Præcentor* or chiefe Chorister againe rising vp, saith: And we know not what to doe, but that wee direct our eyes vnto thee. And then they say vp the other halfe of their *Kaddesch*, and so endeth their Euensong.

k *Scholæ pulsator*, among the Iewes, is as our Sexten. They will not admit of bels, because it is an inuention of the Christians, & because (sayth *Carbensis*) they are baptised: they vse this prouerbe thereof, Hee which ringeth a bell, let him fall in the dungbill, and hee which hangs on the Bel-rope, may he hang in hell. *Vict. Carb. lib. 1. cap. 11.*

l *Psal.* 84. 4. & 144. 15. & 145. 5.

m *Iosh.* 7. 6.

Now should they goe home, and after supper returne to performe their Night-deuotions: but because a full belly would rather be at rest, and might easily forget his dutie, after some pawse and stay, they proceed before they goe to their other taske: and in that time of pawsing betweene their *vespers* and *nocturnes*, if there bee any strife betweene any, and reconciliation cannot be made, then hee which cannot reconcile his neighbour, goeth to the common prayer-booke, and shutting it, knocketh thereon with his hand, saying, *anikelao*, I conclude the businesse; as if he should say, I conclude praying, till mine aduersarie be reconciled to me: vntill which thing be effected, they may not pray further: and so sometimes their prayers are intermitted then and diuers dayes together, if one partie will be stubborne. These prayers are for substance much like the former: as against the Christians, and for their owne restitution by their Messias. They depart out of the Synagogue with repetition of those sentences mentioned in the former Chapter.

At

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At Supper they behaue themselues as at Dinner. Going to bed, they put off the left shooe before the right; their shirt they put off, when they are couered in their beds, for feare of the walls beholding their nakednesse. Hee that maketh water naked in his chamber, shall
n *Deut.6.4.* be a poore man: and the prayer, n *Heare Israel*, must be his last words on his bed, and sleeping on the same, as in *Psal.4.5. Speake in your heart on your bed, and bee silent. Selah.* If hee cannot by and by sleepe, he must repeat it till hee can; and so his sleepe shall prooue good to him. The bed must be pure: for how else should they thinke on the name of GOD? And it must be so placed, that they must lye with their heads to the South, their feet toward the North; for by this meanes they shall bee fruitfull in Male children. They haue also their Chamber Morals, instructing of duties betwixt the Man and Wife, vnmeet for sober and 10
chaste eares. Tis time for our Pen to sleepe with them, and end this Chapter.

CHAP. XVII.

Their weekely obseruation of Times, viz. Their Mundayes and Thursdayes, and Sabbath.

§. I. 20

Of their Mundayes and Thursdayes.

a *Tract.Rabba Kama.c.7.*

HItherto haue wee heard of their prayers euery day obserued. They haue also their times designed to the reading of the Law. In the a Talmud is reported, that *Ezra* in the Babylonian Captiuitie was Author vnto the Iewes of ten Commandements. First, that on the Sabbath: secondly, on Munday and Thursday, with singular solemnitie, some part of the Law should bee read: thirdly, that Thursday should be Court or Law-day for deciding controuersies: fourthly, that it should bee a day of washing, sweeping, and cleansing in honour 30
of the Sabbath: fiftly, that men should then eate Leekes: the sixt, that women should arise and bake their Bread so earely, that at Sunne rising they might giue a poore man a piece of bread: the seuenth, that they should for modesties sake gird their Linnen to them: the eighth, that in the Bathes they should combe and part their haires verie carefully: the ninth, about selling their commodities to Marchants, and buying womanly ornaments for the honour of their feasts, and pleasing their husbands: the last is, of cleansing after vncleane issues.
b *Exod.15.22.* Their learned men confirme this institution of *Ezra*, by authoritie of Scripture, b *They went three dayes in the desart, and found no waters.* By *waters* they vnderstand the *Law:* For so it is said, *Esay* 55.1. *Come yee to the waters:* that is, *to the Law:* and therefore they ought not to let three dayes passe without some solemne reading of the Law. Munday, and Thursday, 40
are chosen to bee the dayes, because on c Thursday *Moses* went the second time into the
c *Li.Musar.c.4* Mount, and returned with the two Tables on the Munday, on which day d also the Tem-
d *Princip.sap. ap.Druſ.* ple was destroyed, and the Law burnt.

This their deuotion is as ancient, as that Pharisee, *Luke* 18. *I fast twice in the weeke*; that which e the most deuout amongst them doe to this day obserue. Yea, it seemeth the deuouter sort fast foure dayes, saith f another, on Munday, Tuesday, Wednesday and Thursday; the first for Mariners and trauellers by Sea, the next for such as passe thorow desart places, the third for Children which are troubled with the Squinancie: (of this g *Elias Lenita* testifieth, that after the beginning of the World it first assayled children, and after that, men; so that sometimes when they neezed, their spirit fled away and they dyed, whence 50
came that custome of saluting and praying well to men h in neezing. The strangling of *Achitophel*, they also interpret of this neezing farewell.) The fourth dayes fast is for Women which are with childe or giue sucke: but the Tuesday and Wednesday in likelyhood were not ordinarie, as the other. Sunday might not bee thus honoured being the Christian Sabbath; and Friday was the preparatiue to their owne. Those two dayes are generally halfe holy-dayes. Assembling earely in their Synagogues, besides their ordinarie prayers they annexe many other. Among others they vse one Prayer called *Veburachum*, of miraculous effect, as appeared in *Vespatians* time, who committing three Ships full of Iewes, without Oare or Mariner to the wide Seas, which arriued in three seuerall regions, Louanda, Arlado, Burdeli (worke for Geographers:) Those which arriued in this last port, by tyrannicall Edict of the King, were to be tryed whether they were true Iewes, as *Hananias, Misael*, 60
and *Azarias* made proofe of their Religion. Whereupon three dayes being required (as they

f *Li.Musar.26.*
g *In Thisb.rad. sacar.*
h In their Synagogues they might do this, but not in their Schooles. See c.12.Sup. §.3.

e The deuouter Iewes fast euery Munday and Thursday. *Vid.Buxdor.syn. cap.9.& Druſ. prat.in Luc.1.8. & 18.12.*

they said *Nebuchadnezzar* had granted them) wherein to betake themselues to fasting and prayer: in this time of respite three deuout Iewes, *Ioseph, Beniamin* and *Samuel*, inuened each of them a prayer, which they ioyned into one, and continued in praying, the same three dayes, at the end whereof they cast themselues into the fire, and there continued till it was consumed. Hence arose this ordinance euery Munday and Thursday to vse the same prayer, which is this; *And hee is mercifull, and pardoning sinne doth not destroy the sinner. Hee often turneth his anger from vs, and doth not kindle all his wrath. Thou, O my God, suffer me not to want thy mercie: let thy gentlenesse and truth keepe mee alwayes. Helpe vs, O God, our God, and gather vs from the Gentiles, &c.* for their restitution, as in other their prayers and destruction of their enemies, the Christians. After this they prostrate themselues on their faces (as before) with many other orisons to the like effect.

§. II.

Of their Law-Lectures.

THeir solemne ceremonie of the Law-lecture followeth; In all [i] their Synagogues they haue the fiue bookes of *Moses*, written in great letters on Parchments of Calues-skins, sowed together in length, which at both ends are fastened to pieces of wood, by which the booke may be lifted and carried. This booke is kept in an Arke or Chest set in some wall of the Synagogue. Before the doores of the Arke is a hanging of Tapestrie, more or lesse precious, according to the qualitie of their Feasts, and for the most part wrought with Bird-worke. The booke is wrapped in a linnen-cloath, wrought with Hebrew words: without that, is hanged about some other cloath of Linnen, Silke, Veluet, or Gold, to which is fastened a plate of Siluer by a chayne of Gold, vpon the which is written, *The crowne of the Law*, or *holinesse of the Lord*. Then goeth one about, crying, Who will buy [k] *Gelilah etzchaym*. This is an office whereby they are authorized to handle those pieces of wood, and to open the booke of the Law. Hee which giueth most for it, hath it: the money is reserued for the poore. The pieces of wood are called *etzchaym*, tree of life, according to [l] *Salomon: Wisedome is a tree of life to them that lay holde thereon.* When the [m] *chiefe Chanter* hath taken out the booke, and goeth with it into the Pulpit, they all sing out of *Num.* 10. 35. *Arise, O Lord, and let thine enemies bee scattered, and let them that hate thee, flye before thee:* And out of *Esay* 2. 3. *Many people shall goe and say, Come let vs ascend to the mount of the Lord, to the house of the God of* IACOB, *and hee shall teach vs his wayes, and wee will walke in his pathes; for the Law shall goe out of Sion, and the Word of the Lord from Ierusalem.* When this *Precentor* layeth the booke on his arme, hee saith, [n] *Magnifie the Lord with mee, and let vs exalt his name together:* to which all the people answer, [o] *Exalt yee the Lord our God, and bow before his foot-stoole, for it is holy: exalt yee the Lord our God, and bow to the mountaine of his holinesse, for Iehouah our God is holy.* There, vpon a Table couered with silke, hee layeth downe the booke; and he which hath bought the Office, taketh from it the cloathes wherein it is wrapped. Then these two call some one of the Congregation by his owne and his Fathers name, who commeth foorth and kisseth the booke, not on the bare Parchment (for that were a sinne) but on the cloathes which couer it; and taking it by those pieces of wood, saith aloud, *Praise the Lord, &c. Blessed bee thou, O Lord, who hast chosen vs before any other people, and giuen vs thy Law. Blessed bee thou, O God, the Law-giuer.* Then the *Precentor* readeth a Chapter out of the booke; and then hee which was called foorth, with like kissing and blessing returneth. Then another is called foorth, and doth likewise. After him another, who had need bee of strong armes: for hee lifteth vp and carrieth this booke that all may see it, all crying, *This is the Law which Moses gaue to the Israelites.* This Office is called *Hagbahah*, and is sold as the former. The women meane-while contend amongst themselues in this Synagogue by some Lattice, to haue a sight of the Law: for the women haue a Synagogue apart seuered with Lattices, so (besides their pretence of modestie) to fulfill the saying of *Zacharie*, [p] *The family of Dauid shall mourne apart, and their wiues apart, &c.* If he which carrieth the booke, should stumble or fall, it were ominous, and should portend much euill. These two Officers fold vp the booke as before; and then come all and kisse the same, and then it is carried to his place with singing. After this they end their Prayers as at other times, saying, *Lord, leade mee in thy righteousnesse, because of mine enemies, direct thy way before me:* And, *The Lord keepe my going out and comming in from henceforth for euer.* Which they also say when they goe foorth on a iourney or to worke.

i The manner of the Law-Lectures.

k The folding of the wood of Life.

l *Prou.* 3. 18.

m *Precentor.*

n *Psal.* 34. 4.

o *Psalm.* 99. 9. *Legem legebant, primùm Sacerdos, deinde Leuita, postremo Israel: nam tres erant qui eam legebant. Drus ex li. Mas.*

Women haue a Synagogue apart from the men.

p *Zach.* 12. 2.

§. III.

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§. III.

Of the Iewiſh Sabbath.

THey prepare q themſelues to the obſeruation of their Sabbath, by diligent prouiſion on the Friday before night of the beſt meates well dreſſed; eſpecially the women prouide them good Cakes. They honour the Sabbath with three bankets: firſt, on the Friday night when their Sabbath beginneth, another on the Sabbath day at noone: the third before ſunne-ſet. r *Eate yee it to day, to day is the Sabbath of the Lord, to day yee ſhall not find it* (Manna) *in the field:* do you not ſee *To day* thrice mentioned, and therefore by *Moſes* owne ordaining, that *Manna* muſt ſo often bee eaten on the Sabbath? The richeſt Iewes and moſt learned Rabbins diſdaine not ſome or other office, as chopping of hearbs, kindling the fire, or ſomewhat toward this preparation. The Table remaineth couered all that night and day. They waſh, and if need bee, ſhaue their heads on the Friday, and very religiouſly cut their nayles, beginning with the fourth finger of the left hand, and next with the ſecond, then with the fifth, thence to the third, and laſt to the thumbe, ſtill leaping ouer one: in the right hand they begin with the ſecond finger, and after proceed to the fourth, and ſo forth. Theſe parings if they treade vnderfoot, it is a great ſinne; but hee which burieth them, is a iuſt man, or which burneth them. Now muſt they alſo whet their kniues, and put on their Sabbath-holy-day-rayment, to ſalute *Malchah* the Queene, ſo they terme the Sabbath. The Clarke goeth about and giueth warning of the Sabbath; and when the Sunne is now ready to ſet, the women light their Sabbath-Lampes in their dining roomes, and ſtretching out their hands toward it, ſay ouer a bleſſing. If they cannot ſee the Sunne, they take warning by the Hennes flying to rooſt. The cauſe why the women now and at other feaſts light the Lampes, is *Magiſtrally* determined by the s Rabbins, becauſe *Eue* cauſed her husband to ſinne, yea, with a cudgell belaboured him, and compelled him to eate, which they gather out of his words, t *The Woman gaue mee of the tree* (to wit, a ſound rib-roſting) *and I did eate.* Now after they had eaten, the ſunne which before ſhined, as it ſhall doe in the other life, diminiſhed his light, and for dimming that light, ſhee lightens this. And for three cauſes (you ſhall beleeue their u *Talmud*) women dye in trauell; for forgetting their dough wherewith to make Cakes with Oyle, *Exod.* 25. for neglecting their termes; and not lighting the Sabbath-Lampes which their Cabaliſts gather out of three letters of the name of *Eue* or *Chauah*. Theſe lights are two or more, according to condition of the roome.

They begin their Sabbath thus ſoone, and end it alſo later then the iuſt time, in commiſeration of the Purgatory-ſoules, which begin and end with them this Sabbaths-reſt, being the whole weeke beſides tormented in that fire. *Iudas* himſelfe, in honour of the Chriſtian Sabbath, from Saturday Eeuen-ſong obtained like priuiledge: witneſſe Saint *Brandon* in the Legend (can you refuſe him?) who found him cooling himſelfe in the Sea, ſitting vpon a ſtone which hee had ſometime remoued out of a place, where it was needleſſe, into the high-way. (So meritorious euen in *Iudas* is any the leaſt good worke.) x There did *Iudas* acquaint *Brandon* with this Sunday-refreſhing of the helliſh priſoners, and deſired his holy company to ſcarre away the diuels, when they ſhould after Sunday Eeuen-ſong come to fetch him againe, which for that time *Brandon* granted and performed.

The Iewes will not quite emptie any place of water, that on the Sabbath theſe fierie ſoules may finde where to coole them. Two Angels attend them home from the Synagogue, one good, and the other euill, which if they finde all things well, that is, Iewiſhly prepared for the Sabbaths honor, the good Angell ſaith, It ſhall be ſo the next Sabbath, and the euill Angell (will he, nill he) anſwereth, Amen. If otherwiſe, the good Angell is forced to ſay Amen to the euill Angels denunciation of the contrary. They feaſt it with much ceremonie, pronouncing their bleſſing on the wine: with looking on the Lampe, to repaire that fiftieth part of their eye-ſight, which they ſay in the weeke time ordinarily is waſted: they couer the bread meane-while, that it ſhould not ſee the ſhame thereof, in that the Wine is bleſſed, for the Sabbaths vſe before it. This good cheare on the Sabbath is of ſuch conſequence, that for this cauſe in their y Talmud is reported, that a Butcher in Cyprus, which ſtill reſerued his beſt meates for the Sabbath, grew by Diuine reward ſo rich, that his Table and all his Table-furniture were of gold. You may receiue with like credite the Legend of *Ioſeph* following, who buying continually the beſt Fiſh, to honour the Sabbath with it, found in the belly of one of theſe Sabbath-fiſhes, a Hat-band of Pearles, worth no leſſe then a Kingdome. The Table remaineth ſpred till the next night. The Lampes muſt not bee put out, nor the light thereof applyed to the killing of fleas, to reading or writing, &c. The good man

q This preparation or *Paraſceue* they obſerue before the Sabbath, and other feaſts. *Tertullian* calls them *cænæ puræ*.

r *Exod.* 16. 25.

s *Orach. chaiym. cap.* 2.

t *Gen.* 3. 12.

u *De Sab. c.* 21.

x Like to this is the ſtorie of *Turnus* and *R. Akiba* in the Talmud. *Tract. Sanhed. cap.* 7.

y *De Sab. c.* 16.

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man must honour that night with more kindnesse to his wife, then on other nights: therefore eate they Leekes before: Therefore also they marry on the Sabbath: and the children then conceiued, must needes be [z] wise and fortunate. If a Iew trauell, and on Friday Eeuening be further from his home, then a Sabbaths-dayes-iourney, he must there abide, be it in the midst of a Wood or Wildernes till the Sabbath be past. They sleepe longer on the Sabbath morning; so with their greater pleasure to honour it. They then vse more prayers in their Synagogues; and reade seuen Lectures of the Law. They now also reade the Prophets. They stay here till noone, and no longer, lest by longer fasting and praying they should breake the Propheticall commandement, [a] *Thou shalt call my Sabbath a delight.* After dinner also they reade in their Law: for [b] on a time, the *Sabbath* and the *Law* put vp their complaints to God for want of a companion and learner, and the Israelites were giuen as a companion to the Sabbath, and on the Sabbath a learner of the Law. But for all this they talke not more busily all the weeke through of Vsurie, buying and selling, then on the Sabbath, and haue their trickes to deceiue God Almighty. Their Eeuen-song they haue soone done, that they might returne, and while the day yet lasteth, make an end of their third banquet, by which they are secured against Hell, and against *Gog* and *Magog*: They conclude it with blessings and singings, till it bee late, to prolong the returne of the soules into Hell: for presently after they haue ended, there is proclamation through hell, to recall them to their dungeons. In these Songs they call vpon *Elias* to come; so iustly are they deluded, who scoffingly imputed vnto [c] *Christ the calling of Elias*. But their *Elias* being *busie* (as he sometime said of *Ahabs Baal*) and not comming, then they request him to come the next Sabbath. But he (it seemeth) is loth to leaue his place vnder the *Tree of life* in Paradise: where he standeth (say they) enrolling their good workes in the keeping of the Sabbath. When this their deuotion is done, the women in haste run to draw water, because the Fountaine of Mirriam, *Num.*20. flowing into the Sea of Tiberias, doth from thence emptie it selfe in the end of the Sabbath into all Fountaines, and is very medicinable. After this doe the Iewes make a diuision betweene the Sabbath and the new weeke. The Householder lighteth a great Candle, called, *The Candle of Distinction*: at whose light he vieweth his walls, [d] blesseth a cup of Wine, and a little siluer boxe full of sweet spices, powreth a little of the Wine on the ground, and applieth the boxe to euery ones nose to smell to, thus to remedie the stinke, which is caused at the new opening of hell for the returne of the soules: or else to keepe them from swowning at the departure of one of their soules. For they are of opinion, that themselues haue a superfluous Sabbatharie soule, which on that day is plentifully sent into them, to inlarge their heart, and to expell care and sorrow. *Antonius Margarita* affirmeth, that they dreame of three soules in each man, besides the Sabbatharie soule, two of which leaue him in his sleepe; one mounting to Heauen, where it learneth things to come; the other called brutish, contemplating sinne and vanitie. The viewing of their nailes at the candle, is in remembrance of *Adams* nakednesse, all sauing where the nailes couered his fingers and toes ends. The wine they powre on the ground, to refresh *Corah* and his complices vnder the ground.

For their Sabbath-workes they are determined Rabbinically: a horse may haue a halter, or a bridle to leade, but not a saddle to lade him: and he that leadeth him, must not let it hang so loose, that it may seeme he rather carrieth it, then leadeth the horse: A Henne may not weare her hose sewed about her legge, but this marke must on friday be taken off. And if any cattell fall into a pit, yet may they not helpe it out on the Sabbath: so spitefully haue their Talmudicall Rabbins endeuoured to make (where they could not finde) a falshood in the [e] wordes of Christ, testifying the contrary: *But from the beginning it was not thus.* The Iew may not milke his cattell, nor eate of the milke when he hath procured a Christian to milke them, except he first buy it but at his owne price. A Taylor may not weare a needle sticking on his garment. The lame may vse a staffe: the blind may not. Clogges or Pattens to keepe them out of the durt they may not burthen themselues with. It is lawfull to carrie a plaister on their sores, but if it fall [f] off, they may not lay it on againe; nor may they binde vp a wound a new; nor carry money in their purses or garments; nor rubbe their durtie shooes against the ground, though they may wipe it off against a wall; nor wipe their hands, fouled with durt on a Towell, but with a Cowes or Horse-taile they may doe it. If a Flea bite, hee may remoue it, but not kill it; a Lowse hee may. But their Doctors disagree in this lowsie question: for *R. Eliezer* saith, One may as well kill a Camell. If a Flie [g] light on meate, or a Spider runne thereon, it may not bee remoued: they will let men take their money vpon pawnes, but not deliuer it themselues; as the Franciscan hath his boy to take your almes, which his vow will not suffer his holy fingers to touch. He must take heede of leaping more corne to fowles that day then they shall eate, if it be in an open place, lest it may there

z *Dicunt cabalistæ, quòd qui vxorem suam cognoscit in media nocte noctis Veneris aduenie ente Sabbato, & non aliter, prospera erit ei generatio: tales nunquam carebunt hærede, & bonos procreabunt filios: & tales dicuntur Eunuchi, quibus Deus etiam dat bona temporalia: quia sicut tunc Tipheret copulatur vxori Malcut, ratione Sabbati, sic vir tunc de influxu Tipheret participabit. Archang. in Cabal, quem consule de Tipheret & Malch. pag.769.*

a *Esa.*58.13.

b *Minhagim Pag.*13.

c *Math.*27.47.

d This holy wine they sprinkle about their houses and themselues, as effectuall against diseases and diuels.

e *Math.*12.11.

f *Iob.*9. they accused Christ for anointing the eyes of the blinde, &c. yet they except the danger of life. *Thanchuma.*8.1. & *Imeden. fol.*41. *Aquiba* saith, one may raise the dead by Necromancie except on the Sabbath, and *Misuoth.*100. he determineth a Sabbath iourney out of towne (for within though as wide as Ninive it had none) at 2000. cubites, which there is a measured mile.

g *Vitr. Carb. ms.* 41.

there grow, and hee be ſaid to ſowe corne on the Sabbath. To whiſtle a tune with his mouth, or play it on a inſtrument, is vnlawfull; as alſo to knocke with the ring or hammer of a doore, and therefore the Clarke knocks with his hand when he calleth them to the Synagogue. To knocke on a Table to ſtill a childe; to draw a Letter in duſt or aſhes, or a moyſtned Table, is vnlawfull; in the ayre not ſo. Of theſe Sabbath-labours they haue nine and thirtie chiefe Articles: whereto the ſmaller (as theſe) are referred, with much ridiculous nicetie, as the firſt Article is of tilling ground, wherein is reſerued digging, filling vp ditches,&c. and to this, going ouer a fallow, rubbing his durtie ſhooe on the ground,&c. Tis time this ditch be now filled, and wee proceed further.

CHAP. XVIII.

The Iewiſh Paſſe-ouer, as they now obſerue it, and other their Feaſts and Faſts.

§. I.

Of their Paſſe-ouer.

Buxdorf. Syn. Iud.

OF the Iewiſh Feaſts, as they were celebrated before the comming of Chriſt, wee haue alreadie ſpoken. In theſe dayes they blindly and ſtubbornly perſiſt in like *Obſeruation of times*, though with ſome variation of ceremonie. Their Talmud reckoneth foure New-yeeres dayes; one [a] in March, and another in September, whereof wee haue ſpoken. The firſt of Auguſt beginneth their yeere of breeding Cattell, accounting from thence their time of Tything. In Ianuarie the firſt, or, as *R. Hillel* would haue it, the fifteenth began their new yeere for Trees, in reckoning the time of lawfulneſſe to eate or tythe their fruit. Their moneths and moueable feaſts are guided by the Moone: of which they tell [b] this ſtorie; The Moone, ſay they, expoſtulated with God, becauſe the Sunne ſhined with her, whereas no Kingdome could endure a partner: whereat God being angry, darkened her light, that from the fourth day wherein ſhee was created, till man was made on the ſixth, ſhe ſhined not. Hence it comes to paſſe, that at the change in two dayes ſpace ſhe is neuer ſeene. This is the Rabbinicall cuſtome, if they cannot vntie the knot, they haue (not a cutting-ſword, as *Alexander* for that *Gordian*) but ſome leaden Legend or fable Rabbinic-all-ly to determine it. *Hieronimus a ſ. Fide* (who about two hundred yeeres ſince was the Popes Phyſician, and turned from Iudaiſme to Chriſtianitie) thus relateth it: The Moone, before equall with the Sunne, expoſtulated with God for the reaſon aboue recited, and therefore was commanded to goe leſſen her ſelfe. Shee (like ſome ſhrewiſh Ieweſſe) replyed, ſhe had wrong, and had ſpoken but reaſon: hee to ſatisfie her, ſaid, the Sunne ſhould not ſhine by night, and yet ſhould ſhe appeare in the day. What, ſaith ſhe, is a candle before the Sunne? He then promiſed, that his people Iſrael ſhould obſerue their ſolemne feſtiuals, according to her deſignement. But when all this would not content her, as yeelding himſelfe guiltie, hee enioyned a peculiar meate-offering euery New-Moone, for indulgence of that ſinne. Thus doe they both dreame ridiculouſly, and blaſpheme alſo beyond all names of impietie, in their Talmudicall Tract *Holyn*. And this they prooue out of *Num.* 18. as truely, as in another place out of *Eſa.* 40. that God hauing polluted himſelfe with burying of *Moſes*, purged himſelfe with fire; the water not being ſufficient thereto.

a Of their Tekuphas ſee *ſup. c.* 4.

b *Stal. Em. Tem. l.* 7. *p.* 592.

The [c] richer Iewes prepare thirtie dayes before for their Paſſe-ouer *(dentem non mentem)* good Wheate for their vnleauened Cakes. The Sabbath before the Paſſe-ouer is ſolemne and ſacred, wherein they haue a Sermon concerning the *Paſchall Lambe*. Two or three dayes before the Paſſe-ouer, they ſcowre their houſhold implements of Wood and Mettall, with much curioſitie and varietie of Rites. For hee that in this Feaſt vſeth an impure veſſell, is as he that hath layne by an vncleane woman. The night before the Feaſt, the good-man of the houſe with a Waxe Candle, a Diſh, and Wing, beginneth his ſearch for vnleauened bread; and with other men or boyes to helpe him, after their *Amen* to his bleſſing, with Waxe Candles in their hands, they leaue not a [d] Mouſe-hole vnſearched, and hide that bread which they meane to eate that night, leſt they ſhould finde that, and bee forced to burne it. That which they finde, they curiouſly couer, leſt ſome Mouſe by carrying it, ſhould make them haue new worke: and for this cauſe ſuppe alſo in a corner, with great care that nothing fall to the ground. When hee hath ended his ſearch, Whatſoeuer Leauen (ſaith hee) is vnder mine hands, which I haue not ſeene, let it bee toſſed too

c Their order of celebrating the Paſſe-ouer at this day.

d Thus curious were the Roman women in the rites of *Bona Dea*, not leauing a Mouſe-hole vnſearched, leſt ſome male Mouſe might marre the ſolemnitie.

and

and fro, *like the dust of the earth:* In the morning they make their vnleauened Cakes of meale, grownd three dayes at least. The kneading-trough must bee lined with Linnen, least some of the leauened Meale should cleaue thereto, the goodman himselfe must draw the liquor that it is kneaded with, and that at Sunne-setting. The Cakes are made with as much scruple, round, and pricked full of holes in a cold place, &c. to keepe them from leauening. They eate little, and the first-borne nothing, till night, that then they may haue the better Paschall-stomacke. At the Eeuen-song they obserue much-what the same ceremonies, as at the Sabbath. They make at home the faireſt shew of their plate, and riches, and seate themselues on Chaires (as it were) of State, and account now of themselues as great Lords, triumphing ouer their late *Ægyptian seruitude*; at their returne from the Synagogue, they haue a Dish with three Cakes set before them, representing the high Priest, the Tribe of *Leui*, and the people of Israel: another Dish hath in it a loine of Lambe or Kidde, with a hard Egge: another containeth a Gallimawfrey of Apples, Nuts, Figges, Almonds, &c. dressed with Wine in Bricke-fashion (with Cinamon strewed on it, in remembrance of the *Ægyptian Fornace.*) They haue also a *Sallet of hearbs*, and a Sawcer of Vineger set on the Table. Then sit they downe, and euery one (to the child in the Cradle) hath his cup filled with wine. And here with a carowse after a blessing begins the feast, with a scrupulous vse of these things mentioned: then followeth *the supper it selfe*, with much riot till midnight, with such cheere as they haue, with diuers ceremonies, cursing their enemies, calling for *Elias*, praying for the reedifying of the Temple; vsing many Diuine Attributes, as, *Mercifull God, Great God, Bountifull God, High God, Faire God, Sweet God, Mightie God, and God of the Iewes, now build thy Temple shortly, very soone, very soone, in our dayes, very soone, very soone. Now build, now build, now build, now build, now build thy Temple quickly: Strong God, liuing God, &c.* ouer and ouer with such battologies. This night they thinke themselus secure against men and Diuels; they leaue their doores open all night to entertaine *Elias*; and one to their solace playeth *Elias* in a white linnen garment. Each man drinketh foure cups full of the blessed * wine, in regard of foure deliuerances, which the Rabbins finde in *Exod. 6. ver. 6, 7.* The ceremonies of *Moses* they are not yet tyed to (forsooth) because they are not in Canaan.

In the morning they visit the Synagogue with their Sabbath-rites. They bring two Bookes out of the Arke, and call forth fiue men (and if this feast be on the Sabbath, seuen) to reade out of the same. Nice are their determinations what workes they may doe on this day, and what not: they may dresse no more meat then is this day eaten: if they beate spice, the morter must lie side-wise, for distinctions sake of the day, &c. fasting and weeping must be auoided; if any farse a Hen, the needle must be threeded the day before, and the threed must be burned, not bitten or broken asunder. In such trifles the Schoole of *Schammai* licenseth to eate the same day an Egge laide on a festiuall day. *Hillel* denies it, and betwixt them they haue set the Rabbins by the eares, in this & such profane questions. Their Eeuen-song hath a short dispatch: and then the next day they [f] reiterate the same ceremonies, and that for certaintie, because they doubt of the first day of the moneth, and therefore obserue two. The foure daies following are halfe-holy daies. Some workes may be done in them, & not some, & what they do (to make a difference) must be done otherwise, as writing crooked, &c. & that which cannot without losse be deferred, may now be done. The seuenth day they obserue in more complete holinesse, and the eight too, for the reason before alledged, to be more secure of the true day. After the feast ended, they satisfie with fasting their feasting-riots, and that on two Mundaies and one Thursday: vnto the three and thirtieth day after, they are sad & heauy in remembrance of *R. Akiba*, of whose Disciples foure & twenty thousand died in that space, and were buried by women in the night, and therefore after Sunne-set, all this while the women lay aside their worke; on the three and thirtie day the men bath them and shaue their beards, and are merrie, because then his Disciples ceased dying.

[e] *Hac nocte paſchalegunt hiſtoriam de exitu Æg. & bibunt 4 Cyathos vini, & poſt cœnam frangunt panem, & dant partem ſuam vnicuiq; in menſa cum tanta ſanctitate ac ſi ipſum Paſcha mactaſſent Phil. Ferdinand. prec. 19.*

[f] *Abundans cautela non nocet.*

§. II.

Of Pentecost.

FRom the second night of their *Pisach*, they number to their *Pentecost* [g] fifty dayes inclusiuely, and say, *Blessed be thou, &c. which hast sanctified vs by thy precepts, and commanded vs to number the dayes before harueſt, of which this is the first or second, &c.* they number the same *standing*, [h] praying withall for the restitution of Ieruſalem. They let not bloud on the Eeuen of the Pentecost, because of a supposed winde *Tabbath*, the dayes betweene Easter & Pentecost, in token of ioyfull hope of the resurrection, *Iust. Mart. quæſt. 115. Amb. Aug. &c.* perhaps in imitation of this Iewish rite, applyed to that mystery.

[g] Pentecost.

[h] So the Primitiue Church neither fasted nor kneeled all *ser. 61. Hier.*

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which ſhould haue ſlaine all the Iſraelites, if they had refuſed next day to accept of the Law. They keepe it two dayes, for the former doubt. They take the Booke twice out of the Arke, and reade there-out the precepts concerning this Feaſts ſacrifices, now that they cannot performe the things. In remembrance of receiuing the Law, they ſtrew the pauement of their houſes, ſtreets and Synagogues with graſſe. They eate meates made of milke and cakes. One Cake they make ſeuen times folded in thickneſſe, in remembrance of the ſeuen Heauens, by which GOD deſcended to Mount *Sinai*. Now they muſt haue good cheere, becauſe at this time the King married his daughter, that is, the *Law* vnto them.

§. III.

Of the Feaſt of Tabernacles.

i Tabernacles.

k The laſt day they may kindle fire from another, not ſtrike fire with ſtone or mettal, nor quench it, although to ſaue their good: nor blow it with bellowes, but with a reede they may: with many trifling obſeruations elſe, mentioned by *Munſt. Præcept Moſ. cum expoſ. Rab.*

l Palme and Willow, and Pome-citron, and Myrtle: the cauſe hereof *Rambam* deliuers, *Moreb. Nēb. p. 3. c. 44.*

m *Pſal. 96. 12.*

n *Buxt. de abbreuiat. heb.*

o *Num. 14. 9.*

THE i Feaſt of *Tabernacles* is obſerued eight dayes: the two firſt, and two k laſt more ſolemnely: the middle foure are halfe holy. They mutter ouer their prayers with ſuch haſte, that hee is the perfecteſt who ſpeakes moſt with a breath. They make them Tabernacles with boughes of foure kinds l of Trees (more ſcrupulous then the Law) in which they ſup, but doe not lodge. The Præcentor in the Synagogue taketh a bundle of boughes, and bleſſeth and ſhaketh them: for it is written, m *The trees ſhall clap their hands*, and mooueth them three times to the Eaſt, and as often to the Weſt, and to the North and South, and then vp and downe like a Fencer, and then ſhaketh them againe, as hauing now put the Diuell to flight. Then one taketh out the booke, and layeth it on the Pulpit, which they all with their boughes compaſſe ſeuen times a day during the Feaſt; in hope of like deſtruction to the Chriſtians, as befell Iericho, and then renew the ſhaking of their boughes. The ſeuenth day is moſt ſolemne, called by them *Hoſchana rabba, the great Hoſanna*; as if one ſhould ſay, n the great feaſt of ſaluation or helpe, becauſe then they pray for the ſaluation of all the people, and for a proſperous new-yeere; and all the prayers of this Feaſt haue in them the words of *ſauing*, as, *O God, ſaue vs*, and *O God of our ſaluation*, and as thou haſt *ſaued* the Iſraelites, and ſuch like; the prayers are therefore called *Hoſannoth*. Then they produce ſeuen bookes, and in euery of their ſeuen compaſſings lay vp one againe. This night they know their fortunes by the Moone: for ſtretching out their armes, if they ſee not the ſhadow of their head by Moone-light, they muſt dye that yeere; if a finger wanteth, hee loſeth a friend; if the ſhadow yeeld him not a hand, hee loſeth a ſonne; the want of the left hand portendeth loſſe of a daughter; if no ſhadow, no life ſhall abide with him, for it is written, o *Their ſhadow is departed from them*. Some Iewes goe yeerely into Spaine to prouide Pome-citrons, and other neceſſaries, for the furniſhing this feaſt; which they ſell in Germany, & other places to the Iewes at exceſſiue prices. They keepe their Tabernacles in all weathers, except a very vehement ſtorme driue them with a heauie countenance into their houſes. Their wiues and ſeruants are not ſo ſtrictly tyed hereto.

They ſay alſo that on that day God fore-ſheweth how much it ſhall rayne all the yeere following: of plenty alſo and dearth, &c. and direct their prayers accordingly.

§. IIII.

Of their New Moones; and New-yeeres day.

p New-Moon day.

q New-yeeres day.

Viſt. de Carben. l. 1. c. 16. Where hee rehearſeth theſe ceremonies, ſayth ſome *RR.* beleeue the world began in March.

THE p *New-Moones* are at this day but halfe feſtiuall to the Iewes, accounting themſelues free to worke, or not in them; but the women keepe it intirely feſtiuall, becauſe they denyed their Eare-rings to the molten Calfe, which after they beſtowed willingly on their Tabernacle. The deuouter Iewes faſt the day before. Their Mattins is with more prayers, their dinner with more cheere then on other dayes; and a great part of the day after, they ſit at Cardes, or telling of Tales. That day when the Moone is eclipſed, they faſt. When they may firſt ſee the New-Moone, they aſſemble, and the chiefe Rabbi pronounceth a long Prayer, the reſt ſaying after him.

The Iewes beleeuing that GOD created the world in September or *Tiſri*, conceit alſo, that at the reuolution of the ſame time yeerely, hee ſitteth in iugdement, and out of the bookes taketh reckoning of euery mans life, and pronounceth ſentence accordingly. That day q which their great *Sanhedrin* ordayned the *New-yeeres* feſtiuall, God receiuing thereof intelligence by his Angels, ſent thither to know the ſame, cauſeth the ſame day a Senate of Angels to bee aſſembled, as it is written, *Daniel* 12. All things prouided in the ſolemneſt manner, the three bookes are opened, one of the *moſt Wicked*, who are preſently regiſtred

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registred into the *Booke of Death:* the second, of the *Iust*, who are inrolled into the *Booke of Life:* and the third, of the *meane* sort, whose Iudgement is demurred vntill the day of *Reconciliation* (the tenth of *Tisri*) that if in the meane time they seriously repent them so, that their good may exceed their euill, then are they entred into the *Booke of Life*; if otherwise, they are recorded into the *Blacke Bill of Death.* Their Scripture is produced by *R. Aben:* *Let* [r] *them bee blotted out of the Booke of the liuing, and not bee written with the Iust. Blotting* points you to the Booke of Death: *Liuing*, that of Life; and *not writing with the Iust*, is the third Booke of Indifferents. All the workes which a man hath done through the yeere, are this day examined: The good workes are put in one ballance, the bad in the other (what helpe a siluer Chalice or such heauie metall could affoord in this case, you may finde by experience in Saint *Francis* Legend, who, when the bad deeds of a great man lately dead, out-weighed the good, at a dead lift cast in a siluer Chalice, which the dead partie had sometime bestowed on Franciscan deuotion, and weighed vp the other side, and so the Diuels lost their prey:) GOD (say they) pronounceth sentence of punishment or reward, sometime in this life to bee executed, sometime in the other. In respect hereof, their Rabbines ordaine the moneth before to be spent in penance, and morning and Eeuening to sound a Trumpet of a Rams-horne, as *Aue Marie Bell*, to warne them of this Iudgement, that they may thinke of their sinnes; and besides, to befoole the Diuell; that with this often sounding being perplexed, hee may not know when this New-yeeres day shall bee, to come into the Court to giue euidence against them. The day before they rise sooner in the morning, to mutter ouer their prayers for remission: and when they haue done in the Synagogue, they goe to the graues in the Church-yard, testifying, that if GOD doe not pardon them, they are like to the dead, and praying, that for the good workes of the Saints (the iust Iewes there buried) hee will pitty them, and there they giue large almes. After noone, they shaue, adorne, and bathe themselues, that they may be pure the next day; (for some Angels, soyled with impuritie heere below, are faine to purge themselues in the fierie brooke *Dinor*, before they can prayse GOD; how much more they?) and in the water they make confession of their sins; the confession containeth two and twentie words, the number of their Alphabet; and at the pronouncing of euery word, giue a knocke on their brest; and then diue wholly vnder water. The Feast it selfe they begin with a cup of Wine, and New-yeere Salutations: and on their Table haue a Rammes head, in remembrance of [f] *That Ramme which was offered in Isaacks stead:* and for this cause are their Trumpets of Rams-horne: Fish they eate, to signifie the multiplication of their good workes: they eate sweet fruits of all sorts, and make themselues merry, as assured of forgiuenesse of their sinnes: and after meat, all of all sorts, resort to some bridge to hurle their sinnes into the water: as it is written, [t] *Hee shall cast all our sinnes into the bottome of the Sea.* And if they there espie any fish, they leape for ioy, these seruing to them as the scape-goate, to carrie away their sinnes. At night they renew their cheere, and end this feast.

[r] *Psal.69.28.*

P. Ric. de Cœlest. Agricult. l.3. Reuchlin. l.1. c.1 de verbo Mirifico.

[f] *Gen.22.18.*

[t] *Mich.7.19.*

§. V.

Of their Lent, Penance, and Reconciliation Fast.

FRom this day to the tenth [u] day, is a time of Penance or Lent, wherein they fast and pray for the cause aforesaid; and that if they haue beene written in the *Booke of Death*, yet God seeing their good works, may repent, and write them in the *Life-Booke.* [x] Thrice a day very earely they confesse three houres before day, and surcease suits at Law, &c. And on the ninth day very earely [y] they resort to the Synagogue; and at their returne, euery male taketh a Cocke, and euery female a Henne; if she be with childe, both: and the housholder, saying out of the hundred and fift Psalme, verses 17,18,19,20,21,22. and out of *Iob*, chapter 23. verse 23,24,25. swingeth the Cocke three times about his head, euery time saying, *This Cocke shall make an exchange for me: he shall dye for mee: and I shall goe into life with all the people of Israel, Amen.* He doth it three times for himselfe, for his children, for the strangers that are with him. Then hee killeth him, and cutteth his throat, and hurleth him with all his force to the ground, and roasteth him: signifying, that he himselfe deserueth death, the sword, stoning, and fire: the inwards they hurle on the top of the house, that the Crowes may, with it, carrie away their sinnes. A white Cocke for this purpose is principall; a red Cocke they vse not, for they are full of sinne themselues by *Esaias* authoritie, [z] *If your sinnes were red as scarlet, &c.* [a] *Antonius Margarita* saith,

[u] Reconciliation.

[x] *Hospinian. ex Lombardo.*

[y] *Buxdorf. c.20 Vitel. Carben. l.1. c.17.* addeth, that the men and women that morning curse the first Christian they meete: and therefore will waite two or three houres for some to whome they owe some speciall grudge, to bestow their curse vpon him in these words, *God make thee my Cocke this yeere.*

[z] *Esa.1.18.*

[a] *Ant. Marga.*

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That this propitiatory creature ſhould bee an *Ape*, as moſt like to man; but they vſe a Cocke for the names ſake: a man in Hebrew is *Gebher*, which is the Talmudicall or Babyloniſh name of a Cocke. Thus thoſe that with a Rams horne beguile the Deuill, and with a Cocke beguile GOD, iuſtly beguile themſelues, who refuſe that ſacrifice of Chriſt, *in whoſe ſtripes they might be healed.* They haue another fable of a Cocke mentioned by [b] *Victor Carbenſis*, thinking that as often as a Cocke ſtands on one leg, and his combe lookes pale, that GOD is angry: which hapneth, they ſay, euery day, and onely in the day time, and that but the twinckling of an eye. And therefore they praiſe GOD which hath giuen ſuch vnderſtanding to a Cocke.

b *Vict. Carben. l. 1. cōt. Iud. c. 11.*

After the performance of this Cocke-ſacrifice, they goe to the buriall place, vſing like Ceremonies there, as on New-yeers eeuen: and after noone, bathe them likewiſe. After Eeuenſong, he which hath offended others, askes them forgiueneſſe, which if he obtaine not at firſt, then the offender taketh with him three other, and asketh the ſecond and third time: if all this bee in vaine, he taketh ten others and renueth his ſuite; if he obtaine, it is well; if not, GOD will hold him excuſed, and the other partie ſhall be guiltie. [c] If the partie offended be dead, the offender with ten other, goeth to the graue, & there confeſſeth [d] his faults. They confeſſe one to another alſo, and that in a ſecret place of their Synagogue, where each receiueth mutually at his fellowes hand with a leather belt nine and thirty blowes: at each blow the partie beaten beateth himſelfe on the breſt, and ſaith one word of his Confeſſion, taken out of the ſeuentie and eight Pſalme, and eight and thirtieth [e] Verſe, being in the Hebrew thirteene words, which he thrice repeateth: then the ſtriker lyeth downe, and receiueth like penance at the hands of the former, you may iudge with what rigour. This done, they runne home, and make merry with the Cockes and Hens before mentioned, ſupping largely, becauſe of the next dayes faſt, Their Supper muſt be ended before Sunne-ſet: for then begineth their faſt. They put on their cleaneſt rayment, and ouer the ſame, a great and large ſhirt downe to the ſhooes, to teſtifie their puritie. They reſort to their Synagogues with waxe candles (in Germanie they haue for euery man one) and then light them. The women alſo light Candles at home, as on the Sabbath. It is ominous if the Candles burne not cleerely. They ſpread the floore with Carpets, for ſoyling their pureſt cloathes.

c Shall bee called a *ſinner. li. Muſar. fol. 18.*

d Saying, I haue ſinned againſt God, & this my brother, and done thus and thus: if hee oweth him money, he payeth it to his heires: if he knoweth none, hee confeſſeth it, and leaues it in the Court. *Ibid.*

e Yet he being mercifull, &c.

Their fiue humiliations at the feaſt of Reconciliation.

Their humiliations at this feaſt are fiue: firſt, foure and twentie, or ſeuen and twentie houres faſt, whereunto children are ſubiect: the Males after twelue yeeres, the Females after eleuen. Secondly, they weare no ſhooes. Thirdly, they muſt not annoint them. Fourthly, nor bathe them, no, not put a finger into the water. Fiftly, nor companie with, no not touch their wiues. Before they begin prayers, thirteene of the principall Rabbies, walking in the Temple, giue licence to all, both good and bad, to pray. And the *Præcentor* or *Reader* fetcheth the booke out of the Arke, and openeth it, ſinging a long Prayer, beginning all compacts, vowes, and oathes, &c. inſinuating, that all the vowes, promiſes, oathes, and couenants, which euerie Iew had that yeere broken, bee diſanulled and pardoned: and that, becauſe now all haue power to pray and prayſe GOD. They continue ſinging till late in the night. Some remaine all night [f] in the Synagogue: yea, the deuouter ſome ſtand vpright ſinging and praying without intermiſſion all that feaſt, the ſpace of ſeuen and twentie houres in the ſame place. Thoſe that departed the Synagogue, returne in the morning before day, and there ſtay all that day. Often they proſtrate themſelues with their face couered, at euery word of their Confeſſions knocking their breſt. When it beginneth to bee night, the Prieſt draweth his *Talthes* (a large cloath made of haires) before his eyes, and pronounceth the bleſſing, *Numb. 6.* holding his hand towards the people, who meane-while couer their faces with their hands; for they may not looke on the Prieſts hand, becauſe the ſpirit of GOD reſteth thereon. Then hee ſingeth a Prayer ſeuen times together, ſometimes higher, ſometimes lower with his voyce: becauſe that GOD now aſcendeth from them into the ſeuenth Heauen: and they with their ſweet melodie bring him on the way. Then they make a long and ſhrill ſound with their Rams-horne-trumpet: and there followeth preſently a voyce from Heauen, *Goe eate thy bread with ioy and gladneſſe, &c.* After this they returne home, ſome carrying home their lights, to diſtinguiſh the holy Times (as you haue heard) from the prophane: ſome leaue them in the Synagogue all the yeere, at certaine times lighting them. Some *Saint-Iewes* prouide to haue a waxe-light continually burning all the yeere long in the Synagogue. In their returne they wiſh to each other a good yeere. For the bookes before mentioned, are now cloſed; nor may they expect any alteration. They ſup largely, and betimes the next morning returne to the Synagogue, leſt Sathan ſhould complaine at ſo ſoone a cooling of their zeale. But the Deuill may bee quiet; for when the Law was giuen, [g] *Samael* the euill ſpirit complained, that hee had power ouer all people, but the Iſraelites: GOD anſwered; That he ſhould haue power ouer them, if on the *Reconciliation-*

f *Manent. 24. horas in Synagoga, & putant Deum illis remittere omnia peccata præterita ſuperioris anni. Ben. Kat. præt. 313.*

g *Pirke c. 46.*

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ciliation-day hee found any ſinne in them: But he finding them pure, ſayd, That this his people were like the Angels liuing in vnitie, without eating or drinking. The Iewes haue a ceremonie to giue the Deuill gifts on this day, either not to hinder them; or elſe [h] becauſe *Gifts blinde the wiſe.* h *Exod.23.8.*

§. VI.

Of their other Feaſts.

THe Iewes diuide the Law into two and fiftie parts, and reading euery Sabbath one, the laſt falleth on the next day after the Feaſt of Tabernacles, about the three and twentieth day of September. In this [i] day they leape, dance, and make much ioy. They aſſemble in their Synagogue, and take all *the bookes of the Law* out of the Arke (leauing in it meane-while, that it bee not left emptie, a burning light) they reade the firſt Lecture and the laſt thereof, and leape about the Arke with the Bookes; and they hurle Pearles, Nuts, and ſuch fruits among the youth, which in their ſcrambling ſometimes fall together by the eares, and marre the ſport. On this day they ſell their Synagogue-offices, the Clarke making proclamation: who will giue moſt at the third time, obtayneth firſt the office of lighting the Lights all the yeere, then that of prouiding the Wine, which they vſe to begin the Feaſts with, in reſpect of the poore, which haue no wine to hallow at home. Thirdly, is ſet to ſale the office *Gelilah*, of folding vp, and vnfolding the Law. Fourthly, *Hagbohah*, of lifting vp the Law, and carrying it in Proceſſion. Fiftly, the office *Etzchaiym*, of touching thoſe turned pieces of wood, whereto the Law is faſtened; which the young-men are forward to buy, in hope of holineſſe and longer life. Sixtly, *Acheron*, to bee called foorth laſt on the feſtiuall dayes, to reade ſomewhat of the Law. Seuenthly, *Schetria*, to be deputed or ſubſtituted in place of the negligent officer, &c. The money hence ariſing, is for the vſe of the poore, and reparations of their Synagogue; but in theſe ſale-offices, wealth hath more honour then worthineſſe. i The feaſt of the Law finiſhed.

Their feaſt of *Dedication*, wee cannot ſay much more of, then that which alreadie hath beene ſaid: much niceneſſe herein is obſerued, about the Lights wherewith they ſolemnize this darkeneſſe, which I willingly omit: theſe lights thy vſe in their houſes all the ſpace of theſe eight dayes burning.

Their [k] feaſt of *Lots* they keepe with all riot two dayes, as with ſome at Shroue-tide: the men diſguiſing themſelues in womens habite; the women in mens: they holde, that hee ſhall be fortunate which then laboureth: women eſpecially then make merry in remembrance of Queene *Eſther*, and they with their infants are preſent in the night, at the reading of the booke of *Eſther*, which is all written in a large ſheet of Parchment, and reade from the beginning to the end. In times paſt they had two ſtones, in one of which was written *Hamans* name, which they beat together, till the name was blotted out, to fulfill that Scripture, *The name of the wicked ſhall rot. Curſed bee* HAMAN, *bleſſed bee* MORDECAI, *curſed bee* ZERES (*Hamans* wife) *bleſſed be* ESTHER, *curſed bee all Idolaters, bleſſed be* ISRAEL. When they come to the place where *Hamans* ten ſonnes are named, they reade it all in one breath, for in a twinkling of an eye they were all ſlaine. They make great cheere, for ſo did *Eſther* in feaſting *Aſſuerus*. In theſe two dayes they doe nothing, but eate, drinke, dance, pipe, ſing, play, &c. The rich are bound to ſend to the poore Iewes double preſents, which muſt not be ſpent but on this ſolemnitie: they quaffe, (it is, ſaith *Rabbi Iſaac, Tirna*, a good worke) till they finde no difference betweene *Arur Haman*, and *Baruch Mordecai*; *Curſed bee* HAMAN, *bleſſed bee* MORDECAI; vociferations that day obſerued, and hold it lawfull to drinke till they cannot tell their fiue fingers on the hand. k *Hoſpinian. ex M. Lombard.*

They [l] obſerue feſtiuall the Equinoctials and Solſtices; and a certaine *Rogation day*: they vſe the Faſts before mentioned out of *Zach.7.* with other ſuperſtitions. Some of [m] them faſt alſo, as is ſaid, on Mundayes and Thurſdayes; and ſome on the tenth of March for the death of *Miriam*: at whoſe departure a certaine Fountaine dryed vp, and the people were left without water: but in this moneth the Rabbins will not allow faſting, becauſe of their deliuerance therein out of Egypt. Some faſt for the death of *Samuel*, Aprill 28. and for the taking of the Arke, April 10. and at other times for other Prophets. Some faſt on the New-Moones Eeuen: ſome, when they haue had an infortunate dreame; and all that day in which their Father dyed, through their whole life. Their faſting is an abſtinence from all eating and drinking till night. But of theſe faſts and other their ſolemnities, is ſaid before in the abſtract of their Kalender, taken out of *Ioſeph Scaliger*. Their faſt on the 17. of the fourth Moneth for the deſtruction of their Citie, is rigourouſly kept, and from thence to the ninth day l *Hoſpinian.* m *Syn. Iud. Buxdorf.*

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day of the moneth following, are holden vnluckie dayes, in which Schoolmaſters may not beate their Schollers, nor any man will ſew at the Law. And for the burning of the Temple in the ninth day of the fifth moneth, they goe bare-foot, reade heauie ſtories, and *Ieremiahs* Lamentations, and mourne among the graues of the dead, and are ſad all that moneth: from the firſt to the tenth day they eate no fleſh, nor drinke wine, nor bathe, nor marrie, nor cut their hayre; they ſew not at the Law; for *Hoſea* ſaith, *The moneth ſhall deuoure their portion:* and *they ſhall bee taken,* ſaith *Ieremie, in their moneth.* On the eight day they eate onely Lentils; for they may not eate Peaſe or Beanes, becauſe they haue blacke ſpots like mouthes, which Lentils want, and therefore more fitly repreſent a heauie man, which wanteth his mouth for ſorrow: egges they may eate in the night for their roundneſſe: for ſorrow, as if it were round, rolleth from one to another. They haue their faſts alſo on ſpeciall occaſions, as they tell of one *Chone Hammagal,* which in a great drought, put himſelfe into a pye made fit for his body, and prayed, ſaying, *Lord of the World, the eyes of thy children are vpon mee, as one whom they thinke familiar with thee: I ſweare by thy holy name, that I will not come hence till thou ſhew mercy.* And then it rayned preſently: for how could it chooſe? They tell the ſame pye-tale of *Moſes* likewiſe, and of *Habbacuc,* expounding that *Hab. 2. 1. I will ſtand on my watch,* I will ſtand in my Pye. Their manner is, ſaith *Victor Carbenſis,* to curſe *Titus,* and ſay, he was of the generation of *Agag* the *Amalechite,* and ſuch a blaſphemer as neuer was any, and that for his blaſphemies he was ſtricken with madneſſe.

Hoſ. 2. 7.

CHAP. XIX.

Of their Cookerie, Butcherie, Marriages, Puniſhments, Funerals.

Buxdorf. Syn. Iud. c. 26. & d.

BVt why doe wee entertaine you ſo long in Feaſts and Faſts? both almoſt violent to humane nature, howſoeuer the Glutton is neuer glutted with the one, and the ſuperſtitious rather kill the fleſh, then the vices of the fleſh with the other? *Medio tutiſſimus ibis.* We will ſoberly recreate your ſpirits with a walke into the Cooke-roome, and thence to the Butcherie, and then to the Bride-chamber, to take view of their Eſpouſals, Marriages, Diuorces, and thence diuorce your eyes from theſe ſpectacles, and thence diuert them to their Beggers, Penances, and to that fatall diuorce, ending your walke where the walkes of all fleſh end, at Death, and the Graue.

§. I.

Of their Cookerie.

* They ground theſe abſurdities on *Moſes* his words. *Exo. 23. 19.*

a The knife may not after be vſed except heated red hot in the fire three houres, and three dayes hidden in the earth, & three times put into water. *Vict. Carb. l. 1. c. 12.*

b Nine houres ſaith *Carbenſ.* This they gather out of *Num. 31. 23.*

THey haue * Kitchin veſſels of two ſorts, one for fleſh, another for white-meates. Their milke veſſels of wood are marked with three cuts, becauſe that ſentence, *Thou ſhalt not ſeethe a Kid in his mothers milke,* is three times in the Law repeated. Euery Iew carrieth two kniues with him, one for Fleſh; the other for Cheeſe and Fiſh, and theſe alſo are marked with three cuts. And if theſe veſſels ſhould bee [a] intermingled, our Iew might not eate that which is dreſſed therein: yea, the innocent veſſels are broken, if of earth, moſt accurately waſhed, if of wood, and purged in the fire, if they bee of yron. They ſeethe not milke and fleſh at one time, and ouer one fire, ouer againſt each other: nor ſet them together on the Table, but ſeperate them with ſomewhat ſet betweene. One cloath is layde for fleſh, and another for white-meate. Hee which eateth fleſh, or broth thereof, may not eate white-meates an houre after, yea the moſt religious will [b] abſtaine ſixe houres after. Yet may they eate a Henne together with Almond-milke. If any haue not the gift of ſuch abſtinence, very carefully muſt hee clenſe his teeth, and waſh his mouth, and with a piece of drie bread take away the taſte of the fleſh. If any ſuet fall into their white-meates, they may not be eaten, except there bee ſixtie times as much of the meat, as of the ſuet. An Egge may not be poched in a fleſh veſſell: they breake it alſo, and diligently obſerue, that none of that bloudie reſemblance in the top of the egge remaine. If in cutting vp of a Henne they finde egges, they may not eate them till they bee waſhed, and ſoftned in water and ſalt. Fleſh and fiſh may not be dreſſed, or ſet on the Table, or eaten together: for this (they write) would bring the leproſie. In their dyet-difficulties they conſult with their

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their Rabbines. Glaſſes, Kniues, and all their Kitchin veſſels new bought, muſt bee curiouſly waſhed, and if they will beare it, purged with the fire.

§. II.

Of their Butcherie.

BVtcherie is with the Iew exalted aboue the *liberall Sciences*, and muſt bee learned by much bookiſhneſſe and long experience. They haue a booke of ſhamble-conſtitutions, and in harder caſes they aduiſe with ſome learned Rabbi. Neither may any practiſe this Art without licence from the Rabbi, whereby he ſignifieth, that hee had taken examination and proofe of the partie, and found him expert therein both in word and deed, and therefore hath permitted him to kill, and others to eate the meate by him killed: prouided that he diligently reade euery weeke for one yeere, and euery moneth the next yeere, and once a quarter during his life, the Conſtitutions aboueſaid. They haue their eſpeciall kniues for this buſineſſe, great ones for greater Cattell, and ſmall for the ſmaller: the greater haue blunter and broader points: if they haue any rifts in them, they may not vſe them. The greater beaſts feete muſt be bound, in remembrance of *Abrahams* binding *Iſaac*, and then with one cut or thruſt hee cutteth the Weſand a ſunder; which done, he lookes on his knife if there bee any rift in it, for that would terrifie the beaſt, and cauſe the bloud to recoile backe to the heart, whereby the beaſt would not be fit for vſe as retaining ſome of the bloud. After this, he hangs vp the beaſt, takes out the inwards, and cutting a hole on both ſides of the heart, thruſteth his hand through the ſame into the body of the beaſt, to ſearch if there be any bloud: and if there be any fault in the beaſt, it is not for their dyet, applying that which the Law ſaith of a *Carcaſſe found torne in the fields*. They cut the throat of a bird in like manner, if it bee a Fowle which hath quills in the wings, in remembrance of an office performed by the fowles ſometimes, as [a] they ſay, to *Rebecca*, when ſhe deſcended from her Camell at the ſight of *Iſaac*: and therefore they let the fowle bleed into a heape of aſhes, and therein couer the bloud. They couer the bloud alſo of other creatures in the ground, becauſe the Earth *opened her mouth to drinke in the bloud of* ABEL: and becauſe Sathan ſhould not accuſe men of iniuſtice for ſlaying the innocent beaſts, ſeeing ſo much bloud ſhed by them. When they haue killed a great beaſt, they cut out all the veynes and ſinewes (of which ſubiect they haue written ſpeciall Treatiſes) and likewiſe all the Suet: which done, they diue them in water to mollifie them, and waſh them throughly, to rinſe away all the bloud; and then lay them on a boord, that all the water may paſſe from them: after which they ſalt them in a veſſell full of holes, that the ſalt may draine out all whatſoeuer bloudineſſe yet remaining. They eate not the hinder parts in remembrance of *Iacobs* [d] thigh.

But in Italy they haue inuented a new anatomizing tricke, by taking away the veynes and ſinewes to make them lawfull. Pittie they cannot doe the like for Swine and other forbidden meates: but you ſee they haue ſome trickes to coozen GOD, as before to coozen the Diuell: but the moſt coozenage (ſaue that in the former they coozen themſelues) is to Chriſtians which buy thoſe hinder parts of them, in polluting thoſe meates, before they ſell them, with filth, and with vrine of their Children, adding curſes and imprecations to the eaters. Thus you ſee the Iew-butcher had need be no botcher, but halfe a Phyſitian in anatomizing, and halfe a Rabbine in caſes of conſcience. And who knoweth whether ſo many Iewiſh Phyſicians come not from (and perhaps alſo carrie to) the Shambles?

b *Exod.* 22. 31. *Leuit.* 22.

c *Tunc temporis (aiunt) infirmitas muliebris eam inuaſit: & cùm ſurrexiſſet de terra, volucres aduolarunt, ſanguinemque virginitatis eius in terram occuluerunt; ideoq; deus mandauit, ſanguinem aliũm macta tarum tegere.*

d *Gen.* 32.

§. III.

Of their Eſpouſals and Marriages.

BVt wearie of this bloudie ſpectacle, let vs take a more pleaſant view, of their Virgins and Eſpouſals. Theſe were made, ſaith [e] *Moſes de Kótſi*, either with money, or with an inſtrument, or with copulation. It ſeemeth this laſt is vnderſtood of ſuch as had lyen with a mayde, and therefore muſt by the [f] Law marrie her (if the father denyed him not his daughter) whereas otherwiſe they might not haue carnall company before the marriage were ſolemnized, this being forbidden no [g] leſſe then to lye with a woman in her diſeaſe. Their Prayer-booke [h] ſaith thus, He which ſhall eſpouſe a woman, bringeth witneſſes, and before them doth betroth her with mony, or ſomwhat mony-worth, which

e *Lib. Præcep.* 124. *vid. Druſ. præt. pag.* 2.

f *Exod.* 22. 17. & *Deut.* 22. 29.

g *Lib. Muſar. cap.* 6.

h *Fol.* 364.

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which he giueth her, saying, Be thou espoused to me according to the law of *Moses* & *Israel*. If there be no witnesses, it is nothing, notwithstanding they both confesse it. If one shall affiance a woman to another, he saith, Be thou espoused to *N.* with this Ring, according to the Law of *Moses* and *Israel*. [i] *Buxdorfius* (to whom I am most beholding in many of these reports) writeth, that when promise hath passed betweene two, many Iewes are called together into a great chamber: where euerie of the youthes holdeth a pot in his hand. Then comes one, and reades the letters of contract, that *N.* sonne of *N.* and *N.* daughter of *N.* haue promised marriage to each other, each giuing so much in dowrie, which marriage is to be solemnized on such a day: and the partie which faileth in the promises, shall giue the other fifty Florens. This done, they wish ioy to each other: and the Iewlings presently breake their earthen pots, whereby they signifie to the parties prosperitie and abundance. At parting, euery one hath a cup of wine giuen them. Eight dayes after neither partie goeth out of the house: and many youthes come and make merry with the Bridegrome, imitating (they thinke) *Sampson* herein. Some say, [k] that the man taketh the espoused Bride home to his house, to be both witnesse and keeper of her virginity till the marriage solemnitie. The day before the marriage, the Bride must wash her in that absolute manner [l] before described, certaine women ringing with somewhat when shee goeth in and out of the water, some of them also leaping and dancing. The Bridegrome sends the Bride a wedding girdle embossed with [m] gold, and shee him another with siluer studs. On the wedding day the Bride adornes her selfe in the best Iewish dresse, with her marriage attire, and by women singing their sweetest *Epithalamia* is conueyed into a chamber, and their placing her on a faire seate, braid her haire into goodle curles, and put a vaile ouer her eyes (in imitation of *Rebeccas* modestie) singing meane-while, dancing, and expressing the greatest signes of ioy, thinking they therein please God, as being taught by their Rabbines, that God vsed the like curling, singing and dancing, when he presented *Eue* to *Adam*; [n] yea, refused not to serue that new couple, and with his owne hands made the canopie vnder which they were to receiue their marriage blessing, the Angels with pipes and trumpets making musike to leade the dance. That which *Moses* saith [o], *God built a woman*, The Talmud interpreteth, *Hee made curles*, and *hee brought her* to *Adam*, to wit, with leaping and dancing. When the marriage benediction is to bee solemnized, foure boyes beare a [p] canopie on foure poles into the place appointed, which is some street or garden [q] abroad in the open aire, the people sounding their acclamations, *Blessed be he which commeth.* The Bride (being led by others) goeth three time about the Bridegrome, as a cocke goeth about a hen, and that forsooth to fulfill that Prophecie, [r] *A woman shall compasse a man*: hee also must fetch one compasse about her. The people also besprinkle the Bride with wheat, crying out, *Increase and multiply*, according to that of the Psalmist, [s] *He filleth thee with the fat of wheat.* In some places they mingle money with the wheat, which the poore Iewes gather vp. The Bride stands on the right hand: for it is written, [t] *Thy wife standeth on thy right hand*: with her face also to the South, for then she shall be fruitfull. The Rabbi which marrieth them, taketh the end of the Vestment about the Bridegromes necke, (they call it *Talles*) and puts it on the Brides head, after the example of [u] *Boaz* and *Ruth*: and then takes a glasse filled with wine, ouer which hee vttereth the marriage blessing, praysing God, by whose instinct these persons were espoused: and so reacheth the glasse to them, and bids them drinke. This glasse, if she bee a Virgin, hath but a narrow mouth, at Wormes they vse an earthen pot. Now the Rabbi receiuing a Ring of pure gold, without any [x] Iewell in it, sheweth it to some witnesses, asking them if it bee good, and worth the money it cost, and then puts it on the Brides finger, and with a loud voice pronounceth the spousall letters. After this he takes another glasse of wine, and blesseth God that the Bridegrome and Bride haue accepted of each other, and giues it them to taste. This done, the Bridegrome breaketh the former glasse against the wall or ground, in remembrance of the destruction of Ierusalem: in which respect, in some places they put ashes on the Bridegromes head. He weareth for this cause a black-hood on his head like a mourner: and the bride likewise weareth a black cloth, fit to terrifie children with the deformitie. Thus do they mixe mirth and mourning, as *Dauid* warneth, *Reioyce vnto him in trembling.* This ended, they sit downe at table, and then must the Bridegrome make trial of his brest in singing a long prayer: others in the meane time call to make ready the hens. Then is there a hen and an egge set before the Bride: of that the Bridegrome carueth her a piece, and then presently all the company, men and women, teare the hen amongst them like hungrie hounds, snatching out of each others hands and mouthes, all to glad the new married couple. The egge is not sodde, but in another scene of mirth, one casteth it in the face of another, of some Christian especially, if any bee present at the nuptials. In the same is a mysterie included for the Bride, that she shall haue as easie trauell in child-birth, as the hen layeth her egges. After this they fall to their cheere, and dances; one

Syn. Iud. c. 28.

k *Drus. vbi sup.*

l *Cap. 14.*

m *Idque (aiebat Iudæa ster) quia semen viri album, mulieris rubrum.*

n *Pirke siue cap. R. Eliezer. c. 11. Brandspigel. c. 34*

o *Gen. 2. 22.*

p *Vid. Eli. Thisrad. Chapha.*

q In token that they shall multiply like the Starres in number.

r *Ierem. 31. 22.*

s *Psal. 147. 14.*

t *Psal. 45. 10*

u *Ruth. 3 9. & Ezek. 16. 8.*

x Some superstitiously engraue therein, *Good fortune commeth*, or the Planet *Iupiter*, which they would borrow from *Leahs* words, *Gen. 30. 11. vid. Munster ibid.* The R. saith *Victar Carbens.* marketh diligently whether she put forth her fore-finger: for the Virgin *Mary*, say they, ware the Ring on her middle finger, and therefore all Iewesses refuse that, and vse the forefinger.

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one they call the *Mitzuah* or commandment-dance, as if GOD had enioyned it. The chiefe ghest takes the Bridegroome by the hand, another him, and so on through the companie: likewise the chiefe woman takes the Bride, another her, and so one another: then doe they dance in a long row with a tumultuous noyse, and so end the nuptiall sports. Among all their other blessings, the Bridegrome is to say one, *Vbi perspexerit sanguinem virgineum*, to vse the words of *Genebrard*, who expresseth it, being borrowed from some words of the Canticles, fleshly abused by such application.

The Marriage commonly lasteth eight dayes: and on the Sabbath they dance the lustiest of all, doing the Sabbath herein a singular honour, because that also is called a Bride. It is prohibited to bid any vncircumcised ghest to this banquet: for [x] *Salomon* saith, *The stranger doth not intermeddle with his ioy*. Yea, the good Angels seeing such there, will depart; and the euill will come and raise strifes and contentions. For they thinke no [y] place emptie from the earth to the skie, but all full of good or bad Angels flying or standing in the same. The marriage [z] is in publike, lest whoredome should be couered vnder that pretext, pretending themselues married when they were not.

x *Prou.14.10.*

y *Com. sup. Aboth. fol.83.ap. Druſ.*

z *Rambam. M. N. lib.3.cap.50.*

§. IIII.

Of Coniugall Duties.

LEt it not grieue you to heare somewhat of the Duties betwixt man and wife. The Husband oweth ten things to the Wife: [a] three according to the Law; her nourishment, her cloathing, and her time; namely, of due beneuolence to bee performed: and seuen things according to the words of the Scribes: The first whereof is the foundation of dowrie, *viz.* two hundred *denarij*, if she bee a virgin, otherwise an hundred. The other concerne the condition of the dowrie. The woman which rendereth not her husband his due, is rebellious and refractarie; and hee is bidden to expell her without a dowrie. The conditions of the dowrie were: first, to cure her in sickenesse: secondly, to redeeme her being captiue: thirdly, to burie her being dead: fourthly, to nourish her out of his owne goods, and that she dwell in his house in her widdow-hood: fifthly, to keepe her daughters till marriage: sixtly, that her sonnes inherit. They appoint not onely loue, but honour to the wife (as *Peter* also enioyneth to this weaker vessell) which honour, they say, is in meate and drinke, and goodly garments, for which hee shall (this was a womans friend) haue fauour with God. The Author of *Arbaa Turim*, addeth, That a man should loue his wife as his owne bodie, and honour her aboue his bodie, and keepe her as one of his members. For the wife is the other halfe of man, and a man without a wife, is but halfe a man. And let him take heed of striking his wife, said [b] another, or to bee virulent in termes against her. For, for her teares (how pittifully easie are they to some?) his punishment is neere. And howsoeuer since the destruction of the Temple, the *doore of Prayers* hath beene shut, yet the doore of teares hath not beene shut, as saith *Dauid*, *Bee not thou silent at my teares*. And should not a man honour his wife? Yes, saith [c] *R. Hanina*, for a man hath no blessing but for his wife, as it is written, *Hee blessed Abraham for her*. Let a man cloath himselfe (I would not haue women heare it) beneath his abilitie, his children according to his abilitie, and his wife aboue his abilitie. Let the wife honour her husband as her father, and feare to displease him, and let him spare her in his anger, remembring that shee was taken out of his ribbes. But for the wiues choyse, A man ought, saith [d] one, to sell all that hee hath and buy a wife, the daughter of a wise Disciple: if he finde not such an one, let him take a daughter of the Great men of his time: if not such, the daughter of a Synagogue-Ruler; in that defect, let him take the daughter of one which gathereth Almes: if not, then of a Schoole-master, and not the daughter of *the people of the Land*, of whom the Scripture saith, [e] *Cursed bee he that lyeth with a Beast*.

They say that a man ought [f] not to lodge in the same chamber, no not with his Sister, Daughter, or daughter in Law: yea, there Wise men forbid conference with a woman altogether.

a *Vid. Druſ. præt. lib.6. in 1.Cor.7.2. Idem vid. ap. R. Ab. ben Kattan. pr. 150. P. Ric. in præc. neg.81.* horam non minuet, *id eſt, debitum coniugale, idq; ſecundum vetuſtam Talmud. traditionem otio vacantes quotidie; mecanicus operarius his in hebdomade; Aſinarius, qui ſarcinulas nectat, ſemel: qui portat per camelos ſemel in menſe: nauta ſemel in dimidio anni. Com ſup. Aboth. 10. Druſ. præt. pag. 285.*

b *Muſar. cap.6.*

c *Vid. Druſ. pag. 376.*

d *Muſar. 74.*

e *Vid. ſup. c.8.*

f *Druſ. præt. l.7.*

§. V.

Of Diuorce, and other Marriage obſeruations.

THe bill of diuorce is ſtill practiſed among the Iewes: it muſt bee written in twelue lines (it is therefore called g *Get*) neither more nor leſſe, and deliuered to the woman before three credible witneſſes, vnder their hands and ſeales. Then doth the husband deliuer it to her, ſaying, *Loe, woman, the bill of thy Diuorce, take it of mee, by it being diuorced from mee, bee thou free to another husband.* The tenor of this bill is this: The ſecond day of the weeke, the eight and twentieth of the moneth, *N.* in the yeere of the world, 5363. as we heere at Mentz vpon Rhene vſe to reckon, I *Iſaac*, ſir-named *Eckendorf*, ſonne of R. *Abr.* now dwelling at Mentz: of my free will, without conſtraint, thee *Sara*, ſir-named *Turmmerle*, daughter of R. *Leui*, which hitherto hath beene my wife, haue determined to free, forſake and diuorce: And now to forſake, free, and put thee from me, that thou mayeſt bee thine owne, and at thine owne free will and pleaſure mayeſt depart whither thou wilt, and none from hence-forth for euer ſhall prohibite thee: And thou art ſo freed, that thou mayeſt marrie to any other man.

g *Vid. Eli. Thiſ. rad. get & Druſ. præt pag. 13. & Bux. Syn. c. 28.*

This diuorce may not bee done in euery place, but they haue ſome ſpeciall place appointed, noted, and knowne, ſituate on ſome knowne Riuer: whereto certaine chiefe Rabbines are called by writing, if there bee none there dwelling, which conſummate the buſineſſe. By the old h Law, a woman might be reconciled to her husband before the Bill of diuorce giuen, not after.

h *Druſ. præt. pag. 121.*

Buxd. Syn. ca. 30.

The obſeruation of the brother, to marrie the wife of his brother deceaſed without iſſue, or elſe to loſe the inheritance, which was teſtified by pulling off his ſhooe, and ſpetting in his face; is now thus ruled by the Rabbins, that none ſhall marrie ſuch a widdow, but rather ſuffer the premiſed ignominie; which is performed in this ſort. She comes before the chiefe Rabbi with fiue witneſſes, where the Rabbi demands, if ſhe haue been three months a widdow, if her husband had a brother vnmarried, if the partie conuented bee he, &c. and laſtly, if ſhee be faſting (for otherwiſe ſhe might not ſpet in her brothers face.) Of him alſo the Rabbi asketh like queſtions, and receiuing a denyall of marriage, there is brought a ſhooe of ſingular faſhion for that purpoſe, which hee putteth on his right foot bare, and then ſetteth himſelfe againſt a wall. The woman comes, and diſclaiming his affinitie, ſtoopeth, and with her right hand (for if ſhe want a right hand, it putteth the Rabbines out of their right wits to skan, whether with her teeth, or how elſe it may be done) vnlooſeth the ſhooe, and taking it off, ſpets in his face, ſo that the fiue witneſſes may ſee it, ſaying, Thus it ſhall be done with him which will not build the houſe of his brother.

For this they alleage, *Leuit.* 12. 4.

In the time of her vncleanneſſe, a woman may not enter into the Synagogue, nor pray, nor name the Name of GOD, nor handle any holy booke; which if they obſerue, the Rabbines promiſe them longer life. As ſoone as ſhe knoweth of her vncleanneſſe, ſhe preſently ſeperateth her ſelfe from her husband the ſpace of ſeuen dayes, not touching him, nor ſitting on the ſame ſeate, nor eating in the ſame diſh, or on the ſame cloath, nor may drinke out of the ſame cup, nor ſtand againſt him, nor ſpeake in his face. If one will giue any thing to the other, one layeth it on a bench or table, and goeth away, and the other commeth and taketh it. They ſay it procureth the Leproſie in the Children which are then gotten, which they obiect to Chriſtians.

i *Adhuc hebdomadæ curſu ad eam accedere, imo iuxta iuniorum Talmudeorum decreta, tangere non permittitur. P. Ric. ad præc. neg. 111*

k *Sup. cap. 14.*

When ſhee hath numbred ſeuen i dayes of her vncleanneſſe, ſhee proceedeth to number as many of her purification: after which time finding her ſelfe pure, ſhee cloatheth her ſelfe in white, and taking a woman with her, waſheth her ſelfe in cold water, (ſome in winter put in warme water to it, which others in the coldeſt ſeaſon refuſe) and leaues not a hayre of her head vnwaſhed, as before is deſcribed. Some k faſt till they haue done it, leſt the fleſh in the teeth ſhould hinder the water from comming to them: for mouth and eyes muſt bee open, and they muſt ſtoope, that the pappe keepe not away the water from the breſt: and if they haue a playſter on a ſore, it muſt off, and their nayles muſt bee pared.

l *Phil. Ferdinandus pr. 1.*

They l write, that if any ſhall exceed twentie yeeres and not marrie, or if hee ſhall marrie a wife which is barren, he ſinneth as much as if hee had ſlaine a man, and deſerueth the puniſhment of *Onan*, whom GOD ſlew. Prouided, if hee addict himſelfe to the ſtudie of the Law, and findeth no need of a wife: but if he finde concupiſcence preuaile, hee ought to marrie notwithſtanding. And this neceſſitie remaineth m till he hath begotten a ſonne and a daughter.

m *P. Ricius ad pr. aſſir. 49.*

§. VI.

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§. VI.

Of the Iewish Beggers, Diseases and Penances.

THE poorer Iewes on the Friday night, and euery Festiuall, entering into the houses of the richer, beg prouision for the Feast. And if any be exceeding poore, the Rabbines make him a licence to beg, therein testifying of his honestie and Iewish faith; wherewith hee wandereth through the Countrey, visiting all the Iewes he can finde. And if hee come to a place where are many Iewes, hee sheweth his licence to the chiefe Rabbi; or to the Clarke which calls men to the Synagogue, or to the Elders, or Ruler of the Synagogue, which is as their Consull, or to the Ouer-seers of the poore, and craueth their fauour: which granted, hee standeth with two others at the doore of the Synagogue, and beggeth; or else those two goe from house to house and beg for him. The like is done when a poore Iew hath a daughter marriageable, to beg for her dowrie. When poore Iewes trauell, they may turne into another Iewes house, where (their prouerbe is) the first day hee is a ghest, the second a burthen, the third a fugitiue. *Buxdorf c. 33. Iewish beggers*

The falling sickneſse is vsuall among the Iewes, and they vse to imprecate it to each other in their anger, as they also doe the plague. In a generall pestilence they write in their Chamber strange characters and wonderfull names, which (they say) are the names of the Pest-Angels. And I once saw (sayth our Author) *Adiridon, Bediridon*, and so on, the word *Diridon* riding on quite through the Alphabet, written with great letters in their houses, as a present remedie for the Plague. The Leprie they haue seldome, which may bee attributed to their dyet. *Cap. 34. Diseases of the Iewes.*

Now the Sword and Scepter is taken from them, in stead of other penalties, they inflict sharpe penances according to the nature of the crime. Thus the Adulterer satisfieth for his hot lust in cold water, wherein hee is inioyned to sit some winter dayes, and if the water be frozen, the Ice is cut, and hee set therein vp to his chinne, as long as an Egge is roasting. In Summer time hee is set naked in an Ant-hill, his nose and eares stopped, and after washeth himselfe in cold water. If the season bee neither cold not hot, hee is inioyned a certaine kinde of fasting, in which he may not eate any thing till night, and then onely a little bread and water is allowed him, and yet hee must after endure the Ant or water-penance. In *Medrasch* is written, that *Adam sate* vp to the nose in water an hundred and thirtie yeeres, till he begate *Seth*, for eating the forbidden fruit. If the penance seeme lighter, they enioyne him further to runne thorow a swarme of Bees, and when the swelling of his bodie through their stinging is abated, he must doe it againe and againe, according to the measure of his offence. If hee hath often that way offended, hee is bound to endure that penance many yeeres, yea sometimes a three yeeres fast together, eating bread and water at supper, otherwise nothing, except hee rather chuse to redeeme this, with fasting three whole dayes together in each yeere, without tasting any refection at all, as Queene *Esther* did. When any hath lyen with a woman in her vncleanneſse, hee incurreth the penance of fortie dayes fast; and twice or thrice euery of those dayes to receiue on his bare backe with a leather thong or girdle nine blowes: to eate no flesh or hot meate, nor drinke any wine, but on the Sabbath. If a man kisse or embrace his menstruous wife, the case is alike. A Robber is adiudged three yeeres banishment, to wander three yeeres thorow the Cities where Iewes dwell, crying aloud, *I am a Robber*, and suffer himselfe to bee beaten in manner aforesaid. He may not eate flesh, nor drinke wine; nor cut the hayre off his head or beard: hee must put on his change of garments, and shirts vnwashed. He may not wash himselfe: euery moneth once he must couer his head: hee must weare his arme, wherewith he committed murther, fastened to his necke with a chayne. Some are enioyned that where they sleepe one night, they may not sleepe the next, that they may wander ouer the world like *Cain*. Some are constrained to weare an yron brest-plate next their skinne: and some to throw themselues downe before the doore of the Synagogue, that they which goe in may treade on him. That Iew which accuseth another before a Christian Magistrate, is accounted a Traytor and neuer made reckoning of after. *Cap. 35. Iewish penances.*

But why doe I tyre the Reader, to whom I feare I haue beene ouer-tedious? But in this matter of Religion, of whom is it fitter to protract discourse, then of them, whom the old world yeelded the only example of Truth, and the present age, a principall example of falsehood and superstition? Let it not grieue the Reader, to performe the last office of humanitie to our *Iew*, and as hee hath seene his birth, his Synagogue-Rites, and home superstitions, so to visit him on his Death-bed, and helpe lay him in his graue: and examine his hope of the Resurrection, and of their *Messias*, and wee will end our Pilgrimage in this Holy Land.

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§. VII.

Of their visitation of the sicke, And funerall rites.

n Ceremonies about the sicke.

WHen n a man lieth sicke, the Rabbines visit him; and if he be rich, order is taken for his Will, and then they exhort him to perseuere constantly in their Faith: They aske him if hee beleeue that the *Messias* is yet to come. Hee maketh his confession on his bed, saying; I confesse before thee, my *God and Lord, God of my parents, Lord of all Creatures*, that my health and death is in thy hand, I pray thee grant me recouery of my former health, and heare my praier, as thou dideſt *Hezekiah* in his sicknes. And if the time of my death be come, then grant that death may bee a remission of all my sinne, which of ignorance or knowledge I haue committed, euer since I was a man: grant that I may haue my part in Paradise, and the world to come, which is reserued for the iust; grant that I may know *the Way of euerlasting life, fill mee with the ioy of thy excellent countenance by thy right hand for euer and euer.* Blessed bee thou, O GOD, which heareſt my prayer.

Thus they which refuse the merits of Christs death, ascribe remission of sinnes to their owne. When he giueth vp the ghost, o all the standers by rend their garments, but in a certaine place of the same, where they doe no great harme, about a hand-breadth. They lament the dead seuen dayes. They presently after his death powre out all the water in the house into the streete: they couer his face that it may no more bee seene: they bow his thumb in his hand, framing a resemblance of the Hebrew name *Schaddai*: his other fingers are stretched out, to testifie a forsaking of the world: they wash him with hot water, and hauing anointed his head with wine and the yolke of an Egge mixed together, they put on him a white vestment, which he vsed to weare on the Feast of Reconciliation. When they carry him out of the house, they hurle after him a broken sherd, signifying, that with him all heauinesse should bee expelled and broken. When they are come to the place p of buriall, they say, *Blessed be* GOD *which hath formed you with iudgement and iustice, hath created, fed, sustained, and at last hath deprined you of life*, (speaking to the dead.) *Hee knoweth the number of you all, and will quicken you againe in his time. Blessed be God, which doth to die, and maketh aliue. Let the dead liue, with my carkasse let them rise againe. Awake and reioyce yee that lie in dust, because thy dew is the dew of light, and the earth shall cast foorth her dead.* This the Minister sayth alone: then he goeth on with a long prayer of three and twenty sentences, which the people say after him, going about the sepulchre. They call this prayer *Tziddduck haddin*, the subiect wherof is the iustice of GOD; calling for pardon in the name of *Abraham, Isaac*, and *Iacob*, acknowledging that by three things the foundations of the world are founded, the Law, worship, and piety to the dead: calling for deliuerance for the bloud of his seruants shed in the 856. yeere for the confession of his holy Name, and for the merit of the onely-begotten, which was seuen and thirty yeeres old, in whose place a Ramme was taken; concluding with mention of their Captaines slaine in the 136. yeere. Heere they take downe the corps: and then the Minister singeth, the people following: *This is the way of the world, let him sleepe in peace, &c. Yee Fathers of the world which sleepe in Hebron, open vnto him the gates of the garden of Eden, and say, His comming be in peace. Yee euerlasting hills of the double caue, open vnto him the gates of the garden of Eden, and bid him welcome, Yee Angels of peace, go forth to meete him, vnlocke to him the gates of Paradise. Yee keepers of the treasures of the garden of Eden, open the gates, and let* N. *enter, & enioy the fruites of Paradise; good things bee at his right hand, pleasant things at his left. Heare this, O Lord, and let his comming be in peace.* Then lay they him into the ground, and his neereſt kinsmen cast in the first earth: after which they turne to the East with diuers other blessings. When q they returne, they blow themselues backwards three times, and throw grasse ouer their heads, signifying their hope of the resurrection, according to that *Es.66.14.* and *your bones shall bud as the grasse*; saying also, *Dust thou art, and to Dust thou shalt returne.* Then doth euery one mutter a Prayer to himselfe, as he goeth out of the buriall place. In the porch of the Synagogue, *God* r *shall destroy death for euer* (say they) *and wipe away all teares from their eyes, and will take away their reproach from all the earth, for the Lord hath spoken it.* Then enter they into the Synagogue, and leape vp and downe, and change their Seates seuen times, and there say ouer their Purgatorie-prayer *Kaddisch.* The Mourners goe bare-foote seuen dayes, and eate not Flesh, nor drinke Wine, except on the Sabbaths and Festiuals. They bathe not in three and thirty dayes after, cut not their nayles, worke not, make a pittifull howling, &c. The first night the Mourner eateth nothing of his owne, but meate sent him from his friendes.

o And about the dead in the house.

p At the graue. They may not bury the corps in silke or needle worke, (*Iuch.f.54.*) no not a Prince: for this were waste, and a worke of the Gentiles. *Officium Lugentium ex lib. precationum heb. Mahzor. vid. Genebrard.*

q After the buriall.

r *Esay* 25.8.

The

The childe mourneth for his Father a yeere. The sonne eleuen moneths saith ouer his *Kaddisch*; for meane sinners are freed sooner: but the wicked stay the whole twelue moneths: and therefore to persist the twelfth moneth in his prayer, should be to acknowledge his father a wicked man. And for the effect hereof, Rabbi *Akibha* met once in the way a man, with an Asse-like burthen of sticks, which vpon examination confessed, That hee was a Purgatorie-ghost, carrying to burne himselfe, such bundles euery day. Rabbi *Akibha* enquired if hee had a Sonne or Wife, and where; and finding out his sonne, taught him this prayer, which was so effectuall, that in a dreame this Ghost returned to the Rabbi with thankes for his deliuerance, and sayd, hee was now in *Gan Eden*, or Paradise. Rabbi *Akibha* signified this to the Iewish Synagogues, with iniunction to teach their Children this prayer.

But to returne to our Funerals: when they are come backe to the mourning house, they wash their hands, but obserue not the Mosaicall Rites, because the Temple is not standing. Then doe they powre out a long blessing ouer a cup of Wine, and another ouer their Meate, exceeding much longer. Their Purgatorie-Prayer, or (as *Genebrard* calleth it, their) *Requiem, vel libera*, is this: It is better to go into the house of mourning, then into the house of feasting, in which is the end of all men: which let the liuing remember. Let vs heare the end: Feare GOD, and keepe his Commandements; this is the dutie of euery man. A sure rest in the high habitation vnder the wings of GOD, in the degree of the Saints, shining as the brightnesse of the skie. The change of bonds, pardon of sinnes, grant of saluation, indulgence and mercie from the sight of him which dwels in Heauen, and a portion in the life to come: there let the portion be, and the dwelling of the soule of the wise Master *N.* The Spirit of the Lord make him to rest in Gan Eden, and giue him peace, as it is written in *Esay*, Let peace come, and let him rest in beds, walking before it, he and all the deceased of Israel, through his mercie, Amen. They write also on the Tombe, *Let his soule bee in the Garden of Eden, Amen.* Or, *Let his soule bee bound in the bundle of life.* And sometimes, Thou art the Tombe of N. which departed into Eden, such a day of such a moneth and yeere. Thus poore Purgatorie with Iewes and Romists is preached by walking Ghosts. They haue a light burning for the dead seuen dayes. They powre the water out of the doores, because the *Angell of Death* washed his sword (lately vsed) in water, and enuenometh it. This his sword he holdeth in his hand at the beds head, hauing on the end thereof three drops of gall. The sicke man spying this *Deadly Angell*, openeth his mouth with feare, & then those drops fall in, of which one killeth him, the second maketh him pale, the third rotteth and putrifieth. *Elias* [f] *Leuita* addeth, that after a man is dead, the Angell of Death commeth and sitteth on his Graue, and presently the soule entreth into his body, and hee maketh him stand on his feet, hauing to that purpose, in his hand a chayne, halfe of yron, and halfe of fire, wherewith hee striketh him. At the first blow his members are dissolued, at the second his bones are scattered; then come the Angels, and gather them: at the third hee is brought to dust and ashes, and returneth into his Graue. And this, sayth R. *Meir*, is more grieuous then the iudgement of Hell: for the iust, and the sonnes of the Princes, and abortiues are iudged therewith, except they which dye on the Eeuen of the Sabbath, and in the land of Israel: of which you haue heard their rolling opinion before; neither will wee roll this stone to our Reader againe.

[f] *In rad. Chibbut Hakebac.*

Sup. cap. 13.

CHAP. XX.

The Iewes faith and hope touching their Messias.

§. I.

Of the Signes of the comming of their Messias.

THe Iewes generally beleeue, hope, and pray for a *Messias*; but such a one, whose Kingdome shall bee of this world, and who shall (to vse the Apostles [a] phrase, who were also, euen after Christs death and resurrection, partakers of this dreame) *Restore the Kingdome to Israel.* And because the Scripture speaketh sometimes of the poore, contemptible, and deiected state of the *promised Messias*, sometimes of the puissance, renowne, and glory of his Kingdome: they therefore frame to their conceits, two Messiahs, one poore and simple, but a mightie warriour, whom they call *Messias Ben-Ioseph*, the other *Messias Ben-Dauid*;

[a] *Act. 1. 6.*

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Dauid; after the other in time, but before him in glory, and the true *Messias*: howsoeuer euen this also bee in their opinions but a meere man, and one which shall marry and leaue behind him a remayning and raigning posterity. The Cabalists (according to their transcendent mysteries) out of the name *Adam*, which the Hebrewes write without points, *Adm*, gather, that the soule of *Adam*, by a Metempsychosis passed into *Dauid*, and that of *Dauid* into Messias, which yet lyes hid for the sinnes of the Iewes.

The ancient Iewes looked for this *Messias* to bee sent them about that time, when Iesus came in the Flesh: as that Propheſie which is fathered on *Elias* testifyeth, to wit, that the world should bee two thousand yeeres *Tohu*, empty and without law, two thousand vnder the Law, two thousand vnder the *Messias*: and accordingly Christ Iesus came into the world about the yeere after the Creation, 3963. The Iewes reckon 202. yeeres fewer in all their computations, then the Christians. Vpon this occasion, and in regard of the generall expectation of the *Messias*, about that time rose so many Sects, and especially that rebellion of *Ben-Cochab*, before spoken of, to whom R. *Akibha* (famous for his foure and twenty thousand Disciples) gaue testimony, and called him *Messias the King*. But this *Ben-Cochab*, the *sonne of the Starre*, *Numb.* 23. was by *Adrian* (as you haue seene) besieged, taken, and executed, and was called after [b] *Ben-Cozobh*, the sonne of lying. They therefore, when as they found no *Messias*, said, that the time was deferred, because of their sinnes: and after denounced *Anathema* to him, that should set downe the time of his comming: And being conuinced in their consciences, that the [c] Propheſies of this time were already past and accomplished, they affirmed in their writings, that hee was then borne, but did not yet reueale himselfe, because of their sinnes. R. *Salomon Iarchi* writeteh, that the ancient Iewes thought he was borne on that day, in which Ierusalem was last destroyed; but vncertaine where he hath lyen hid. Some say that he abideth in Paradise, tyed by the haire of a womans head: so interpreting that of the *Canticles*, *The* [d] *hayre of thy head is as purple, The King is tyed in the rafters*; by *rafters* meaning Paradise. The Talmudists [e] write, that hee lay at the gates of Rome among the Lazars and Leapers, according to *Esay* 53.

b *Ben-Cobas, & Cozibh, or Cuzibba.*

c *Gen* 49.10. *Hag.*2. *Dan.*9.23.

d *Cantic.*7.5.

e *Sanhed.c.*11.

1. Before he commeth, they write, that ten notable miracles shall happen to warne them thereof. First, GOD shall raise vp three Kings, which shall make profession of the true Faith, but shall indeed betray it, and seduce men, and cause them to deny GOD. The louers of the Truth shall flee and hide themselues in caues and holes of the earth, and these Tyrants shall pursue and slay them. Then *shall there be no King in Israel* (as it [f] is written) no Pastor, no holy men. The heauens shall bee shut vp, the people shall be made few; for these Tyrants (which yet by diuine dispensation shall raigne but three months) shall impose ten times as much, as was before exacted, and they which haue not to pay, shall lose their heads. And from the ends of the earth shall come men, blacke and loathsome; the dread of whose countenance shall kill men: for they haue two heads, and seuen eyes, sparkling like fire.

f *Hosh.*3.4.

2. The second Miracle shall bee a great heate of the Sunne, causing Feauers, Pestilences, and other diseases, so that the Gentles shall digge themselues graues, and there lye and wish for death. But the Israelites shall haue this heat to be as wholesome medicine to them: so interpreting the [g] Prophet.

g *Malac.*4.2.

3. GOD shall make a bloudy dew fall on the earth, of which the people, and the wicked of the Israelites shall drinke, thinking it to be good water, and shall die: it shall not hurt [h] *the iust, who shall shine, &c.*

h *Dan.*12.3.

4. Fourthly, GOD shall make a wholsome dew to fall, whereof the indifferent meaner sinners, sicke of the former dew, shall drinke and liue, *Hos.*14.6.

5. Fifthly, *The* [i] *Sunne shall be darkened* thirty dayes, and then receiue againe his light, whereby many shall embrace *Iudaisme*.

i *Ioel.*2.31.

6. Sixthly, GOD shall permit the Edomites (or Romans) to rule ouer all the world: but one especially, at Rome, shall raigne nine moneths ouer all the world, wasting large countries, laying heauy tributes vpon the Israelites. Then shall the Israelites haue no helper (as sayth *Esai* 49. 16.) But after nine moneths GOD shall send *Messias Ben-Ioseph* of the children of *Ioseph*, whose name shall be *Nehemias*, the sonne of *Husiel*. Hee shall come with the race of *Ephraim*, *Manasse*, *Beniamin*, and *Gad*, and the Israelites hearing of it, shall flocke to him, as *Ieremie* sheweth, [k] *Conuert yee to the Lord, yee rebellious children, I will take yee, one of a City, and two of a Tribe, &c.* This *Messias* shall ouerthrow the Edomites, and slay their King, and destroying the Empire, shall carrie to Ierusalem, holy vessels, reserued in the house of *Ælian* for a treasure. The King of Egypt also shall make peace with the Israelite, and shall kill the men about Ierusalem, Damascus and Ascalon; the fame whereof shall affright all the inhabitants of the earth.

k *Ierem.*3.14.

7. Seuenthly, There is at Rome a marble Image of a Virgin not made by mans hand, to which

which shall resort all the wicked of the world, and shall incestuously conuerse therewith. Hence shall GOD frame an Infant in the same, which shall with breach of the marble come foorth. This shall bee named *Armillus* the wicked, the same which the Christians call Antichrist, of ten elles quantitie of bredth and length; a spanne bredth betweene his eyes, which shall bee red and deepe in his head; his hayre yellow, the soles of his feet greene, deformed with two heads. Hee shall professe himselfe the Romane *Messias* and GOD, and shall bee accepted of them. He shall bid them bring him the Law which hee hath giuen them, which they shall bring with their Prayer-booke: hee shall cause them to beleeue in him, and shall send Ambassadours to *Nehemias* the sonne of *Husiel*, and to the people of Israel, commanding them also to bring him their Law, and to acknowledge him for GOD. Then shall *Nehemias* goe vnto *Armillus* with three hundred thousand Ephraimites, carrying with him the booke of the Law; and when he comes at him, hee shall reade out of the same this sentence, *I am the Lord thy God, thou shalt haue none other Gods in my sight*. *Armillus* shall reply, that there is no such sentence in their Law, and therefore they should acknowledge him for God, as well as the Gentiles. Then shall *Nehemias* ouerthrow two hundred thousand of *Armillus* his Armie: whereat *Armillus* shall bee so wrathfull, that hee shall assemble all his forces into a deepe valley, and there shall destroy (with many other Israelites) this *Nehemias*. But the Angels shall take and hide him, that *Armillus* may not know of his death, lest hee should not leaue one of Israel liuing. All Nations shall then expell the Israelites, and such affliction shall befall them, as neuer since the beginning of the world. At this time shall the *Angell Michael come foorth*, and seperate the wicked from Israel, as writeth [l] *Daniel*. They which remaine, shall flye into the desart, and for fiue and fortie dayes space, liue with grasse, and leaues, and hearbes; but all the wicked Israelites shall dye. *Armillus* shall after subdue Ægypt, and shall turne thence against Ierusalem, and seeke againe to waste it. These things after their manner, they fable out of the eleuenth and twelfth of *Daniel*.

l *Cap.12.ver.1.*

The eighth Miracle is the arising of *Michael*, who three times shall winde his great horne, *Esa.27.13.* and *Zach.9.14.* At the first sound, the true *Messias Ben Dauid*, and *Elias* the Prophet, shall shew themselues to those deuout Israelites in the desarts of Iuda, who shall then gather courage: and all the Iewes in the world shall heare this sound, and shall confesse GODS deliuerance, and all that haue beene led captiue into Assyria shall assemble together. The same horne shall strike feare and diseases into the Christians and other people. Now shall the Iewes make great iourneyes towards Ierusalem, and together with *Elias* and *Messias* shall come thither with ioy. *Armillus* hearing this, in his proud furie shall re-assemble his Christians against the Messias and Ierusalem. But GOD not suffering his people to fall out of one trouble into another, shall say to the Messias, Come place thy selfe at my right hand; and to the Israelites, *Bee still and wait for the great succour of the Lord this day*. And then shall GOD rayne fire and brimstone from Heauen, as *Ezekiel* [m] reporteth, where with *Armillus* and his Armie shall dye, and [n] *The house of Iacob shall bee as fire, and the house of Ioseph as a flame, and the house of Esau* (the Idumæan Atheists which destroyed GODS house) *as stubble*.

m *Ezek.38.22.*
n *Obad.18.*

At the second sound or blast of this horne of *Michael*, the graues at Ierusalem shall open, and the dead arise, and *Messias Ben Dauid* with *Elias* shall reuoke into life, that *Messias Ben Ioseph*, and the Israelites shall send *Messias Ben Dauid* into all Countries of the Iewes dispersion, to cause them to come to Ierusalem; and the Nations with whom they are, shall bring them in their Chariots, and on their shoulders. 9.

The last Miracle, is the third time of *Michaels* winding his horne, when GOD shall bring foorth all the Iewes, which are by the Riuers Gosan, Lachbach, Chabor, and in the Cities of Iuda, and they without number or measure, shall with their Infants enter into the Paradise of *Moses*; and the ground before them and behind them shall be meere fire, which shall leaue no sustenance to the Christians. And when the ten Tribes shall depart out of the Nations, then *the piller of the cloud* of Diuine glory shall compasse them, and GOD shall goe before them, and shall open to them the fountaines flowing from the tree of Life, *Esa.49.10.* I might adde to these miracles that of the [o] Asse, which *Abraham* rode on when hee went to sacrifice his sonne; which *Moses* also vsed when he returned into Ægypt (and some say, *Balaams* Asse was the same) this shall the *Messias* ride on, according to *Zacharies* Prophesie, *Zach.9.5.* 10.

o *Vitt Carb.l.2. cap.15.*

Against these ten miraculous signes, fore-shewing *Messias* his comming, the most being full of troubles, they haue ten consolations: first, The certaintie of Messias comming: secondly, That hee shall gather them from all places of the dispersion, *Ierem.31.8.* but the *Lame* there mentioned shall bee so cured, that [p] *They shall leape as Harts, &c.* thirdly, GOD will raise vp the dead: fourthly, GOD will erect a third Temple, according to the figure

p *Esa.35.6.*

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of that in *Ezekiel* 41. fiftly, That the Israelites shall then raigne ouer all the earth, *Esa.*60. 12. yea, all the world shall bee subiect to the Law, *Soph.*3.9. sixtly, GOD will destroy all their enemies, *Ezek.*25.14. seuenthly, GOD will take from them all diseases, *Esa.*33.24. eightly, GOD will prolong their liues, that they shall liue as long as an Oake, *Esa.*65.22. and as in the times from *Adam* to *Noe*: ninthly, *They shall see God face to face*, *Esa.*40.5. and *They all shall Prophesie*, *Ioel.*2.28. tenthly, GOD shall take away from them all euill concupiscence, and inclination to euill, *Ezek.*36.26. Thus farre out of the booke *Abbkas Rochel.*

§. II.

Iewish tales of monstrous Birds, Beasts, Fishes and Men.

THeir cheere in these dayes shall bee the greatest Beasts, Birds, and Fishes, which GOD euer created; and no other wine then that which grew in Paradise, and was kept in *Adams* Celler till that time: the great Oxe *Behemoth* mentioned in *Iob* [q], and *Psal.*50.10. *All the Beasts of the wood are mine, and the beasts feeding on a thousand hills*, that is, *Behemoth*, which euery day feedeth on a thousand hills. But lest this deuouring beast should consume all the hills in the world, they tell you that hee is a stalled Oxe, still abiding in the same place, and what hee eateth in the day, groweth againe in the night. The huge Whale *Leuiathan*, or, as they pronounce it, *Lipiasan*, must honour also this Feast: of this they write in the [r] Talmud; that to preuent filling the world with these huge monsters, GOD gelded the male *Leuiathan*, and the female is slaine, and preserued in pickle, for the iust, to be eaten in the times of the *Messias*, *Esay*, 27. The male *Behemoth* was gelded also, and the female was stored vp for this feast. *Elias Leuita* [s] reporteth of a huge huge Bird, also called *Bariuchne*, to bee rosted at this feast; of which the [t] Talmud saith, that an egge sometime falling out of her nest, did ouerthrow and breake downe three hundred tall Cedars; with which fall the egge being broken, ouerflowed and carryed away sixtie Villages. Wee will haue the Whetstone before we part. *R. Barchannah* saw a Frogge as big as Akra, a village of sixtie housholds: then came a huger Serpent and swallowed that huge Frogge. Lastly, the hugest, hugest Crow that euer the Rabbine saw, flew and deuoured these both; and flying away, sate on a tree, which tree sure could not be lesse then the three hundred Cedars before mentioned, if this Crow were but as bigge as that egge. *R. Papa* answereth, that he would neuer haue beleeued it, but that hee saw it. (I hope they will pardon vs if wee be of the same minde.) But would you not faine heare of a man, holding like proportion? then let *R. Saul* tell you of his aduentures in the burying of a dead corps, where hee encountred with a bone of a man, into which there flew a Rauen, and the Rabbi would needs follow after to see what became of her: and so, he went, & he went, three leagues in the hollow of the same bone, and could find no end therof, and therfore returned: so he perceiued it was one of the bones of *Og* the Giant, whom *Moses* had slaine. Perhaps you will maruell how *Moses* could atchieue such an exploit. Forsooth, you must vnderstand, that *Moses* was ten cubits high, and had an Axe ten cubits long, and leaped other ten cubits in the ayre, and so gaue the deadly blow to *Og*, who (it seemes) was layde along in some deepe Trench, or else you will thinke the Rabbine lyed. Tush, your incredulitie makes you vnworthy to heare their storie of *R. Osua*, who beguiled the Angell of Death, of whom (when hee came to smite him) hee would in kindnesse needs learne his future place in Paradise; where with the deadly Angell was content, and went with him; yea, for his securitie, at his request resigned his deadly weapon into his hands. Thus at last they came at Paradise, where hee shewed him his place, which he desirous to take better view of, required his helpe to lift him higher, and then with a quicke deliuerie leapt into Paradise. Thus did the poore coozened Angell misse his prey, and was glad with much a-doe to recouer his sword from the Rabbine. And that you might see their skill, no lesse in Cosmographie then Theologie: Another was carryed to the place where Heauen and Earth meete, and kisse each other; where, whiles hee might take the more diligent view in obseruing those parts (which the Frier of Oxford neuer saw, nor *Faustus* with his *Mephostophiles*) hee hanged his Cloake on a window in Heauen; and suddenly it was conueyed out of sight. Hereat amazed that there should bee theeues in Heauen, a voyce told him it was the heauens motion, and at such an houre the next day he might attend, and againe obtaine his Cloake; which hee did accordingly. But to take view of other strange creatures, make roome I pray, for another Rabbi with his Bird; and a great deale of roome you will say is requisite: Rabbi *Kimchi* on the 50. *Psalme* auerreth out of Rabbi *Iehudah*, that *Ziz* is a bird so great, that with spreading abroad his wings, hee hideth the Sunne, and darkneth all the world.

[q] *Iob.*40.10. Of these huge creatures, see the same huge reports and hideous vanities. 4. *Esdras* 6. 49.

[r] *Baua Basta, cap.*5.

[s] *Rad. Iuchma.*

[t] *Becboros cap. vlt.*

*Vid. Hieron. à sancta fide contra Judeos l.*2.

Homers Polipbemus, and *Guids* iourney of *Phaeton* were pettie matters: the Iewes scorne such pedling.

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world. And (to leape backe into the Talmud) a certaine Rabbi saying on the Sea, saw a bird in the [u] middle of the sea, so high, that the water reached but to her knees; whereupon he wished his companions there to wash because it was shallow; *Doe it not* (saith a voyce from heauen) for it is seuen yeeres space since a Hatchet, by chance falling out of a mans hand in this place, and alwaies descending, is not yet come at the bottome. I perceiue by your incredulous smiles, you will scarce beleeue [x] that a Lyon in the wood Ela, roared suddenly, that all the women in Rome (foure hundred miles from thence) for very horror proued abortiue; and when he came an hundred miles neerer, his terrible noyse shooke the teeth out of all the Romans heads; and the Emperour himselfe, that caused the Rabbi to obtaine of GOD by his prayer, to make this triall of the Lion, fell downe from his Throne halfe dead: and with much importunity requested his helpe, to cause him retire to his denne. But this roaring hath almost marred our Feast.

u Like the fish in the Legend of Saint *Brandon.*

x *Cholm. cap.* 3

§. III.

Their Messias his Feast.

OVr Wine you haue heard of, fetched out of *Adams* Celler, *Esay* 27.2.3. and *Psal.* 75.9. Before the Feast, *Messias* will cause these prety creatures, *Behemoth* and *Leuiathan* [y] to play together and make them sport: but when they haue wearied themselues in the fight, *Messias* with his sword shall kill them both, *Esa.*27.1. Then followeth the Feast, and afterwards his Marriage; [z] *Kings Daughters shall bee among thine honourable women: at thy right hand standeth the Queene in the golde of Ophir.* Amongst the *Messias* his excellent women (Rabbi *Kimchi* expoundeth) shall bee Kings Daughters, for euery King shall repute it to his owne glory to bestow a daughter on the *Messias*: But the true Queene shall bee one of the faireſt Israelites daughters, and shall continually conuerse with him, whereas the others must come onely at call. He shall thus beget children, which shall raigne after him, *Esay* 53.10. when he is dead.

y *Iob.*40.15. *Psal.*104.26.

z *Psal.*45.10.

Now the state of the Iewes in his time shall be such, that the Christians shall freely build them houses and Cities, and till their grounds, and bestow on them their goods; yea, Princes shall serue them, and they shall walke in faire garments, *Esa.*60.10,11,12. and *Esa.*61.5,6. The ayre also shall be new and wholesome, *Esa.* 65.17. by the benefit whereof, they shall abide sound, and liue long, and in their age bee as fresh as if they were yong, *Psal.*92.14.15. The Wheat once sowne shall alway grow vp of it selfe, no otherwise then the Vines, *Hosea* 14.8. And if any shall desire any raine for his field, or garden, or one herb by it selfe, he shall haue it, *Zach.*10.11. Then shall be peace among men and beasts, *Hos.*2.19. *Esa.*11.7. If there arise any warre among the Gentiles, the *Messias* shall accord them, *Esa.*2.4. They shall liue in great felicitie, full of the knowledge and praise of GOD. The earth shall be full hereof, &c. The Talmud also speaketh of a thousand yeeres, wherein the world shall be renewed (somewhat like the opinion of some Ancients in the Primitiue Church) in which time the iust shall haue wings giuen them like Eagles, whereby they may flie ouer the face of the waters. But the bodies of the iust which shall rise againe, shall neuer returne to dust. *Ricius* in this and many other of their absurdities, seekes to giue an allegoricall interpretation: but which of the Heathen haue not so patronized their superstitions and Idolatries? as appeareth in the Poets, Philosophers, Chaldæan and Egyptian Priests, whose mysticall learning cannot free their religions from being *mysteries of iniquitie.* Sixe thousand yeeres the world endureth, saith *R. Katina*, and a thousand yeere shall be a desolation, and GOD onely shall be exalted in that day (for one thousand yeeres is one day of the Lord) as it is written, *A thousand yeeres in thy sight are as yesterday*; and this is a Sabbath wherein shall be the feastings aboue mentioned. And thus did [a] *Elias* affirme, as is said two thousand yeeres the world was emptie, two thousand the Law, and two thousand *Messias*; but for the sins of men that is wanting, which we see wanting. (This last clause, *Ricius* saith, is added by the Talmudists, which still expect their Messias) eighty fiue Iubilees shall the world indure, and in the last, saith this *Elias*, shall come the Sonne of *Dauid.*

Tract. Sanhed. c. Helek. & tract. de Idolot. & de Sabbato.

a This was not *Elias* the Prophet, mentioned in the Scripture, but a Talmudicall Rab. and therfore no sure ground to *Scheltco* his positions in his Treatise of the end of the World, Englished by *T.R.* *Vid Genebrard. Chron. in initio.*

Thus haue wee heard the infancie of the Church in the time of her nonage, and of those Hebrew Patriarchs: wee haue seene also their present Infancie in these Iewish Fables, the iust reward of [b] *Louing darknesse rather then light.* And so with our prayers to GOD, at last to take that *Veile of* MOSES *from their hearts*, that there may be *One proper Shepheard, and one sheepefold*, and that meane-while, we may learne preciously to esteeme, and reuerently to make vse of that light we haue; warned by the spectacle of Diuine Iustice in them, through so many ages blinded in so palpable fooleries; we will now leaue them and this Holy Land, and

b *Iob.*3.13.

and seeke further what aduentures we shall light on the next neighbouring Nation; hoping and craving for pardon of such prolixitie in this part of our Discourse, fittest, of all the other in this part of our worke to be considered.

CHAP. XXI.

Of the hopes and hinderances of the Iewes Conuersion.

WHen I had now (as I thought) brought this *Iewish Relation* to an end, and euen wearied the Reader with that which might much more wearie the writer: that Propheſie of [a] *Paul, That all Iſraell ſhall bee ſaued, &c.* which by moſt Interpreters is conſtrued of the generall conuerſion of that Nation, after *the fulneſſe of the Gentiles bee come in* (as in the beginning of this Worke is ſaid) cauſed my ſtraying Pen (ready to wander from theſe, ſo farre wandering from their holy Progenitors) to vndertake this taske, alſo to declare, what future hopes, and what preſent feares and lets may be conceiued of their conuerſion to Chriſtianitie. The hope (though it be yet toſſed vpon ſurges of almoſt-deſperate Seas, yet) hath *Anchoram ſacram*, a ſure Anchor to relye on, and a kinde of obſcure kenning of that wiſhed-for Hauen, where it would bee. For [b] *Non ita perierunt ad vnum Iudæi, vt nulla ſuperſit de illorum ſalute ſpes.* The deſtruction of the Iewes (ſaith *Peter Martyr*) is not ſo deſperate, but that their is ſome *Hope* left of their ſaluation. And a little after (alluding to the Apoſtles myſterie) *Cum enim plenitudo fuerit iam ad Chriſtum conuerſa ex gentibus, tunc & Iſraelitæ accedent:* For when there ſhall haue beene a full conuerſion of the Gentiles vnto Chriſt, then ſhall the Iewes alſo come in. So *Chryſoſtome: Quia* [c] *ſubintrauit plenitudo Gentium, in nouiſſimo ſaluabitur omnis Iſrael*; becauſe the fulneſſe of the Gentiles hath come in, at laſt all Iſrael ſhall bee ſaued. The ſame hope is generally cheriſhed by the reſt of the Fathers. And D. *Willet* in a booke [*] written of this argument, brings to this purpoſe many authorities of Scriptures and Fathers, *Gen.*9.27. and 49.10. *Deut.*33.7. *Pſal.*125.1. *Ezek.* 37.1. and 47.4. *Zach.*2.12. and 12.10. *Mal.*3.5. *Luk.* 15.31. *Ioh.*10.16. 2. *Cor.*3.16. *Apoc.*3.9. &c. and eſpecially that in the eleuenth to the *Romans*, wherein many arguments are compiled together: confirmed alſo by the interpretations and teſtimonies of *Origen, Athanaſius, Chryſoſtome, Hierome, Auguſtine, Beda, Hugo Cardinalis, Aquinas, Gorrham, Caluin, Beza, Bullinger, Martyr*, to whom wee may adde diuers others. Theſe indeed further our hopes, which yet depend more vpon *Diuine goodneſſe* then on humane probabilitie; the ſtabilitie of his Truth, which hath promiſed (as *Paul* alſo *Rom.*11. expoundeth the former Prophets) *The vnchangeableneſſe of Gods Election, the bottomeleſſe Sea of his Mercies, the vaſearchableneſſe of his Iudgements*, miniſter hope beyond hope. Hereunto alſo may bee added, the common grounds, both of Reaſon, which they hold with vs in Nature; and of the Scripture, the ancienter parts whereof, and eſpecially the Law of *Moſes*, they maintayne with equall acknowledgement, (and for the moſt part) with more forward induſtrie and zeale, then doe the commoner ſort of Chriſtins.

But the [d] impediment which haue hitherto, and doe yet with-hold them from Chriſtianitie, doe exceed in number and power. For that fore-ſtalled preiudice of theirs, *the glory of the Temple*, the ſacrifices and legall worſhips paſt, their hopes then and ſtill of ſuch a Monarch to their *Meſſias*, as you haue heard of, the ſplendour of their renowmed Anceſtors, the keeping of the Diuine Oracles, their peculiar tytle of being Gods people, haue bred in them ſuch a ſwelling pride, that they naturally enuie and abhorre the very thought thereof, that the Gentiles ſhould in theſe things either equal or ſucceed them.

Sooner (ſaith *Martin* [e] *Luther*) then they would endure that the Gentiles (which in their daily prayers they curſe and reuile) ſhould haue any part with them in their *Meſſias*, and bee accounted co-heyres thereof, they would crucifie ten *Meſſiahs*: yea (if it were poſſible) would doe to death GOD himſelfe, with all the Angels and creatures elſe, although they ſhould therefore vndergoe a thouſand hels.

Hence, in a great part, proceedeth their naturall and long continued obſtinacie. And beſides that preiudice, pride, and enuie, they are not a little ſcandalized from the Chriſtians themſelues, ſomewhat in regard of the mutuall differences and diſagrements among Proteſtants; which, though in it ſelfe bad, is made much worſe by the vnſeaſonable and vnreaſonable exaggeration of their common Aduerſarie, the Papiſt: but more, in reſpect of thoſe which *call themſelues Catholikes, and are not*, but euen by theſe men are found to bee manifeſt Idolaters. A [f] ſcandall it is to ſee *Gods Law* neglected, and mans exacted with

a *Rom.*11.25, 26.

b *P. Mart. in Rom. c.*11.

c *Tom.*2. *Hom.* 12. *in Marc. de verbis Dom. circa ficum.*

* *De generali & nouiſſ. Iudæor. vocatione.*

d Impediments of the Iewes conuerſion.

e *Luth. in Mich.* 4.1,2. See alſo a whole booke of his *Cont. Iudæos, vbi hæc fuſius.*

f Relation of Religion of the Weſt parts.

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with rigour: a greater matter, at ſome times to eat fleſh, then the adulterours pollution of the fleſh at any time: the blaſphemies of ſome Nations; theſe being interiections to the vulgar, and phraſes of gallantrie to the Princes: the forging & packing of miracles; wherin the Friers and Iewes concurre with equall diligence, the one in contriuing, the other in diſcouering them. A ſcandall are the alterations which they are forced by the Inquiſitors, to make in their Authors and Monuments of Antiquitie: thinking, that theſe deuices are our beſt euidences. A ſcandall is the vowing and praying to Angels and Saints, yea, more to the *Mother of Chriſt*, then to Chriſt himſelfe, or to GOD, to whom alone they repute this is a due ſacrifice. But the greateſt ſcandall of all others, is the *worſhipping of Images*. Indeede it ſeemed ſtrange to me, and doth to the reſt of my Brethren according to the fleſh, (*Nathaniel*, a Iew borne, baptized in London, before the Congregation at All-hallowes made this confeſſion) euen vnto this day, in whom this *blindneſſe and hardneſſe of heart is in part continued*, through occaſion giuen by them that profeſſe the name of Ieſus: and not onely in vs, which are of the houſe of Iſrael, but in others, as the Turkes and Mahumetanes, which are the race of *Iſhmael*. Wee and our Fathers and Elders ſay, and in our bookes call them by no other name, but *Baale abodazara*, Idolatrous Maſters: a thing ſo deteſtable vnto vs, as nothing more, &c. They ſay vnto vs oftentimes, that they doe not worſhip him as gods, but GOD in them. Neither are the Heathen, we ſay, that are round about vs, ſo blinded, that they thinke the ſtocks and ſtones to be GOD, but they are perſwaded that God may be worſhipped in them. And yet they goe farther: for the Chriſtians in Spaine and Portugall haue it written in their Bookes, That the Virgin *Mary* is the Lords Treaſurer, and that ſhe beſtowes gifts and graces vpon her ſeruants: That her Mercie pardoneth them, whom the Iuſtice of her Sonne might condemne, and that our ſaluation lieth in her hands. But our Law teacheth, That GOD is All-ſufficient, hee giueth to whom he liſteth, *He will not giue his glory to another, &c.* The Reader may (if hee pleaſe) from that Iew himſelfe, in his printed Confeſſion, be further informed of that *Partition wall*, which ſeparateth the Iew and Catholike. g *Apr.* 1577.

They are ſo much the more ſcandalized, when they ſee the Catechiſmes recite the *Decalogue*, with omiſſion of that ſecond Commandement, which they thinke (as one of their greateſt Rabbins conteſted with our [h] Author) was the Ordinance of Chriſt himſelfe. Yea, the Prieſts and Friers let paſſe in their Conferences with them for currant, their Iewiſh vpbraidings, that Chriſt, *a Carpenters Sonne*, was an Image-maker, or at leaſt an Author of their worſhipping. As for thoſe ſpeculatiue plaiſters of δουλεία and λατρεία, of intention inſtrumentall and finall in worſhip of *Images* of the true, and *Idols* of the falſe gods, they are (as euen now you heard) the vnſauoureſt dregs to the Iew in the world. h Rel. Weſt.

The poore Idiot, among the Chriſtians, can as little diſtinguiſh as the Pagan, and both amongſt the Chriſtians is like honour done to Gods Image, and to that of Saints, and to them both, in like forme of worſhip, as amongſt the Pagans. They are forced to be at ſome Sermons, and there are well edified by their hearing, when they ſee the Preacher direct his prayer to a Crucifixe, calling it his *Lord and Sauiour*. Their *Tranſubſtantiation* is a monſter, as hideous as the former.

The meanes [i] vſed to their conuerſion are weake; eſpecially in ſome places, where they haue not the New Teſtament in ſuch Language as they can vnderſtand: and the Inquiſitors haue inhibited and taken from them all bookes written on that Theame, in defence of *Chriſtian Religion*, or againſt it, alledging, they will haue no diſputing in *matters of Religion* either way, like the Ieſuits Edict at Dola, forbidding all talke of GOD, either in good ſort or in bad. i *Ibid.*

But of all other, this is a good furtherance, that when in their Baptiſme *they deny the Deuill and all his workes*, they muſt renounce their right and propertie in all their goods and poſſeſſions; the ſhamefull couetouſneſſe of hypocriticall Chriſtians, hauing brought theſe *irritamenta malorum* within the compaſſe of the *Deuils workes*, preſuppoſing (forſooth) that either the conuerted Iew, or his corrupt anceſtors, haue ſcraped together ſuch heapes of wealth by vſurie, or oppreſſion, or ſome vnlawfull meanes or other. Therefore for the good of his ſoule, his body ſhall be left to beg or ſtarue; while, with the leauing of his Iewiſh ſuperſtition, hee muſt likewiſe leaue all that he hath: and his new-receiued *Religion* muſt be a meanes to ſtrip him of his riches, and to weane him from his wel-beloued *Mammon*, which that Nation is naturally ſo farre in loue with. This alone, to the world-bewitched Iew, is ſuch a *Partition-wall* to keepe him from Chriſtianitie, that he will venture ſoule and all, rather then thus betray himſelfe, his wife and children, to extreme beggerie and want. And ſo much the worſe, ſaith [k] *Victor Carbenſis*, one of theſe Conuerts, becauſe in their Iewiſh eſtate they had not learned any Art which now might miniſter vnto them ſuſtenance. Thus are they driuen to beg from doore to doore for their food, expoſed not onely to this extremitie of want, but to the opprobries alſo of vnchriſtians Chriſtians, who Iewiſhly hate the name of a Iew; not k *Vict. de Carben. cont. Iud. l. 1. c. 4, 5.*

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can the Iew be waſhed from it with the ſacred tincture of Baptiſme; whiles the ſcumme of the irreligious-religious vulgar ſcoffe and point at them, ſaying, There goes a baptized Iew (a name beſt fitting themſelues) and on the other ſide their owne Countreymen hate and abhorre them as Apoſtataes, Renegadoes, and Fugitiues. And if any ſhew them kinder entertainment, yet (as a nine-dayes wonder) it laſteth but a little while, whereof the Iewes haue this prouerbe, *A new Conuert is as a new or cleane cloth*, which at firſt is pleaſant, but after a little wearing groweth foule and loathſome: Eſpecially, ſince the faireſt of his preferment (to welcome him to our *Religion*) is to turne Frier: then which profeſſion, nothing can be more hatefull to *him*, who accounteth it a courſe againſt Nature; and a breach of that Ordinance of [l] GOD (*Creſcite & multiplicamini*) of multiplying the world by a holy propagation in that [m] *Honourable eſtate of Mariage*, which that [n] *doctrine of Deuils* hath made the Frier vncapable of. As for the example of *Elias*, and ſome other holy Men (whom our Popiſh Votaries would make Patrones of their diſorderly *Orders*;) the Iew (herein more truely-Chriſtian then the Papiſt) holdeth it a courſe extraordinary, and ordinarily preferreth *holy Marriage* farre before that ſeeming-holy Vow of Virginitie. Thus we ſee what outward ſcandals, beſides their generall preiudice againſt Chriſtianitie, doe hinder them from it: which offences, in behalfe of the Chriſtians, together with that preiudice, Pride, and Enuie, and aboue all, that *Veile* which Diuine Iuſtice hath left vpon their hearts, GOD in his good time remoue, and grant, according to that Prophecie, *That all Iſrael may be ſaued.*

Rel. Weſt.

l *Gen.* 1. 28.

m *Heb.* 13. 4.

n 1 *Tim.* 4. 1, 4.

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CHAP. XXII.

The later Inhabitants of Paleſtina, and the parts adioyning, ſince the diſperſion of the Iewes till this day.

§. I.

Of the Chriſtian times before the Saracens.

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AND thus haue we ended our Iewiſh Relations; our next iourney is into Arabia: a way dreadfull ſometimes to the Iſraelites paſſing this way to Canaan, where yet their expected inheritance, their *pillar of a cloud by day, and fire by night*, their *Manna*, and many other miraculous effects of Diuine preſence, might arme them againſt heates, droughts, deſarts, ſerpents, enemies, and all oppoſitions. Not ſo your Pilgrime: now leauing Palæſtina and the Holy Land, to viſite theſe Arabian deſarts full of emptineſſe, ſtored with wants, and yet moſt fruitfull of that which is worſe then barrenneſſe, the very Seminary of Mahumetane impious pietie. The very conceit whereof makes him (like the Riuer Iordan, which loſeth himſelfe in this wilderneſſe, and therefore lingers as long as he may, diffuſing himſelfe in lakes by the way, as loth to mixe his Freſh-waters with the Dead Sea) to ſtay and ſtray ſo long in Palæſtina: as he which knowes a Heatheniſh and Moriſh *Mare mortuum*, will ſwallow him (if he could ſinke) as ſoone as he is paſſed hence. Let vs therefore ſtay here a little longer to refreſh our eyes wearied with Iewiſh ſpectacles, and take view of thoſe which haue ſince ſucceeded them in habitation, in ſinne, in iudgement. And where might wee better ſtay, or what part of the world can yeeld ſuch varietie and multiplicitie of obiects to both the eyes of the minde, Curioſitie and Deuotion? No where ſuch manifold alterations and diuiſions of ſtate, ſo diuerſified a Map of Nature, ſo multiplied rites of Religion in ſuch differing ſects of Heathens, Hebrewes, Mahumetans, Chriſtians: No where Antiquitie ſhewing a grauer countenance: no where the Monuments of ſuch mercies, the ſpectacles of ſuch iudgements, ſuch conſolations, ſuch deſolations, ſuch ambition of Potentates, and forraine furors from the Eaſt, the Weſt, the North, the South; ſuch Miracles, ſuch Oracles, ſuch confluence of Pilgrims looking as farre oppoſite as *Sampſons* Foxes, with as fierie diuiſions, whether in differing hereſies of *one*, or differing names of *diuers* Deuotions; both Catholike and Hereticall Iewes, Saracens and Chriſtians, concurring in viſiting, adorning, adoring, theſe places with Titles and Rites of Holineſſe. How often hath this country emtied our Weſterne world with Armes and Armies to recouer it, and the Eaſterne in like manner to retaine it? How often hath it brought Armies of Angelicall ſpirits out of the higheſt Heauens, to couer theſe Hilles *with Chariots and Horſes of fire*, round about the holy men of GOD? How oft? But what ſpeake I of Men or Angels? GOD himſelfe *loued the gates of Sion, more then all the dwellings of the*

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the world: and IESVS CHRIST, *the Angell of the Couenant, true* GOD, *and perfect* MAN, here was borne, here liued, practiſed, died, aſcended, and hence he ſent his Apoſtles to bee Fiſhers of men, that the ſoanes of men might bee made the heires of GOD, co-heires with himſelfe.

After, the Iewes for reiecting him, were reiected out of both the heauenly and earthly Canaan; this countrey was inhabited partly by Roman Colonies, there planted for ſecuritie of the countrey by the Roman Emperours, partly by ſuch Syrians as ſubmitted themſelues peaceably to the Roman Empire, both that Ethnike before *Conſtantine*, and after in farre more flouriſhing eſtate vnder the Chriſtian Emperours, till the daies of vn-chriſtian *Phocas*. [a] This was the murtherer of *Mauritius* his Lord, the vſurper of the Empire, the exalter of the Roman See vnto the Eccleſiaſticall Supremacie (with as good right as himſelfe had to the ſtate) a monſter of mankinde, vnder whom the Empire was neere an vtter ouerthrow, as by the Hunnes, Auares, and other Nations in the Weſt; ſo eſpecially by the Perſians in the Eaſt; whoſe Emperour *Choſroes* ouerthrew that Armie which had conſpired againſt *Mauricius*, and [b] in the fourth yeere of *Phocas* ouer-ranne Meſopotamia and Syria: in the next yeere after carried much prey and many captiues out of all Syria, Paleſtina and Phœnicia; in the ſeuenth yeere of his raigne poſſeſſed Armenia, Galatia, Paphlagonia, and ſpoiled all as farre as Chalcedon. Yet ſaith *Cedrenus*, *Phocas* did more harme at home, then the enemy in the field. At the ſame time the Iewes made a commotion at Antioch, and ſlew (beſides many other Citizens) *Anaſtaſius* the Patriarch, in deſpight alſo putting his priuitiues in his mouth. But the Iewes paid much bloud for this butcherie; and *Phocas* alſo himſelfe the chiefe Butcher, was moſt mercileſly butchered preſently after by *Heraclius* his ſucceſſour. They tell of a Reuelation to a certaine Holy man, that GOD had made *Phocas* Emperour, becauſe hee could not finde a worſe man by whom to puniſh that people: which I mention, that the world might ſee what a good Mid-wife Rome (then in trauel) had to helpe her babe *Antichriſt* into the world. But to returne to the Storie, *Heraclius* could not withſtand the Perſian inſolence, but loſt in his firſt yeere Apamea, and Edeſſa, and in the next Cæſarea, from whence they carried many thouſands into captiuitie: in the fourth Damaſcus was taken, and in the fifth Ieruſalem, where (by reaſon of the Iewiſh crueltie, who bought all the Chriſtians they could to ſlaughter them) there were ſlaine [c] ninetie thouſand. *Zacharias* the Patriarch, together with the *holy Croſſe*, and exceeding ſtore of captiues and ſpoile, were carried into captiuitie. The next yeere they ouercame Egypt, Africa and Ethiopia. *Choſroes* neglects all ouertures of peace made to him by *Heraclius*, except they would deny their crucified God, and worſhip the Sunne. He alſo cauſed the Chriſtians in his dominion to become Neſtorians, the cauſe perhaps why almoſt all the farre Eaſterne Chriſtians to this day are, or at leaſt are called, Neſtorians. Againſt him *Heraclius* continued a ſix yeeres expedition, in which hee ouerranne his countries, ouerthrew his Armies, ſacked his Cities, Caſtles, and Palaces, and at laſt aſſiſted his eldeſt ſonne *Siroes* (whom *Choſroes* ſought to diſ-herit) againſt him, who tooke him, and hauing before expoſed him to all contumelious inſultations, and almoſt ſtarued him in a darke priſon, and ſlaine all his other children in his ſight; with abominable tyrannie ſhot his tyrannicall father to death. So died *Choſroes*; a ſucceſſour of *Sennacherib*, in the dominion of many the ſame countries, ſubiectiou to the like blaſphemous impietie, and reward by like parricide. *Heraclius* in the nineteenth yeere of his raigne viſiteth Ieruſalem, reſtoring the captiued croſſe and Patriarch by reſtitution of *Siroes*. He baniſhed thence all the Iewes, prohibiting by Edict that none ſhould come neere it by three miles.

a *Ann. Dom. 595. aly 604. Plat. Bonifat. 3. à Phoco Imp. magna tamen contentione obtinu't vt ſedes B. Petri, &c.*

b *P. Bizar. Hiſt. Perſ. l. 6. Mar. Sanut. Torſel. Geor. Cedreni Hiſt. compend.*

c *G. Tyrenſ. l. 1.* ſaith 36000.

§. II.

Of the Saracens and Turkes in Paleſtina.

THE Saracens had done good ſeruice in theſe wars againſt the Perſians, which in the time of *Heraclius* began a new Religion and Empire, vnder Mahomet the founder of both: the ſecond, after whom *Omar* ouerthrew *Theodorus* the brother of *Heraclius* in battell, and after him another *Theodorus* and *Boanes* his Generals, & forced the Emperour to abandon Syria, carrying the holy croſſe from Ieruſalem to Conſtantinople.

In the 26. of *Heraclius* hee entred Ieruſalem hypocritically and pſeudoprophetically clothed in a homely garment of Camels haire, and ſought out the place of *Salomons* Temple, there to erect another; ſubduing ſoone after the whole Perſian State, and a great part of the Roman. *Anno Dom.* 641. did *Homar* build his Temple at Ieruſalem with incredible coſts in matter and workmanſhip, enriching the ſame with many and large poſſeſſions and reuenues; in the Muſaike worke of the inner and outward part thereof expreſſing in Arabike letters

G. Tyren. l. 1. c. 2.

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letters, the Author, time, and charges of the building. The forme whereof is thus deſcribed by *William* Archbiſhop of *Tyrus*. [a] The Church-yard was ſquare, about a bow-ſhot in length and bredth, compaſſed with a high wall, hauing on the Weſt ſquare two gates, one on the North, and another on the Eaſt: on the South was the Palace. On euery of theſe gates, and on the corners were high ſteeples, on which at certaine houres the Prieſts after the Saracenicall manner called them to prayers.

a *Lib. 8. c. 3.*

In this compaſſe none were ſuffered to dwell, nor to enter but with bare and waſhed feet, Porters being aſſigned to that purpoſe.

In the midſt of this ſquare, was another ſomewhat higher, whereto they aſcended by ſtaires in two places on the Weſt ſide, as many on the South, and one on the Eaſt: in euery of the corners were Oratories or Chappels erected. In the middle hereof was the Temple raiſed of eight-ſquare forme, cruſted within and without with Marble and Muſaike worke, hauing a ſphericall roofe, artificially couered with Lead. Both the inner and outward ſquare was paued with white ſtone, whereby the raine water deſcended into many ciſternes for that cauſe prouided.

In the midſt of this Temple within the inner row of pillars, there was a Rocke of prettie height, with a Caue vnder it of the ſame ſtone, vpon which, they ſay, *Dauid* ſaw the Angell ſtanding which ſmote the people with peſtilence, after he had numbred them; where alſo he then built an Altar. This remained open to the view, till the Weſterne Chriſtians, winning the place, couered it with Marble, and erected thereon an Altar and Quire. *Baumgarton* (who was at Ieruſalem a hundred and nine yeeres ſince) and was thruſt downe the ſtaires by the Saracens, ſaith, this Temple is not now very large, and that it is twelue-cornered, with a round ſteeple in the midſt; thereon, (as on their ſteeple vſually) a halfe Moone: within were reported to burne continually two thouſand Lampes. The floore of the Church-yard being white Marble, occupying a bow-ſhot about the Temple, maketh ſuch a reflexion of the Sun-beames, that a man is not able to endure it.

This Temple the Saracens haue in ſuch reuerence, that the Soldan did then entitle himſelfe *the high Prieſt and defender* of it. They call it *the Holy Rocke*. If any Iew or Chriſtian enter therein, they compell him to deny his Religion, and turne Turke, or elſe they cut him aſunder in the middle: which hapned to a Chriſtian Maronite, about ſixe moneths before, who in a Turkiſh habite had entred: but being knowne, for feare denied his Faith, but with reluctation of his conſcience reuoked this act ſoone after, and liued after ſuch a diſmembring three houres. Neere this Temple is another, ſometimes called *Salomons* porch, by the Chriſtians dedicate to *our Ladie*, larger then is now that of *Salomons*, in which eight hundred Lampes were ſaid to burne continually. Vnder both theſe wee are told, that there is a large Vault with admirable rowes of pillars, able to receiue many thouſands. *Breidenbachius* Chancellor and Deane of Mentz, who viſited thoſe places aboue twentie yeeres before him, writes almoſt the ſame things; ſaue that hee placeth but ſeuen hundred Lampes in this Temple of *Salomon*, or (as the Saracens called it) *the Holy Rocke*. The Soldan then liuing had built another neere it with eightie eight Lampes continually burning. Hee with his companions had like to haue beene ſlaine by the Saracens, for offering to enter another Temple in Mount Sion, wherein was ſaid to bee the ſepulchers of the Kings of Iuda. The Saracens come farre in pilgrimage to the *Holy Rocke* (ſo they call it of the Rocke aforeſaid, which is grated about with iron) which they dare not touch, for the reputed ſanctitie and reported rarities thereof; *Melchiſedechs* offering, *Iacobs* dreame of the Ladder (which yet ſome haue aſcribed to the ſtone now at Weſtminſter) *Ieremies* encloſing the Arke, by ſome ſuppoſed to be ſtill therein; and a world of wonders told thereof. *Ludolphus Suthenenſis* relateth of that bloudie diſſection of ſuch as entred therein. But it is high time for vs to bee gone out of it, leſt ſome wiſh vs cut aſunder in the midſt, and this prolixe Hiſtorie made ſhorter by the halfe.

Tantum reuerebantur Saraceni Templum domini, quantũ Chriſtiani ſepulch. Ieſ. Chriſti. Sanutus Tet. l. 3. p. 11. c. 12.

Ber. Breid. 1483.

L. Suthenenſ. Adrichomius, &c.

Thus Paleſtina continued wholly ſubiect to the Saracens; who after being diuided into ſects, the Egyptian called *Siha*, preuailed againſt the Perſian or Eaſterne called *Sunni*, and obtained all as farre as Antioch, and the Chriſtians of thoſe parts were in ſome tolerable condition, till the dayes of *Hequen* the Calipha, who raſed to the ground the Temple of the Reſurrection built in the time of *Conſtantine*, and repaired by *Heraclius*: hee forbade them the keeping of holy ſolemnities, and afflicted them with manifold other oppreſſions, forcing many to Apoſtacie. In the time of *Daher* ſonne of *Hequen* the Church was re-builded. *Ann. Dom.* 1048. But the greedie gouernours cruelly exacted on the Chriſtians, ſtill threatning if their purpoſes were not effected, to demoliſh their Temple. Yet theſe full flies were farre more gentle then thoſe their meagre and hungry ſucceſſours, the *Turkes*, which hauing conquered theſe parts, tyrannized moſt cruelly both here and in the parts of the leſſer Aſia, *Belpheth* [b] the Turke hauing ouerthrowne & taken *Diogenes* the Chriſtian

b Thus *Tyr.* but others aſcribe it to *Axan*, and tell of very honourable vſage of the captiue Emperour. *Kn. T. H.*

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ſtian Emperour in battell, whom hee vſed at a Settle, aſcending or deſcending his Throne. Thus *Tyrius*. *Raimond de Agiles* teſtifieth, that the Surians or Chriſtians of thoſe parts, of whom remained about Libanus ſixtie thouſand, at that time of the Franks inuaſion, (ſo called as hee ſuppoſeth of *Sur*, the name of *Tyrus* till this day) endured ſuch miſerie both in this Turkiſh and that former Saracenicall ſlauerie, that many were compelled to forſake their Religion, and be circumciſed: ſome others for feare deliuered their young children to Circumciſion, and ſome were violently taken to this purpoſe out of their mothers boſomes, the father being ſlaine, and the mother violated. Churches were ſubuerted, Altars ouerthrowne, and ſuperſtitious Images by a contrary ſuperſtition were done away: and if any mans deuotion deſired them in priuate, they were forced by a monethly or yeerely price to redeeme them. They proſtituted in Stewes their ſonnes and daughters, and yet the mother durſt not weepe at the ſight.

§. III.

Of the exploits of the Frankes and other Weſterne Chriſtians in Paleſtina.

THirtie eight yeeres they groaned vnder this Turkiſh yoke, from which they were freed by the Franks and other Weſterne Nations, vnder the conduct of *Godfrey* of *Buillon*, *Robert* of Normandie ſonne to the *Conquerour*, and other, who by the inſtigation of *Peter* the Eremite firſt, (whom [f] they ſo admired, that his words and deeds were acounted diuine, and the very hayre plucked off his Mule for Reliques) and after of Pope *Vrban* (calling a Councell at *Claremont* to this purpoſe) croſſed themſelues [g] to warre in and for the Holy land againſt the Infidels. GOD bleſſed their deſignes, and gaue into their hands all the three Paleſtina's: for ſo they were diuided according to the three chiefe Cities, Ieruſalem the firſt, the ſecond vnder Cæſarea, the third adiacent to Scythopolis, and ſubiected by the Chriſtians to Nazareth. From Antiochia to Ægypt, and as farre as Edeſſa, was ſubdued to the Chriſtian Faith and Scepter, farre more then *Dauid* or *Salomon* poſſeſſed. They had (ſaith *Vitriaco*) foure principalities, that of Edeſſa, chiefe Citie (after his account) of Media, the ſecond of Antiochia, the third of Tripoli, the fourth of Ieruſalem. But of their happie atchieuements another place is fitter. They which liſt to be acquainted with theſe warres; beſides *Tyrenſis*, *Vitriacus*, *Sanutus* and others of later times, may out of the writings of diuers eye-witneſſes which were in that firſt expedition, ſatisfie themſelues, as *Robertus Monachus*, *Raimundus de Agiles*, *Fulcherius Carnotenſis*, and diuers [h] others.

Ieruſalem was entred on the twelfth of Iuly 1099. being Friday; and after much bloud and ſlaughter in the Citie, they ſet vpon thoſe which had betaken themſelues to *Salomons* Temple (ſo was that called which *Homar* built) where, ſaith *Robertus Monachus*, was ſo much bloud ſhed, that the ſlaine bodies were rolled by the force thereof, and armes or diſmembred hands ſwamme vpon the bloud, and were ioyned to ſtrange bodies: the killing ſouldiers were ſcarce able to endure the hot vapours of the blond of the ſlaine. *Guibertus Abbas* ſaith, the bloud reached to the ancles; *Baldricus*, to the calfe of the legge; *Raimond de Agiles*, that they rode in bloud vp to the knees, and to the brydles of the Horſes, and *Fulcherius*, that there were ſlaine in this Temple about ten thouſand, and many of them were ripped vp by the Frankes to finde gold which they had ſwallowed, and the bodies after burned in heaps to finde the mettall in the aſhes. *Albertus Aquenſis* addeth, that the third day after the victorie, for feare of the remained captiued Saracens, (leſt they might ioyne with the enemie againſt them) and in furious zeale, they made a freſh maſſacre, ſlaying thoſe which for pittie, or couetouſneſſe of ranſome, they had in hotter bloud ſpared: not the honour of Noble Matrons, not the delicacie of tender Maydens, not the children yet in the wombes of their pregnant mothers, not the Infants now ſucking at the breſt, not the hopes of innocent yonglings, playing or crying by the mothers hands; not ſighes, teares, promiſes, prayers, lamentable cryes, twyning embraces of the legges, bodyes, hands of the bloudie Souldier, could ſtay the hand euen then giuing the fatall blow, but Ieruſalem was now againe filled with ſlaine carkaſſes. Generally it is agreed, that they found much wealth in the Citie to pay them for their paines. Soone after they encountred an Armie of three hundred thouſand Saracens, which they ouerthrew, being but twentie thouſand Chriſtians: where *Robert* Duke or Earle (for I finde both Titles often giuen him, but in ancient Stories of thoſe times, both hee and King *William* his father are oftenеſt called Earles) of Normandie

[f] *Guibert. Abbas hiſt. Ieroſol.*

[g] *Illo in tempore ſpiritu peregrini dei Occidentales populi afflati, &c. Ot. pref. Friſ. ad Frid. 1.*

[h] See *Geſta Dei per Francos* in two large Tomes. *Rob. Mon. hiſt. Ieroſol. Guibert. ab. hiſt. Ieroſ. Baldricus Arch. hiſt. Ieroſ. Ita etiam Geſta Francos Raimund de Agiles hiſt. Ier. Fulch Carnat Geſta. Peregr. Albert. Aq hiſt. Ieroſol.*

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tooke with his owne hand, the chiefe ſtanderd of the Enemie (being a long ſpeare couered with ſiluer, with a golden Globe or Apple on the top, hauing ſlaine the bearer, and thereby terrifying the enemie and putting them to rout) which was long after reſerued as a monument in the Temple of the Sepulchre.

Many other victories being obtained, the Saracens were either expelled Paleſtina, or ſubiected to the Franks, and the Chriſtians which were poorer & few, recouered freedom. Yet as few as they were in the Cities, *Raimond* tells of threeſcore thouſand Surians or Chriſtians of that Countrey, which in this long Saracenicall night continued their habitations in the Mountaines of Libanus. But of this is no maruell: for euen till theſe dayes, notwithſtanding the manifold changes and chances of thoſe Regions and peoples, there haue in the Mountaines and Deſarts of Paleſtina and Syria liued ſome Nations, neither acknowledging the Saracenicall Law nor Empire.

§. IIII.

Of the Azopart and Aſſyſine.

Azopart. SVch were the Azopart which liued in Caues in the Deſarts of Aſcalon, which King *Baldwin* the ſucceſſour of *Godfrey* ſought to ſmoake and fire out of their dens, and by cunning Stratagems deſtroyed as many as hee could: and iuſtly. For theſe being blacke in hue, blacker in conditions, vſed to rob and ſlay ſuch as they could lay hold on. Such were the *Aſſyſines*, which liued in the Prouince of Tyre, as *Tyrius* reports of them: not farre from Antaradus, which had ten ſtrong holds with the Countrey adiacent, and were thought to bee in number ſixtie thouſand. Their gouernment went not by inheritance, but by Election: the chiefe or Grand Maſter of them being called *The Old Man*, who was obeyed in whatſoeuer hee commanded, were the attempt neuer ſo dangerous. If he gaue to one or more of them a weapon, and enioyned the killing of ſuch an Enemie, Prince or priuate man, they gladly vndertooke it, with the death of that partie, or themſelues in attempt. Both Saracens and Chriſtians called them (the reaſon of the name vnknowne) Aſſyſines. For the ſpace of foure hundred yeeres they were zealous followers in a preciſer courſe of the Mahumetan Sect. But about the time when our Author the Archbiſhop of Tyre wrote this, their OLD MAN grew into diſtaſte of his Religion; and by reading the Scriptures, became deſirous of Chriſtianitie. Hee perſwaded his Subiects alſo to forſake Mahumetiſme, prohibiting their Faſts, demoliſhing their Moſchees, allowing Swines fleſh. He ſent alſo to *Almaricus* King of Ieruſalem, offering to turne Chriſtian, if hee might liue peaceably, and bee releaſed of two thouſand Byzantines, which he yeerely payd for quietneſſe to the Knights Templers, who had certaine Caſtles bordering on him. The King was content to pay this money himſelfe; but by the treacherie of the Templers, the Legat was ſlaine, and foule ſcandall inflicted on the Chriſtian name, the Aſſyſines neuer after returning to their old Mahometrie, or turning anew to Chriſtianitie. *Mathew Paris* relateth, that theſe Aſſyſines thus cloſely and treacherouſly murthered *Raimund* Earle of Tripolis *Anno Dom.* 1150. *Paulus Æmylius* affirmeth, that theſe Aſſyſines came out of Perſia, that they were taught from their child-hood diuers Languages, and to conceiue it meritorious of heauenly reward to kill the enemies of their Faith, that their OLD MAN was called alſo *Arſacida*. Two of them (ſaith hee) ſlew *Raimund*, two of them after ſlew *Conrad Ferratenſis* [b] walking in the Market-place of Tyre, which Citie hee had defended againſt the enemies, who being executed therefore, ſeemed very cheerefull. And Saint *Lewis* himſelfe hardly eſcaped the like treacherie.

Aſſyſines. Tyr. l. 20. c. 31.

Mat. Par. in Steph. & P. Æmil. Lud. Iunior, &c.

b *Vid. G. Nubrig l. 4. 24. & ſeq & l. 5. 16.* King *Richard* was taken by the Duke of Auſtria vnder this colour.

Marcus Paulus reporteth of one in the North-Eaſt parts of Perſia, called *The Old Man* of the Mountaine, by proper name *Aloadin*, [c] which had built a ſtrong Caſtle, and therein an imaginarie Paradiſe, who vſed that Aſſaſine myſterie, promiſing to reward theſe murtherers with the pleaſures of Paradiſe, a taſte of which in all fleſhly delights he had before giuen them. In the Tartarian conqueſt (ſaith *Odoricus*) he had ſo ſlaine diuers Tartars, which therefore beſieged his Caſtle, and after three yeeres ſiege forced it for want of victuall. So *Paulus*; but *Haithonus* hath ſeuen and twentie yeeres, and that then it was yeelded for want of cloathes, and not of meates: hee calls this Caſtle Tigado, and the inhabitants by the former names of Aſſaſines. This was done by *Haalon* the Tartar *Anno* 1262. About a hundred yeeres ſince they [d] tell of the ike Paradiſe of *Aladeules* in thoſe parts deſtroyed by *Selym* the Turke: but I thinke it was rather the memorie of *Aloadin*, then any truth of *Aladeules*. It is moſt remarkeable, that *Marcus Paulus* teſtifieth of two Deputies or Lieutenants vnder him, the one in [e] *Curdiſtan*, where the like generation of irreligious and

c See *l. 4. c. 8.* of this Hiſt. *M. Polo. l. 1. c. 21 Odoricus.*

Haith. c. 24.

d *Cartwright.*

e See *l. 4. c. 1.*

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and robbing *Curdi* do yet remaine: the other neere to Damasco, of whom we haue spoken. The place where this OLD MAN liued, was called *Mulehet*, that is, a place of Heretikes: for so the Saracens deemed them. *Beniamin Tudelensis*, aboue foure and fortie yeeres agoe, hath written that these *Hhassissin* neere Baalgad vnder Libanus, followed not the doctrine of the Ismaelites, but of one whom they esteemed a Prophet, whose word they *obeyed*, whether to liue or die. Him they call Hheich all Hhassissin: he is their Senator, at whose command all the Mountaines goe out and in. His seate is in the Citie called Karmos, which was sometime the biginning of the Country of Sehon. And they haue a Religion amongst themselues, according to the doctrine of their Senator. They are a terrour to all men; for they kill euen Kings with the Sawe. Their Dominion continues eight dayes iourney. They hold warre with the Christians called Frankes, and with the King of Tripolis, of the Region of Saam (Damascus) wherein hapned not long since an Earth-quake, whereby were slaine in that Region, many both Iewes and Gentiles, and in the Land of Israel * twenty thousand. Thus farre out of the Iew. *Iacobus de Vitriaco* Bishop of Acon, in his Easterne Storie, accounts it no small grace of GOD, that in the siege of Damiata (where himselfe was present *An.* 1219.) their chiefe men escaped these Assasines; they being (after that murther by the Templaries committed on their Legate) for the most part enemies vnto them. Yet one he mentioneth, the sonne of the Earle of Tripolis * being at his deuotions, in the Church of our Lady at Carchusa, slaine by them as he was kneeling before the Altar. Whereupon the Templers warred on them, and forced them to the Tribute of three thousand Byzantines. In his first Booke, he telleth their customes at large. The place of their first originall, whence they came into Syria, he placeth neere Baldac or Bagdet, in the confines of Persia: they willingly and cheerefully obey all the commands of their *Abbat*, *Master*, or, OLD MAN *of the Mountaines*, in all things absolutely, esteeming it meritorious *: who also bringeth vp children of purpose, in secret and pleasant places, and in diuers languages, where they neuer see any but their Masters, till their Lord send them thence for hatred of his enemies, or at request of his friends, or for reward and price, giuing them a sharpe knife or blade for such exploits. If they dye, they are accounted Martyrs, and reuerenced as Saints; their Parents rewarded with gifts: and if they were bond, with freedome. Hence it is, that they take vpon them so cheerefully this deadly Legacie, with no lesse warinesse and subtile in *Protean* insinuations and fashion-imitations, then vehemencie of desire and resolution, studious to effect the same, sometimes in the habit of the Clergie men, or Monkes, sometimes like marchants, alwayes applying themselues to others fashions, that it is impossible to preuent them: inferiour persons they disdaine to deale with, but mightier Potentates must either purchase their securitie, or alwayes bestrongly garded. *Vitriacus* affirmeth, that they were imagined to bee descended from the ancient Esses; and that they still retained the Iewish writing, hauing letters mixed of the Hebrew and Chaldee, which perhaps may bee the Samaritan Letters.

See. *l.* 4. *c.* 1.

Ben. Tudelensis

* *Guteras* in his *Bella Antioch.* mentions this or such another terrible Earth-quake about this time. *Iac. de Vitr. l.* 3.

* *An. Do.* 1172. *Edward* the first, his father then liuing, warred in these parts, and was by one of these Assasines almost slaine. *l.* 1. *c.* 14.

* *Omnem indifferenter obedientiam superiori suo exhibitam, sibi credunt esse vitæ æternæ meritoriam.* Vitriac. *Vit. l.* 1. *c.* 81.

Marinus Sanutus Torsellus, about three hundred yeeres since, wrote a large booke, entituled *Secreta fidelium Crucis*, touching the recouerie of the Holy Land, in which he mentions these Assasines, or as he cals them Arsasidæ; of whom besides other things hee relates this Storie. *An.* 1194. *Boamund* Prince of Antiochia sends for *Leunon* Lord of Armenia his vassall (so great where then the Christian affaires) to come to him, which he at first refused, because he had in like manner sent for his brother *Rupinus*, and made him prisoner: but after, vpon condition he came with such an Ambuscado, that when *Boamund* would contrarie to Couenant haue taken him, himselfe was taken and carried prisoner into Armenia: from whence he was deliuered by meditation of *Henry* then Gouernour of the Holy-Land, vnder Q. *Isabell*, at whose hands the said Lord of Armenia desired, and receiued the Title and Crowne of a King. And this was the beginning of that Royall Title to those Kings of Armenia. But this *Henry* in his returne, visited (according to his request) the King of the Arsasidæ (so he calles him) who brought him to a Castle where was a very high Tower, and in each corner thereof stood two men clothed in white. Then said the King to his gheſt, Your Subiects will not obey you in like manner as mine will me; and withall gaue a humane * or spetting token: and presently two of those white ones cast themselues downe, and with the fall died instantly. Then did hee offer the like experiment in the rest, but *Henry* refused, as hauing more proofe then he desired of this, more then Votarie *obedience*. He offred him also, that if he had any enemie, he would procure him to bee slaine by these his seruants.

Mar. Sanut. l. 3. *pars* 10 *c.* 8. Haply this name Arsasidæ was either taken or giuen them of Arsaces the first founder of the Parthian Empire in those parts whence these came.

* *Excreauit.*

I stay the longer on these curſed Assassines, that the Reader may make comparison, and obserue their resemblance with the latter Iesuiticall brood, in totall and simple obedience, the opinion that it is tolerable, nay lawfull, commendable, meritorious of heauen, to kill, and treacherously to murther the Princes of the earth, and the glorious martyrdome of such as are therefore executed.

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§. V.

Of the Dogzijn and Drusians, and other Pagans there.

Dogzijn or Drusians.

ANother like both People and Sect, *Brethren in euill*, were the Dogzijn, of whom *Beniamin* thus writeth. About ten miles from Sidon, there is a certaine people which holds warre with the Sidonians, called in their language Dogzijn, of others called Pagans, of no Religion or Sect: They dwell in the Mountaines, in Caues, and holes of Rocks, obeying no King or Gouernor, but liue at randome in the higheſt Hills, and ſteepeſt Rockes, three dayes iourney vnto the Hill Hermon. They are infamouſly inceſtuous, the Fathers polluting their owne Daughters. And in a ſolemnitie which they yeerely celebrate, all both men and women come to a common Feaſt, where they change Wiues with each other. They hold that the ſoule, when it departeth out of the body of a good man, paſſeth into ſome Infant then begotten: but of a bad man, into a Dog or other Beaſt. Their knowledge is according to their life. There are no Iewes amongſt them, but ſometimes Artificers, and diuers come vnto them for Marchandize, and goe away againe, and the Iewes are gently entertained of them. This people is very ſwift in running vp and downe thoſe hills, and not to bee vanquiſhed of other men. Thus farre *Tudelenſis*.

Martin a Baumgarten relateth, that the Venetian Conſull told him of a Sect not farre from Tripoli, which vſe at certaine times promiſcuous luſts, the Father with the Daughter, the Mother with the Sonne, and each with his next Mate: The iſſue thereof if Male, to be killed with needles, as ſacrificing their bloud, the Females preſerued. Hee names them not. But it is likely to be the poſteritie of thoſe Dogzijn, perhaps that of killing their Males being added by ſuch as make bad things worſe (and yet *Epiphanius* reporteth of the Gnoſtikes, as great or worſe abhominations) for euen the Diuell himſelfe may bee ſlandered. But long before his time, *Iacobus de Vitriaco* did write of a certaine miſerable people liuing in the Mountaines, and not farre from Tripoli, which in great part obſerued the Law of Mahomet, but had another *hidden Law* which they ſaid they might reueale to no man, but to their owne Children, when they grew to be of ripe age. Their wiues and daughters, with an implicite faith profeſſe a beliefe in the ſame, but know it not. And if the Sonne ſhould vpon any cauſe reueale it to his Mother, the Husband would ſlay his Wife, and the Father his Sonne. Theſe eate Swines fleſh, and drinke Wine, and of other Saracens are accounted Heretikes. Theſe haue their workes of darkneſſe in ſecret, wherein they practiſe filthineſſe, and ſuch things as are contrarie to the Female ſexe, and therefore feare leſt their wiues would not endure their execrable rites, if they were therewith acquainted.

Epiph. hær. 26. Iac. de Vitr. l. 1. cap. 13.

Howſoeuer the caſe ſtandeth, a filthy Sect it was and is. For euen ſtill it continues: and (if my coniecture deceiue not) theſe are thoſe Druſians of which many Authors haue written, falſely ſurmiſing them to bee the Relikes of the Latine Armies, and of thoſe Frankes which ſometime poſſeſſed theſe parts of Syria. I deny not but that ſome of theſe might ioyne vnto them, in and for that fellowſhip of filthineſſe; as heere in theſe parts, many debauched beaſts, with thoſe beaſtly Gypſies: yea, I thinke that the Aſſaſſines and theſe, ſince the Tartars deſtroyed the chiefe of that Sect in Perſia, and poſſeſſed the parts of Syria, haue growne into one people; receiued alſo into their ſocietie whatſoeuer dregges of Nations, male-contents, exiles, and vnruely borderers, thoſe Mountaines could ſecure, in, and thorow all the changes of State and Dominion, which thoſe Countries haue ſuffered; which freedome they retayned not onely in the weaker, and more vnſetled gouernment of the Mamalukes and Ægyptian Soldans, but euen ſtill continue (in ſome ſort) notwithſtanding the Ottoman greatneſſe. Circumciſion they embrace with the Turkes, vſe the libertie of Chriſtians in drinking Wine, and more then beaſtly licentiouſneſſe in inceſtuous copulations with their owne Daughters. Thus *Botero. Knolls* in his Turkiſh Hiſtorie ſaith, they follow one *Iſman*, a Prophet of their owne, and are not Circumciſed. But I haue learned of a friend of mine, one Maſter *Pounteſſe*, who hath had acquaintance with them, that they are Circumciſed. And that they are of thoſe Dogzijn which *Beniamin* mentions, it is apparant by their place of abode, by their hereticall Sect and Cuſtomes ſo like, and by their name eaſily changed from Dogzijn to Dorzijn, and ſo to Drozijn or Druzijn, an eaſier change then ſo long a time, and forraine pronunciation vſually admit.

G. Bot. Ben.

Biddulph. writes, that they retaine ſtill Baptiſme, and the names of Chriſtians, but are called Rafties, that is, Infidels. *Selym* the ſecond ſought to bring them vnder the Turkiſh yoke, and his ſucceſſors likewiſe till theſe dayes, yet both theſe and the Arabians were neuer made fully ſubiect. Thus the ancient Scythians, the Reisbuti in the Mogols Countrey of Cambia, the Curdi,* other Mountaine inhabitants and borderers (as alſo a long time the Welſhmen in

Biddulph. Let.

* *Cartwright, Barbaro,* and others.

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in Wales) vnder the greateſt ſoueraignties haue enioyed a kinde of freedome, ſecured by the mountainous ſituation, their naturall hardineſſe, and the greateſt cauſe, their pouertie, as a bootleſſe bootie, and worthleſſe conqueſt, to buy bareneſſe and barrenneſſe with the price of bloud. Theſe Druſians are a people warlike, and religious obſeruers of their owne ſuperſtition, yeelding due obedience vnto their naturall Lords: they weare long coats, reaching to the knees, buttoned before, and no breeches: and vſe the Arcubuſe and Scimatar. They are increaſed in numbers, (which might come to paſſe by the long warres, which the Weſterne Chriſtians with often inuaſions made in thoſe parts after they were diſpoſſeſſed of the Kingdome of Ieruſalem; the ſame ſeconded by the Tartars a long time: and after it was the confines of the Turkiſh and Mamalukes Empires: ſo that it is no maruell if they bee of ſundry Nations and Religions, being the confluence of ſo many people, and ſinke of ſo many Sects, howſoeuer the Druſians name bee predominant. They inhabit from Ioppa, to Cæſarea and Damaſco. Some diſſenſions among their Princes gaue opportunitie to *Ebrain Baſſa, An. Dom.* 1585. to ſpoyle their Countrey, and extort what hee could, one of them helping to cut the others throat, yet neuer could he force *Man-Ogli* to come in and ſubmit himſelfe, although herein he vſed the Turkiſh forces, and wilieſt ſtratagems, then alſo inueſting *Aly Ebre-Carſus* in the ſoueraigntie, ſwearing him to the Turke, and carrying with him *Ebne-Manſur*, and *Serafadin*, two of the Druſian Princes which had ſubmitted themſelues in his Galleyes, as priſoners to Conſtantinople. *Knolls Amur.* 3.

They are ſtill (it is the Relation of a Traueller) gouerned by a ſucceſſion of Princes whom they call *Emyrs*. The preſent *Emer* of Sidon, is Faccardine, a man neuer ſeene to pray, nor in a Moſque; ſmall of ſtature, couragious and tyrannicall. Hee neuer commenceth battell, nor executeth any notable deſigne, without the conſent of his Mother a woman skilled in Magicke. To his Towne hee hath added a Kingly Signiorie, what by his ſword, and what by his ſtratagems. He pickt a quarrell with *Ioſeph Emer* of Tripoli, and diſpoſſeſt him of Barut, and after ſackt Tripoli it ſelfe, and forced the *Emer* to flie to Cyprus: and when with the forces of Damaſco (for hee got to be made Seidar or Gouernour of the Souldierie there) he ſought to repayre his loſſes in the field, the Damaſcens were foyled, and purſued to the gates of their Citie, the conquerours lodging in the Suburbs, whence they were remoued by the force of fifteene hundred thouſand Sultanies. This was *Anno* 1606. Thus vnder the tytle of a Subiect to the Turke, but yeelding obedience at large, he holdeth Gazir, Barut, Sidon, Tyrus, Acre, Saffet, or Tyberias, Diar, Camer, Elkiffe, the two heads of Iordan, the Lake Bemochonthis (now called Houle) and Sea of Tyberias with the hot Bath adioyning, Nazareth, Cana, and Mount Tabor. Saffet is his principall Citie, in which are many Iewes. The grand Signior often threats his ſubuerſion, both for his incroaching, and intelligence with the Florentines, which hee diuerteth with gifts and fauour: but yet prouides for it by fortifying his holds, able to hold out a long warre, hauing alſo fortie thouſand expert ſouldiers in continuall pay, beſides the aduantage of the Mountaines, and in greateſt extremitie, the Sea and the Florentine. Hee hath the fifth part of the increaſe of all things, and head-money for all Cattell within his dominions, and two Dollers yeerely for the head of euery Iew and Chriſtian. The Marchants are there ſo ſafe, that they may trauell with their purſes in their hands, yet ſubiect to tyrannicall ſeizures, vpon the death of Factor or Owner. But more then enough of theſe Druſians, and other peoples mingled with them. *Biddulph* mentions *Vſeph Beg*, or *Lord Ioſeph*, which in the Mountaines holds out againſt the Turke: he tells alſo of one *Aſan Baſhaw*, which ruleth like a King in an ancient Citie called *Achilles*, paying duties to the Turke ſucceſſiuely from his predeceſſours of the houſe, as it is ſayd of *Sanballat*, and is called *Eben Sumboloc*, and his Kindred call one another *Amiogli*, for they account themſelues Ammonites. This Baſhaw is old, and referreth matters of gouernement to his kinſman *Vſeph Beg*. It ſhould ſeeme they are ſome relickes of the Cutheans or Samaritans, which perhaps ioyne with the Druſians in many things. There are alſo in theſe parts of Palæſtina many Arabians, which it ſeemes haue peſtered thoſe places euer ſince the inuaſion of *Homar*, if not before; and theſe ſtill vſe to prey vpon the Pilgrims that trauell to Ieruſalem, notwithſtanding the conduct of Ianizaries. Of theſe Arabians, one Sect is called * Beduines, which imagining the day of euery mans death fatally deſtined, neuer goe armed to battell, vſing onely Speares and Swords, diſdaining Bowes and Arrowes, as tokens of cowardiſe. Theſe are falſe alike to Chriſtians and Saracens, eaſily betraying either, alway addicting themſelues to the ſtrongeſt: dwell in Tents, goe cloathed with skinnes, wander vp and downe in Tribes, ſtill ſeeking freſh paſtures, feed on Milke, and commit the care of all buſineſſes to their wiues. Some of the Eaſterne people worſhip to the Eaſt, which they ſay, they learned of their fathers that were Chriſtians, themſelues being Mahumetans, yet account other Saracens hereticall: and ſome eſteeme the Sunne to bee the chiefe God. Thus *Vitriacus*. *M.G Sandys l.3.p.210.* * *Iac.vit.l.1. c.12. Volater. l.11.*

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§. VI.

Of the vnchriſtian Chriſtians.

SVch are and haue beene the vnholy Inhabitants of the Holy Land ſince the Iewes expulſion, neither can wee ſay much better of their conquerours the Perſians, Arabians, Turkes, Tartars, Mamalukes, and after theſe the Turkes in the *Ottoman* Dynaſtie: no, nor can wee commend the Chriſtians for much Chriſtianitie, whether the native Surians, (ſome of which haue paſſed through all theſe changes without any great change, either to the Saracenicall or Weſterne Rites from their Greekiſh) or their inuaders and conquerours. For theſe ſoone degenerated into an vnchriſtian Chriſtianitie, and were called Pulam, ſucceſſors of the places, not the conditions of thoſe which paſſed thither with Duke *Godfrey*. They gaue themſelues to effeminate delicacies, to exceſſe in dyet and apparell, full of inteſtine diſcords and ciuill contentions, coozners and falſe, addicted to Witch-crafts and Diuinations, contumelioufly abuſing Pilgrims, whom deuotion had brought from farre Countries thither, or which came to helpe them againſt the Saracens, calling them in ſcorne *the ſonnes of Hernaud*. The Maronite Chriſtians were in times paſt ſixtie thouſand, but now are few: neither is this a fit place for diſcourſe of that and other Sects of Chriſtians liuing in, or frequenting theſe holy places, Neſtorians, Iacobites, Abaſſens, Armenians, Georgians, Greekes and others. But the conditions of the Inhabitants at that time, wee mention as the cauſe of the loſſe of that Countrey to the Saracens: the Clergie minding more (as a Clergie man of their owne expreſſeth) the Churches goods then her good; to fleece, then to feed their flockes; the Regulars enriched with poſſeſſions, religion brought foorth wealth, and the daughter ate vp the mother. The Natiue Laytie melted in luſts and pleaſures, grew more fearefull then women, except they were aſſiſted with the Frankes, Engliſh, or other Weſterne people: ſtrengthning themſelues in the ſtrength of their contentions, againſt their Chriſtian brethren with Saracenicall aſſiſtance. Their wiues they mewed vp very cloſe from the ſight, almoſt of brethren and neereſt kindred, ſcarce ſuffering them to viſit the Church once in a yeere: ſome of the greater ones erecting Altars in their wiues bed-chambers, whereon ſome ſillie Prieſt might mumble his *Parrot mumſimus*. They the more enraged, vſed all meanes with womens wiles and deuilliſh wils by Sorceries, or any other meanes to effect their filthy purpoſes. It was alſo made a refuge and receptacle of the moſt diſordered perſons in theſe Weſterne parts, Theeues, Robbers, Periured, Adulterers, Traytors, Murtherers, Parricides, Pyrats, Apoſtate Monks, and Nunnes, which became common harlots, and other monſters in ſhapes of men and women, paſſing the Sea to this Land entituled Holy; where *Cœlum non animum*, changing ſoyle not ſoule; they practiſed the like villanies with leſſe ſhame, being further from their friends. And eaſily might they eſcape after greateſt miſchiefes, either running as Rennegadoes to the Saracens, or eſcaping by ſhip to ſome neere Iland, or to ſuch priuiledged Sanctuaries, as euery Religious houſe afforded, to the preiudice of iuſtice and Religion. Some alſo which in Europe had beene condemned for ſome crimes, by mediation of friends obtained this exchange of puniſhment to bee ſent hither, where they became harbourers of Whores, Gamers, Murtherers, and for further impunitie were at a yeerely fee with the great ones. Neither could the feare of humane Iuſtice, or diuine Iudgements reclaime them, many terrible Earthquakes happening amongſt them, (by one of which Tyrus was almoſt vtterly together with the Inhabitants deſtroyed) ſhake their earthie hardned hearts, or mooue them to relent. No maruell if the Land could no longer brooke ſuch Inhabitants, but expoſed them to the ſword of the Saracens, and then againe (for ſo the father when hee hath chaſtened his children, caſts the rod into the fire) to the Tartars, and from one to another, till the Turke now Lords it amongſt them in ſort as you haue heard. And euen ſtill the wickedneſſe of the people in vnnaturall luſts, and nameleſſe filthineſſe is ſuch, that I abhorre further to write of it: ſo is this paradiſe of the world, both in bodily and ſpirituall pleaſures and fruitfulneſſe, now become a deſolate wilderneſſe for the one, and diſconſolate in the other, whiles one is loath to ſow for another to reape. *Iuſtus es Domine, & Iuſta ſunt iudicia tua.*

Sanut. l 3.

Vitriaco. l. 1. c. 71. 72.

Vit. l. 1. c. 8.

THE

OF THE ARABIANS, SARACENS, TVRKES, AND OF THE ANCIENT INHABITANTS OF ASIA MINOR: AND OF THEIR RELIGIONS.

The Second Booke.

CHAP. I.

Of Arabia, *and of the ancient Religions, Rites, and Customes thereof.*

ARABIA is a very large Region, [a] lying betweene two Bayes or Gulfes of the Sea, the Persian on the East, and that which hereof is called the Arabian, on the West: On the South is the Ocean; on the North is Syria and Euphrates. [b] *Plinie* sets downe the Northerne Limits, the Hill Amanus, ouer against Cilicia and Commagena; many Colonies of them being there planted by *Tigranes* the Great: it thence (sayth hee) declineth to our Sea and the Ægyptian shore, and to the heart of Syria to Mount Libanus. By a certaine workemanship of Nature, it much resembleth the forme and site of Italy. [c] *Arabia* signifieth *Holy*, as *Solinus* affirmeth. But in the Scripture ערבי Harabi signifieth both a robber by the way, and an Arabian. So *Ier.*3.2. *In* [d] *the wayes thou hast sate for them as the Arabian in the Wildernesse*, in the vulgar Latine is translated, *Expectans eos quasi latro insidians in solitudine.* Saint *Hierome* interprets ערב [e] *Arabia & vesper & corvus & planicies & occidens*, and acknowledgeth the fitnesse of the former name in *Ieremie*, answering the condition of the people giuen to robbe on the borders of Palestina, and all Trauellers from Ierusalem to Iericho. Thus hee comments on that place of *Ieremie*, which he translates, *Quasi latro in solitudine*, the Hebrew being *Harabi*. Hence *Martin del Rio*, *Adeo autem latrocinijs infames, vt Hebræis Arabs latronem denotet, sicut Chananæus Mercatorem, Chaldæus Mathematicum.* From the practice of the people their proper names became appellatiues, an Arabian for a robber, (as *Sarak* also) a Chananite for a Marchant, a Chaldean for a Mathematician. The Nations of this wide Tract of Land are many. It is the next to bee spoken of in this our Discourse, according to Geographicall methode, as confining vpon Iudæa, whence wee last departed.

[f] Some deriue the name from *Arabus*, the sonne of *Apollo* and *Babylonia*. And the forged *Berosus* of *Annius* telleth, That *Ianus Pater* sent one *Sabus* into Arabia Fœlix, *Arabus* into Arabia Deserta; and *Petreius* into Petræa, all Nephewes of *Cham*; all indeed the Sonnes of *Annius* his braine. True it is, that Arabia is commonly diuided into those three parts, Petræa, Deserta, and Fœlix. Of the Nations in Arabia, *Plinie* writeth largely, amongst the rest naming

a *Maginus.*

b *Plin.l.6.c.28. Orosius.l.1.*

c *Solin.36.*

d So our English transl. and the *Span. Ital. Pagnine, Vat. Tremel. &c.*

e *Hier. in Es.21. in Ezec.27.*

f *Draudius in Solin. Berosl.4.*

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naming the Saracens, whom S. *Hierome* often, *Epiphanius* alſo, and other of the ancient Fathers mention, of which wee are anon to ſpeake at large. But long before *Plinie*, the Scripture ſpeaketh of the people of this Region, not only thoſe which are ſaid to deſcend of *Cuſh*, the ſonne of *Cham*, but of many others, which deſcended of *Abraham*, as *Iſhmael* the ſonne of *Abraham*, by *Hagar*; and [g] *Zimram*, and *Iokſhan*, and *Medan*, and *Midian*, and *Iſhbak*, and *Shuah*, with their poſteritie, the iſſue of *Abraham* by *Keturah*: who, after that *Seba*, and *Sabbetha*, and *Rama*, and *Sabthecа*, had peopled ſome parts of Arabia, *were ſent away with their portions Eaſtward to the Eaſt Countrey*, that is into Arabia; where it is likely they mingled their Seed and Generations with thoſe former of the poſteritie of *Cham*: for therefore it ſeemeth *Moſes* wife, *Zipporah*, was called a [h] *Cuſhite*, or (as ſome reade) an Æthiopian, not that ſhee was of the Countrey Æthiopia in Africa, but a Midianite of Arabia, of *Abrahams* race: which Countrey, becauſe the poſteritie of *Cuſh* had firſt inhabited, and happily had mingled themſelues in marriages with them, ſhee is called a Cuſhite, which ſome wrongly expound, an Æthiopian, if they vnderſtand it properly; although *Cuſh* were alſo the Father of the Æthiopians. But of this name Æthiopia, ſometimes taken more largely, otherwhiles more ſtraitned, you ſhall ſee more in our ſeuenth Booke, the firſt Chapter. This poſteritie of *Abraham* are, in Scripture, often called *the children of the Eaſt*. Saint *Hierome* [i] reckons alſo to Arabia the Idumæans, Moabites and Ammonites: and certaine it is, that the places ſometimes by them inhabited, are now accounted to Arabia. The many names of the Arabian Nations, they which will, may reade in *Plinie* and others. *Mohamed* [k] *Ben-Iacob Sirazita*, Author of the Arabike Dictionary, affirmeth, that *Iaarob* (called *Ierah*, *Gen.* 10. 25.) ſonne of *Cahhtan*, or *Iectan*, was Author of the Arabike tongue, which was brought to perfection by *Iſhmael* ſon of *Abraham*; who dwelt in a Region called Araba of that *Iaarob*, whence the whole land of Arabia tooke name.

g *Gen.* 25. 2.

h *Numb.* 12. 1.

i *Hier. in Eſ.* 21.

k *Gabriel* and *Iohn Marenitæ* tranſlators of the Nubian Geographer, who hath the moſt exact deſcription of Arabia.

The name *Fœlix*, or *Happie*, is giuen to the Southerly parts of Arabia, for the fertilitie thereof: [l] the name *Petræa* to a ſecond part, of *Petra* the ſeat Royall, after called *Arach*, of *Aretas* an Arabian King.

l *Arias Montan. Caleb.*

The Deſart Arabia hath a name anſwerable to the nature thereof; being, in great part, without Inhabitants, for the barrenneſſe of the ſoile: as is alſo a great part of that which is called *Petræa*. This Deſart Arabia is alſo [m] called *Aſpera*, *Inferior*, *Caua*, and of the Hebrewes *Cedar*. It is bounded on the Eaſt with Babylonia, and part of the Perſian Gulfe; on the North with Meſopotamia, neere to Euphrates; on the Weſt, with Syria and Arabia *Petræa*; on the South, are the Mountaines of Arabia *Fœlix*. Neere to them and to Euphrates it hath ſome Townes, and is frequented with Marchants, otherwhere partly vnpeopled, partly (*Strabo* therefore termeth it [n] *Scenitis*) fed with ſuch *Roming Arabians*, as haue no dwelling houſes, but remoue to and fro, ſeeking where to finde paſture for their Beaſts, and lodge in Tents.

m *Maginus, Ptolom. l.* 5.

n *Scenitæ, vel Nomades, ἀπὸ τῶν σκηνῶν i. Tentoriis.*

Dauid accounteth himſelfe [o] *miſerable for this dwelling in the Tents of Kedar*, or (as *Tremelius* reades it) [p] *as the Scenites of Kedar*. Thus did the Patriarkes of old, thus did the Scythians, and thus doe the Tartars, and the Arabians in Aſia, Africa, and Europe, at this day, roming, rouing, robbing: and therefore the [q] Iewes call the Tartarians *Kedarim*, becauſe of their like courſe of life.

o *Pſal.* 120. 5.

p *Tanquã Scenitæ Kedareni.*

q *Elias Thiſ. rad. Kedar.*

They [r] which dwell in Townes and Cities, obſeruing a more ciuill life, are called Moores, the other Arabians, in more proper appellation, or *Beduines*. The name Moores was giuen them of the Spaniards, becauſe out of Mauritania they inuaded Spaine, and now [s] is taken vſually, not ſo much for the Inhabitants of the Arabian Cities, as for all of the Arabian and Mahumetan ſuperſtition. Boſra is the chiefe Citie.

r *Boter. relat. part.* 1. *l.* 2.

s *Adrichom. Theat. T. S.*

Arabia Petræa adioyneth on the Weſt and North to Syria; on the Eaſt to the Deſart Arabia, on the South to the Happie. *Plinie*, *Strabo*, and *Ptolemie*, call it Nabathæa: Some thinke, of *Nebaioth*, ſonne of *Iſhmael*. *Tyrius* calls it Arabia Secunda. Now it is called by *Ruſcelli*, Baraab; or after *Ziglerus*, Barra; or Bathalatha, after *Caſtaldus*. [t] *Mela* aſcribeth the Hill Caſius hereto: which, ſaith hee, is ſo high, that from the fourth watch of the night, or the laſt quarter thereof, it ſheweth the Sunne-riſing. But *Nonius Pintianus* correcteth him, ſaying, there are two *Caſij*, the one of Syria, the other of Arabia, and that this report is to be applied to the Syrian Caſius: wherein *Schottus* is of another minde.

t *Mel. l.* 1. *c.* 10. *& ad eum Caſtig. Pintiani & ſpicileg. A. Schot.*

Nigh to Syria it is more plentifull [u], then in other parts. The ſcarcitie of wood and water, with the barrenneſſe of the ſoile in other places, ſhew how it is maligned of the Elements. Both in this part, and the former, they had need goe ſtrong and well accompanied, for feare of robberie and ſpoile, which the Arabians attend.

u *Diod. ſic. l.* 3. *c.* 12.

This part is famous vnto all Generations, not ſo much for the Amalakites, Midianites, and other their bordering Neighbours (of whom, and their Religion ſomewhat is ſpoken [x] before) as [y] for the miraculous paſſage of the Iſraelites through the ſame, and abode therein fortie

x *Lib.* 1. *c. vlt.*

y *R. Velaterran.*

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fortie yeeres, in which time they *receiued the Law, were fed with Manna*; their Meate, Drinke, Clothing, Iudgements, Mercies, continually yeelding miraculous euidence of *Gods presence* amongst them.

Bellonius visited the *Mount Sinai*: he [z] saith, it is a mile and a halfe from Horeb, and farre higher: from whose top, (which is hard stone [a] of yron colour) may both shores of the Red Sea be seene. This Sea is not therefore called *Red*, because either the ground or the sand, or the water thereof is Red, as *Bellonius* hath obserued, for none of them are [b] so. The people thereabouts take care for no other houses then the boughes of Palme-trees, to keepe them from the heat of the Sunne (for raine they haue but seldome:) the cattell are lesse there then in Egypt. In the ascent of Mount Sinai are steps cut out in the Rocke: they beganne to ascend it at breake of day, and it was afternoone before they could get to the Monasterie of Maronite Christians, which is on the top thereof. There is also a Meschit there for the Arabians and Turkes, who resort thither on pilgrimage as well as the Christians. There is a Church also on the top of Mount Horeb, and another Monasterie at the foot of the Hill: besides other Monasteries, wherein liue religious people, called *Caloieri*, obseruing the Greeke Rites, who shew all (and more then all) the places renowmed in Scriptures, and Antiquities to Pilgrims. They eate neither flesh nor white meates. They allow food vnto strangers such as it is, rice, wheat, beanes, and such like, which they set on the floore without a cloth, in a woodden dish, and the people compose themselues to eate the same, after the Arabian manner, (which is to sit vpon their heeles, touching the ground with their toes, whereas the Turkes sit crosse-legged like Taylors.) There is extant an Epistle of *Eugenius* Bishop of M. Sinai, written 1569. to *Charles* the Arch-duke, wherein hee complaineth, that the Great Turke had caused all the reuenues of the Churches and Monasteries to bee sold: whereby they were forced to pledge there Holy Vessels, and to borrow on Vsurie.

z *Obser. l. 2. c. 10. & d.*

a *Moses Narbonens.* writeth that he obserued in the stones of Sinai a bush or bramble figured, whereof some thinke Sinai is named of *Seneb*, which signifieth a bush. *Drus. pret. pag. 269.*

b Of this see more *l. 7. c. 11.*

Arabia Fœlix [c] trendeth from hence Southwards, hauing on all parts of the Sea: against which it doth abutt the space of three thousand fiue hundreth and foure miles. *Virgil* calls it Panchæa, now [d] *Ayaman*, or *Giamen*. This seemeth to bee the Countrie wherein Saba stood, chiefe Citie of the Sabæans, whose Queene visited *Salomon*: for so the Iewes reckon, howsoeuer the Abassines challenge her to themselues. *Aben Ezra* on *Dan.* 11. calls this Saba Aliman or Alieman: and *Salmanticenses*, Ieman, [e] which is all [f] one (for all is but the Article) signifying *the South*: as the Scriptures also call her *Queene of the South*. For so it was situate, not to Iudæa alone, but to the *Petræan* and *Desart Arabia*. The name *Seba* or *Saba* agreeth also with the name of *Sheba, Gen.* 10. 7. As for *Sheba* the Nephew of *Abraham* by *Ketura*, it is like he was founder of the other Seba or Saba in Arabia Deserta, the elder posteritie of *Chush*, hauing before seated themselues in the more fertile Southerne countrie: and because both peoples, these in Arabia, and those in Africa were comprehended vnder one generall name of Æthiopia, hence might those of Africa take occasion to vsurpe the Antiquities of the other. Yea, it is more likely that these Abassens in Africa a thousand yeeres after that the Queene was buried, were seated in Arabia, and thence passed in later ages into Africa, subduing those Countries to them. For so hath *Stephanus*, Ἀβασηνοὶ ἔθνος Ἀραβίας: ἀπὸ τῆς Σαβάας. The Abassens (so we now call those Æthiopians in the Empire of *Presbyter Iohn*) are Nation of Arabia, beyond the Sabæans: and the Nubian Geographer diuers times mentions *Salomons* wife in Arabia, which I cannot interpret but of that Queene: so that out of Arabia they carried this Tradition with them, as it is likely, into Africa, where want of learning, and plentie of superstition, had so increased their Legend of this Queene, as we shall after heare. *Beniamin Tudelensis* writeth likewise, that the Region of Seba is now called *the Land of Aliman*, and that it extendeth sixteene dayes iourneys alongst the Hills: in all which Region there were of those Arabians, which had no certaine dwellings, but wandred vp and downe in Tents, robbing the neighbour Nations (as is also reported of the Saracens neere Mecca, which gouernment of Mecca, both *Beniamin* and *Salmanticenses* [g] adioyne to that of Aliman, or the Kingdome of Saba: for so, saith he, the Iewes in those parts still call the chiefe Citie of that Kingdome.) It hath store of Riuers, Lakes, Townes, Cities, Cattell, fruits of many sorts. The chiefe Cities are Medina, Mecca, Ziden, Zebit, Aden. *Beniamin* addeth Theima, or Theman, a Citie walled fifteene miles square, enclosing ground for tillage in the walls. Tilmaas also, Chibar and others. There is store of siluer, gold, and varietie of gemmes. There are also wilde beasts of diuers kindes. As for the Phœnix, because I (and not I alone) thinke it a fable, as neither agreeing to reason nor likelihood, and plainely disagreeing to the Historie of the *Creation*, and of *Noahs* Arke, in both which God made all Male and Female, and cõmanded them to increase and multiply, I thinke it not worthy recitall. One wonder of Nature done in Abis a Citie of this Region, will not, I thinke, bee distastfull: cited by *Photius* out of *Diodorus Siculus*, written in some part of his workes which is now wanting. One *Diophantus* a Macedonian being married to an Arabian woman in that Citie Abis, had by her a daughter

c *Maginus Dom. Niger. Com. Asiæ. l. 6.*

d *Adrich* saith, it is now called Mamotra.

e *Capt. Dounton* (which traded a little while since in the Red Sea) calls it *Yeoman.*

f *Vid. Drus. præt. p. 32. 33. Rhodoman.* calls her Ἀββασίνης Σεσωσινα.

Step. de vrb.

Beniam. Itinet.

g *Iuchasin. pag. 2. Beniam. pag. 61. Mecca in terra Æliman sita.*

Phot. Bibliothec. 244.

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daughter called *Herais*, which in ripe age was married to one *Samiades*, who hauing liued a yeere with her, did after trauell into farre Countries. In the meane time, his wife was troubled with an vncouth and strange disease: A swelling arose about the bottome of her belly, which on the seuenth day breaking, there proceeded thence those parts whereby Nature distinguisheth men from the other sexe: which secrets shee kept secret notwithstanding, continuing her womans habit till the returne of her husband. Who then demanding the companie and dutie of his wife, was repelled by her father, for which he sued him before the Iudges, where *Herais* was forced to shew that which before her modestie had forbidden her to tell: and afterwards naming himselfe *Diophantus*, serued the King in his warres, with the habite, and heart of a man, and leauing her feminine weakneſſe, as it seemed, to her husband, who in the impatience of his loue slue himselfe. Our Author addeth also, that by the helpe of the Physicians, such perfection was added to this worke of Nature, that nothing remained to testifie hee had beene a woman: he annexeth also like examples in some others.

g *Lud. Vertum. l.1.c.7.*

Ludouicus Vertomannus, or *Barthema* (as *Ramusius* nameth him) tells g at large his iourney through all this threefold Arabia: he trauelled from Damasco to Mecca *Anno* 1503. with the *Carauan* of Pilgrimes and Marchants, being often by the way set vpon by Armies of those Theeuish and Beggerly Arabians. This iourney is of fortie dayes trauell, trauelling two and twentie houres, and resting two for their repast. After many dayes they came to a Mountaine inhabited with Iewes, h ten or twelue miles in circuit, which went naked, and were of small stature about fiue or sixe spannes high, black of colour, circumcised, speaking with a womanish voice. And if they get a Moore in their power, they flay him a liue. They saw there certaine white thornes, and in the same two Turtles, which seemed to them as a miracle: for in fifteene daies and nights they had neither seeene Birds nor Beasts. They giue their Camells by the way not aboue fiue Barly loaues at a meale, as bigge as a Pomegranate, and drinke once in three dayes. At the end of eight dayes they stayed a day or two to rest them. Their Pilot directed their iourney by the Compasse (in *Diodorus* times, they obserued the North-starre) no lesse then if it had beene at Sea. They trauelled fiue dayes and nights through the sandie Sea, which is a great plaine Champaine, full of a small white sand-like meale: where if, by some disaster, the winde blow from the South, they are all dead men. And although they had the winde at North, yet could they not see one another aboue ten paces off. And such as ride on Camels, are inclosed with wood, with holes to receiue the aire; the Pilots going before with their Compasse for direction. Many dyed there for thirst, and many with fulnesse, drinking too much when once they came at water. When the North windes blow, those sands are driuen to a heape. He supposed that i *Mummia* was made of such as the sands had surprised and buried quicke: but the truer *Mummia* is made of embalmed bodies of men, as they vse to doe in Egypt, and other places. For I haue read, not onely of Women, but Infants also, (which were not likely to take such dangerous iourneys) whose bodies haue beene thus vsed to *Mummia*. As for the other parts of Arabia, they which list, may by this our Author, by *Plinie*, *Niger*, and others be informed further. The like iourney to this of *Barthemas*, is related by diuers latter Trauellers, *Monsieur de Monface*, *Anno* 1608. went with a Carauan of 10000. from Alleppo to Bagdat. Their trauell (he sayth) was all by night, aswell to auoide the vehement heate of the day, as to be guided by the starre. Their guides call themselues Pilots. They trauelled thirty dayes till they came to *Nane*, where they take water vpon Euphrates. They saw no beasts but Asses, Roes and Gazels (a kinde of wilde Goates) and Stagges innumerable, so wilde, that they often ranne through the Carauan: No fowles but Pigeons, which nestle in the ruines of olde Townes, sometimes inhabited, where also they made vse of olde welles, otherwise hauing no water but what they carryed in Borachoes made of whole Goates skinnes. There can bee no path, by reason of the continuall motion of the sand by the wind. Their King hath 100000. horsemen subiect to him (gallant horse, men almost naked) himselfe subiect to the Turke.

h *Beniamin* tels of many Iewes in the Arabian Mountaines, subiect to no Potentate, as it seemeth of these.

i *Iul. Scaliger. Exerc* 104. *& Ios. Scal. Ep. ad Casub. Lit. ad Chytr. Aleppo Mis.*

To come to the disposition of the people, they are small, naked, beggerly. What they haue done in Asia, Afrike, and Europe by force of Armes, vnder the name of Saracens and pretence of Religion, shall follow in the next Chapter: What they still doe, if they meete with purchase, Trauellers know to their cost. Vsually Arabians are reckoned eyther Marchants or Theeues: the one hauing certaine habitations, or else trading abroad. *Strabo*, *Plinie*, and *Solinus* admire their wealth, as selling much to others, and buying nothing, thus treasuring vp the wealth of the East and West, the Parthians and Romanes. Their Marchandize was golde, siluer, frankincense, with other spices. Their golde by *Diodorus* testimony was often found in whole pieces, pure and shining, so that it gaue splendor and lustre to the gemmes inclosed therein: whence happily that of the Psalme, *To him shall bee giuen*

Plin. 6.28. Sol. c.46. Strab. l.16. Diod. l.3.c.12. Psal.72. Vid. Bern. Ald. rete Antig. l.2.

of

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of the gold of Arabia. The ancient practice of Marchandiſe among ſome of the Arabian people, and namely, the Iſmaelites, the [k] Scripture recordeth. For their ancient *Religion*, it is not like it could be good, when as they had ſo bad an Author of their ſtocke, *accurſed Cham:* the ſonnes of *Abraham* were better inſtructed: but as they were borne *after the Fleſh*, and not according *to promiſe*, ſo if they and ſome of their poſteritie did a while hold the *Truth*, (as the Hiſtory of *Iob* and his friends euinceth) yet this laſted not long: but ſoone after [l] *in Iewrie was God knowne, and hee dealt not ſo with any other Nation. Herodotus* [m] (Father of the Greeke Hiſtory) affirmeth in his *Thalia*, that the Arabians worſhipped *Dyoniſius*; whom they named *Vrotalt*; and *Vrania*, whom they called *Alilat:* theſe alone they eſteemed gods. They ſhaue their Maidens like to *Dionyſius*, in a round forme about the temples. *Suidas* telleth [n] that they were excellent Archers, their Arrowes were as long as themſelues: their Bowes they bent not with hands, but with feet.

k *Gen.* 37. 28. *Ezek.* 27.

l *Pſal.* 76. 1. & 147. 20.

m *Herodot. l.* 3.

n *Suid. Hiſt.*

Curio [o] in his Saracenicall Hiſtory teſtifieth of them, that as they deſcended in great part of *Abrahams* race by *Iſhmael*, the ſonnes of *Keturah*, and by *Eſau*: ſo they of old had, and ſtill retaine many rites obſerued by the Hebrewes: as numbring by Tribes, and marrying onely within their owne Tribe: euery Tribe alſo had their owne King (which it ſeemeth the *Tent-wandring*, or *Scenite-Arabians* obſerue ſtill.) That ſonne ſucceedeth not which is eldeſt, but hee which is borne firſt, after hee is proclaimed King or Ruler, being of Noble race on both ſides. They vſed alſo Circumciſion. For their Religion in old times; ſome were Chriſtians, of which (about the times of *Mahomet*) there were many Sects: ſome were Iewes; others worſhipped the Sunne and Moone: others, certaine Serpents; others, ſome kindes of Trees; and ſome a Tower called *Alcaba*, which they ſuppoſed *Iſmael* had built; and ſome others, ſome other Deities. [p] *Clemens Alexandrinus* obiecteth to the ancient Scythians the worſhip of a Sword, to the Perſians the like deuotion to a Riuer, adding, that the Arabians worſhipped a Stone. [q] *Arnobius* hath alſo the ſame Teſtimony, explaining that ſtone to be rude and vnformed: a fit Deitie for rude, ſtony, ſenſeleſſe worſhippers.

o *Calius Aug. Curio Hiſt. Sar. lib.* 1.

p *Clem. Alex. Paren.*

q *Arnob. l.* 6.

Euſebius [r] tells that they vſed humane ſacrifices, which not onely *Sardus* confirmeth, ſaying, that they ſacrificed euery yeere a child whom they buried vnder the Altar: but *Nicephorus* [s] alſo reported of one *Naaman* a *Schenite-Arabian*, a Chiefetaine amongſt them, who in zeale of that ſuperſtition, killed men with his owne hands, and ſacrificed them on the Altars to his gods: In the time of *Mauricius*, warned by a viſion, became a Chriſtian, and with him an innumerable company of his, whom hee offered a liuing, vnbloudie ſacrifice in Baptiſme vnto Chriſt.

r *Euſeb. de laud. dib. Conſtant. Sardus. l.* 3. *c.* 15.

s *Niceph. Hiſt. Eccle. l.* 18. *c.* 23.

When they entred league with any, their manner was, that one ſtanding in the midſt betweene both parties, did wound the hand with a ſharpe ſtone, in the palme neere to the thumbes of them both, and taking flockes of the garments of them both, anointed with that bloud ſeuen ſtones ſet in the midſt of them: Meane while inuoking *Dionyſius* and *Vrania:* and then this Mediator becommeth ſuretie for the partie, who thereby eſteemeth himſelfe bound to obſerue it. And this did [t] they make league with *Cambyſes*. To theſe two Arabian gods, Great *Alexander* would haue added himſelfe a third (ſaith [u] *Arrianus*, in his life.) He made great prouiſion to inuade them, both becauſe they had ſent him no Embaſſage, and for that they worſhipped onely theſe two Deities; *Heauen*, for that it containeth the Sun and Stars; and *Dionyſius*, becauſe he had inuaded the Indians: and therefore equalling this his owne expedition to that of *Dionyſius*, hee would alſo for robbing of men, bee reckoned a god. *Strabo* [x] ſaith, that in reſpect of the wealthineſſe of this Countrey, he had thought (had not death preuented him) to haue made Arabia the Imperiall ſeat. Hee affirmeth alſo that *Seſoſtris* the Egyptian King, paſſing through Arabia, in that his renowmed expedition, erected there in diuers places Egyptian Temples and ſuperſtitions: that the Troglodytæ which dwelt in Caues, and bordering on the Egyptians, by ſome reputed Arabians, were circumciſed as the Arabians and Egyptians were. The Arabians by teſtimony both of old and late Writers are accounted no warlike people. *Virgil* ſings of them, *Molles ſua thura Sabei.* In elder and later times they were gouerned by their *Phylarchi*, [y] or heads of the Tribe or Linage. They take Tributes and Cuſtomes accordingly, rather by a robbing force, then ciuill forme: making their will their law. On the one ſide of Euphrates, they acknowledge ſome obedience to the Turkes, ſuch as it is; On the other ſide not ſo much, as appeares by the paſſage downe Euphrates, recorded by *Gaſparo Balbi*, *William Parry*, and others, in ſome places paying a Cuſtome, in others like to bee robbed of all. The ancient Arabians which dwelt in the Cities, are ſaid to haue in each Citie a Prince, faire houſes and Temples after the Egyptian manner: and then *Strabo* ſaith, Arabia Fœlix was diuided into fiue Kingdomes.

t *Herod. l.* 3.

u *Arrian. l.* 7.

x *Strabo l.* 15.

Circumciſion in Arabia.

y *Am. Marc. Cellin.*

The Nabbathæans worſhip the *Sunne*, burning Frankincenſe on an Altar vnto him. They neglect the bodies of the Dead, burying euen their Kings in a dung-hill. Of the other Arabians hee reporteth, that they vſed inceſtuous copulation with Siſter and Mother. Adultery with

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with them is death: but that onely is Adultery, which is out of the ſame Kindred, otherwiſe all of the ſame blood to vſe the ſame woman is their (inceſtuous) honeſtie. When fifteen brothers (Kings Sons) had by their continuall company tyred their owne and only ſiſter, ſhe deuiſed a meanes to rid her ſelfe, or at leaſt to eaſe her ſomewhat of that trouble. And therfore whereas the cuſtome was, that he which went in, left his ſtaffe at the doore to prohibite others entrance, ſhee got like ſtaues, and alway hauing one at the doore, was disburthened of their importunitie; euery one that came, thinking ſome other had beene there before them. But they being once altogether, one of them ſtole from his fellowes, and finding this ſtaffe at the doore, accuſed his ſiſter to his father of adultery, whereof by diſcouery of the Truth ſhee was cleered. *Linſchoten* [z] telleth of the like practice obſerued by the *Nairos* in Cochin, leauing their Armes at the doore, when they enter to their *Nairo*-Kinſwomen, which they vſe likewiſe in common, being neuer married.

[z] *Linſchoten, Hiſtory of the Indies.*

Their Circumciſion they obſerued, as [a] ſome write, at the thirteenth yeere of their age, imitating *Iſmael* herein. Euery one abideth in his Fathers profeſſion. The poſſeſſions and wealth are common to the whole kindred. *Alexander ab Alexandro* nameth *Dyaſares* an Arabian Deitie. Their Prieſts hee ſaith were attired in linnen garments, with Mitres and Sandals. [b] *Solinus* affirmeth, that they abſtaine from Swines fleſh: neither will that ſweet aire of Arabia breathe life to that ſordid and ſtinking creature. This is the *Happie Arabia*, where happineſſe maketh them vnhappy: their ſweets [c] breeding bitter effects in diſeaſing their bodies, which they are forced to cure with the ſents of Brimſtone, and Goats beards burnt. That which others admire, and almoſt adore for rareneſſe and excellencie, is here there common fuell for their fire: [d] *Vulcans* deuouring iawes being fed with hearbs, ſhrubs, trees, gummes, ſpices, for humane and diuine vſes moſt eſteemed.

[a] *Draudius in Solin.*

[b] *Sol. Polybiſt.*

[c] *Strab. l. 16.*

[d] *D. Sic. l. 3.*

Frankincenſe (ſaith [e] *Plinie*) groweth onely in *Arabia*, but not in euery place thereof. About the midſt of the Countrey is Sabota (the chiefe Citie of the Sabæans) in a hie Mountaine: eight Manſions from thence is the Region of Frankincenſe, which is called Sabba, that is, a myſtery: looking toward the Eaſt, euery way guarded and made vnpaſſable with Rockes. The ſoyle is Reddiſh, inclining to white. The length of the Frankincenſe-wood is twentie *ſchœni*, the bredth halfe as much, (a *ſcœnus* in this account is fiue miles.) Other Arabians beſides theſe and the Minæi ſee not this tree, nor all of theſe, but onely ſome three hundred Families, vnto whom the right of theſe Rites deuolueth by ſucceſſion. Therefore they are called *Sacri*, Holy, neither may they in the time, when they cut them, bee polluted with knowledge of Women or with Funerals. What manner of tree it is, *Plinie* ſaith he knew not, nor any Roman to his knowledge. They gathered it in the Spring and Autumne: they cut the trees from whence it ſweateth. There needes no watch to keepe them, but the innocencie of the Inhabitants. When *Alexander* in his youth beſtowed large ſtore of Frankincenſe in his deuotions, *Leonides* his Maſter told him, hee ſhould ſo doe when he had conquered the Countrey where it grew: Hee after enioyning (ſome part of) Arabia, ſent him a ſhip laden with Frankincenſe, and bade him ſerue the gods plentifully. The Frankincenſe, when it is gathered, is carried on Camels to Sabota by one way, out of which to goe were capitall. There they pay the tythes to a god which they call *Sabis*. The Prieſts take it by meaſure, not by weight. Certaine portions are allowed to them and to the Kings Scribes. *Plautus* therefore [f] calls it Frankincenſe *Odor Arabicus*. *Virgil* calls it *Panchæan*, and *Sabæan* Frankincenſe. The manifold Rites which the Heathens vſed in their holy things with this drug, *Stuckius* [g] ſheweth at large. Here alſo grew the Myrrhe in the ſame woods, and among the Troglodítæ. But this and Cinamon, and other things which grew elſewhere as well as here, need not much diſcourſe. They vſed yet ſome Religion in gathering of their Cinamon, as [h] ſome obſerue, ſacrificing before they began, and after diuiding what they had gathered, with a ſacred ſpeare aſſigning a portion to the Sunne: if the diuiſion be iuſtly made, the Sun ſealeth his conſent by fire, with his beames conſuming the ſame. Thus much of their Spices, and holy drugs.

[e] *Plin. l. 12. c. 14.*

[f] *Pl. in Pœnult & in Milite.*

[g] *Stuckius de ſacris.*

[h] *Ioan. Boemus.*

Of their other riches I meane not to ſpeake, ſaue of their ſheepe with great tayles, ſome of which weigh fortie pound. Theſe kinde of ſheepe are common through Africa, euen to the Cape of Good Hope, neere to which, at Soldania, our men haue bought many for little pieces of old iron. [i] *Leo* ſaith, he ſaw one at Cairo, whoſe tayle, ſupported by a Cart with wheeles (for elſe ſhe could not haue carried it) weighed foureſcore pound, and heard of ſuch as weighed a hundred and thirtie pound. [k] *Paul*, preſently after his conuerſion, preached the Goſpel in Arabia.

[i] *Leo Africanus.*

[k] *Gal. 1. 17.*

Panchæa, and another Iland, called Sacra, are adioyned by [l] *Diodorus* to Arabia, both fertile (as hee ſaith) of Frankincenſe. In Panchæa is the Citie Panara, whoſe Inhabitants are called the Miniſters of *Iupiter Tryphilius*, whoſe Temple is thence diſtant threeſcore furlongs, admirable for Antiquitie, Magnificence and nature of the place, it is two hundred foot long,

[l] *Diod. Sic. l. 6. cap. 10.*

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long, the bredth answerable, hauing in it large Statues; and about it the houses of the Priests. Many fountaines there springing make a nauigable streame, called *the water of the Sunne*, which is medicinable to the bodie. The Countrey about, for the space of two hundred furlongs, is consecrated to the gods, and the reuenue thereof spent in Sacrifices. Beyond is a high mountaine, called the seate of heauen, and *Olympus Triphylius*: where *Cœlus* is said to haue instituted the Rites there yeerely obserued. The Priests rule all in Panchæa, both in ciuill and religious cases: and liue very deliciously, attired with linnen Stoales and Mitres, and party-coloured Sandals. These spend their time in singing Hymnes, and recounting the acts of their gods. They deriue their generation from the Cretan *Iupiter*. [l] They may not goe out of their sacred limits assigned them, if they doe, it is lawfull to kill them. The Temple is enriched with gifts and offerings. The doores excell for matter and workemanship. The bed of the god is six Cubits long, and foure broad, all of gold faire wrought. The Table stands by, nothing inferiour. In the middest is another bed of gold, very large, grauen with Ægyptian letters; in which are contained the gests of *Iupiter*, *Cœlus*, *Diana*, and *Apollo*, written by *Mercurie*. Thus farre *Diodorus*. *Iustine* [m] mentioneth *Hierotimus* an Arabian King, which had six hundred children by Concubines. Some [n] are of opinion that the *Wise-men*, which by the ancient conduct of *a Starre came to Ieruſalem*, (the first fruites of the Gentiles) came out of Arabia. *Scaliger* [o] mentioneth a conquest antiently made and holden by the Arabians in Chaldæa. *Philostratus* [p] saith, the Arabians are skilfull in Auguries, or Diuinations, because they eate of the head and heart of a Dragon. That they eate Serpents, *Solinus* affirmeth. *Athenæus* [q] saith, That the Arabians vsed to maime themselues, if their King hapned to bee maimed, and that in the same member: and in [r] another place hee citeth out of *Heraclides Cumæus*, the delicacies of this Arabian King, and his quiet or idle course of life, committing matters of iudgement to Officers: and if any thinke himselfe wronged by them, hee pulls a chaine fastned to a window in the highest part of the Palace; Whereupon the King takes the matter into his hand, and whether part hee findeth guiltie, dyeth for it. His expences were fifteene Babylonian Talents a day. The Arabians kill [s] Mice, as a certaine supposed enemy to the gods, a custome common to them with the Persians and Æthiopians. The [t] women couer their faces, contented to see with one eye, rather then to prostitute the whole face. They kill not vipers, but scarre them away with Clappers from their Balsame-trees, saith [u] *Pausanias*, when they gather that commoditie, because they thinke them consecrated to those Balsame-trees, vnder which they liue and feed of that liquor, with which also they cure themselues if they are bitten of them.

l *Eadem ferè Euſeb. de præparat. Euang. lib. 2.*
m *Iuſtin. hiſt. lib. 39.*
n *Gramay Aſ. Arab.*
o *Ioſ. Scal. Can. Iſag. lib. 2.*
p *Philoſt. de vita Ap. l. 1.*
q *Athenæus l. 6. cap. 6.*
r *Ath. l. 12. c. 4.*
s *Plutarch. de Inuid. & odio.*
t *Tertul. de veland. Virg.*
u *Pauſaniæ Beotica.*

The Arabike tongue is now the common language of the East, especially among such as embrace the Mahumetan Religion: this language in the first diuision of tongues, according to [x] *Epiphanius*, was begun in *Armot*, the first speaker and Author thereof. It is now the most vniuersall in the world, as *Bibliander*, *Postellus*, *Scaliger*, *Aldrete*, and *Claude Duret* in his late Historie *del' Origine des Langues de cest vniuers*, doe proue at large; from the Herculean pillars to the Molluccas, and from the Tartars and many Turkes in Europe, vnto the Æthiopians in Afrike, extending it selfe; which was neuer granted to any other language, since that first confusion and babbling at Babel.

x *Epiph. cont. Sethian.*

CHAP. II.

Of the Saracene Name, Nation, and proceeding in Armes: and the ſucceſſion of their Chalifaes.

§. I.

Of the Saracens before MAHOMETS *dayes.*

THe Arabians are distinguished by many sir-names, the chiefe whereof (saith [a] *Scaliger*) are the Hagarens (so called of *Hagar* the hand-maid of *Sara*) whom the Arabians call *Erabelhagiari*, and *Elmagarin*; and the Saracens, still called by their neighbours *Essarak*, that is, theeuish. The Hagarens were more ciuill, whose chiefe hold was Petra, and their Princes were all entituled *Aretæ*, as the Egyptians *Ptolemæi*. *Hierome* in many places affirmeth, that the Ismaelites, and Hagarens are the same which now are called Saracens: so in his Commentarie on the second of *Ieremie*, Cedar (saith [b] he) is *the Region of the desart and of the Ismaelites*

a *Scal. E. T. l. 2.*
b *Idem in Ier. 25. in Eſ. 42. & alibi.*

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maelites, whom now they call Saracens. And on the twentie fiue of *Ezekiel, the Madianites, Ismaelites* and *Agarens, are now called Saracens.* And on *Esay* twentie one, he extendeth their desart from India to Mauritania, and to the Atlantike Ocean. [c] *Epiphanius* likewise affirmeth, That the Hagarens and Ismaelites in his time were called Saracens.

[c] *Epiph. ad her. lib. 1.*

[d] *Lib. 6. c. 28.* [e] *Geograph. lib. 6. cap. 7.* [f] *Scenitas Arabas quos Saracenos nunc appellamus. A. M. l. 22* [g] *Boterus, Curio, aly.*

Plinie [d] mentioneth that the Saracens: placing them neere to the Nabathæans. *Ptolemey* [e] likewise nameth the Scenites, so called of their tents, which with themselues, their flockes, and substance, they remoued vp and downe from place to place. Posteritie hath called all these Tent-wanderers (saith [f] *Scaliger* out of *Ammianus Marcellinus*) *Saracens:* and so doth *Ptolemey* in the next words call the next adioyning people, seating them in the Northerly bounds of Arabia *Fœlix.* In the same Chapter he setteth downe *Saraca*, the name of an Arabian Citie. [g] Some Authors haue written, that because *Ishmael* was sonne of *Hagar* a bondwoman, his nicer posteritie haue disclaimed that descent, and deriued their pedegreee, and name from *Sara: Peruersonomine*, saith *Hierome, assumentes sibi nomen Saræ, quòd scilicet de ingenua & domina videantur esse generati. Iosephus Scaliger*, in his Annotations vpon *Eusebius* Chronicle, after that hee hath cited the former testimony of *Ammianus*, and of *Onkelos* on the thirtie seuen of *Genesis*, addeth the authoritie of *Stephanus*; who affirmeth *Saraka* to bee a Region of Arabia, neere the Nabathæans, of which hee thinketh that the *Saracens* borrowed their name. *Wee know* (saith *Scaliger*) *that the Arabian Nomades are so called; for* SARAK *in Arabike soundeth as much, that is,* (*furaces* & λῃστικους) *theeuish or robbers, such as the Cosak-Tartars, bordering on the Turkes, the Bandoliers in the Pyrenæan hills* (and the Borderers sometimes betwixt England and Scotland.) *De Sara, peridiculum: To call them Saracens of* SARA, *is ridiculous: for then either they must bee called* SARAEI, *or shee* SARACA. Mr. *Brerewood* saith that *Sarra* signifies a Desart, and *Shakan* to inhabit, in the *Arabike:* and therefore as they are called *Scenites* of their Tents; so might they also of the Desarts their not habited habitation be called *Saracens.* Booke of *Lang. c.* 13. And *Erpenius* saith, that this name is vnknowne to themselues, but all the *Muhammedans* generally call themselues *Muslimos*, or *Muslemans*, which signifieth *Beleeuers*, as if all else were Infidells or Heretikes. [h] *Marcellinus* thus writeth of them; this people stretcheth from the Assyrians to the falls of Nilus: all warriours, halfe naked, in coloured jackes. None ploweth or planteth, but they wander vp and downe without houses or lawes; their life being alwayes in flight. Their wiues they hire & couenant with for a time: which breed child in one place, and bring forth in another, and neuer rest. Their food is Venison, Milke, Hearbes, and such Fowles as they can take: the most that wee haue seene, know not the vse of Wheat or Wine. Like Kites they snatch their prey, but stay not by it whether they winne or lose. They are such, as the Romanes need neuer wish them their friends or their enemies. In the time of *Iulian* [i] they made out-rodes and spoyles on the Roman Prouinces, because they were denied their wonted stipends by *Iulian*, who told them that hee had better store of iron then gold. Saint [k] *Hierome* interpreteth that Propheste concerning *Ismael, That hee should be a wilde man, his hand against euery one, and euery mans hand against him*, of this robbing, rouing, roguing life of his posteritie: *Significat semen eius habitaturum in eremo, id est, Saracenos vagos incertisque sedibus, qui vniuersas gentes quibus desertum ex latere iungitur, incursant, impugnantur ab omnibus.* In his second Booke against *Iouinian*, hee testifieth that their food was the milke and flesh of Camels, a creature easily bred in those barren desarts: but they thought it vnlawfull to eate swine flesh, and that swine were seldome, or not at all found among them. The Prophet [l] *Ieremy* reckoneth their Tents, Camels, and Flockes, as their greatest wealth, in that his Propheste of their destruction by *Nabuchodonosor.*

[h] *Am. Mar. lib. 14.* [i] *Lib. 25.* [k] *Hieron. Trad. heb. in Genesin.* [l] *Ierem. 49. 28. Vid. Hieron. in Es. 21.*

This name *Saracene* may well befit that course of life which they embraced. In the more Southerly parts of Arabia, they are more ciuill and rich, dwelling in Cities, and haue quicke trade, which all are wanting about Medina and Mecca, places so renowmed by the life and death of *Mahomet* [m]. Neither doth it seeme probable, that those which are called Agarens in the continued succession of so many ages, as appeareth, 1. *Chron.* 5. 10. and *Psam.* 83. 6. would after grow ashamed of that: or that *Ishmael*, which *derided the hopes conceiued of* ISAAC *the sonne of* SARA, would nourish his posteritie in the same hope, or leaue them any honourable memory of SARA, who had reiected him together with his mother. Yea, and their owne superstitious Legend proueth the contrary, as shall appeare in the next Chapter.

[m] Or *Muhammed.*

For their Religion in old times, One saith, [n] That the Saracens adore the Starre of *Venus*, and in their praying cry, *Alla, oua, cubar* [o], that is, God, and *Venus. Ioannes Meursius* noteth thereon, That they worshipped the Image of *Venus*, set on a great stone, on which they beleeue, that *Abraham* lay with *Hagar*, or else that hee tied his Camell thereunto while hee was sacrificing *Isaac.* [p] *Scaliger* calleth her *Chubar* and *Chobar*, and saith that neither Circumcision, nor the Friday Sabbath, were of *Mahomets* institution, but of ancient

[n] *Constantin. Porphyrogenit. de admin. Imp. cap. 15.*
[o] *Euthemius* calleth it χαβὰρ.
[p] *Scal. E. T. 5.*

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ancient time both those rites had beene vsed by the Arabians, and left by him as hee found them. q *Herodotus* testifieth that the Arabians worshipped *Alilat*, which is the Moone; for still they call the Moone newly horned *Helal*: and the Turkes and Saracens salute the new Moone at her first appearance, with a kind of veneration. In *Sylburgius* his *Saracenica*, is reported, that the Saracens, till the time of *Heraclius*, worshipped the Morning-starre and *Venus*, which they called *Chabar*, that is, r *Great*. *Cedrenus* also affirmeth this to bee an ancient superstition of the Arabians, in worship of *Venus*, whose Starre they say is *Lucifer* the Morning Starre, which for the greatnesse they call in their language *Cubar* to this day, (saith hee) τὴν Ἀφροδίτην τὸν ὄρθρον καλοῦντες, *naming* VENVS *a god*. For proofe whereof wee will vnfold a great mysterie of theirs. The workes of their profane prayer are, ἀλλὰ ἀλλὰ, ὦ κυβὰρ ἀλλά. *Alla, alla*, signifieth GOD, GOD, *Oua* greater, *Cubar* great, or *Luna*, and *Venus*, that is, GOD is the greater GOD, and *Venus* a great god. And certaine both in earth and in their Paradise, their chiefe deuotions seeme still to hold of *Venus*. In the beginning of the Spring, and in the beginning of Autumne, the Sunne entering into *Aries* and *Libra*, the Arabians vsed (which they had borrowed from the *Zechians* and *Alharachuma*, people of India) to cast stones vpon heapes, being naked and bare-headed, with great cries, and going about their Idols, kissing the corners in honour of their gods. This they vsed at Mecca in honour of *Venus*: and therefore in that solemnitie did they cast stones vnder their priuities, because those parts were vnder her dominion. Onely whereas nakednesse was immodest, some ordained that they should bind a cloth about their reines. This *Mahomet* found before his time, and did not reiect, as hee did some Idolatrous Rites; but in their pilgrimage Rites they still obserue it. Properly they called the morning Starre *Chobar* or *Chubar*: but as the Phœnician *Astarte* was with them in their confused worship, both *Iuno*, *Venus*, and the Moone: So they intended the like in this Arabian deitie. For as *Orania*, and *Alilat*, and *Venus*, were the same, as *Herodotus* auerreth: so the same confusion of deuotion was in Arabia, as well as in their neighbour-countrey, Phœnicia. Their Circumcision, it seemeth, came from *Ishmael* and the rest of *Abrahams* sons of old: their Friday-sabbath from this *Chubar*-deuotion: both before *Mahomets* time, as was also the abstinence from Swines-flesh, as we before haue obserued out of Saint f *Hierome*, who also mentioneth this their worship of *Chobar*, so interpreting those words of *Amos*, *The Starre of your God*, that is, saith hee, *Chobar*, or *Lucifer*, *which the Saracens still worship to this day*.

And in the life of *Hilarion*, hee telleth, that *Hilarion* passing thorow the Desart, came to a Citie or Towne called Elusa, on that very day whereon their Annuall solemnitie had gathered all the people into the Temple of *Venus*, for they worship her (for the Morning-Starre, to the worship whereof the Saracen Nation is addicted.) These hearing that *Hilarion* passed by, who had before cured many of them, came flocking about him with their wiues and children, crying in Syriake, *Barah*, that is *Blesse vs*. Hee in courteous and milde words, perswaded them rather to worship the liuing God, then those stones; promising, if they would beleeue in Christ, hee would visite them oftner. Maruellous was the grace of God: they suffered him not thence to depart, before he had laid the line for building of a Church; and their Priest, crowned as hee was, was marked with the signe of Christ. Thus farre *Hierome*.

Some t of the *Arabians* dwell in Cities, some in the Desarts; those better ciuilized & fit for Arts; these which inhabit the Desarts are called *Bedauyæ* or *Beduois*, that is, the people of the Desart; exceed in numbers, and wander without houses, vsing tents made of Cotton wooll, or of Goats and Camels haire, alway mouing and remooving as water and pasture mooue them, carrying their wiues, children, and vtensils on their Camels. Their horses are leane, little, swift, laborious, bold, and the horse-men actiue beyond beleefe, darting and catching with their hand the same Dart in the horses swiftest race before it commeth at the ground; and auoiding a Dart throwne at them by sleightie winding vnder the horses sides or belly: also taking vp weapons lying on the ground whiles the horse is running, and in like swift race, hit the smallest marke with Arrow or Sling. Their armes are Arrowes, Iauelins with iron heads, swords, (which they vse not to thrusts, but strokes) Daggers, Slings, and vse the same in aduerse fight, or in auerse flight. They lie in wait for Carrauans, prey vpon trauellers, liue at rapine and spoile, and often make themselues the Great Turkes Receiuers and Treasurers; and raise new Impost on all such as they can enforce, whether Trauellers or Cities; obeying neither the *Ottoman* nor any other Souereigne, but being diuided in innumerable Families, obey the heads of their owne Families or Tribes. Their Tribes or Families. These Tribes are distinguished by the Names of their first Parents, as *Abi-Helal*, *Abi-Risce*, *Abi-Zaid*, and six hundred others, all esteemed and saluted gentle, and equall in rights. Their Food is browne bread, new and sowre milke, cheese, goats, and camels flesh, pulse, hony, oile and butter. Rice

q *Herod. lib. 3.*

r *Arabs nob. ap. Vincent. Bellat. lib. 24.*

f *Hieron. in Amos 3.*

t *Gabriel Sionita & Ioan. Hesronita. Beduois* or *Beduines* actiuity.

Their Tribes or Families.

Their Food.

Rice is esteemed a great delicacie, by reason of their Tradition that it came of *Mahomets* sweat. For say they, when *Mahomet* compassed the Throne of God in Paradise, God turned and looked on him, which made the modest Prophet sweat, and wiping it off with his finger, six drops fell out of Paradise: one whereof produced the Rose, the second Rice, the other foure his foure associates. They vse a certaine hodge-podge or frumentie of boiled wheat laid after a drying in the Sun, then beaten & boiled with fat flesh til the flesh be consumed. This they call *Heresie*, & say that *Gabriel* the Angel taught it *Mahomet* for the strengthning his reines; whereby one night he fought against fortie men, and in another had fortie times carnal dealing with women. These might seem calumnies, deuised by some *Mahumetan* aduersarie, if the former author (both learned in and zealous of the law of *Mohamed*) had not related the same in a chapter *of the choise of meats*. *Mohamed* or *Mahomet* commended also the eating of gourds of the *Melongene*, affirming, that hee had seene this plant in Paradise, and measured the quantitie of mens wits by their eating store hereof. When he was once in prison (saith *Ben-sidi-Ali*) the Angell *Gabriel* came downe from heauen, and carried him in *Gennet Elenaam*, or the Garden of Pleasures, where amongst others he saw this shrub, and he asking why it grew there, the Angell answered, because it hath confessed the vnitie of God, and that thou art a true Prophet. Their garments are base, a cotton shirt with very wide sleeues, an vpper garment of woll wouen with white and blacke lines of Goats or Camels haire; their feet are bare. Their nobler sort go better clothed and vse shooes, a red lether girdle, a white tulipan of cotton or linnen of few folds. Their women goe almost naked, in a blew smocke of cotton, linnen head tire, and face vailed. They vse eare-rings, chaines, broochen, and rings of glasse, or other base matter, and die or paint with blew markes made with a needle their cheekes, armes, and lips. Thus much of the *Beduines*.

Foolish and blasphemous traditions.

Melongene.

Their apparel.

§. II.

Of the Sararcenicall beginnings and proceedings vnder MAHOMET, *and his successors of the Maraunian race.*

Cedren. Compa Saracen. hist. Curio. l. 1. Dresshleri. Chron. Bot. r. Phryg. Chron. Car. Chron. Sabel. Æn. 8. l 7 Volaterra. l. 22. Chron. Arab. Politie of the Turkish Empire, &c.

b The Arabian names in other languages are translated diuersly.

c *Abu-becher.*

d *Califa*, that is, Vicar, was the name of the chiefe place or soueraignetie in cases spirituall and temporal, the successor of *Mahomet*. And *Amira* is a *Lord*, a name applied to the Califa, and the great Rulers vnder him, and also to all of *Mahomet* his kindred.

THis robbing and roguing people liued in much obscuritie, vntill that darkenesse brought them to light, and a *Religion* newly stamped by *Mahomet*, in a secret and iust iudgement of God, for the contempt of the Truth, was by as new a kind of preaching (*viz.* force of Armes) obtruded on the luke-warme world. For when as *Mahomet*, of whose life followeth a large discourse) had obserued that sicke state of the Empire afflicted with Iewish rebellion, Persian inuasion, and Nestorian infection, besides the securitie of the Head it selfe, *Heraclius* then Emperour: he thought good to take *Occasion* by the *Fore-locke*, and to strike whiles the yron was hot. First, [a] vnder pretence of Religon, hauing inueigled a multitude of Disciples, he made a commotion in Arabia: and being therfore driuen out of Mecca, many of his followers resorted to him: Of whom hee appointed Captaines and Leaders of the rest, *Vbequar*, *Omar*, *Ozmen*, *Alifre*, *Talaus*, *Azubeirus*, *Zadimui*, *Zaedinus*, and *Abnobeid*. The Arabians (as some affirme) aided *Heraclius* in his warre against *Cosdroes* the Persian: and after that warre ended, the Arabians complaining for want of pay, the Treasurer answered, that there was scarce sufficient for the Greek and Romane Souldiers, much lesse for that company of Dogs. Whereupon, as long before on like occasion they had rebelled in the reigne of *Iulian*, so now enraged, they departed into Syria, and adioyned themselues vnto *Mahumet*, who euen then after the Persian victorie had obtained (some say) of the Emperour whom he serued in those warres, to himselfe and his followers, a Region to inhabite; the Emperour so rewarding his exploits in the late warres. *Mahumet* with this supply assailed Mecca, which diuers times before he had in vaine attempted, and tooke it, with other pieces in Arabia, *viz. Hunaim*, *Ietrip*, *Tambic*, *&c.* He afterwards created foure Generalls, whom he called *the foure sharpe swords of* GOD, and commanded them to goe into the foure parts of the world, and to kill all such as would not embrace his Law. These foure were *Ebubezer*, [b] or *Vbequar*, *Omer*, *Osmen*, and *Ali*. *Ebubezer* went into Palestina, but was ouerthrowne by *Theodorus Begarius*, *Cæsars* Lieutenant. About the same time died *Mahumet*, and this [c] *Ebubezer* succeeded him; although *Mahumet* had designed *Ali* his successour. At his death (saith *Cedrenus*) a Comet appeared thirtie dayes together, at Noone in forme of a sword from the South to the North, foresignifying the Empire of the Arabians. *Eubocara* or *Abubacher* (for diuersly is this *Ebubezer* called) hauing by his might, and the assistance of *Homar* and *Osmen*, obtained to be [d] *Califa*, ouerthrew the Imperiall, and soone after died. *Homar* the next *Califa*, wanne Bosra, the chiefe Citie of Arabia, and all the Countrie

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Countrey as farre as Gabata, and put *Theodorus*, the Emperours brother, to flight. Hee beſieged Damaſcus, and hauing broken the forces that came to reskue it, obtained it: ſubduing alſo all Phœnicia. After that, turning his forces into Egypt, *Cyrus* the Biſhop of Alexandria ſtaied him, with promiſe of two hundred thouſand pieces of gold for yeerely Tribute. This was diſannulled by *Heraclius*, and *Emanuel* the Deputie denied the payment: whereupon entring the ſecond time vnder conduct of *Hamrus*, Egypt was conquered. After two yeeres ſiege, Ieruſalem alſo was wonne, into which hee entred clothed in a garment of Camels haire, and very homely, profeſſing great ſanctitie. Hee built a ſuperſtitious Temple, where that of *Salomon* had ſtood. *Iaidus* one of his Captaines ſubdued Edeſſa, and all Meſopotamia. Afterwards placing *Muauias* ouer all the Countries betweene Euphrates and Nilus, he inuaded Perſia: where the Perſians loſt both their King *Hormiſda*, their State, Religion, and Name: of Perſians being conuerted into Saracens. This victorious *Homar* made Ieruſalem his Royall ſeat, and while he was praying, was murthered by his ſeruant.

Ozmen, [e] the ſucceeding *Caliph* ſent a great Armie into Africa, vnder the leading of *Hucba:* who ouercomming *Gregorius Patritius*, and deſtroying Carthage, ſubiected all that Prouince to their Empire; making Tunes the Mother-citie: but ſoone after tranſlated that honour to *Chairoan*, which he built thirtie ſix miles from the Sea, and a hundred from Tunes. In the third yeere of his raigne *Muauias* the Deputie of Egypt, with a Nauie of ſeuen hundred, or as others ſay, of a hundred and ſeuentie ſaile, aſſailed Cyprus, and taking Conſtantia, waſted the whole Iland: and hauing wintred his Armie at Damaſcus, the next yeere beſieged Arad in Cyprus, and won it, and diſpeopled all the Ile. Thence hee inuaded the continent of Aſia, and carried away many priſoners: and after in a Sea-fight with *Conſtans* the Emperour, dyed the Lycian Sea with Chriſtian bloud. Hee wan Rhodes, and ſold to a Iew the brazen Coloſſe or pillar of the Sun, which laded nine hundred Camels, ſometimes reckoned one of the worlds ſeuen wonders, made in twelue yeeres ſpace by *Chares*. After this hee afflicted the Cyclides Ilands in the Archipelago, and then ſent his Fleet againſt Sicilia, where they made ſpoile with fire and ſword, till by *Olympius* they were chaſed thence. *Muauias* himſelfe with an Armie by land entred into Cappadocia: *Iaid* hauing ouer-run all the neighbouring Armenia, vnto the hill Caucaſus. But meane while *Ozmen*, beſiged in his houſe by *Ali* his faction, ſlew himſelfe, when hee had liued eightie and ſeuen yeeres, and raigned twelue. The Saracens could not agree about their new Prince; *Muaui* and [f] *Ali* with great armies, being Corriuals of that dignitie: and *Ali* being treacherouſly murthered by *Muauias* meanes, in a Temple neere Cuſa, a Citie of Arabia, was there buried, and the place is of him called Maſſadalle or *Alli* his houſe: for (if you beleeue the Legend) his corps being laid on a Camell, which was ſuffered to goe whither hee would, he ſtaid at this place. Of this *Ali* or *Hali*, *Mahomets* Couſin, the Perſians deriue their ſect; and tell of him many Legendary fables. *Bedwell* calls this place, in his Arabian Trudgman, *Maſged Aly*, that is, the Meſged, Moſque, or Temple of *Ali*. [g] *Alhacem*, the ſonne of *Ali* and *Fatima Mahumets* daughter, was by *Muauia* his owne hands crowned, [h] and by him ſoone after poyſoned. Thus was *Muaui* ſole *Caliph*, who granted peace to the Emperour, on condition that hee ſhould pay him euery day [i] tenne pounds of gold, and a Gentleman-ſeruant with a horſe. Damaſcus was now made the Seat-Royall. Of which Citie, although wee haue ſaid ſomewhat in our firſt booke, yet let vs bee a little beholden to *Beniamin Tudelenſis*, to ſhew vs the Saracenicall face thereof. In his time it was ſubiect to *Noraldine* (as hee termeth him) King of the children of Thogarma, that is, the Turkes. The Citie, ſaith hee, is great and faire, containing on euery ſide fifteene miles; by it ſlideth the Riuer Pharphar, and watereth their Gardens: [k] Amana is more familiar, and entreth the Citie, yea, by helpe of Art, in Conduits viſiteth their priuate houſes; both ſtriuing in emulous contention whether ſhall adde more pleaſure or more profit to the Citie, by *Naaman* therefore in the heate of his indignation preferred before *all the waters of Iſrael*. But no where is ſo magnificent a building, ſaith *Beniamin*, as the Synagogue of the Iſmaclites, which is therein: the people call it the Palace of *Benhadad*. There is to be ſeene a wall of Glaſſe, built by Art-Magicke, diſtinguiſhed by holes as many as the yeere hath dayes, and ſo placed, that euery day the Sunne findeth them fitted in order to his preſent motion; each hole hauing therein a Diall with twelue degrees, anſwering to the houres of that day, ſo that in them is deſigned both the time of the yeere and of the day. Within the Palace are Baths and coſtly buildings, ſo rich of gold and ſiluer as ſeemeth incredible: I ſaw there hanging a ribbe of one of the Enakims or Giants, nine Spaniſh palmes long, and two broad, on the Sepulchre was written the name of *Abchamaz*. After this, in the time of *Tamerlan*, the magnificence of their Temple was not quite extinct, but as is reported, it had fortie great Porches in the circuite thereof, and within nine thouſand Lamps hanging from the roofe, all of gold and ſiluer. For the Temples ſake at firſt he ſpared the Citie, but after, prouoked by their rebellion, he

e *Othman. 4. A.D. 655.*

f *Hali 5.*

g *Haſen Ben Ali.*

h Some ſay, he reſigned, and he with *Muaui* are reckoned but the ſixth Caliph of the Arabians.

i This daily tribute was both ceaſed & inuerted ſoone after, when *Abdimelech* made peace with the Emperour, with promiſe to pay him the like tribute. *P. Diacon.*

k *Hiſtoricis Adonis, vt & Phar. Orontes.* 2. *Reg.* 5. 12.

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deſtroyed it and them. Neither were the walls of Damaſcus rebuilded, till a certaine Florentine for loue of the Gouernours daughter denying his faith, became Mahumetan, and after that both Gouernour and repairer of the Citie; in the walls engrauing a Lyon, the Armes of Florence. He was honoured after his death with a Moskee, and worſhipped after the manner of their Saints, the Saracens viſiting his tombe, and (hauing touched the ſame) ſtroking their beards with their hands. There did our Author * ſee a large houſe compaſſed with high walls, which was inhabited with Catts. The reaſon forſooth is this: *Mahomet* ſometime liuing in this Citie, made much reckoning of a Cat, which he carried in his ſleeue, & by lucky tokens from her, ordred his affaires. From this dreame the Mahumetans make ſo much of Catts, and hold it charitable almes to feede them, thinking that he ſhould prouoke the iudgement of God which ſhould ſuffer a Cat to ſtarue. And many of them are found in the ſhambles begging or buying the inwards of beaſts to nouriſh Catts: a ſuperſtition more likely to deſcend from the Egyptians, who for the benefit they receiued by Catts in deſtroying their vermine, of which that Countrey yeelds ſtore, in a Heatheniſh ſuperſtition deified them. But let vs returne to *Muaui*; hee ſubdued the Sect of *Ali* in Perſia, and after inuaded Cilicia, and ſent (to aide *Sapores*) a band of Saracens, which afflicted Chalcedon, and ſacked Armaria a City of Phrygia; and with a Fleete inuaded Sicill, tooke Siracuſe, and carried away with them the riches of Sicilia, and of Rome it ſelfe, lately fleeced by the Emperour, and here horded. Another Armie of Saracens, ouer-running the Sea-coaſt of Africa, led away eight hundred thouſand priſoners.

Muamad and *Caiſe* on the other ſide ſubdued to Muaui, Lydia, and Cilicia; [a] and after, with *Seuus* another Saracen Generall, beſieged Conſtantinople, from April to September, and taking Cizicum, there wintred their forces, and in the ſpring returned to their ſiege, which they continued ſeuen yeeres; but by Diuine aſſiſtance, and force of tempeſt, they were chaſed thence. And *Conſtantine* ſlew three hundred thouſand Saracens, in a battell (not long after) againſt *Suſia* the Nephew of *Muaui*, and compelled the Saracens to pay a great tribute. [b] *Iezid* raigned after the death of *Muaui* his father (a better Poet then Souldier) he ſoone died. Neither did his ſucceſſours *Maruan* and *Abdalan* liue two yeeres in the roome. [c] *Abdimelec* was choſen *Caliph*, who deſcended from *Hali*, when as *Abdalan* of the linage of *Eubocara* (the Arabians call this the *Maraunian* race, the other *Abazian*) had poſſeſſed himſelfe of that title by force, whom *Ciafa* the kinſman of *Abdimelec* ouerthrew. *Ciafa* after this victorie, entring Damaſcus, pluckt *Iazid* (one of the former *Caliphs*) out of his graue, burned his bones, and hurled the Aſhes into the riuer, and cruelly perſecuted all the Marauian ſtocke.

Hereupon [d] *Abedramon* one of that houſe, with a great number of his friends and followers fled into Mauritania Tingitana, where he was welcomed of the Saracens there being, and firſt intituled himſelfe *Miralmumim*, which ſignifieth *The Prince of Beleeuers*, and then builded [e] Marocco. *Addimelec* hauing other yrons in the fire, neglected this: firſt, appeaſing tumults in his owne ſtate; then ouerthrowing the Emperour in the field: after, receiuing (by treaſon of the Deputie) Armenia; winning that part of Perſia, which yet was ſubiect to the Romans, and by his forces ſpoyling Thracia, whiles the Greekes were diuided amongſt themſelues. He alſo chaſed the Romane Garriſons out of the coaſt-Townes which they held in Afrike. *Abdimelec* being dead, [f] *Vlitus* the ſonne of *Abedramon* ſucceeded, vnder whom the Saracens, beſides the ſpoile of Galatia, conquered all Afrike betwixt Niger and the Sea, a little piece excepted at the mouth of the ſtraites, ſubiect to *Rodericus* the King of Spaine: *Mucar* was made Lieutenant of the Saracen Empire in Afrike. To him *Iulianus* Earle of Cepta full of indignation againſt his Prince, for deflouring his faire daughter *Caba*, about the yeere 712. offereth the conqueſt of Spaine, if hee would furniſh him with ſome competent forces of his Saracens. This traytor, thus ſtrengthened with the authoritie of this place (being Gouernour of the Ile *Viridis*, and diuers places in Africa and Spaine) backed with his friends, and aided with the Saracens, ouerthrew the Gotiſh Empire, which had now ruled Spaine about three hundred yeeres: *Rodericus* loſing the field and his ſtate, and ſpending the remnant of his dayes with an Hermite, in a ſolitarie deſart of Luſitania. *Iulianus* himſelfe was after ſlaine by the Saracens, as were the Spaniſh Traytors; the iuſt end of vniuſt treacherie. *Scaliger* out of an Arabian Geographer, calleth that Captaine, *Muſes* or *Moſes*, ſon of *Nutzir* of the Marawan ſtocke, who had with him a valiant Captaine named *Tark* or *Tarik*, of whom the Hill and the Strait is named (as the vulgar pronounce it) *Gibraltar*, properly *Gebal Tarik*, [g] that is, the Hill of Tarik, becauſe hee had ſhipped ouer his Barbarians thither, and fortified himſelfe in that Hill, in the nintieth yeere of the Hegira: which hee did, leaſt his barbarous ſouldiers ſhould forſake him, and therefore alſo cauſed his ſhips to bee burnt. This *Vlit*, *Qualid*, *Walid*, or *Oelid* (for thus I finde his name diuerſified in Authors) beſides [h] theſe his conqueſts in Afrike and Europe, atchieued by his Captaines great

* *Baumgartt. Peregr. l. 3. c. 5. A.D. 1507.* The Egyptians ſtill and Turks are more charitable to dogs and cats then to men.

a About theſe times another falſe prophet called *Muſtar*, obtained Perſia, and the Arabians were troubled P. *Diacon. in Iuſtin.*

b *Anno 679. aly 68.*

c *Abdimelec* ſonne of *Maruan. Scal. 9 & P. Diacon in Iuſtiniano.*

d Others call him *Abdul Mumen.*

e *Leo* writeth otherwiſe, as in our ſixth Booke ſhal appeare: he ſaith Marocco was built in the 424. yeere of their Hegira.

f Called of *Leo*, *Qualid*, and of *Scaliger*, *Walid.* 110. & *Tarik Mirkond. Oelid. Scal. E. T. lib. 6. pag. 584. Turquet. Span. Hiſt. lib. 5.*

g M. *Bedwel* in hi Arab. *Trudg.* ſaith, it was of the ſituation: Tarifa ſignifies the *end or outmoſt bound* of any thing.

h *Tarik Mirkond hiſt Perſic.*

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great exploites in Asia; among which, one called *Koteybah Eben Moselem*, conquered Korasan as faire as Tarqueſtan, with all the Countrie of Maurenaher and Koarrazin. On the other ſide *Moſeleima ben Abdel Malek* forced the Græcian Emperour to tribute. Hee alſo erected many publike buildings, the moſt famous of which was the Moſque at Damaſcus. *Oſiaſge* his Deputie in Karaſon was ſo cruell, that he put to death aboue a hundred thouſand perſons in that Countrey during his gouernment, beſides an infinite number ſlaine in the warres. Hee had thirtie thouſand ſlaues of diuers Nations. This Caliph died, *Anno Dom.* 715. *A.Heg.* 95. after *Mirconds* account. Perſia was not yet fully ſubdued; Gerion and Tarbeſtan, two Prouinces thereof, were brought vnder in the time of *Soleyman, Suleiman*, or as *Curio* calls him *Zulciminius*, the next [a] Caliph. He ſent *Malſmas* with a great power into Thrace, where hauing ſpoyled the Countrey, he laide ſiege to [b] Conſtantinople: *Zulciminius* his Maſter aſſaulting it by Sea, with a Nauie of three thouſand Ships, in which ſiege hee died, *Anno Dom.* 719. *Aumar*, [c] his ſucceſſour, had no ſucceſſe in this attempt partly, through the violence of froſt, cauſing famine and diſeaſes in his Campe, and partly, by force of an artificiall Glaſſe, wherewith *Leo* the Emperour caſt fire amongſt the enemies Fleete, and fiering euen the Seas about the ſhips: that by this ſubtiltie & force of tempeſt, of three thouſand ſaile, fiue ſhips onely are ſaid to haue eſcaped. [d] *Gizid*, ſent with ſupply of three hundred and threeſcore ſhips, durſt not approach for feare of this fire: and the Saracens by their *Caliph* were reuoked, when the plague had ſlaine in Conſtantinople three hundred thouſand people. In his time *Aly Eben Abas*, one of the deſcendents of *Abas*, Vncle to *Mahomet*, warred for the Chalifate, challenging it to his ſtocke. But *Aumar* or *Homar* was poyſoned by *Ochon*, and *Yezid* or *Gizid* ſucceeded: whoſe reigne was troubled with the warres of *Aly* aforeſaid, ſtill continuing his challenge.

a *Anno.717. Suleiman.*
b *Curio.lib.2.*
c *Wolfgang. Droſebter.Ch.6. Omar.*
d *Iezid.*

After him *A.*724. ſucceeded *Ochon* his brother, which had poyſoned *Homar*. Perſia had ſome broiles which he pacified. He being murthered, ſucceeded *Walid*, or *Euelit* ſonne of *Iezid*; in whoſe time the bottome of the Sea, neere the coaſts of Aſia *minor*, burned, and ſent foorth ſmoake firſt, and after, heapes of ſtones, with which the ſhores of Aſia, Lesbos, and Macedonia were filled, and a new Iland [e] tooke beginning of the heaping together of earth, which was annexed to the Iland called *Sacra*.

e *P.Diac.Leo.*

The Saracens in Spaine erected amongſt themſelues many pettie Kingdomes, and by their diuiſions made way to *Pelagius*, with ſome remainder of the Spaniards to recouer ſome of their loſt countrey, who dying in the yeere 732. his ſonne *Faſila* ſucceeded, in whoſe time the Saracens paſſed the Pyrenæan Hills into France, where *Theodoricus* the ſecond was then King, but [f] *Charles Martell*, Maſter of the Kings houſe, ruled, as did his father in that office before, and his ſonne, (both *Pipins*) after him. The Saracens tooke Narbone, and after Burdeaux killing in it, man, woman, and childe, and raiſing the Temples to the ground; they paſſed Garunna, and ouerturned Angoleſme and Bloys, and came into [g] Turon, where *Eudo* the Goth then King of a great part of France, in wars with *Martell*, for feare of the common enemy, entred league, and with their ioynt forces ſlew [h] three hundred and ſeuentie fiue thouſand Saracens; and thoſe of Nauarre ſlew the reſt that eſcaped, in their returne. But when *Eudo* was dead, *Martell* tooke part of his Kingdome from his ſonnes, *Hunoldus* and *Vaifarus*, who thereupon recalled the Saracens, which vnder the leading of *Atinus* tooke Auenion by the treaſon of *Mauricius* then Gouernour, from whence, and out of France they were driuen [i] by *Martellus*.

f *Paul.Aemil. lib.2.*
g *Toures.*
h *Scal E.T.l.6. pag.* 584. ſaith, that the countrie people keepe freſh memorie thereof, as if it were lately done. It was *A.D* 725. *Hegire* 106. ſixteene yeere after they had inuaded Spaine.
i *Annis.*735. *&* 737. *&* 738.

The Saracens made foure inuaſions into Thrace while *Euelitus* was Caliph, to whom ſucceeded, *Anno* 744. [k] *Gizit* the third, who waſted Cyprus, and carried away the people into Syria. After him and [l] *Ices* (which two ruled not two yeeres) *Maruan* raigned; and after, another of the ſame name, and the Saracens were diuided, *Tebid Dadac*, and *Zulciminius*, challenged each to himſelfe the Soueraignetie: and when all theſe were ouerthrowne and ſlaine, *Aſmulinus* amongſt the Perſians raiſed vp the ſeruants to murther their maſters, and with them he ouerthrew *Iblinus* with one hundred thouſand Saracens; and after, *Maruan* himſelfe with three hundred thouſand, who fleeing into Egypt, was there alſo vanquiſhed and ſlaine in a Temple.

k *Iezid.*
l *Hiſan.Mirkon* calls him *Ebrahem.*

This murther grew through the faction of the *Abaſian* ſtocke, who conſpired againſt him, becauſe he had ſlaine one of their kindred. *Abulabas* the chiefe of this conſpiracie, ſucceeded him, in the [m] yeere 749. and remoued the *Chaliphate* to that family from the *Maraunians*, in the yeere of their *Hegeira* 132. after the Arabian computation; as wee follow *Scaliger* herein; and he the Chronicle which *Abraham Zacuthi* gathered out of the Monuments of the Iſmaelites. In the former relations, we haue principally followed *Curio* his Saracenicall Hiſtory; though by the way we haue borrowed of others alſo.

m *Ioſ.Scal.Can. Iſ. lib.2.& lib.3*

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§. III.

Of the Abasian Chalifaes, their Citie Bagadet, with many Persian, Indian, and other occurrences vnder them.

TARIK MIRKOND writes, that the family of *Abas* had still from the first challenge continued their quarrell, and that *Oelid*, to satisfie them, had caused the sonnes of *Abdala* (one of the Abasians) to be proclaimed his successours: one of which, *Safa*, in this warre against *Maruuan*, forced him to flee to Mesera, or Cairo in Ægypt, where hee was taken and put to death, and with him eightie persons of the family of *Ben Humia*. They did also breake open their Sepulchers, and burnt the bones, sparing onely one of that line *Hamarben Abdala Azis*. *Safa* was sonne of *Abdala* the sonne of *Aly*, whose father was *Abdula* the sonne of *Abas*. Hee had for Wazir or Vesir (which I mention, to shew the antiquitie of this custome in the Saracenicall regiment, still obserued by the Turkes and Persians, as chiefe Counsellour and swayer of the State) *Abuzalemah*, whom for conspiracie hee put to death, placing in his roome *Kaleb Barmaqui*. He made his three Vncles chiefe Gouernours of the Prouinces, *Dauid*, or *Daud* of Medina and Mecca; *Abdula* of Syria, Ægypt, and Africke; and *Safa* hee sent to Korosan, the chiefe Citie whereof is called Mechad, whereas *Ismael Sophi* and his successours are interred. This Citie is fortified with three hundred Towers, each from other a Musket shot distant. Thus *Mirkond*. This *Safa*, or (as *Curio* calls him) *Abulabas* being dead, *Abugephar Elmantzar* g succeeded. Hee imprisoned the twelue sonnes of *Hasin*, the sonne of *Ali*, where they perished: He began first to build the Citie of Bagded. *Mirkond* saith, that in the 145. yeere of the *Heg.* hauing finished a warre against some Rebels in Arabia, parting from Cufa, hee crossed Mesopotamia, and comming to the bankes of Tygris, the bountie of the soyle, and commodious scituation for the visiting of his Prouinces, caused him to build this Citie, which, by reason of many pleasant and delightfull Gardens which are in that Countrey, the people called Bagadad, of Baga a Persian word, which signifies a *Garden*. Hee dyed vpon the way to Mecca *A. Heg.* 759. or after *Zacuth* 758. *Iohn di Barros* h ascribeth this Citie to the same *Bugiafar* also, for so hee calleth him; but *Curio* to one *Muamat* long after. *Scaliger* i thinketh this to bee Seleucia, a Citie built nigh vnto Babylon by *Seleucus*, neere the meeting and mixing of Euphrates and Tygris; of which see our Babylonian Historie in the first booke.

g *Anno Dom.* 753. *Heg.* 836.

h *Asi. dec.* 1. *lib.* 1

i *Animad. in Euseb. Chron. Lydyat. em. tem.*

Mahdi his sonne succeeded *A. H.* 165. *Mirkond* calls him *Mabadi Bila*. In his time *Akemben Ocem* (sometime Secretarie to *Abusalem*, Gouernour of Karason, slaine by *Abuiafar*) reuolted from his subiection and Religion. Hee had but one eye, and was of terrible aspect: hee not onely sought to bee acknowledged for King, but would bee worshipped as a God; couering his face with a vaile, saying, That men were vnworthy to see his face, and many Prouinces receiued him for King. But *Mahadi* sending a strong power against him, his partakers poysoned him, and then gaue out, that hee was ascended into Heauen. But as many of his kindred and followers as were taken, were burned, and the Countries subdued *A. Heg.* 169. To *Mahadi* succeeded *Elida Bila Musa*, which after fifteene moneths dyed, and *Arachid Bila Harun* his brother succeeded. Against him rebelled *Rasb Eben Nacer* of Samarkand, who entituled himselfe King, in expedition against whom *Arachid* dyed *A. H.* 193. *Mahamid Amin* was his successour, to whom hee gaue all he held in Alep, and thence Westward: to *Mahamun* another sonne hee had giuen Persia and Karason; to *Racem* the third, Aderbaion and Diarbek. This diuision caused another, in which the Chalife seeking to dispossesse *Mahamun* by force, was ouerthrowne, Bagadet (whither hee was pursued) taken, and himselfe slaine *A.* 198. *Mahamun* or *Mamon* was the next Chalife, against whom the Gouernours of Aderbaion and Karason rebelled, which hee pacified as he could. Hee spent much to haue all the bookes of Philosophie, the Mathematikes, and Physike, which hee could get, to bee translated out of the Greeke. He dyed *A. H.* 210.

Abu Ezach Matacon, or *Mutetzam*, the fourth sonne of *Harun*, succeeded. Hee built Samarrah on Tygris Northwards from Bagdet, which soone after was ruined. Sistom, a Prouince neere the Persian Gulfe, rebelled, and long warres continued in Persia. This *Matacon* wanne much from the Grecian Emperour. Hee dyed after he had raigned eight yeeres, leauing behind him eight Sonnes, and eight Daughters, with eight thousand Slaues. Hee had taken eight Cities, (the chiefe of eight Realmes) and put to death the eight Kings thereof. Hee left eight millions also of Treasure, hauing liued (to make vp eight eights) fortie and eight yeeres.

Wacek succeeded, in whose time by a three yeeres famine Karason was almost dispeopled. Afterwards they returned, and warred against the Mayusi, Heathenish people in Persia, (whereof

(whereof, saith *Mirkond*, there are great numbers at this day) which worship the fire, of whom they made a great massacre. *Methucal*, or *Almoto Wakel Bila Iafar* succeeded, *A.* 322. in whose raigne the descendants of *Aly* did rise, for that he sought all meanes to hinder their pilgrimage to his Sepulchre, breaking the bankes of Euphrates, with the inundation thereof into the desart, stopping their passage. *Montacer* sonne of this Chalife, murthered him by his slaues, *A.H.* 234. but dyed himselfe within fiue moneths after. *Abul Abas Hamed* his next heyre, after fiue yeeres rule, was cast into Prison by his Souldiers, and there famished. In Persia the Deputies or Gouernours had vnder many Chalifes succeeded by a kinde of inheritance, the Chalife confirming the succession to the heyre. But in these dayes arose one *Acem Ben Zeyd Alauuy*, that is, *Sent of God*: hee entred into Persia, and tooke diuers Cities and Prouinces thereof: *Mostahhin* the next Chalife enioyed the seate but sixteen moneths. He dyed *A.H.* 242.

Almatez Bila followed the thirtie three in order of their Chalifes. He sent *Mesa Ben Buka* against *Acem Ben Zeyd*, and recouered much from him which he had seised on in Persia: But after thee yeeres and a halfe, this Chalifa was forced by his souldiers, finding him in a Stoue bathing himselfe, to drinke a pot full of cold water, which sodainely killed him. *Motady Bila* succeded with like fortune, slaine of his Souldiers, after eleuen moneths. In these combustions the Chaliphate was deuided, one raigning in Bagdet, the other in Ægypt, whose historie you may finde in our Ægyptian relations.

Almat Hamed Bila succeeded in Bagdet the thirtie fiue Chalife. Persia was now rent with many factions: for besides *Taher* the allowed Gouernour, and *Ahem Ben Zeyd* which still continued his warres, a new Captaine *Yacub Leys* arose, who ouerthrew *Taher*, and slew him. This *Yacub* was a Tinker, as his Father also; after that, a Captaine of Robbers: then (fishing in those troubled waters) tooke part with another Rebell in Sistom, and sharing the Countrey, by his fellowes misfortune became sole Lord. After this hee preuayled against *Taher* and *Acem*, and brought Persia vnder him, following his designes against the Chalife himselfe, now much terrified with his fame, and was likely to haue preuayled, if hee had not dyed by the way *A.H.* 268. His brother *Hamer Ben Leys* succeeded in Persia, Karason and the rest of his conquests, the Chalife himselfe adding thereto Hierak, the chiefe Citie whereof (sayth our Author) is *Hispahon*, making him Chena of Bagadet, which is the soueraigne Magistrate of iustice, next the Chalife: but *Matazed Bila Hamed* the next Chalife slew him, being before vanquished by *Ismael*, to whom he gaue the tytle of King of Maurenahar, Karason, Scyras, Sistan and Kermon; Gerion also and Taberstan, which hee tooke from *Mahamed Ben Zeyd Alauuy*. *Moktafy Bila* was next Chalife, and after him his brother *Moctader Bila*, who dyed *A.H.* 301. And *Iafar Ben Matazed* succeeded. All this while was Persia and the neighbour-Countries subiect to warre and contention, each calling his owne, whatsoeuer hee could get and hold by force. The particulars I forbeare to recite. In these times the Arabians robbed Mecca, carrying from thence great spoyles, which the superstitious Moores had offered: amongst the rest, carrying away a stone to Cufa, a holy Relique, brought (forsooth) by *Adam* out of Paradise, and afterwards it befell to *Ismael* the sonne of *Abraham*, and (I know not when) was brought to Mecca. It is white by nature, but being touched by sinners (it were a sinne to deny it) prooued blacke. But Saint *Rumwald* at * Boxley, and many other Popish stones or blockes had like vertue.

* *Lamberts Peramb. Kent.*

Iafar our Chalife dyed *A.H.* 320. About these times *Abusuia* (*Zacuth* calls him *Bawia*) a poore Persian dreamed that he pissed fire, which inflamed the countrey, and deuiding it selfe into three parts continued long. An Astrologer interpreted, that hee should command great Prouinces, in which his sonnes should succeed him. *Elkaher*, or *Kaher Bila Mahamet Ben Mathazed* was the next Chalife, whose eyes his Souldiers put out after eighteene moneths, and gaue his place to *Razibila*. Hee cut off the hand of *Eben Mokale* his Wazir, and hanged it on a gibbet, for writing a Letter without his priuitie. Hee ordayned also that the Wazirs should preach the Law to the people, which till that time the Chalifes themselues had performed. *Muktafy* succeeded. In his time was a great famine and pestilence. The Souldiers put out his eyes, *A. H.* 330. after which he liued fortie two yeeres. But his sonne *Mostachfy Abdela* was Chalife. Now did the three sonnes of *Abusuia* finde meanes to make themselues Lords of Persia, and the adiacent Regions, one of which warred vpon the Chalife, tooke him and put out his eyes. *A. H.* 334. and placed *Motyah Bila Fazele*, in that dignitie. In his time the stone aforesaid was recouered from Cufa (being redeemed at the weight in gold) and restored to Mecca. And now the Chalifes began to bee but shadowes of that *quondam* bodie, and Lords in name. *Tayaha*, *Abdel*, *Carim* was Chalife after *Motyah*: in whose time the posteritie of *Abusuia* had ruinated *Bagadet* by their warres, which was by *Azudu Daule* (one of them) re-edifyed *A. H.* 368. This Prince shewed himselfe fauourable to his Diuines, Phylosophers, Physitians, and Poets, and gaue leaue also to the Christians

Chriſtians his ſubiects to build Churches, bearing part of the charge. Hee built a goodly Hoſpitall at Bagadet, *A.H.* 371. and endowed it with great reuenues, and another at Scyras not inferiour. Hee dyed, *A.* 372. and left his inheritance to his three ſonnes, of which *Scerfa Daule* went into Perſia, and *Scamis Daule* to Bagadet, which ſoone after poſſeſſed his brothers ſtate then dead, and aſſociated *Bahao Daule* the third brother with him in gouernment, who proued ſole heyre by the treaſon of mutinous Souldiers which murthered *Scamis Daule*, *A.H.* 380. *Bahao* depoſed the Chalife in the firſt yeere of his raigne; although the poſſeſſion of the place ſince the time of the *Daules* or *Abuſuia's* race, was but an Eccleſiaſticall power, plumed of the Temporall ſouereignetie. Hee gaue the place to *Kader Bila Hamed*, the fortie ſixe in order of Chalifes. At this time *Mamud Gaſney* raigned in Karaſan and Maurenahar: who taking the aduantage of the minoritie of *Fakoro Daules* ſonnes, (*Fakoro* himſelfe and *Bahao* being dead) much altered the face of the Perſian and Mahumetane affaires.

From this time forward, the *Daules* with ciuill contentions weakened each other. Great were the broyles alſo in all the Northerly adioyning Countries; the Kings of Bokara, Turqueſtan, Nichabur, Darband, Samarcand, with all the Prouinces in, or neere thoſe parts of Perſia, fryed in ciuill combuſtions, euery man meaſuring his right by his Sword and Speare. *Mamud* at this time hauing chaſed away his brother *Iſmael*, contracted friendſhip with *Ilechkan* King of Turqueſtan, and made a proſperous expedition into India, as his Father *Sabutaquin* had done before; which *Ilechkan* enuying, treacherouſly entred into his countrey, and forced *Mamuds* returne: but *Mamud* being victorious, *Ilechkan* ſtrengthned himſelfe with a new confederacie of *Kaderkham*, King of *Katao kotan* (a countrey in Catay) whoſe great forces forced *Mamud* to vſe the helpe of the Turkes, and with the Calanges, Gazneys, and Aueganys, aduanced, and (fighting on a Elephant) obtayned the victorie. *A. H.* 397. Now did *Mamud* returne to his Indian expedition, ſeeking to conuert the Indians to his Religion, where hee fought with *Bal* an Indian King, and ouerthrew him in battell, taking fortie Elephants, and rich ſpoyles: and the Indians retyring with their treaſures, and the riches of their Pagodes (or Idoll temples) *Mamud* entred heere alſo, where *Mivkond* ſayth, hee tooke ſeuen millions of dragmes of gold, 700. Ingots of gold, with ſtore of pearles and gemmes. Hee ouerthrew alſo the Gaores or Guzarates. In Karaſon was at this time ſuch a famine, that the people did eate vp one another. This being done, *A. H.* 400. *Mamud* went againſt *Bagadet*, and by ſtrait ſiege forced *Kader Bila* the Chalife to yeeld himſelfe, and redeeme his peace with money. After this, and ſome new exploites in Perſia, hee returned into India, where he againe did great Acts: and at his returne, ouerthrowing Nealataquin, gaue the gouernment of Koratrazin to *Altuntar* one of his Captaines. In a fourth iourney into India, hee querthrew *Gulkand* a Pagan King, who ſeeing himſelfe vanquiſhed with the loſſe of fiftie thouſand men, fearing a beautifull wife which he had, ſhould come into his enemies hands, ſlew her, and himſelfe alſo. In a fifth expedition hee ouercame *Gipal* and *Iandebal* two Indian Kings, and returning to Gaznehen, built a ſtately Temple or Moſque, as a Thankeſgiuing for his victories: and then entering into Perſia, tooke Rey and Hiſpahon in Hierak (now the ſeate of *Abas* the Perſian King) from *Maindu Daule*, whom hee diſpoſſeſſed of his Kingdome. At this time were great quarrels among the *Daules* in Perſia, *Kermon*, and *Diarbek*; and *Mocheraf* preuayling againſt *Sulton*, called himſelfe King of Kings. *A. H.* 411. *Gelala* (another of the *Daules*) was the yeere after made King of Bagadet.

Mamuds exploites in India, Perſia, &c.

A. H. 416. *Mocharaf* dyed at Bagadet, and the yeere after, the Turkes tooke, fired, and ſpoyled Bagadet. This made them call *Gelala* againe to their ſuccours, who not long before was defeated at Bagadet, and forced to flee to Baſora; and now entring, went to the Chalifes houſe to kiſſe his foot, *A. H.* 419. But the Turkes which hee brought with him, falling to mutinie for their pay, the Chalife was forced to become pay-maſter. *Mamud* amidſt his conqueſts dyed, *A. H.* 421. and *Mahamed* his ſonne ſucceeded, and the next yeere followed *Kader* the Chalife, which had enioyed (without great ioy in it) his place fortie one yeeres, and *Kahem* his ſonne ſucceeded. *Maſud* the other ſonne of *Mamud* warred vpon his brother, whom by treacherie of *Iſſuf* and *Amir Aly* traytors to their Maſter, hee tooke and put out his eyes. Hee that loued the treaſon, rewarded the Traytors, the one with yrons in a dungeon, the other with more open, and yet more cloſe ayre, in hanging. Thus hee ruled Karaſon, Gazneken and Hierak, and ſent *Altuntax* Gouernour of Koarrazin againſt *Taquin*, who held Samarkand and Bokara, which warres were bloudie. But *A. H.* 424. his Garriſons in India, and the Countrey of Gibal reuolted, in recompence of which hee ſubdued Gerion and Taberſtan. *Togotel* * or *Togozelbek* and *Iakarbek Salinquis*, two Turkiſh Captaines, ſubdued many of his Townes in Karaſan, and forced *Alaon Daule* and *Abuſale* out of their Gouernments; whereupon *Maſud* returning, was by other of his enemies ouerthrowne.

* This was Tangrolipix, Sec. 6. 8.

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throwne. Herewith enraged, hee put many Turkes to death which had fought in this laſt battell, but faintly on his part: and making an expedition into India, by treacherie was taken of his followers, and ſoone after ſlaine: his blinde brother *Mahamed* recouering the ſtate, but not his eyes; and therefore reſigning to his ſonne *Hamed*, who againe was diſpoſſeſſed by *Moadud* the ſonne of *Maſud*. But the Turks in Karaſan and *Maurenahar* would not acknowledge him, and in the 435. of the *Hag.* had the victorie againſt his armie. Other Turkes alſo going out of Turqueſtan, ſpoyled the Countries of Garmeer and Kandachar. This ſeemes a truer ſtorie of the Turkes beginning of greatneſſe in Perſia, then that which is vſually receiued: and is thus by *Mirkond* a Perſian Hiſtorian deliuered. *Moadud* hauing relieued *Lahor*, which his Vaſſals in India rebelling had beſieged, marched againſt the Turkes, but dyed in the way *A. H.* 441.

At Bagadet matters had continued in confuſion. They had reuolted from *Gelata Daule*, and proclaimed *Abulganiar* King, but hee refuſed: and the Turkes ſoone after fired the Towne, and ſpoyled it. This continued till *A. H.* 428. when the cold was ſo extreame, that the riuer Degile or Tygris was frozen twelue dayes together, and the Snow lay three ſpans deepe there. *A. H* 434. *Ebrahem Nealy Saliuqui* a Turke, entred Perſia in the Prouince of Hierak, and tooke Amedon. *Tokzelbek* before mentioned tooke Rey, and ſpoyled all Perſia with a victorious Armie. Hee alſo through the diſſentions of the ſonnes of *Abulganiar*, after their Fathers death, found meanes to encreaſe himſelfe. And the Chalife of Damaſcus forced *Kahem* the Chalife of Bagadet to flee to *Tokzelbek* for ſuccour: whereupon hee entred Bagadet, and put all to fire and ſword, rifling the very Sepulchers to ſearch for Treaſures. He tooke *Malek Rhaym* the ſucceſſour of *Abulganiar*, whom before hee had helped to winne Scyras, and the beſt part of Perſia, and impriſoned him, where hee dyed. And thus the Empire of the *Daules* being deadly ſicke, ſoone after dyed. *Abd Rachid* alſo the ſucceſſour of *Maodud* was ſo purſued by *Tokzelbek*, that at laſt in a Fort he was (through the corruption of his Guard by money) taken and murthered. Then did hee, marrying a ſiſter of the deceaſed, proclaime himſelfe King. But not long after being in a publike place to receiue the ſalutations which they are accuſtomed to make in thoſe parts, ten of the chiefe men conſpiring together, ſlew him.

Kahem or *Alkahem* dyed *A. H.* 467. and *Almoktady Byla* was Chalife the fortie eight in order. In his time the Turkes and *Ferrogozad* (the other ſonne of *Maſud*) came to compoſition, *Almoſtazer Byla* ſucceeded his Father in the Caliphate, *A. H.* 487. in whoſe time Bagadet hauing beene ruined by the ouerflowing of Tygris, the ſituation was changed, and it was new built on the other ſide of the riuer towards the Eaſt, where it now ſtands in a more commodious ſeat, hauing had twentie fiue Chalifes ſince the foundation by *Abuiafar*, and yet not one of them dyed in it. Hee liued in peace and dyed *A. H.* 512. This ſtorie is thus told by *Zacuth*. In his time the Aſtrologers fore-told an exceeding deluge, not ſo great as in the dayes of *Noah*, becauſe then (ſaid they) were ſeuen Planets in coniunction with *Piſces*, whereas now there were but ſixe, *Saturne* being excluded. This made the Inhabitants of Bagded afraid, becauſe of the low ſituation: and cauſed them to ſtop the paſſages of the waters. The Iſmaelites, which of deuotion performed their Pilgrimage, were moſt of them drowned. The *Calipha* for this cauſe arayed the Aſtrologer, which fore-told this, in royall apparell. *Almoſtarched Byla Fazele* his ſonne ſucceeded; hee warred againſt ſome Princes of Perſia, and ſeized vpon ſome Prouinces of *Maſul Saliuqui* King of Karaſon, but *Maſud* had the better, and ſlew the Chalife *A. H.* 529. His ſonne and ſucceſſour *Rached Bila* ſought to reuenge his death, but hauing conquered a great part of Perſia, was ſlaine alſo by *Maſud A.* 532. He following his victories, made himſelfe Maſter of Bagadet, and placed *Almokafy Bila* in the Califate, who taking aduantage of *Maſuds* death, which hapned ſoone after, marched into Perſia, and recouered that which *Maſud* had vſurped, which he enioyed peaceably, and dyed *A. H.* 555. And now the Chalifes became great Potentates againe. His ſonne *Almoſtanget Byla Iſſuf* ſucceeded the fiftie three Chalife. After his death which was through heate, by ſhutting the doore when he was in the Bath, ſucceeded *A.* 566. *Almoſtanzy Benur Elah Acen*: and hee * dying, *A.* 577. *Nacer* held the place fortie ſeuen yeeres: vnder whom Bagadet did greatly flouriſh. During his gouernment the *Saliuquis* were vanquiſhed by the *Koarraſmians*. *Altahar Byla Mahamed*, the next Chalife enioyed it but nine moneths; his ſonne *Almoſtancer Byla* ſeuenteene yeeres, in whoſe time the Mogoles or Tartarians wanne ſome Prouinces, but by him were diuers time defeated. *Almoſtacem*, or *Muſteatzem Byla Abdula* was the fiftie eight, (others reckon but fiftie foure) and the laſt of the Chalifaes of Bagadet the thirtie ſeuen of this family, which had commanded about fiue hundred twentie three yeeres, in the Perſian Chronicles of *Mirkond*, and others eſteemed as Kings thereof. Hee dyed *A. H.* 655. I confeſſe *Zacuth* and *Mirkond* doe not fully agree in names, times, and relations, nor yet much diſagree. I haue heere moſt obſerued

* In his time the Abaſian Chalifes were receiued in Ægypt, which the Phetimæans of *Ali* had ſeperated. *Zacuth.*

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ued the later as the larger. Not long before, one *Bada* profeſſing himſelfe a Prophet ſent of GOD, had of the ſcumme of all Nations gathered an Armie, wherewith hee committed much exceſſe and ſlaughter in Aſia, both of Iewes and Chriſtians. In the time of this laſt Chalife, the Tartar King *Chita*, made his brother *Halacho* King of Irak and Meſopotamia, who beſieged and ſacked Bagded, and ſlew *Muſteatzem*. This Chalipha was ſtarued by his commandement in the middeſt of his treaſures, becauſe hee would not employ the ſame (through niggardiſe) for his owne defence. From that time there hath been no Chaliph (ſaith this Arabian Hiſtorie) in Bagdet. In him ended the *Abaſian* line, of which had beene fiue and thirtie Chaliphaes.

§. IIII.

Of their Titles, Greatneſſe, and Learning.

AFter *Mahumet* or *Muhammed* the falſe Prophet, the firſt Captaines of warre were called *Emirelmumenim*, [a] that is to ſay, *Præfecti orthodoxorum*, the *Captaines of the Sound-beleeuers:* and after, becauſe, vnder cloake of Religion, they ſeized on the Primacie and tyrannie (ſpirituall and temporall) they named themſelues *Caliphes*, that is, Vicars. *Bedwell* interprets, ſucceſſours. The firſt *Emirelmumenim*, was *Abubecher*. When by his ſucceſſours, Gouernours [b] were ſent into Spaine and Africa, they for a time held the ſame as Deputies, although to their power nothing lacked but the Tytle of a King, yet they profeſſed to doe all in the name of the *Emirelmumenim*, vntill afterwards they tooke that Tytle alſo themſelues, and became abſolute. Whence all the pettie Kings of Spaine, and the African Potentates, were called *Emireelmumenim*; and the Kings of Barbarie are ſo ſtiled at this day, euen as the French King is called *Chriſtianiſſimus*, & the Spaniard *Catholicus*. The Legats of the Chalipha were called *Naibin*, which alſo ſignifieth the ſame that *Chalipha*; but this was made peculiar to thoſe Saracen tyrants, which vſed both Swords (to ſpeake in the Romiſh language) ſupreame in matters Diuine and Humane. Thus obſerueth *Ioſeph Scaliger* [c] of theſe names: whereby appeareth, that *Emire elmumenim* was not giuen onely to *Abedramon* and his ſucceſſours in Africa, as is before obſerued out of *Curio*.

Beniamin Tudelenſis nameth the Chaliph, which in his time ruled in Bagded, *Amir Almumanin Alghabaſſi*, which *Montanus* tranſlateth, *The Prince of the beleeuers which liue in penance*, or heauineſſe: But I rather encline to Mr. *Seldens* coniecture, that it is *Emirelmumenim of the Abazian race* or kindred: for ſo *Beniamin* adds after that the proper name of this great King was *Al-ghabaſſi Hhaphtſi*, whom I take to bee the ſame which is before called *Moktaphi*, the firſt ſillable in that name being common (as you ſee) to many of them, and *Ktaphi* or *Chaphtſi* not ſo vnlike as many names proue in their tranſmigration from one language to another. He reports that he had a Palace of three miles compaſſe within the Citie, within which was a wood or grouc of Trees of all ſorts, both barren and bearing, Beaſts alſo of all ſorts for game, and in the middeſt thereof a great lake with plentie of Fiſh, neither wanted there Fowles for varietie of diſport. He was skilfull of the Hebrew, and well reſpected that Nation. He had impoſed this rule on himſelfe, not to vſe any meate or apparell, which hee had not [d] firſt earned: to which purpoſe hee made fine Mattes, which being ſealed with his owne Seale, were by his Courtiers ſolde, the great men buying them for their vſe. None of the Iſmaelites (ſo he calleth the Mahumetans) might ſee his face: and the Pilgrimes which came from Mecca, in the Land of Eliman, and paſſing this way, deſired to ſee him, vſed to enter the Palace, and there cryed out, *O Lord, Light of the Iſmaelites, and Sun-beame of our Law, ſhew vs the brightneſſe of thy face.* But hee anſwered them nothing, as not ſeeming to regard them. Then his Courtiers and great Attendants ſued for them, ſaying, *O our Lord, ſpread thy peace ouer theſe men which come from farre Countries, &c.* Then would hee let out at the window a skirt of his garment, which they deuoutly kiſſed; and (when one of thoſe great men had ſaid, *Goe in peace*) returned full of gladneſſe to their home, where they were receiued almoſt with veneration for ſo happie an exploit. Euery of the Princes which attended on him, had their ſeuerall Palaces within the great Palace, and were duely obſerued, wearing alſo yron chaynes, becauſe they had once conſpired to ſet vp his brother. But they had the reuenues of Townes and Cities belonging to them, brought them by their Officers, notwithſtanding.

Thus did hee conſerue his Maieſtie with the people, and ſecuritie with his owne. I omit the Edifices and pillars of gold and ſiluer, adorned with Gemmes, which he mentioneth in that Palace: Out of which the Chaliph came but once in the yeere, in the moneth *Ramadan*, or

a *Iacob de Vitriaco. Hiſt. Ieroſ. l. 1. c. 9.* *Amir, Amira, Amiras, Admirans, à themate AMARA præcepit. Bedwel.* Hence is our title *Admirall* compounded, and of ἅλιος, the Sea.

b Such were the Gouernors of Choraſan, Irak, Siras, Damaſco, Iaman, Mutzul, Halep, Gunia, Mahaan. The Arabian calleth them Kings: and their heyres ſucceeded them.

c *Can. Iſag. l. 3.*

d The great Turke obſerueth ſome ſhadow of this cuſtome, in vſing one or other handicraft.

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or their Easter solemnitie, at which time they resorted thither out of farre Countries to see him, as if hee had beene *Mahomet*. He was then carryed on a Mule, royally apparelled, and crowned with a Diadem of vnspeakable price, on which he ware a blacke cloth, in token that the day of death would obscure all that pompe and splendor. The Princes of Arabia, Media, Persia, Tuboth, did attend him: and thus he went to the great Temple built in the gate *Bosra*. The people, men and women, all cloathed in silke & purple, salute him, *Peace be on thee our Lord King:* He resaluting them with his hand, or mouing his garment. Being thus conueyed to the Porch, with musicke also of all kindes, and dances, he ascendeth a Tower of wood, and there maketh a Sermon of his Law; the wise-men of the Ismaelites applauding his learning, the people answering, Amen. After this, hee giueth them all his blessing: and a Camell is brought to him, which hee killeth for the Paschall Feast, and causeth the Princes to distribute pieces of the flesh of the beast which himselfe had slaine; this they esteeme a great gift. This done, they depart, the King returning by another way, by the bankes of Tygris, alone, (the Princes passing in the Riuer) vnto the Palace. Hee had built a Palace on the other side of Tygris, on a branch of Euphrates, which floweth by one side of the Citie, in which hee had raysed great Houses, Hospitals for the sicke, and for the poore, and for mad men, with all prouision for them at his charge. This I haue beene bold to insert out of this Iew, because I know none other Author that can acquaint vs with the State of Bagded in the time of her chiefe flourishing, before it was destroyed by the Tartars.

Thus haue wee giuen you a Chronographicall view of the ancient Chaliphaes, with their first and greatest Conquests, omitting the lesser and later: as in the yeere 807. in Sardinia and Corsica: in 826. in Creete, 843. in Sicil; and presently after in [e] Italy, ouer-running Tuscan, and burning the Suburbes of Rome it selfe, with the Churches of *Peter* and *Paul* 845. the next yeere in Illyria, Dalmatia; besides the taking of Ancona: in 847. chased by Pope *Leo* [f] from Ostia. These with other their affaires of warre in Lucania, Calabria, Apulia, at Beneuentum, Genua, Capua, (which Cities they tooke) I passe ouer. After this great body grew lubbelly and vnweldie, it fell vnder the weight of it selfe; none so much as the Saracens ouerthrowing the Saracens, as their [g] Sects and Diuisions make plaine. Neuertheless, this disioyning and disioynting notwithstanding, their Religion euen still couereth a great part of the world. For besides the triumphing sword of the Turke, Persian, Mogore, Barbarian, and other Mahumetan Princes: such is the zeale of the superstitious Mahumetan, that in places furthest distant; this their Religion hath beene preached, which they trade together with their Marchandize, euen from the Atlantike Ocean vnto the Philippinaes: It hath founded in China, it hath pierced Tartaria: and although the name of Christian extendeth it selfe into so many Sects and Professions in the Countries of Asia, Afrike and America, besides Europe (almost wholly Christians;) yet it is hard to say, whether there bee not as many Disciples and Professors of this ridiculous and impious deuotion, as of all those which giue their names to Christ, in whatsoeuer Truth or Heresie. Master *Brerewood* accounteth the Mahumetans more then the Christians, in proportion of sixe to fiue.

[e] *Lud. Regal* 8.

[f] *Plat. in vita Pont.*

[g] Cairaoan became a Papacie absolute though schismaticall, as they called it: so did Marocco: the Persians were alway prone to such Schismes: and other, as it serued for their aduantage.

Thus hath the Field and the Church stooped to *Mahomet*: wee may adde more, (*Saul among the Prophets:*) learning hath flourished among the Mahumetans, at first vnlearned and rude, but enemies to learning in others. Yea, they [h] sought to propagate their impious Mahometrie, and extirpate the Christian truth by that pollicie of *Iulian*, prohibiting all learning to their Christian subiects. Such a decree of *Abdalla*, *A.* 766. is recited by *Theophanes*.

[h] *Ber. Aldreto var. Antiq. l.* 3. *c.* 33.

When the Kings of Africa possessed Spaine, they founded Vniuersities both at Marocco (it is [i] *Scaligers* report) and in Spaine, allowing yeerely stipends to the Professors. And in those times was great ignorance of good learning in the Latine Church, when good Disciplines flourished exceedingly amongst the Muhammedans. Yea, whatsoeuer the Latines writ, after the industrie of the Arabians had acquainted them with their ignorance, is wholly to be ascribed to the Arabians, both their Philosophie, Physicke, and Mathematikes. For they had no Greeke Author which was not first translated into Arabike, and thence into Latine, as *Ptolomey*, *Euclide* and the rest; till Constantinople being taken by the Turkes, the Greeke Exiles brought vs backe to the Fountaines. *Iohn Leo* testifies, that many ancient Authors and great volumes are amongst them, translated out of the Latine, which the Latines themselues haue lost. But now the Muhammedans are growne artlesse in Africa: only in Constantinople may good Arabike & Persian works be gotten by the helpe of the Iewes. *Lud. Viues* [k] saith, That they translated Arabike out of the Latine, but he was not so well able to iudge therof, although he rightly ascribeth the corrupting of Arts to vnskilful translations, and sheweth the difference of *Abenrois* or *Auerrois* his *Aristotle* (as the Latins haue him) from the Greeke. But his inuectiue is too bitter in condemning all the Arabians, as *vnlearned, doting, and fauouring*

[i] *Scal. Epist. Step. Vbertо.* Heeselith that the figures which we vse in Arithmetike, came frō the Arabians or Moores to the Spaniards, and thence to vs, about three hundred yeers since, and then much differing from those characters which now wee vse.

[k] *De Trad. Disciplin. lib.* 4. *& Ludouicus Viu. de cauſ. corrupt. art. l.* 4. *Omnia illa Arabica videntur mihi reſpete delira nenia Alcorani, & blaſphemas Mab inſanias: nihil ſieri illis poteſt, indoctius, inſulſius, frigidius.*

mate

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more of the Alcoran, then of Art: and the Spaniard might beare some grudge to that Nation, which so many hundred yeeres had spoyled Spaine; still leauing the fourth part of the Spanish Language (as *Scaliger* [1] testifieth thereof) Arabike, in monument of their Conquest.

[1] *Scal. Epist. ad Casaub.*

Of their learned men were [m] *Auicen, Auerrois, Auempace, Algazel*, &c. Philosophers; *Mesue, Rasis*, and many other Physicians and Astrologers, mentioned in the Chronicles of *Zacuthi*; *Leo*, and *Abilfada Ismael*, Geographers; Cairaon, Bagded, Fez, Marocco, Corduba, &c. were Vniuersities of Saracen students. But now Learning and Schooles are decayed and ruined: euen as at first also it was amongst some of them little countenanced, as appeareth by that *Hagag* in the 96. yeere of the *Hegira*, who being Gouernor or King of [n] Irak, in his sickness consulted with an Astrologer, Whether the Stars had told him of any Kings death that yeere: he answered, That a King should die, but his name was *Cani*: Whereupon *Hagag* remembring that at his birth his mother had imposed that name on him: I shall die, saith he; but thou shalt go one houre before: and presently caused his head to be smitten off. An vnhappie Harbengership in regard of his Art: an vnhappie Art which can better tell others Destinies then their owne. But no maruell in *Hagag*, who was fleshed in bloud, that his Herodian Testament should bee thus bloudie, who in his life had in that Median Prouince slaine an hundred and twentie thousand men, besides fiftie thousand men, and fourescore thousand women, which perished in his imprisonments.

m *Lud Reg.* 7. 14.

n Whereof Taurus is chiefe Citie: *M. Polo. lib* 1. *cap.* 9 calleth it *Hierach. Magin. Med. a maior.*

Baghdad or Bagdat.

Baghdad (which is also called Dar-assalam, that is, *The Citie of Peace* *) receiued that name of a Monke called *Bachdad*, who as *Ben-Casen* writeth, serued a Church builded in that Medow. But *Abu-Giapar Almansur* the second Abassæan Chalipha, who wanne it, *A. Heg.* 150. named it Dar-assalam. It is the Citie Royall of Mesopotamia, now called Diarbecr, which the said *Almansur* placed in a large Plaine vpon Tigris, and diuided by the Riuer into two Cities, ioyned by a Bridge of Boats. This Citie built in this place, *Almansur* ruled many yeeres, and after him other Chaliphaes, till the 339. yeere of the *Hegira*, in which King *Aadhd-eddaule* and *Saif-eddaule* tooke it, who with their Successours enioyed it till *Solymus* the Ottoman Emperour subdued, and is now ruled by a Bascia, with many Ianizaries. But hereof *Ahmad Abi Bacr* of Bachdad, in his Annals, will shew you more. This Citie is famous for Schooles of all Sciences, both in former and the present time. Here *Ahmad Assalami* a famous Poet wrote his Verses. Here *Alpharabius* the renowned Philosopher and Physician, borne at Farab in Turcomannia, professed these studies publikely with great applause, and leauing many of his Schollers in this Cities, went to Harran of Mesopotamia, where finding *Aristotles* Booke, *De Auditu*, hee read it fortie times, and wrote vpon the Booke, that he was willing againe to reade it. Hence hee went to Damascus, and there dyed, *A. H.* * 339. Thus *Ben-Casem* in his Booke, *De viridario Electorum.*

* The Deuils Ierusalem. The Tartarian conquest is here omitted.

Aristotles books of Physicks admired.

* This number seemeth false, Bochara the Citie of *Auicenna*: some say in Bocara neere Samercand.

Bochara is an ancient Citie vpon Euphrates, in a Village belonging whereto *Honain Ali Bensina* (whom the Latines call, *Auicenna*) was borne, *A. H.* 370. Hee gaue himselfe to Physicke very young, and was the first which became Physician to Kings and Princes, who before in that Countrey vsed o no Physicians. He published neere an hundred bookes, manie of Physicke, some of Philosophie, a Dictionarie of Herbes and Stones, Verses of the Soule, &c. He liued eight and fiftie yeeres, and dyed in Hamadan. He had runne thorow all Arts, at eighteene. Thus *Ben-Casem*. But others affirme, that a certaine Physician flourishing of great note, vpon whom no praying nor paying could fasten a Disciple, lest the secrets of his Art should bee made common: the mother of *Auicenna* offers her sonne to doe him seruice in decoctions, and other meaner offices, which hee could not doe himselfe, nor was there feare of danger from him whom nature had made deafe, and therefore dumbe. Hee made tryals, and found *Auicenna* deafe, as he thought, and entertayned him, who watched his times, and transcribed his bookes and notes, sending them closely to his Mother, which after his mothers death hee published in his owne name.

o This seemed to arise of their opinion of Fate. *Auicenna.*

His dissimulation.

Damascus.

Damascus is called of the Arabians, Sciam, and Demasc, of the Syrians Darmsuc. It is luxurious in Fruits of all kinds, rich in Oliues, and Yron of excellent temper by nature, and so bettered by Art, that no Helme or Shield can withstand it. It is seated in a large Plaine at the roots of Libanas, there called Hermon, sixe miles in compasse, double walled, with a strong square Tower in the midst, built by a Florintine, beautified with Springs, Market-places, publike Buildings, Meskits, Bathes, Canes, and all sorts of like weauing, and in all ancient times with Learning and learned men. Here flourished Saint *Damascen:* and heere *Almotannabbi* excelled in Arts and Armes, emulous of *Mahomet*, but not with like successe. Hee was called *Nabion*, that is, The Prophet; this *Motannabbi*, that is, Prophecying: hee wrote the *Alcoran* elegantly and eloquently; this excelled in Prose and Verse: both had Followers, but this mans Disciples after his death were dispersed, which hapned, *A. H.* 354. *Ben-Casem* also relates, that *Mohamed Abi Abdillah* professed Philosophie in this Citie, and to dispute with all commers, and wrote a huge Booke, *De vnitate existendi principiorum.* He dyed there, *A. H.* 638.

Comparison of *Mahomet* & *Almotannabbi.*

M. *Abi Abdillah*

habitants

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Aleppo is called of the Inhabitants, Halcb, the chiefe Mart of all the East, frequented by Persians, Indians, Armenians, and all Europians. The Port is Scanderoone, called by the Inhabitants Escanderuneh. The soyle is very fertile, and nourisheth abundance of Silke-wormes. *A.H.922. Sultan Selim* tooke it, and found therein infinit wealth. *Sciarfeddin* which wrote the Victories of the *Othomans* in two Tomes, saith, that it had of Gold and Siluer coyned 1150000. & a mightie masse vncoyned; Vests of cloath of Gold, tissued or wrought with gold, silk, and scarlet, aboue 300000. besides abundance of Gems & Pearls. And besides other wealth innumerable, it had eight Armories well furnished. It now flourisheth in the next place to Constantinople and Cairo, and may be called, Queene of the East: Here are store of Gems, Amber, Bengeoin, Lignum Aloes, and Muske, which is taken from a little reddish beast, beaten with many blowes on one place that the bloud may all come thither. Then is the skin so swolne and full of bloud bound straight that the bloud may not issue: and put into one or more bladders, is dryed on a beasts backe till the bladder fall off of it selfe, and that bloud after a moneth becomes excellent Muske. At *Aleppo* was borne that great Grammarian *Othaman Abu Homar*, surnamed *Ben-elhhageb*, which wrote *Casia* and *Sciasia* of Grammer, and dyed, *A. H. 672.*

Aleppo.

Sciarfeddin a Turkish Historian.

Muske how made.

CHAP. III.
The Life of Mahumet, Mahammed, or Muhammed the Saracen Law-giuer.

§. I.
Mahumets Life after the Histories of Christians.

THe life of *Mahomet* is at large described by diuers Authors, but I finde it no where so fully as before the Alcaron in the Italian Edition, the sum whereof, and of the other reports touching the same, is this. *Ismael* was the first (according to that Italian Author, others ascribe it to *Abraham*) that built the Temple at Mecca, and hauing to wife an Egyptian Idolatresse, had by her twelue sonnes, which (as he saith) being dispersed in Arabia, Persia, Armenia, sowed so many sorts of Religion: and *Chedar* his second sonne, placed in the Temple of his father (vpon an high Tower called *Alquibla*) an Idoll named *Allech* and *Alleze*, instituting certaine cremonies: and amongst the rest, the sacrificing of a Ram, in remembrance of that Ram which was presented to his grand-father *Abram at the offering of Isaac.* Of *Chedar* [a] descended *Thebic*, and so in order, *Caab, Numbib, Almucaien, Ahlucen, Acaha, Amubasoa, Amir, Celif, Nisca, Abhimaista, Aadirem, Scaad, Mudhar, Ilges, Mudicita, Hudhaisa, Chinene, Anascere, Melich, Phasce, Paliff, Lunai, Cabnai, Morta, Chelef, Facien, Abdamanef, Abdalmutalif, Abdalla* the supposed father of *Mahomet:* his mothers name was *Heunina* or *Hemina* a Iewish (as some [b] write) his father was an Ethnicke or Pagan Idolater. His base condition and obscuritie was such, that the Turkes themselues doubt whether he were an Arabian or Persian, notwithstanding that genealogicall rabble. [c] *Richerius* reporteth, that he was a Cyrenean by birth, and that in the time of his minoritie or child-hood, he was by some Plagiarie stolne away from his friends, and sold to the Ismaelit-Marchants. Others say, that hee was abandoned both of father and mother, and (according to the cruell custome of that barbarous people) sold to strangers. From so base a beginning did this cunning Impostor and Seducer of the world arise to be the scourge of Princes, and disturber of the world.

a *Fortalicium fidei* reckoneth another genealogie: and the Saracen Chronicle continueth this, euen from *Adam*; not agreeing with themselues or any truth.

b *I. Bo. Bert. Volater.* &c.

c *Christ. Richer.*

He was somewhat comely of person, and of sharp wit, and therefore was made ouer-seer of the businesse of *Abdalmutalif* his Master, or (as some say) his Grand-father: and traded for him in Soria, Egypt, and Persia, and after his death, inherited his goods: continuing his trade of Marchandize with a great man of Corozan, he succeeded him in his bed & wealth, by the marriage of his widdow *Gadisa* (whom [d] others call *Adega* the daughter of *Hulert*) and that (as some suspect not vnprobably) by the helpe of Sorceries and Incantations. With this widdow, after shee was become his wife, he liued in his wonted course of life thirteene yeeres, and had by her one sonne, and three daughters. And by this meanes growne great, he aspired higher; assembling to himselfe a company of theeues, vnthrifts and out-lawes, which with him became voluntaries and aduenturers in the warres of the Emperour *Heraclius* against the Persians: in which he valourously behaued himselfe, and was wounded in the visage, and *Cosdroes* the Persian King was ouercome.

d *Arabs Nobilis in Alcor. refut. Cedrenus* calls her *Chadicha.*

After this, *Mahomet* deuising further how to satisfie his ambitious desire of Soueraigntie, met with occasion fitting those his aspiring designes. The Arabians being denied their pay

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(as is said) raised a mutinie and [c] rebellion: these chose *Mahomet* to be their Captaine, who vsed them as his instruments of robbery and violence about the countries of Mecca. But the Nobles opposing themselues against him; hee, perceiuing that their power and authoritie would be a perilous rub in his way, thought it his safest course to insinuate with them; and therfore sought by alliance to winne their better liking, taking some of their daughters to his wiues; of which he had at one time eleuen, and in all his life fifteene, besides two slaues.

[c] This mutiny, according to others, hapned many yeeres after that *Mahumet* had vnder the cloake of Religion furthered his ambition and rebellion.

Heraclius at that time fauouring the Heresie of the *Monothelites*; & neglecting the affaires of the Empire, *Mahomets* proiects tooke better effect. *Hummar* also and *Mauchia* caused all Soria, and Iudæa and Egypt to rebell. *Sergius* at that time a Nestorian Monke of Constantinople (thence for that Heresie excommunicated) resorting to *Mahomet* kindled these sparkes into a great fire, perswading him to countenance his Rebellion, with the pretence of Religion; the rather now that *Heraclius* had offended the Christians by his exactions and Heresies, and the Iewes, by new cruelties, because by Magicke he had beene warned to beware of the *Circumcised Nation*. Thus some male contented Iewes, and some hereticall Christians being called to counsell, it was agreed, that hee should professe himselfe to be chosen in this turbulent state of the world, to bring vnto the same a *New Law*, appointed hereunto by Diuine authoritie: to the Iewes affirming himselfe their *expected Messias*; to the Christians promising amiddest so many Heresies, *The rule of Truth*; to the excommunicate Heretikes, restitution of their persons and goods; to seruants, libertie; to subiects, immunity from tribute.

And thus hee caused himselfe of *Sergius* to bee baptized, and to bee [f] circumcised also of *Abdalla* a Iew, hauing before beene a Paynime. After, hee got himselfe into a Caue two miles from the Towne called *Garbe*, continuing there two yeeres in companie of *Sergius* and *Abdalla*, which acquainted him with the Christian and Iewish Principles: and in the night resorted to his wife, whom he perswaded to this vaine beliefe by *Zeidinus* his seruant, rewarding him therefore with freedome, and proclaiming (as by an Edict from Heauen) the like libertie to all seruants of all sorts, which would follow him. This rout resorting to him, and by their numbers strengthening his faction, their masters not a little aggrieued, gaue out a rumour, that *Mahomet* was mad, and possessed of a Diuell, and that an euill end would befall him and his followers. And although they might haue gotten him into their hands, yet in regarde of his nine vncles, and some noble Families linked him in kindred, viz. the Corasists, the Hassinists, the Benitamines, they abstained from further rigour.

[f] He neither was circumcised himselfe. (saith an Arabian nobleman in confutation of the Alcoran) nor did command any thing thereof in his law, but the Arabians vsed Circumcision before his time.

Thus with the helpe of *Sergius* and [g] *Baira* a Iacobite; and *Cillenus* in the caue, with the fauour of his two vncles, *Hanza*, and *Alabes* at Mecca, with his elder brother (that tooke his daughter *Fatima*) and *Eubocara* (a chiefe man of that place, afterwards his father in law) he composed after his and their pleasure *Constitutions and Canons*, and published the same at Mecca; with protestation that the *Angell Gabriel* had been sent to him from God, as in old times to the Prophets, to teach him these things. And in the first place commanding them to *beleeue in God the Creator of heauen and earth*, the causer of raines and fruites, that inflicteth death on men, and after raiseth them vp to giue them either, in reward of their good workes, *Paradise*; or of their bad, *Hell*; and such other things, neuer before heard of among these simple Idolatrous Inhabitants of Mecca, he grew in great estimation.

[g] *Sansouino* calleth him *Bacira*, and addeth also *Nicholas* a Prieft of Rome.

For in Persia and Arabia, before this time, some worshipped a Tree, which they called *Putulangua*, offering sacrifices thereto: some an Idoll, called *Bliomum*; and some the Sunne; and others vsed other Idolatries; spred by the so many sonnes of *Ismael*: and therefore the ruder multitude, astonished with these Propheticall and Angelicall titles, were easily bewitched. And by degrees he published his intended wickednes, not sparing outragious villanies, as [h] the stealing of a Camell, the murthering of a Iew sleeping vnder a tree. Yea, hee pretended not humane infirmitie, but diuine authority, to his most mischieuous designments. For example, being lustfully affected to [i] *Zamech*, the daughter of *Gaissi*, the wife of *Zaidi*, he writ in his Law, That after vow or promise of marriage, it was lawfull for him to enioy her, and (if he pleased) to take her to his wife. And being reprehended, that *Aissa* his [k] wife was dishonest with *Zaphagam*, the son of *Almuthathum*, the Angell (forsooth) said, she was chast. And being found by his wiues, with *Mary* the wife of *Macobe*, the King of the Iacobites, he in another Chapiter is absolued of his oath, and free to lye with any woman, not being able to containe himselfe, notwithstanding he had sworne so to do. And by the same authority he enioyned them penance, for blaming the Prophet. And willing to diuorce one of his wiues, but fearing the greatnesse of her kindred, hee frameth one Chapiter, blaming him for fearing man more then GOD. Meeting once with a woman on the way, hee would haue abused her, but she refusing, he set vpon her Asse (Lettice befitting his lippes) affirming that that woman had more sinned, then if shee had slaine an hundred men. And the Saracens to this day, saith [l] *Petrus Alfonsi*, deplore that fact of this Saracen woman.

[h] *Mahomet* a Theefe and Murtherer.
[i] An Adulterer.
[k] A Wittall.
[l] *Pet. Alf. apud. Breidenbach.*

He

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He wanteth not his miracles also in his Legend. As he iourneyed in the heate of the day with [m] his Camels, a Cloud couered his head from the scorching heate of the Sunne, about the seuenteenth yeere of his age. And when hee first entered the Caue, he saw the Angell *Gabriel* in his proper shape, with white wings on a seate of gold betwixt Heauen and Earth, who brought him his Prophecie: and going to Mecca to tell his wife; the Beasts, Trees, Stones, and Hearbs, saluted him with the name of a *Prophet, and a messenger of God*; and the trunke of a Tree standing in the way, diuided it selfe for him to passe betweene, and then after closed againe. Hee also, to satisfie his inner doulous vncle *Bugallinus*, caused the Moone to descend from heauen, which entred into his sleeue, and after passed it selfe in two, and then ascended againe. To satisfie the peoples doubtings, he caused a Bull (taught before to come at his call) to bring on his hornes a Chapiter, which hee there had tyed, to testifie the truth of *Mahomet*.

in *Mahomets* miracles.

But while the fame of this Prophetical Function filled the mouthes of the vulgar with acclamations, it no lesse filled the hearts of the Nobles of Mecca with disdaine, who sought therefore to apprehend him; but hee, closely fled to Iatrib or Medina with his followers, where he liued with the name of a Prophet thirteene yeeres. From this flight they begin the computation of their *Hegira*: the word *Hegrath* signifieth a persecution for Religion. Wherein *Mahomet* imitated the Christians of those parts, who accounted their yeeres from the persecution of *Diocletian*. That his flight hapned on the sixteenth of Iuly *An. Dom.* 622. on Friday: Therefore doe they keepe holy the Friday. And because then the Moone shewed her new hornes, that became a sacred ensigne to the Mahometans: and on Towers where they watch to obserue the new Moone, they set vp an horned Moone, as Christians on Steeples vse to erect the Crosse. For then there was no *new Moone* day of there moneth *Muharram* [n], but was the second day after the Iewish account: and therefore the new Moone might then be seene. But for the Friday it was obserued, before *Mahomets* time, as shall after be shewed. Hee depriued a certaine Carpenters poore Orphans of their patrimonie, and consecrated their House into a Temple. This Citie being for most part inhabited with Iewes, they asked a signe in confirmation of his Office. He said, That hee was not sent with miracles, but denunciation of Armes heere, and Hell hereafter: and those which would not receiue his new Doctrine, he expelled by force. Being absolute Lord heere, he aspired also to the Dominion of Mecca. He sent thirtie Horse with *Hanzeta* to rob the Marchants, trauelling thither: but being then preuented, hee sent foure yeeres after, sixe hundred of his best Souldiers vnder *Hugaida* to assault Mecca, but hee also was discomfited: yet not desisting his enterprize, seuen yeeres after he atchieued it, and after eleuen battels entered and sacked the Towne, and gaue the spoyle to his souldiers; and for feare, the neighbouring Cities submitted themselues. *Mahomet* here with encouraged, assaulted the Persians and Ægyptians, exchanging with those hee conquered, his *new Religion* for their old wealth and libertie, binding the Gouernours thereunto. But now being old, and through his intemperances weake, and diseased also with the falling Sickneese, he coloured his often falling with pretext of *Gabriels* brightnesse, and the vnsufferable splendour of his presence.

n For the vnderstanding of this, reade *Scal. E. Tib. 2. & 5.*

Hee was of meane stature, large sinewes, browne colour, broad face, with a cut lip, and had one of his fore-teeth stricken out in one Expedition, and in another his face wounded. He had a great head, thinne haires, long shankes, not proportionable to his head. He was of few words, but deceitfull; couetous, and withall prodigall, (but of other mens goods) and in deeds of lust equalling himselfe to fortie other men, or (as some say) fiftie. When hee was threescore and three yeeres of age, he dyed; of which he liued in trade of Marchandize thirtie eight, and in the Caue two; at Mecca ten, in Medina thirteene. He had commanded, that they should not burie him; for that on the third day after hee would ascend in bodie and soule into Heauen. Meanewhile the Earth being poysoned with the stinke of his Carkasse, they buryed him, not at Mecca (as some affirme) but at Medina. His Law, in his life-time, sustained many alterations; *Cellenus* his Scribe writing what himselfe pleased: and the seuerall parcels of the same being collected by *Odman*, one of his successours, this Booke was thereupon called *Alcaron*, that is, a Summarie, or Collection of Precepts. Thus *Mahomet* aduantaged himselfe with the mutinous Rebels, Fugitiues, Vnthrifts, Apostata-Iewes, and hereticall Christians in that diseased State of the Empire: the body whereof was afflicted on the East by the Persians, on the West by the Gothes and other Barbarians, and fretted within his owne bowels by intestine rebellions: the Soule thereof being no lesse torne and rent by the Sects and Heresies of the Arians, Donatists, Nestorians, Pelagians, and others. He fishing in these troubled waters, set on foot his new Religion, to bring light to the Gentiles, and to mitigate to the Iewes and Christians the seueritie of the Law and Gospell. But the Mahumetans themselues doe report otherwise, fabling of this Fabler great matters, as if hee had been the *Promise and Hope of Nations*, and the most excellent personage of the World,

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§. II.

The Saracens storie of Mahomets life.

o Legend of *Mahomet, Hermano Dalmata interprete.*

THey haue written a Booke of the generation of *Mahomet* to this effect: o The Booke of the generation of *Mahomet*, the Messenger of God, (the Prayer and Saluation of God bee vpon him) from *Adam* and *Eue*, to the time when God brought him forth, gracious perfect, and fit for himselfe. When as *Kabachbar* had learned out of their Scriptures, and by Astrologie, that this Prophet should be borne to the world, hee heard, That there was a man borne in Iseras, a Citie of Arabia, hauing all such markes and tokens, as hee had fore-seene by the Prophecies and his Art, *viz.* A spot on his fore-head, a print betweene his shoulders, &c. And to satisfie his desire, hee went thither to see; where finding those tokens fulfilled in young *Mahomet*, hee thereupon expounded the darke mysterie of his fatre-fetched *Light*, learned of his Master *Kabelmedi*, in this manner: When *Adam* was newly created, as he stood vp, his braine shaked and made a noyse, as the leaues doe, which are shaken with the winde: whereat *Adam* wondring, God said vnto him, The sound which thou hast heard, is the signe of the Prophets and Messengers of my Commaundements. Take heed therefore that thou commit the Seed of *Light* onely to worthie Loynes, and to a cleane Wombe: And this q *Light of Mahomet* that should be borne, shined from the face of *Adam*, as the Sun or Moone at the full. And when hee had begotten *Seth*, that *Light* passed instantly from the face of *Adam* into the face of *Eue*, in so much, that the birds of the Aire, and beasts of the Earth, wondred at her beautie. Yea, the Angels, euery day saluted her, and brought her odours out of Paradise, till she brought forth *Seth* alone, hauing before at euery birthen, brought forth a brother and a sister.

p These prophets were *Abnabdalla, Abnalmutaira, Abuzaid, Abamacumet, Alabez, Alfad, Abulambez, Ezerigi, Abnamare, Kabalchabar* (scholler of *Kabalmedi*) or *Kabalachbar.*

q A mahumetan Chronicle saith, That this Light claue to the hands of God who stood a thousand yeeres before *Adam*, worshipping him as the Angels; after inclosed in the Rib of *Adam*, &c.

Seth inherited this *Light*, which remained betweene heauen and earth, the Angels thereby ascending and descending vpon *Seth*, and crying alwaies, *Reioyce thou Earth, worthie of the Light of* Mahomet, *on him be Prayer and Saluation of God.* *Adam* drawing neere to his end, declared vnto him, by his Testament, the mysterie of that *Light*, and the Genealogy of the Prophets. Then descended *Gabriel* accompanied with threescore and ten thousand Angels, beating euery one of them a white leafe and a pen, which signed the writing, for the continuance of the order of the Prophetical generation. *Seth* receiued this writing, & was cloathed with a double red garment, shining as the Sunne, as soft as the violet-flower.

From him it passed by succession to *Noe* and *Sem*; then to *Abraham*, at whose birth two lights from the East and West (meeting in the middest) lightned the whole world: and the Angels were heard singing, That it was the Light of the Prophet, *Mahomet* who should be borne of his Seed, whose Word should bee in the vertue of God. This Light passed from *Abraham* to the face of *Hagar*, being with childe, and after to *Ismael*; and God told him, That the soule of *Mahomet*, in the beginning of the Creation, was mingled with his, and that his name in Heauen should be *Assmet*, in Earth *Mahomet*, in Paradise *Abuultrazim*. At this *Sara* grieued, vntill three Angels comforted her with *the promise of* ISAAC. From *Ismael* it remoued to *Keidar* his sonne, who being indued with seuen Gifts, married *Nulia* of the Land of *Isaac*, but, being warned by an Oracle, he tooke to wife *Algadira* an Arabian; and after, by diuine warning, carried the cheft of this *Light* vnto *Iacob*. Then was *Hamel* borne to him, and receiued the same *Light*; in which succeeded *Thebicht, Hamiessu, Adeth, Aduue, Adne, Mudhar, Nizar, Musar, Aliez, Madraca, Hordeima, Kneiua, Anofra, Melic, Falhrem, Luie, Gulibeu, Kab, Murran, Cudai, Abdamenef, Hessim*; a man by diuine testimonie free of all vncleanneſſe. To him did all Kings offer their daughters in marriage, and among the rest *Constantine*, which he refused, and married *Selma*, the daughter of *Zeit*, and had by her *Abdalmutalib*, whose Light caused raine in drought. To him an Elephant portrated himselfe, and said with mans voice, *Saluation be on you, and on the Light that shineth out of your Reines*, Dignitie, Fame, Honor, and Victorie bee on you, and that there should proceede from him a King, greater then all the Kings of the earth: Another time, as hee slept on the stone which was placed by *Abraham* in his Oratorie at Mecca, hee dreamed of a chaine reaching East and West, and to Heauen, and to the Depth, which was presently conuerted into a flourishing hearb. *Noe* and *Abraham* presented themselues interpreters of this Dreame. *Abdalla* his sonne, the father of *Mahomet*, had a Tutor giuen vnto him: to defend him from his enemies, who seemed a man, but was none. Hee was preserued from the lying in waite of the Iewes, by threescore and ten Angels, which seemed Men. Hee wedded f *Erminh*, and therefore two hundred Women perished for his loue; some hanging, some burning themselues.

r Sound, courragious, faire, swift, iust, a Hunter, and Archer.

f Or *Hemina* Daughter of *Abdemenef.*

When the prescribed time was come, in the moneth *Dulheia*, on a Fryday-night, God bad

bad *Ariduvan* to open the gates of Paradiſe, that the innermoſt of his ſecret might be manifeſted: for it pleaſeth mee (ſaith hee) this night to tranſport the Light of my Prophet from the reines of *Abdalla* into the wombe of *Ermina*, and that it come into the world. This being done, as *Abdalla*, the Iudge and Lord of the Arabians, went into the houſe of Prayer, hee perceiued a great light to lighten from his houſe vp toward Heauen, and preſently dyed. On the twelfth day of *Rab*, on a Tueſday, *Mahomet* was borne, circumciſed and all frolik. And then all Idolls fell and became blacke: All Kingdomes were deſtroyed, and not one ſtood vp-right. *Lucifer* was caſt into the bottome of the Sea, and in fortie dayes could not get out, and then called his fellowes, and told them, that *Mahomet* was borne with the power of the ſword, who would take away all their power. The ſame alſo, GOD cauſed to bee proclaimed in Heauen and Earth. His mother ſaid, that ſhe was deliuered of him without paine, and Angelicall Birds came to nouriſh the child; and a man clothed in white preſented him with three keyes, like to Pearles, which he tooke; the key of Victorie, the key of the Lawes, and the key of Prophecie. And after came three perſons with ſhining faces, preſenting him a Cauldron of Emeralds, with foure handles, which *Mahomet* accepted as a ſigne of his rule ouer all the world. The Birds, Clouds, Windes, Angels, contended for the nouriſhment of the childe. But the cauſe was determined by heauenly voice affirming, That hee ſhould not bee taken from the hands of men. An Aſſe, almoſt famiſhed, worſhipped him, and receiuing him on her backe, became Herald to this new Prophet, with mans voyce proclaiming the worthineſſe of her Carriage. Three men carried him vp into a Mountaine: of which, one opened him from the breaſt vnto the Nauell, and waſhed his entrailes with ſnow: the ſecond cleaued his heart in the middeſt, and took out of it a black graine, ſaying, That it was the portion of the Deuill. The third made him whole againe. *Seraphin* nouriſhed him three yeeres, and *Gabriel* nine and twentie, who gaue vnto him, in the fortieth yeere of his age, the Law, and carried him to Heauen. This his iourney is related by Frier *Richard*, ſometimes a ſtudient in the Vniuerſitie of Baldach, Chapter 14. and in his [t] life.

Gabriel, with threeſcore and ten paire of wings, came to *Mahomet*, in the chamber of *Aiſſa*, his beſt beloued wife, and ſaid, That GOD would haue him to viſit him where he is; and brought with him the beaſt *Elmparac*, or *Alboraeh*, of nature betweene a Mule and an Aſſe. This beaſt told *Mahomet*, That hee would not take him on his backe, till he had prayed to God for him. His ſteps were as farre as one could ſee, ſo that in the twinkling of an eye hee had brought *Mahomet* to Ieruſalem. Then *Gabriel* with his girdle tyed the beaſt to a Rocke, and [u] carried *Mahomet* on his ſhoulders into heauen: where he knocked, and the Porter opened. Here *Mahomet* ſaw [x] troupes of Angels, and prayed twice on his knees for them: and amongſt the reſt, old Father *Adam*, reioycing for ſuch a Sonne, and commending him to his prayers. Then hee brought him to the ſecond Heauen, which was a iourney of fiue hundred yeeres, and ſo forth on to the ſeauenth Heauen: Heere hee ſaw the Angelicall people, euery of which was a thouſand times greater then the World, and euery of them had threeſcore and ten thouſand heads, and euery head threeſcore and tenne thouſand mouthes, and euery mouth ſeuenteene hundred tongues, prayſing God in ſeuen hundred thouſand Languages. And he ſaw one Angell weeping, and he asked the cauſe: who anſwered, That he was *Sinne*. And *Mahomet* prayed for him. Then *Gabriel* commended him to another Angell, and he to another, and ſo forth in order, till he came before GOD and his Throne. Then GOD (whoſe face was couered with threeſcore and ten thouſand cloathes of light, and from whom *Mahomet* ſtood two ſtones caſt below) touched him with his hand, the coldneſſe whereof pierced to the marrow of his back-bone. And GOD ſaid, I haue impoſed on thee and on thy people Prayers. When hee was returned as farre as the fourth Heauen, *Moſes* counſelled him to returne back, to obtaine eaſe vnto the people, which could not beare ſo many praiers, which he did oftentimes, till there remained but few, thus returning to his *Elmparac*, he rod backe to his houſe at Mecca. All this was done in the tenth part of the night. But when he was requeſted to doe thus much in the peoples ſight, he anſwered, *Prayſed be* GOD, *I am a Man, and an Apoſtle.*

The Booke *Aſcar* (ſaith (*Bellonius*) telleth further, That in this iourney *Mahomet* heard a womans voice, crying *Mahomet*, *Mahomet*, but hee held his peace. Afterwards another called him, but he gaue no anſwere. *Mahomet* asked the Angell, who they were? He anſwered, That the one was ſhee which publiſhed the Iewes Law, and if hee had anſwered her, all his Diſciples ſhould haue beene Iewes: the other was ſhee which deliuered the Goſpell, whom if he had anſwered, all his followers had beene Chriſtians.

t See alſo *Bellon. Obſeruat. lib. 3. cap. 7.*

u *La vita Mahometi* ſaith, In a ſhining ladder they went vp to heauen, where the ſtars hung by golden chaines, as big as mount Notho by *Medina*.

x There were in the firſt heauen Angels of the ſhapes of all creatures, praying for the creatures of their ſhapes: and a Cock, whoſe feete touched one Heauen, and head the other, whoſe crowing moued the Cocks of the earth to doe ſo. In the ſecond was *Noe*. This heauen was of gold; the third of Pearles, wherein was *Abraham*, and the huge huge Angell of Death, with a booke & pen in hand, writing the times and mens liues: (which fatall opinions maketh them hardie.) The fourth was of Emerall, here was *Ioſeph* and the Angell of Compaſſion, weeping for the ſinnes of men. The fifth of Diamond, and in it *Moſes*. The ſixth of Rubie, and in it *Iohn Baptiſt*. The ſeuenth of fire, and in it *Ieſus Chriſt*. All theſe recommended themſelues to his Prayers.

The

The said Booke telleth, That GOD gaue him a fiue-fold priuiledge. First, that he should bee the highest creature in heauen or earth: Secondly, the most excellent of the sonnes of *Adam*: Thirdly, an vniuersall Redeemer: Fourthly, skilfull in all languages: Fifthly, that the spoiles of Warres should be giuen him. *Gabriel* after (saith that Booke) carryed him to Hell, to see the secrets thereof, and the seuen gates thereof, &c. where (as in the place fittest for him) wee will leaue him. The booke of the vertues of *Mahomet* saith, That in glorying of his strength hee would boast, that hee had knowne his eleuen wiues successiuely in one houre.

One of their Chronicles telleth of his Martiall affaires. This Chronicle reckoneth from *Adam* to *Noe* one thousand two hundred fortie and two yeeres: From thence to *Abraham*, one thousand and foure score: Hence to *Moses* fiue hundred and fifteene: After him to *Dauid*, fiue hundred threescore and nine: and from this time to *Christ*, one thousand three hundred and fiftie: from whence to *Mahomet* is numbred six hundred and twentie; in all fiue thousand three hundred threescore and sixteene, from *Adam* to *Mahomet*. All the Prophets were in number an hundred and twentie thousand, and the Messengers of GOD three hundred and fifteene: whereof *Adam*, *Seth*, *Esdrik*, *Noe*, *Abraham*, were Hebrewes; *Huth*, *Schale*, *Ishmael*, *Schaib*, *Mahomet*, were Arabians.

If this Historie of *Mahomets* life be long and tedious, I thought good, out of an Arabian Chronicle, to adde this Epitome thereof. His Mother dyed in a iourney to Mecca, when he was fourescore yeeres old, and his Nurse restored him to his Grand-father *Abdalmutalif*, with whom hee liued eight yeeres. The Seraphim preserued him, but was neuer seene. After that, *Gabriel* was his Guardian, of whom hee receiued the Law, which he kept close three yeeres, communicating it onely to some of his owne opinion, by whose helpe hee became Priest and Prince of the Arabians and Saracens, and about eighteene moneths after was carried into Heauen: and being returned into the Earth, he tooke *Eubocara*, *Ali*, and *Zaid*, to be his companions in this enterprise. He went to Zaif, or Atharf, and preached publikely, and thence to Mecca, ten yeeres going from place to place. And of his Conuerts, he chose some for guard of his Person, who sware the obseruance of his Law, to the number of fortie, who now with Word, now with the Sword, set forward this Doctrine. After ten yeeres, Mecca was peopled onely with beleeuers; and all Arabia was conuerted without difficultie. Then hee sent to the neighbouring Kings to become of his Religion; to the King of Persia, to the Roman Emperour, to King *Cinna*, to the Lord of the two Seas, to the King of Æthiopia, &c. After he returned to Ietrib, and on Tuesday, the twelfth of Rab, in the eleuenth yeere, dyed. His Sepulture was appointed by GOD, in the house of *Aisca* his Wife, in the chamber where hee was wont to sleepe, where at this day is a Temple of bricke. His bodie was wrapped in three white clothes, without any pompe. His seale was a siluer Ring, with this inscription, *Mahomet the Messenger of God*. He went twise on Pilgrimage, and nineteene times conducted an Armie.

a *Nabi*, a Prophet.

The place of his buriall is at Medina, surnamed of him Talnabi [a], that is, of the Prophet; not (as some write) at Mecca. Neither doth his corps hang in the ayre by force of Loadstones drawing vp his yron Coffin or Chest, but lieth buried in the ground (if any where) as *Ludouicus Verttomannus*, by his owne view, hath obserued. Of this place, and of Mecha, we shall speake more, in relating the Rites of the Pilgrims that visit them.

The Booke of the Policie of the Turkish Empire.

Some relate otherwise of the death of *Mahomet*, as that hee dyed at fortie yeeres of age, being poysoned by one of his disciples, called *Albunor*, to make triall of his boasting Prophesie, that he would rise againe within three daies after his death. This *Albunor* after comming to see him, found his bodie torne in pieces, and deuoured of dogs: whereupon gathering together the bones that remained, into a Coffin, hee caused them to bee buried. Which in my minde is not so probable as the former report. The day of his death *Scaliger* accounteth the tenth yeere of the *Hegira*, on Munday the twelfth of *Rabie* 1. or rather the euening before, that is, the sixteenth of *Iune*, in the yeere of our Lord 631. and was borne the fifth of *May*, *An. Dom.* 570. on the same day and moneth, sixtie three Arabike yeeres before.

Scal. E. T. p. 741.

Computation of their *Hegera*.

Vnto this which hath been spoken, I haue thought good to adde out of Arabike Authors, collected by *Gabriel* and *Iohn* the Maronites this which followeth. *Mahomed* was borne at Mecca, and in the fortieth yeere of his age, and as *Ben-Casem* hath, in the 933. of *Alexander* the Great, began to vtter his doctrine, first priuily, after that publikely; whereupon hee was banished the Citie in the fiftie two of his life, or according to *Abdillatif Ben-Iusef*, the fiftie three, and fled to *Iathreb*, from which flight, which they call *Hegeraton*, or *Hegera*, which hapned *A. B.* 622. or thereabouts. And although this yeere 1623. bee to them 1032. Yet, because they reckon according to the yeeres of the Moone, which they say consist of three hundred fiftie foure dayes, the Moones course hath in this space exceeded that of the Sunne, some moneths aboue thirtie one yeeres. Whereupon their moneths are vncertaine.

Note for reconciliation thereof with Christian account.

taine. In this Citie by ſubtile hypocriſies, *Mahomed* became Politicall and Eccleſiaſticall Prince; and beganne to procure the friendſhip of many, and to promulgate his lawes by degrees. In the ſecond yeere of his flight, he enacted his lawes of Faſting; in the third, forbade wine and ſwines-fleſh; and ſo proceeded with the reſt, that within eight yeeres, hee brought into ſubiection Mecca (whence he had beene expulſed) and Muna, and went forward with his law and conqueſt. As concerning his wiues, *Ben-Caſem* ſaith, he had foure: hee is alſo reported to haue many harlots and concubines: and in this Chapiter *Surato-lbaqra*, or *de vacca*, hee bids them *marrie one, two, three, or foure wiues a man, and to take as many concubines as they are able to keepe. Ben-Sidi Ali* ſaith, That he gloried that he had the power of ten Prophets in copulation giuen him by God: yea, he aſcribed all his villanies to God, by miniſterie of the Angell *Gabriel*. His firſt wife was named *Chodaige*, by whom he had two ſonnes, and foure daughters, *Zainab*, *Fatema* (whom *Ali* married) *Om Kalthum* the third, and *Rakia* the fourth (both which *Abu-becr* married.) His ſecond wife was *Aiſce* daughter of *Abu-Becr* the firſt *Chalifa*, which was but ſix yeeres old (*Ben-Caſem* is our Author) when *Mohamed* tooke her to wife: the Moſlemans call her *The Mother of the faithfull*: who beſides the knowledge of tongues, peruſed diligently the Arabike hiſtories, loued exceedingly, and alway praiſed *Mohamed*. The third was named *Mary*, which brought forth to *Mohamed Ebrahim*, ſirnamed *Caſem* (whence *Mohamed* is often called *Abulcaſem*) though *Ben-Abdilatif* will haue *Ebrahim* to be one, and *Caſem* another; but *Ben-Caſem* ſaith, he had but three ſons; of which *Ebrahim Caſem* dyed at eighteene moneths, and *Taiheb* and *Taher* his ſonnes by *Codaige*, dyed both in their cradles. *Mohameds* laſt wife was *Zainab*, whom alſo they call the *Mother of the faithfull*, before the wife of *Zaid Ben-Harteh*, *Mohameds* Maſter, who diuorced her, whereupon *Mohamed* gladly tooke her to wife.

Mahomets ſhineſſe.

His foure wiues and his children.

Mother of the Moſlemans.

He had foure Councellors or Companions; the firſt, *Abdollah*, or *Abu-Bacr*, his ſincereſt and moſt inward friend, a man very rich, and releeuer of *Mohameds* neceſſities, his ſucceſſour after his death. He dyed the thirteenth yeere of the *Hegira*, and ſixtie three of his age, and was buried in the ſame graue with *Mohamed*. The ſecond was *Homar* the ſonne of *Chattab*, ſurnamed *Faruq*, who ſucceeded *Abi-Bacr*, and ruled ten yeeres and ſix moneths. Hee was the firſt which was called *King of the faithfull*, and writ the Annalls of the Moſlemans; and brought the Alcoran into a Volume, and cauſed the Ramadam Faſt to be obſerued. He was ſlaine the twentie three of the *Hegira*, and buried by *Abi-Bacr*. The third was *Othman*, who in his twelue yeeres raigne ſubdued Cyprus, Naiſabur, Maru, Sarchas, and Maritania, and dyed *A. H.* 35. and was buried in the buriall place of the Citie. *Aali* is the fourth, who is called alſo *Emir Elmumenin*, that is, *King of the faithfull*; Hee was ſlaine *A. H.* 40. in the ſixtie three of his age, and was buried in the Citie Kerbelai. Hee was Vncles ſonne, or Coſin-German to *Mohamed*, and his ſonne-in-law, and deare familiar from his youth, and receiued the Moſleman law together with *Mohamed*; whereupon hee was wont to ſay, *I am the firſt Moſleman*. And therefore the Perſians deteſt the other three *Chalifas*, as heretikes, burne their writings whereſoeuer they finde them, and perſecute their followers; becauſe forſooth they were ſo impudent, to prefer themſelues before *Aali*, and ſpoiled him of the right due by Teſtament. Hence are wars & hoſtile cruelties betwixt them & the Turks, and Arabs. *Mohamed*, the falſe prophet, in the eleuenth yeere after his *Hegira* or flight, and the ſixtie three of his age, dyed at Medina, and was buried there in the graue of *Aaiſee* his wife. Here is a ſtately Temple and huge, erected with elegant and munificent ſtructure, daily increaſed and adorned by the coſts of the *Othomans*, and gifts of other Princes. Within this building is a Chappell not perfectly ſquare, couered with a goodly roofe, vnder which is the Vrne of ſtone, called *Hagiar Monaiiar*, ſometimes belonging to *Aaiſce* aforeſaid. This is all couered with gold and ſilke, and compaſſed about with yron grates guilded. Within this, which ſhineth with gold and gems, *Mohameds* carcaſſe was placed, and not lifted vp by force of Load-ſtone or other Art; but that ſtone-Vrne lieth on the ground.

His foure aſſociates, or counſellors.

Abi-Bacr.

Homar.

Othman.

Aali.

Mohameds death and Sepulchre.

The Moſleman Pilgrims after their returne from Mecca, viſit this Temple, becauſe *Mohamed* yet liuing was wont to ſay, That hee would for him which ſhould viſit his Tombe, as well as if he had viſited him liuing, intercede with God for a life full of pleaſures. Therefore do they throng hither with great veneration kiſſe and embrace the grates (for none haue acceſſe to the Vrne of ſtone) and many for loue of this place leaue their Countrey, yea, ſome madly put out their eyes to ſee no worldly thing after, and there ſpend the reſt of their dayes. The compaſſe of Medina is two miles, and is the circuit of the wall, which *Aadhd Addaule* King of Baghdad built *A. H.* 364. The territorie is barren ſcorched Sands, bringing forth nothing but a few Dates and Herbes.

CHAP.

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CHAP. IIII.

Of the Alcoran, or Alfurcan, containing the Mahumetan Law: the ſumme and contents thereof.

§. I.

Of the Compoſition of the Alcoran.

THe Booke of *Mahomets* Law is called by the name of ALCORAN, which ſignifieth *a collection of* [a] *Precepts*; and *Alfurcan*, (as it is expreſſed and expounded in a Booke, [b] called, The Expoſition or Doctrine of the Alcoran) becauſe the ſentences and figures thereof are ſeuered and diſtinguiſhed, for *Al* is the Article, and *phurcan* ſignifieth a *diſtinction*, or as ſome ſay, *Redemption*. *Claude Duret* citeth an opinion that of the Hebrew word *Kara*, which ſignifieth the *Law* or *Scripture*, commeth this word *Koran*, which with the Article *Al* ſignifieth τὴν γραφὴν *the Scripture*, as with them it is eſteemed: The like hath *Soranzo*. Maſter *Bedwel* in his Arabian Trudg-man, ſaith, that the *Thema* is not KARANA, *coniunxit, colligit*, as before is deliuered; but KARA which ſignifies to read, ſo that *Alkoran* in Arabike, is iuſt as much as *Hammikra* is in Hebrew, that is, *the Text*, *Corpus iuris*, the authenticall bodie of their Law. It is called in their language the *Koran*, without the Article *Al*, and *Korran* (ſo *Cantacuzenus* τὸ βιβλίον Ἀρραζισὶ Κορρὰν ὀνομάζεται) as if one ſhould ſay, their *Bible*, *Scripture*, or *Booke of the Law*.

a *Robertus Retinenſis.*
b *Harman. Dal. interprete.*

The Word of GOD (ſaith *Mahomet* in that Booke) came not to mee all at once, as the Law vnto *Moſes*, the Pſalmes to *Dauid*, and the Goſpell to *Chriſt*. The Sentences or Chapters thereof are called Azoaras, which is interpreted a Face, as wee call them *Capita*, *Heads*. So ſaith one which hath written Notes vpon the *Alcoran*: but Maſter *Bedwel* (who hath publiſhed an Index or Table of all theſe Azoara's or Chapiters with their Arabike Titles, as they are named and cited by the Mahumetans) ſaith, That they call the name of the Chapiter *Sura*, and with their Article *Aſſura*, or *Suraton*, *Aſſurato*. And hee deriues of the Hebrew word *Zobar* that *Azoara*: but this Arabike *Sura* is expreſſed not by *Zain*, *He*, but by *Sin*, *Wau*, and *Reſh*, differing letters, being no other then the Syrian Surya, which ſignifieth, *principium initium*. For as the Bookes of *Moſes* in the Hebrew, and the Sections of the Ciuill and Canon Law: ſo theſe Chapiters, for the moſt part, are denominated of ſome notable word in the beginning of the ſame: and are ſo cited by Mahumetans and learned Chriſtians. Yet theſe ſometime name it by the interpretation, as the chap. Albacara, the chap. of the Cow, becauſe the word ſo ſignifies. The ſtile [c] is not in Meter, as ſome haue imagined: for *Ioſephus Scaliger* [d] (a great Criticke, and reputed one of the greateſt Linguiſts in the world) affirmeth, That that Language is not capable of metricall meaſures by quantities of Syllables; as neither the Hebrew, Abyſſine, or Syrian. Hee ſaith yet, That the Alcoran is compoſed in Rime, but ſuch, as is not in any tunable proportion; but that word, which maketh vp the Rime, being ſometimes neerer, and ſometimes farre beyond all harmony, diſtant from that word whereto it anſwereth. A hobbling kinde of Rime, ſaith Maſter *Bedwel* (in his *Index Alcorani*) and rude Poeme, without all care, for (it is *Poſtellus* his teſtimony) you ſhall haue a period of two hundred Syllables to rime, and hold like cadence to as other very ſhort. *Scaliger* addes, that at the end of ſuch Rimes are ſet the figures of Flowers, or ſome ſuch matter: which if it be ſo, the Turkiſh nicetie of making no likeneſſe of any thing in their Carpets, or other workes, is ſtricter then theſe Alcoran bookes themſelues, and indeed is not common with them vnto other Mahumetans, who vſe their libertie in this point.

c The ſtile of it.
d *In annotationibus in Euſeb. Chron. Solum. Canticum Moſis extremo Deuteronomio, Prouerbia Salomonis, & totus fere liber ob quadã rythmi neceſſitate cohibentur, qui rythmus eſt inſtar duarum dimetriarum Iambicarum--- Sed aliquando paucierum ſunt ſyllabarum, aliquando plurium, &c.--- Nam vt in Hebraico, Syriaco, Arabico & Abyſſino idiomate vlla metri ſpecies concipi poſſit, nemo efficere poſſit, quia id natura ſermonis non patitur.*

For the words and [e] phraſe; no man euer writ any thing in Arabian more rudely (ſaith an Arabian Chriſtian in confutation hereof) and much better might *Muzeilenia*, *Heleaſi*, and *Alabazbi* the Æthiopian, and *Calliata Ellecedi*, which vpon emulation compoſed alſo euery one an Alcoran, glory of thoſe their Workes, containing more honeſtie and truth. Neither hath it pleaſed any noble or wiſe man, but the rude vulgar: of which ſort the wearie Labourers gladly gaue eare to his promiſe of Paradiſe, the poore delighted to heare of Gardens in Perſia, and Bankrupts and Felons eaſily liſtened to ſecuritie and libertie. The language is vulgar, (*Poſtellus* alſo teſtifieth) and without all Art of Grammar, ſuch as is obſerued of their learned Writers; without all bounds of reaſon or eloquence. The Method [f] is ſo confuſed, that our Arabian Author (who liued before it was ſo generally

e The Phraſe.
f The method

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embraced, and in freer times) saith, That hee had heard euen good Saracens affirme with griefe, that it was so mixed and heaped together, that they could finde no Reason in it. Bad Rime, as you haue heard, and worse Reason. *Hierome Sauanorola* [e] hath the like saying, That no man can finde herein any order: Nor could so confused and foolish a Worke proceed from any naturall or supernaturall light. It is yet craftily [f] contriued, when hee hath set downe some wicked doctrine, presently to lace and fringe it with precepts of Fasting, Prayer, or good manners: alwayes taking away things hard to bee beleeued or practised: and where it deliuereth any truth, it is maymed with defect, eclipsed with obscuritie, and serueth for a stale to falshood. *Erpenius* hath translated the Chapiter of *Ioseph*, containing a hundred and eleuen Verses; the second of which calls it Coran, and the next Alcoran, the Article added. His Annotation is *Per verbum Dei intelligunt legem suam quæ Coranus ipsis dicitur, & quàm Muhamed ijs persuasit cœlitus ad se demissam.* And although the matter bee absurd and impious, yet he saith (others perhaps haue of zeale said otherwise) that this Coran is composed with such puritie of speech, accurate analogie, and expressed with perfection of writing, that deseruedly it is to them the matter and rule of Grammar. They call it Koran of a word which signifies to *read*, as a *reading* Lecture, or *collection of Chapiters*, as the learnedst Arabs will haue it. It is not much lesse then the New Testament in words. The Arabs extoll it aboue all creatures, and ranke it next to God, and thinke him vnworthy to liue, which toucheth it vnreuerent as a contemner of God. They vse it therefore with all reuerence, nor will permit a Christian or a Iew to touch it: to sit on it is a grieuous crime capitall to Iewes or Christians. Nor may they themselues touch it vnwashed, and therefore write on the couer thereof, *Let no man touch it but he which is cleane.* In it are one hundred and fourteen Chapiters of vnequall quantitie (that of *Ioseph* the twelfth) the second as large as the last fortie. The first is but of six Verses, and therefore not reckoned a Chapiter by our Country-man *Robert* of *Reading*, who also diuides the fiue following into more by tenne, that the seuenth is his seuenteenth. Euery Chapiter hath the name of the first word, or of the subiect, as this is called *Ioseph*; the first, *opening*, because it presents it selfe at the opening of the booke. It was composed out of diuers papers of *Muhamed*, found at his house (which hee professed to receiue from *Gabriel* at diuers times) by *Abubecr* his father in law, the *Numa* of that Saracen Empire. Each Chapiter is called *Souraton*, and with the Article *Assurato*, whence the Latine call it *Azoara* (*z.* for *ss.*) and *o. a* for *o. u*) as in the word *Alcoran*: it is not to be construed *vultus*, but *gradus*, a *degree* or *step*; for these steps the whole is passed: and each of these was a *lesson* also to be conned of children and of his disciples. After these fancies had caused him to bee expelled Mecca, he fled ten dayes off to Iatrib, and there diuulged the rest. This is called Medina, and Medinatalnabi, the *Citie of the Prophet*: and hence some Chapiters haue title of Mecca, some of Medina. This flight was the fifteenth of *Iuly* at night, *A.* 622. which is their *Æra* or computation of their yeeres, reckoned by the Moone: so that their 1026. began the twentie ninth of *December A. D.* 1616. Euery Chapiter consists of Verses very vnequall and lame affected rithmes. Yea, sometimes a sentence is patched in, to make vp a rithme. Before euery Chapiter is prefixed *Bismillahirrahmanirrahimi*, for so they read it coined together with Articles, as if it were all one word: the signification is, *In nomine Dei miseratoris misericordis*, that is, *In the name of God shewing mercie, mercifull*, which is as much as *summè misericordis*, exceedingly mercifull (or mercifull in Act and Nature.) To these words they ascribe innumerable mysteries and vertues; so that they thinke that almost no worke can haue good successe, vnlesse they preface it with this sentence. Therefore in the beginning of their bookes they vse it, and whatsoeuer businesse they goe about (*if it be to mount their horse, or set forth to rowe a boat*, &c. as I haue beene told.) Also there are in the beginning of Chapiters, fourteene mysticall words of the signification, whereof the Arabs professe their vncertaintie, and *Abubecr* was wont to say, That in euery booke God kept somewhat secret to himselfe, which in the Alcoran were those mysticall beginnings of Chapiters. Diuers haue diuersly deuised to hunt out Cabalisticall senses and state-periods, with other vanities from them. They hold that all the Alcoran was sent in one night, which they call therefore, *nox demissionis & nox potentiæ*, and lest it might breed a contradiction that some parts were deliuered at Mecca (for so it must be written, not Mecha) they say, that *Muhamed* receiued them by pieces of the Angell, as occasions required; but hee from God all in one night: and so they will haue the name signifie also a booke sent from heauen. Thus much *Erpenius* in his Annotations on that Chapiter, wherein also he blameth the old translation of *Robert Reading*, as in other things, so in that, that when his mistresse brought *Ioseph* before other women, they were all (saith the translation) *menstruous, and cut their hands, saying, hee was rather an Angel then a man.* He translates for *menstruate sunt, magnificarunt eum*, they *magnified him*; adding concerning that cutting off the hand, that it is still an vse of the Arabs, Persians, and people of the East to expresse loue. My friend Mr. *Bedwel* fortie yeeres studious of Arabike, hath

[e] *Hierom. Sauan.*

[f] The subtilty. *Ric. Florentinus.*

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hath told mee that that translation of *Reading* is generally reasonable well done; nor is so faultie as some will haue it, or much reading supply that way. As for other supply, it needs a sword (like that Gordian knot) rather then a penne, that (as by the sword it hath beene obtruded on the world, as a iust punishment of ingratitude to the Sonne of God the eternall Truth; and not by reasons or Scriptures, which it corrupts, mingles, mangles, maimes, as the Impostors obliuion sometimes, sometimes the memorie of his owne designes occasioned, so) by the sword and fire it may be rooted out of the world againe. The first Surat or Chapiter, which is the *Pater noster* or daily prayer of the Muhamedans, I will transcribe out of *Erpenius*, called by them, *Opening*, as before is said, and the *Mother of the booke, foundation, treasure*, and *perfection*. *In the name of God, the shower of mercie, mercifull. Praise to God the Lord of the Creatures, the shewer of mercie, mercifull; the King of the day of Iudgement. Wee worship thee, and we call vpon thee. Direct vs into the right way, the way of them who are gracious towards them, without anger against them, and not them which erring not, Amen.* The Copies of [d] the Alcaron were diuers; and after *Mahomets* death made (if it could be) worse, at least otherwise, then he left them. For *Hali* had one Copie left him by *Mahomet*, which the Iewes corrupted, adding, racing, changing at their pleasure, and promised him their assistance, if hee would professe himselfe a Prophet. But *Ozimen* commanded all the Bookes to be brought and deliuered into the hands of *Zeidi* and *Abdalla*, to bring all into one booke, and, where they dissented, to reade after the Copie of *Corais*, and to burne all the rest.

d The agreement of Copies.

They thus composed the Alcoran, whereof they left foure Copies, which after were lost. And yet *Hali*, *Abitalib*, and *Ibenmuzod* then refused to deliuer their Bookes: Whereupon arose diuers Readings, and afterward diuers Schismes; which to compound, others often endeuoured by like labours after, but could not throughly perfect the same. Neither doth that which we haue translated, agree with those things which Frier *Richard*, and others cite out of it, in their confutations thereof.

The [e] truth thereof is such in his deuisings of new, and seeking and altering the old, that it is not probable in *Viues* opinion, that euer hee read the Old and New Testament: For (saith [f] he) though I thinke of him exceeding badly, yet thinke I him not so mad to change and wrest the Scripture, there especially, where it made nothing against him; but he had partly heard of such things, partly was so perswaded by his fellowes, Apostata-Iewes and Christians. This riming, harsh, confused, packing worke, disagreeing each Copie from other, and all from truth and honestie, hath beene [g] translated into Latine [h] once by an English man, *Robertus Retinensis*; and after by *Ioannes Segobiensis*, a Spaniard, at the Councell of Constance; and after out of Arabian into Italian, published by *Andræa Ariuabene*. The first and last of these, (that of *Robert* of *Reading*, and the Italian) translations are here by vs followed. For the Arabike I vnderstand not, nor can warrant this, when so great a man as *Scaliger* findeth great fault with it: He that vndertooke to mend the Latine stile, marred the sense; and the Italian beguileth the world, in professing to haue translated out of the Arabike. Thus *Scaliger*, who mentioneth another translation then in hand, which we are almost out of hope to see. In the meane while, such as we haue, we giue to you.

e The truth of the matter in it.

f *Io. Ludouic. Viu.*

g The Translaters.

h *Anno* 1143. Moued by *Pet. Cluniacensis*, whose Epistle thereof to S. *Bern.* is extant.

It containeth Chapters, or *Azoara's* 124. euery of them beginning, *In the name of the mercifull and pittifull God. Euthymius Zigabenus* mentioneth but 113. Mr. *Bedwel* saith, that all the Arabike copies which euer hee saw, whether written in the East, or West amongst the Moores in Barbarie, doe constantly with one consent reckon 114. The reason of this difference is this, some Interpreters doe not account the first for any Chapiter, but make it a kinde of Preface. *Robert* of *Reading* of the second Chapter maketh foure, of the third three, of the fourth foure, of the fifth two, of the sixth three. The first [i] of these are the words of *Mahomet*, and is called the *Mother of the Booke*, and is as it were their Creede: the rest are all deliuered as the words of GOD; hee being induced as speaker. The first is in this sense. *In the name of the mercifull and pittifull God. Thankes bee vnto God, the Lord of the World, mercifull, pittifull, Iudge of the day of Iudgement. Wee pray vnto thee: wee trust in thee. Lead vs into the right way, the way of them whom thou hast chosen, not of them with whom thou art angrie, and of the Infidels.* *Postellus* [k] thus translateth it. *In the name of God, mercifull, pittifull. Praise bee to God, King of the World, mercifull, and pittifull; King of the day of Iudgemint; O let vs serue him, and wee shall bee helped; Direct vs in the right point; the point of them with whom thou art well pleased; without anger against them; and they shall not erre.* This prayer is (saith hee) as common to them as the Lords Prayer to vs: and is so ouer and ouer with battologies by some of them repeated, that they will say ouer the same word, or two, or three words an hundred times, saying, *Alhamdu lillah, hamdu lillah, hamdu lillah*, and so on with these, and the other words in like manner. And thus doth the Priest in their publike prayers; which (they say) supplieth the defects of such as are negligent in praying: some will say, and repeat it in the fields, till with wearinesse they fall downe.

i In the Italian are 124. chapt. besides this first: and the Easterne Saracens reckon it but one *Azoara* to the fifth. *Bellon. l.* 3. diuided it into foure bookes and 201. chap.

k *Postel. de orbis concordiæ. l.* 1. *c.* 13.

Others

Others with wheeling about their bodies, till they be beſides themſelues, and then in imitation of *Mahomet*, vtter ſome ridiculous, obſcure, phantaſticall ſpeeches. They diuide it into ſeuen periods, which they cal miracles, as they are here by the points. That which is before them, *In the name, &c. Mahomet* vſed to vtter alwayes, when hee aroſe from his ſickneſſe or traunce; and therefore is prefixed to all the Chapters; and by deuout Authors alſo in the beginning of their Philoſophicall workes. By theſe words, *the point, and the right point* they vnderſtand the Alcoran. Now let vs ſee the Doctrine contained in this booke, which with much labour I haue thus reduced into Theologicall heads, reducing that which therein is confuſedly heaped and handled in diuers places, to this Method, naming the Chapter or Azoara, where the Reader may finde each ſentence.

§. II.

The Doctrine of the ALCORAN *brought into common Places.*

OF * GOD he [a] writeth, that he is *One*, neceſſary to all, incorporeall, which neither hath begotten, nor is begotten, nor hath any like him: the Creator, long-ſuffering, ſearcher of the heart, true. That he will confound inchantments, that without his gift, none can beleeue (this his Alcoran) that hee hath no ſonne, for hee needeth nothing [b], and he which ſetteth a ſecond in the place of GOD, ſhall goe into hell, *Az.* 31. and he hath no partaker, 32. yet in *Azoar.* 67. hee induceth God, ſpeaking thus: To Chriſt the ſonne of *Marie*, wee haue giuen the Goſpell, that by him men may obtaine the loue and fauour of GOD: and that the beleeuers amongſt them (Chriſtians) ſhall receiue a great reward: as alſo in *Az.* 2. he ſaith, Euery one whoſoeuer liueth rightly, be he Iew or Chriſtian, or if he leaueth his owne Law, and embrace another, if hee worſhip GOD, and doe good, ſhall vndoubtedly obtaine Diuine fauour. *Az.* 2. The Creator ſaid, I am the onely Creator, *alwayes the ſame*, pittifull, mercifull, beſides whom there is none other; whoſe miracles and great workes are vnto the wiſe the frame of Heauen and Earth, the intercourſe of night and day, the ſhips in the Sea fit for the vſe of men, raine for the refreſhing of the earth, the compoſition of all creatures, the windes, the cloudes, &c. 15. Inuoke and worſhip one GOD alone. 43. All the miracles of GOD cannot bee written, if all the Trees in the world were pennes, and the Sea ſeuen times greater, and were inke; with whom it is a ſmall thing to raiſe the dead.

* Of God and Chriſt.

a *Azo.* 112.

b *Azo.* 20.

OF THE BIRTH OF CHRIST hee writeth thus, *Azo.* 29. Wee ſent our *Spirit to Marie* (the beſt of all women, and the wombe vntouched, *Azoar.* 31.) in likeneſſe of a man, profeſſing himſelfe a Diuine Meſſenger concerning a Sonne, &c. And when ſhee in trauell plained, Chriſt came from vnder her, and ſaid, *Feare not:* and when ſome chid with her about the childe, the childe it ſelfe made anſwere, *I am the Seruant and Prophet of God.* Hee ſaith, the Iewes did not ſlay Chriſt, but one like him: *Azo.* 11. and vpbraideth them for not receiuing him, *Azo.* 2. and chap. 4. To Chriſt the Sonne of *Marie*, properly communicating our owne ſoule, wee haue giuen him ſtrength and power more then other Prophets: yet chap. 13. he diſclaimeth that worſhip which is done him and his mother.

Of Chriſt.

Az. 4. Wee giuing our ſoule to Chriſt, the Sonne of *Marie*, preferred him before all others, that had beene exalted by me, to ſpeake with GOD, to power and vertue. He inſerteth the Prayer of the Virgins Mother, when ſhee felt her ſelfe with childe by *Ioachim*; and maketh *Zacharie* to bee the Virgins Tutor. 5. Who (hee ſaith) for his vnbeliefe was dumbe three dayes. The Angell ſaluted *Marie*, ſaying, O thou the pureſt of all women and men, deuoted to GOD. Ioy vnto thee of that great Meſſenger, with the Word of GOD, whoſe name is IESVS CHRIST, an excellent man, at the command of the Creator: he ſhal come with Diuine power, with knowledge of all learning, with the Booke of the Law and Goſpell; ſhall giue Commandements to the Iſraelites; ſhall giue life; cure diſeaſes; ſhew what is to be eaten, and to be done; ſhall confirme the Old Teſtament; ſhall make ſome things lawfull, which before were vnlawfull, &c. Hee acknowledgeth that his Mother knew not man. 11. They ſay (the Iewes) that they killed Chriſt, the Sonne of *Marie*, the Meſſenger of GOD, but it was not true, but they crucified in his ſtead another like him; for the incomprehenſible GOD cauſed him to goe vnto Him. IESVS is the Spirit, and Word, and Meſſenger of GOD, ſent from heauen. 11. And GOD ſpake to him (*Az.* 13.) and gaue him a cleane and bleſſed ſoule, whereby he made yellow formes of birds, and breathing on them, made them flie. Hee cured one borne blinde, and the leprous, and raiſed the dead. GOD taught him the Booke and Wiſdome, and the Goſpell and Teſtament.

c Of his law, and the followers therof.

Concerning c his LAVV and ALCORAN, he handleth it in the second Chapter of *Azoara*, which beginneth thus. *In the name of the mercifull and pittifull God.* This booke without any falshood or errour, shewing the Truth (to them which loue, feare, and worship GOD, and are studious of prayers and almes) and the obseruation of the lawes giuen of GOD from heauen to thee and other thy Predecessors, and the hope of the world to come, hath manifested the true Sect. For this bringeth the followers thereof to the highest, inricheth them with the highest good, as to the vnbeleeuers and erroneous, it menaceth truely the greatest euill to come. This hee after applieth to Paradise and Hell, which is due to the Enemies of *Gabriel*, which intimateth this Booke to his heart by the Creator, and to all the Enemies of GOD and *Michael*, and the *Archangels*. This his Alcoran hee calleth the establishing of the Law of the Israelites: and *Azo.* 21. hee arrogateth to his Booke, wisdome and eloquence: and 47. hee saith, d it was composed of the incomprehensible and wise GOD, euery where agreeing with it selfe, and calleth it (63.) the Booke of *Abraham:* and (69.) if it should be placed on a Mountaine, that Mountaine for Diuine feare would be dissolued. Those which will not be conuerted, take and slay, by all meanes intrapping them: and fight against them till they be your Tributaries and Subiects. And 18. the fifth part of all the prey is due vnto GOD, and his Prophet, and to your Kindred and Orphans, and the poore. Those that are taken in Warre, kill or make slaues; but pardon them if they will turne to your Law, and GOD also will pardon them. Such good Warriours shall haue full pardon. The Iewes and Christians (contrarie to that he had said before) let GOD confound. He hath sent his Messenger with the right way and good law, that he may manifest and extoll it aboue all lawes. Of the twelue moneths, foure are to be consecrated to fight against the enemies. Those that refuse this war-fare, lose their soules, and they which flie in the day of battell (*Az.* 6.) doe it by the Deuils instigation, thus punishing them for their former sinnes: Yea, the Deuils themselues *Az.* 56. being conuerted thereby, say to their Diobolicall Nation, We haue heard a Booke sent after *Moses*, which approoueth all his sayings, and teacheth the true and right way. And *Az.* 12. he calls the Alcoran a Booke of truth sent from aboue, a Confirmer of Christs Precepts: Hee saith, *Az.* 15. That *Moses* deliuered some things in writing, more vnwritten. He makes his Booke to bee the same which GOD had taught *Abraham, Ismael, Isaac, Iacob, Moses,* and CHRIST. *Az.* 5. he saith, his booke containes some things firme, and without exception, some things contrarie, which froward men peruert to controuersies: but the exposition thereof belongs to GOD onely, and to the wisest which beleeue that all of it came from God. *Az.* 6. he excites them to defend it when hee shall be dead or slaine, and God will reward them. Neither can any die, but by the will of God, to wit, in the *time appointed.* They which in the expedition shall haue pardon, which is better then all possessions, and an easie iudgement. And they which die in the wayes of God, are not to bee esteemed dead, for they liue with GOD. That life is firme, this and all worldly things mutable. 7. If the Alcoran (*Az.* 9.) were not of God, it would haue many contrarieties in it, which himselfe yet *Az.* 5. confesseth. They which are well (*Az.* 10.) and remaine at home, are not of like merit, as they which goe to warre. The fire of hell is hotter then the danger of warre. And although thou (Prophet) shouldest pardon the resisters of God and his Messenger seuentie times, yet God will neuer pardon them. The sicke and weake, and such as haue not necessaries, are excused from this necessitie of warre: but to the good Warriours God giueth Paradise, in reward of their soules and goods, whether they kill or be killed. *Azo.* 18. 19. And in 57. Kill the vnbeleeuers whom you conquer, till you haue made great slaughter. God could take vengeance on them, but hee chuseth rather to doe it by you: he shall lay deafenesse and blindnesse on the faint-hearted. Yet in 52. and 98. as contrary to himselfe hee affirmeth, that hee is sent onely to teach, not to compell and force men to beleeue: and *Az.* 4. Offer no man violence for the law; then the right way and the euill are opened: except wee expound it rather, that Iewes, Christians, and all vnbeleeuers, are compelled to bee tributaries and their slaues; not forced to their Religion, but instructed onely; which agreeth with their practise. From this Doctrine and that of Destinie in the 50. *Az.* hath risen their forwardnesse to the warre, and the greatnesse of their Conquests. Agreeable to this doctrine is their manner of teaching it: the Reader or Preacher (as saith Frier *Richard*, Student amongst them in the Vniuersitie of Baldach) holdeth a bare sword in his hand, or setteth it vp in an eminent place, to the terrour of the gaine-sayers.

d *Azoara.* 47.

e *Mahomet* disclaimeth diuine miracles, and humane Disputations, prouing with the sword.

But *Disputation* e and reasoning about his Law, hee vtterly disliketh, *Az.* 32. To such as will dispute with thee, answer that God knoweth all thy doings, which in the last day shall determine all controuersies. And 50. Nothing but euill cleaueth to the heart of such as vnwisely dispute of diuine Precepts: but commend thou thy selfe vnto God, that knoweth all things.

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things. And Chap. 4. 15. Hee is commanded to goe away from such. This Booke is giuen to take way discord from men: miracles he disclaimeth as insufficient proofe: for though it should make plaine the mountaines, and make the dead to speake, yet they would be incredulous: But it is thy dutie onely to shew them my Precepts, *Az.* 23. And *Az.* 10. Yee which are good, beleeue in GOD, in his Messenger, and in the Booke sent from Heauen. They which first beleeue, and after deny, and become incredulous, shall haue no pardon nor mercy of GOD, but shall goe into the fire. And (11.) We will bring infinite euill vpon him, that will not obey GOD and his Messenger, and will be *Disputing*. To them which [f] demand that the Booke may raine vpon them from Heauen, thou shalt say, That some asked a greater thing of *Moses*, that he would shew GOD vnto their eyes, and were therefore smitten with lightning from Heauen. (12.) To Iewes and Christians, GOD hath giuen disagreements, till GOD shall determine the same at the day of Iudgement. Make not your selues Companions of them which deride our Law. No man receiueth the perfection of the Law, but he which beleeueth the Testament, the Gospell, and this Booke sent of GOD. 14. They which erre will say, Let GOD shew vs miracles. These hurt none but their owne soules, for if they should see all [g] miracles done, they would dispute with thee, saying, That they could not be done but by inchantments. Thou shalt not come to them with manifest miracles; for they would refuse them, as odious things. 15. Dispute not with them which will not heare; and if they demand miracles, say, GOD only doth them: I know not the secrets of GOD, and follow nothing but that which GOD and the Angell hath commanded; and if Angels should speake to such, they would not beleeue. 16. GOD himselfe and his blessed Spirit haue compounded this most true Booke. 26. 44. They which say his Law is new or fained, go to the Deuil. 47. He inducеth some gaine-sayers, saying, We will not leaue worshipping our Images for this Iester and Rimer. Yet is he alone come with the truth, confirming all the other Messengers. 55. He saith, I (GOD) writ this Booke with my owne hand. 56. The vnbeleeuers say I am a Magician, and haue fained it: but then I pray GOD I may haue no part in him when he shall be our Iudge. Say not there are three GODS, but one GOD alone without a Sonne, to him all things are subiect. Christ cannot deny but that he is subiect to GOD, as well as the Angels. 12. We sent Christ, to whom we gaue the Gospell, which is the light and confirmation of the Testament, and the right way to him which feareth GOD; The complement of the Iewish law. Therefore let euery seruant of the Gospel follow his precepts, otherwise he shall be a bad man. No religion or law attaines to perfection, but such as obey the precepts of the Testament and the Gospel, and this Booke (the Alcoran) sent from GOD. To beleeuing Iewes and Christians he promiseth pardon: but *Az.* 13. preferres the Christians to the Iewes. All that say that Christ is GOD, are vnbeleeuers and lyers (Christ himselfe hauing said, Yee children of Israel beleeue in your GOD and my Lord) of whom he which will be partaker, shall be cast into the fire eternall. Christ is but the Messenger of GOD, before whom were many Messengers: and his Mother was true, and they did eat. Good people exalt not your selues in your Law, further then the truth. 3. The soule of Christ was cleane and blessed, he cured the leprous, raised the dead, taught wisedome, the Testament, and the Gospell. The vnbeleeuing Israelites beleeued that he was a Magician. And 34. We haue giuen a good place and abounding with water to the Sonne of *Marie*, and to her, for hauing done such miracles in the world.

Of the [h] Creation he affirmeth (*Az.* 2.) that when GOD had made the world, he disposed the seuen Heauens: he told the Angels he would make one *like vnto himselfe* in the earth: they answer, We in all things are subiect to your Maiestie, and giue praise vnto you: but he will be wicked, and a shedder of blood. Then GOD testifying, that he knew a thing not knowne to the Angels, taught *Adam* the names of things by himselfe, not knowne to the Angels [i], and therefore commanded the Angels to doe reuerence before *Adam*, which wicked [k] *Belzebub* refused; they obeyed. And *Az.* 25. We made man of clay, and I breathed into him a portion of mine owne soule, after that I had created the Deuill of pestiferous fire: and because *Belzebub* refused to humble himselfe to this man (made of blacke mire) he was damned, and when he desired respite till the resurrection, it was denied: and therefore he said he would teach all euill things, that they shall not giue thee thankes, &c. Of the Angels he affirmeth (45.) that some of them haue two wings, some three, some foure: and (52.) the Heauen would fall vpon men, were it not for the Angels that call vpon GOD.

OF [l] PARADISE he dreameth in this sort. *Az.* 5. and 65. He which feareth GOD, shall receiue the two Paradises full of all good, pleasant with streaming fountaines. There they shall possesse rings of Gold, Chaines, Iewels, clothed with Cloth of Gold; their beds shall be of Gold, and this for euer. There they shall lie on silken and purple Carpets, and shall be accompanied with many Maidens, beautifull as the Hyacinth and Pearles, neuer deflowred of men or Deuils, neuer menstruous, sitting in pleasant shades with their eyes

f Not to dispute nor seeke a signe in proofe of the Law.

g The Fox will eate no grapes because they are sowre, and hang too high.

h *Creation.*

i *Of the Angels.*

k *Belzebub* said he was made of fire, & therefore better then he which was made of earth. *Azoar.* 17.

l *Paradise.* The Turkes Paradise a beastly carnall one.

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fixed on their husbands: their eyes large, with the white of them exceeding white, and the blacke very blacke, lying on the shining greene. Faire young men shall serue them with Vials and other Vessels, full of the most excellent liquor, which shall neither cause head-ach nor drunkennesse, and shall bring them the choisest fruits, and flesh of fowles. They shall there heare no filthy or displeasing word: and (*Az.* 86.) In Paradise shall be administred to them in well-wrought vessells of glasse and siluer, drink, as the sauourie Ginger, out of the fountaine *Zelzebil*: they shall haue garments of silke and gold, chaines of siluer, blessed Wine, Maidens likewise with pretty brests: there shall be tall trees of colour betweene yellow and greene. They shall haue in Paradise all pleasures, and shall enioy women with eyes faire, and as great as Egges: sweet smelling Riuers of Milke and Honie, and fruits of all sorts. *Az.* 6. He saith, Paradise is of as great capacitie as Heauen and Earth.

l *Of Hell.* OF HELL l hee fableth that it hath seuen gates; that it shall make the wicked like to fleas, that they shall be fed with the tree *Ezecum*, which shall burne in their bellies like fire; that they shall drinke fire; and being holden in chaines of seuentie cubits, shall be kept sure; the fire shall cast forth embers like Towers or Camels. They which contradict, shall bee punished with the fire of hell: they which feare, shall goe into Paradise; and as it were in a

m *Of Purgatorie.* m MIDDLE SPACE betwixt the one and the other, there shall stand some other with hope and expectation of Paradise. We haue set Angels ouer hell, and haue appointed their members 84. 98. There shall be fountaines of scalding waters, and they shall eate vpon a reede, but shall not satisfie their hunger: they shall be bound in chaines. 121.

n *Of the Prophet Mahomet.* He n sometimes excuseth *his owne* baseneſſe, as *Azo.* 17. where he saith he could nor write nor read, adding that his name and mention is in the Testament, and Gospel, and 36. The vnbeleeuers (saith he) murmure that he is followed onely of Weauers, and the raskall-rout. And 53. That the Alcoran was not committed to a man of great possessions: and they say, that it is Art-magike, and that I haue fained it. And in 64. The Moone was diuided, and they say, it is Sorcerie. (The tale is told by Frier *Richard* thus: *Mahomet* pointed to the Moone with his thumbe, and middle finger, and it was diuided, the two pieces falling on the Hils of Mecha, which entring into *Mahomets* coat, was made whole againe.) Hee

o *Mahomet* guiltie of his witchcraft, often speaketh of it: that he may not bee thought such a one. o sometimes extolleth himselfe, blasphemously inducing Christ, thus saying to the Israelites; O yee Israelites, I being sent a Messenger vnto you from GOD, affirme by the Testament which I haue in my hand, that a Messenger shall come after me, whose name is *Mahomet*, of whom they shall say he is a Magitian. 71. His beastly prerogatiue he boasteth (43.) saying, he is the seale & last of the Prophets. To Thee, O Prophet, we make it lawfull to lie with all women which are giuen thee, or which thou buyest, and thy Aunts, thy Kindred, and all good women which freely desire thy company, if thou be willing: and this is permitted to thee alone. Diuorce these, couple thy selfe to those at thy pleasure. And being by some other of his wiues found in bed with *Marie* the wife of a Iacobite Christian, hee sware that he would neuer after vse her company: but after being impotent in his lusts, hee ordaines a Law to himselfe, *Az.* 76. Why doest thou, O Prophet, make that lawfull for the loue of thy woman, which GOD hath made vnlawfull? GOD full of pittie, and giuer of pardon, hath commanded thee to blot out, or cancell thine oathes.

Of his *iourney to Heauen*, to receiue the Law, he speaketh. *Az.* 63. and 82. mingling iniunctions of deuotion. 83. Thou, O Prophet, rising in the night, spend halfe the night, or a little more or lesse, in watching, and continually and deuoutly reade ouer the Alcoran: bee thou iust, patient, and refuse not to wash thy garments, O thou man cloathed in woollen. 43. Let none enter into the house of the Prophet, before hee call; but let him stand without the gate: let none doe dishonestie within his house, let none hurt the Prophet in any thing, or haue his wife after him.

p *Of the Prophets in Scripture.* *Some* p *Prophets* hee mentioneth, not named in Sripture; and of those there named hee telleth many fables. *Ismael* was a true Prophet, and found a good man before GOD. *Ioseph* nine yeeres imprisoned for the Queene. *Abraham* ouerthrew his Fathers Idols, and should haue beene burned for the same; but the fire lost his force. The Mountaines and Birds that praise GOD, were subiect to *Dauid*. q *Salomon* learned Magick of *Arot* and *Marot*, Diuels so called: hee knew the language of Birds: and when hee was in the middest of his Armie, consisting of Deuils, Men, and Birds; the Lapwing brought him newes of the Queene of Saba's comming, to whom by this Lapwing hee sent a Letter, &c. Of this Armie the Ants of Pismires being afraide; one Ant perswaded her fellowes to get them into their holes, least they should bee troden on. *Moses* married *Pharaohs* Daughter. (37.) One *Ascemel* made the golden Calfe in the Desart against *Aarons* will. *Pharach* requested *Homen* to build a Tower, whereon to climbe to heauen, to the GOD of *Moses*: (50.) In the time of *Noe* they worshipped Idols, whom hee nameth *Huden, Schuan, Iaguta, Iamea, Nacem.*

q Such tales as these of *Abraham, Salomon*, &c. you shall finde both in the Iewish and Popish Legends, as if the Iew, Papist, & Mahumetan, had contended for the wherstone: which any one that readeth shall finde.

The

The Prophet *Huth* was sent to the Nation Haath, to teach them the worship of *one* GOD: and *Schale* to Themuth; and *Schaibe* to Madian; and *Abraham* and *Lot* to the Sodomites; on whom, becauſe they were incredulous, it rained yellow and ſharpe ſtones. (*Az.* 21.) *Moſes* was ſent to *Pharaoh*, *&c.* His ſcope of theſe Narrations is, that hee is ſent likewiſe a Prophet, and therefore iudgement will purſue them which refuſe him, as it did thoſe incredulous Nations. Theſe ſauour of a Iewiſh helpe. Hee telleth alſo of *Alexander* [r] *Mag.* that hee had all knowledge: he found the Sunne, (where it lay reſting in a yellow fountaine) and the mountaines in which it riſeth. And finding men without vſe of ſpeech, hee diuided them from other men, &c. *Az.* 28.

[r] *Alexander, Mahomets* fitteſt Saint to follow.

He proueth [f] ſubſtantially that there ſhall be a RESVRRECTION by the Hiſtory of the ſeuen Sleepers, which ſlept in a Caue 360. yeeres. (28. *Az.*) and (49.) Hee ſaith, that at the time of death, GOD taketh away the ſoule at an houre knowne, reſtoring it to ſome; to ſome, neuer: at the firſt ſound of the Trumpet all ſhall die, except thoſe which ſhall bee protected by the will of GOD: at the ſecond ſound all things ſhall reuiue, and be iudged: and (66.) The earth ſhall tremble, the mountaines ſhall be brought to duſt, and the whole company ſhall bee diuided into three parts: ſome before, others on the right hand, both which ſorts ſhall be bleſſed: but thoſe on the left hand, in their left hands ſhall receiue the ſcroll or ſentence of their condemnation. And (79.) In the laſt Iudgement the earth ſhall be ouerthrowne, the heauen ſhall be powred forth. (8.) Angels ſhall beare vp the Throne of God. And (80.) The heauens ſhall vaniſh as ſmoke, and the earth ſhall bee plucked as wooll. And (111.) There ſhall be ſet vp the ballance of Iudgement: they to whom ſhall befall a light weight, ſhall liue, but they which haue a heauie weight ſhall be caſt into fire. The booke of bad Workes ſhall bee kept in the bottome of the earth; the booke of good Workes in a high place.

[f] *Of the Reſurrection, and laſt Iudgement.*

In diuers places of the Alcoran, the better to colour his filthineſſe, hee hath diſperſed *good* SENTENCES, like Roſes ſcattered on a dung-hil, and flowers in a puddle: concerning Almes, Prayer, Tithing, Iuſtice, &c. Others he hath of another ſort, eſtabliſhing his owne Tyrannie and Religion. *Az.* 26. Swines-fleſh, Bloud, that which dieth alone, and that which hath the necke cut off, not in Gods Name, is vnlawfull. [t] Be chaſte euery where, but with your owne wiues, or ſuch as are ſubiect to you, and doe ſerue you. Euery Adulterer ſhall haue an hundred ſtripes in the preſence of many. He which accuſeth a woman of Adulterie, not proouing it by foure witneſſes, ſhall haue eightie. The iealous husband accuſing his wife, muſt ſweare foure times that hee chargeth her truely; and a fifth time curſe himſelfe, if it bee otherwiſe. The woman muſt doe the like to cleere her ſelfe. (43.) After [u] a woman be diuorced from one, any other may marrie her. (19.) Truſt not a ſonne or a brother, except hee be of your owne Law. 72. On Friday when they are called to prayer, they muſt lay all buſineſſe apart: when prayers be ended, they may returne to their commodities. Redeeme captiues; and thy ſinnes by good workes. About Circumciſion I finde no iniunction in the Alcoran. In the 3. 8, and 9. *Az.* Hee permitteth all licenciouſneſſe with all women which they haue of their owne: but preſcribeth waſhings after Venery, and after naturall eaſements. Loue not your enemies: the women of another faith proue firſt: and if they fauour the vnbeleeuers, diuorce them. 52. The women muſt couer their faces. 43. Wilfull murther is prohibited. *Az.* 10. But caſuall killing is to be ſatisfied with redemption of ſome good man, and the kindred recompenced, except they forgiue it.

Morals and Iudicials.

[t] *Azoar.* 33. 34.

[u] See more in the Title of *Women*, following.

THE *going on* [x] PILGRIMAGE, and the perpetuall abode at the Temple of *Haran* (that is, *vnlawfull*, becauſe nothing but there holies are there [y] lawfull we repute of equall merit. They which loue it not, or doe it iniurie, ſhall ſuſtaine grieuous euils. *Abraham* founded this Temple, *Az.* 6. and bleſſed it, and cleanſed it, for them which abode there, and for the Pilgrims. Hee [z] preached one GOD without partaker, and the pilgrimage to this Temple, that on the dayes appointed they might, in naming GOD, ſacrifice beaſts, wherewith to feaſt themſelues and the poore, and might fulfill their vowes, and goe in Proceſſion round about the old Temple, a worke which GOD will greatly reward. *Az.* 32. and 19. In the times of faſting and pilgrimage hunting by land is vnlawfull, except that ſo gotten bee beſtowed on the poore at Mecca: taking fiſh by Sea as they goe or returne, is lawfull. *Az.* 13. The vnbeleeuers are not worthy to viſit the Temple *Haran*. And theſe good Pilgrims are not equall to the good warriours. 38. He entred into the Temple *Haran* with his head ſhaued.

[x] *Pilgrimage to Mecca.*

[y] Contrarie to which is the word *common* in Scripture, for that which is lawfull in common vſe. *Mecha* (ſaith *Scal.*) alwaies in the Alcoran is called *Haram*: and the Pilgrims *Hurmun*: that is, votaries.

[z] *Abraham* Author of pilgrimage rites.

Az. 2. We enioyne vnto you (as to your Predeceſſors) FASTING in the time thereto appointed, and in a certaine number of dayes, that is, in the moneth *Romadan*, in which, this Booke (which diſcerneth betweene good and euill) was ſent you from heauen. Euery one muſt obſerue it, but the ſicke and traueller, and let them doe the ſame in the remainder of the time. The rich vſe to ſatisfie their faſting with almes; let them doe both the one and the other. He permitteth you the vſe of your wiues in the night, becauſe it is hard and impoſſible

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to abstaine. But let none vse their company in the Temples. Fast all the day, and when night is come, eate and drinke as much as you please, till the morning. By the Moone is knowne the time of Pilgrimages, and of Fastings, whereby is knowne that you loue and feare GOD. Spend your money in the loue of GOD in Pilgrimage, not despairing. Hee that is impotent, and that is not accompanied with his wife in the Pilgrimage, must fast three dayes in the voyage, and seuen after his returne. To the sick, fasting with almes is sufficient. They which purpose this Pilgrimage, let them not giue their mindes to any euill. Let them not be ashamed to aske necessaries. 2. Hold it for iust and good to enter the house at the doore, not at the side, or back-side thereof. 35. Salute those which yee meete, when ye enter into the house.

His oathes. Ridiculous is the confirmation of this holy Law, by such variety of OATHES, as I am almost afraide to mention, in regard of our *Gull-gallants* of these times, who would sometimes bee at a set in their braue and brauing phrases, if they should not haue variety of Oathes and curses, to daube vp with such interiections all imperfections of speech, and make smoother way for their current of their gallantrie. But yet euen for their sakes, let vs mention a few, that they may see *Mahomet* had as braue a humor this way as they. He inducteth GOD *swearing by lesse then himselfe*, as by the order of Angels, by the Alcoran, by the blowing Windes, by the waterie Cloudes, by the sayling Ships, by the Mount Sinai, the Heauen, the Sea, the euening Sarre, the West, his Pen and Lines, the guiltie Soule, the Deuils, by the Morning, ten Nights, the Passeouer, by the Figges and Oliues, by the Dawning, and Twilight, and a World more of the like: onely he saith (*Azoara* 100.) that he may not sweare by the earth, nor by the Sonne like to the Father. Yet he allowes not others to sweare or forsweare: as after you shall see.

Inheritances and Iust dealing. *Az.* 8. They which eate the *inheritance* of Orphans, euerlasting fire shall eate them. Be faithfull in keeping and deliuering their goods, for GOD taketh knowledge of all accounts. Let one Sonne haue as much as two Daughters. In barganing vse no lying, slaying your owne soule. The couetous shall haue endlesse punishment: he that killeth vnwillingly, shall giue to the Kindred of the partie slaine, another man, or if he cannot doe that, let him fast two monethes together: he which killeth wilfully shall be cast into the fire. *Az.* 70. It is no sinne to reuenge iniuries.

Courtesie. Salute him which saluteth thee, for saluation is much pleasing to GOD.

Mortall Sentences. *Sententias loquitur Carnifex.* *Az.* 27. Worship one GOD alone. Honour thy Father and Mother, and doe them good. Giue them no bad word when they are old. Be subiect with all humility, and pray GOD to pardon them. Giue to the poore and to your kindred, but not superfluously: for they that doe superfluously are of Kinne to the Deuil. Slay not your children for no cause. Bee yee not Fornicators; for that is wickednesse, and a bad way. Be reuenged on Murtherers. Say nothing till yee know it; for you must giue account of your saying. 26. In disputing or reasoning vse onely good words. Answere in honest sort to him which asketh thee. 27. Be iust in weight and measure. 37. The Deuill standeth ouer the makers of songs and lies, that is, the Poets, if they amend not, doing good. 68. If you cannot giue, be daily in prayers. Pay your tithes, following GOD and the Prophet. They which do not good but for vaine glory and ostentation, shall bee damned. 118. The Histories which are in the Old Testament are so cited by him, as if hee neuer had read them, so many dreames and lies are inserted.

Washings and Prayer. *Az.* 12. Before PRAIER WASH the face, the hands, the armes vp to the elbow, the feete vp to the ankles; and after carnall company wash in the Bath: and if water cannot bee had, with dust of cleane earth. GOD desireth cleannesse. 9. In prayer let them be sober, that they may know what they say. 2. GOD will not aske why men pray not toward the East, for the East and West is his; but will demand of the workes which they haue done, of their Almes, Pilgrimages, and Prayers. He commandeth that they be humble in prayer, and that in prayer they turne towards Mecca. Euery one which shall pray, asking that which is good, which way soeuer hee shall turne him, shall be heard of GOD: although the true manner of praying be toward the Center of the Temple of Mecca. They which are good, make their prayers to helpe them by their patience and abstinence. GOD dwelleth in such men. Pray according to the vsuall custome in all places, the foot-man on foote, the horseman on his horse.

Almes. *Az.* 3. He that *giueth* his owne for Gods sake, is like a graine that hath seuen eares, euery of which containeth an hundred graines. Good men loose not your Almes by vaine glorie. 4. Giue almes of the good gaines of your money, and of that which the earth produceth; but GOD respecteth not gifts of that which is vniustly gotten. Satan perswaded you to giue nothing for feare of pouertie. To giue almes publikely is good, but to giue priuately is better: and this blotteth our sinnes. Giue especially to those which stay in one place,

and

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and are ashamed to aske. 6. GOD will giue Paradise to them which in time of famine and scarcetie giue liberally, and which receiue iniuries, and repent of their sinnes.

Az. 2. Euery one which draweth nigh to death, let him leaue of his money to his family and kindred to distribute in almes, and they which shall change that vse, shall be iudged of the Creator, &c.

Az. 2. They which are intreated to beleeue the Diuine Precepts, say, they will follow their Ancestors in their Sect. What, would yee follow your Fathers if they were blinde or deafe? Will yee be like them in being mute, blinde, and foolish? *Traditions.*

Az. 2. O good men, EATE that good which he hath giuen you, and giue him thanks; aboue all other things calling vpon him. Abstaine from that which dieth of it selfe, from Swines flesh, from bloud, and from euery other creatur that is killed, and not in the name of the Creator. But in case of necessity it is not sinne; for GOD is mercifull, and will forgiue you this. 12. Eate not of that which is drowned, burned in the fire, and touched of the Wolfe. 16. Eate nothing which hath not before beene blessed. To the Iewes we made many things vnlawfull, because of their wickednesse. 2. Hee which shall contradict this Booke, shall continually bee consumed in vnquenchable fire, and none of his workes shall helpe him. *Meates. vncleane.*

Az. 3. To them that doubt of WINE, *of Cheese, Scailes, and of Tables,* thou shalt say that such sports, and such drinkes are a great sinne, and although they be pleasant or profitable, yet are they hurtfull sinnes: if they say what shall we then doe, thou shalt say, the good things of GOD Perswade them to seeke the Orphanes, and succour them as their Brethren, or else GOD will make them so poore, that they shall not bee able to helpe either themselues or others. 13. Wine, Cheese, and Tables, are not lawfull, but the Deuils inuentions, to make debate amongst men, and to keepe them from doing good. Let none goeon hunting in the Pilgrimage moneth. *Drinkes and Games.*

Az. 3. Take not a WIFE of another Law, nor giue your daughters to men of another Law, except they before conuert to your Law. Let no man touch a woman in her disease, before she be well clensed. Vse your wiues, and the woman which are subiect to you, where, and how you please. Women which are diuorced, may not marrie till after foure moneths, hauing had three times their menstruous purgation. Let them not deny their husbands their company at their pleasure. They are the heads of the women. After a third diuorce from one man, they may not marrie the same man againe, except they haue in the meane time beene married to another, and be of him diuorced. Let the woman nurse their children two yeeres, receiuing necessaries of the fathers. After buriall of a husband, let them stay vnmarried foure moneths and ten daies; and not goe out of the house in a yeere after. Take yee two, three, foure wiues, and finally, as many as in your minde you are content to maintaine and keepe in peace. It is vnlawfull to marry with the Mother, Daughter, Sister, Aunt, Neece, Nurse, or the Mother or Daughter of the Nurse; and take not a whore to wife. 9. Let the wiues keepe their husbands secrets, or else let them be chastised, and kept in house and bed, till they be better. 10. Let the husband seeke to liue peaceably with his wife. 31. Cast not thine eyes on other mens wiues, though they be faire. A woman conuicted of adulterie by testimonie of foure women, must be kept in her house till shee die and let none come at her. *Az.* 8. If you loue not your wiues you may change them: but take away nothing of that which is giuen them. *Women, Marriage, Diuorce.*

Az. 3. *Sweare* not in all your affaires by GOD and his names. They which forsweare themselues shall haue no good thing in the world to come. And 35. Sweare not rashly, for GOD seeth euery thing. They which sweare from their hearts are bound thereto before GOD; and not else. To redeeme such an oath, they must feede or cloath ten poore men, or fast three daies. *Az.* 13. *Swearing.*

Az. 4. *Offer violence* to no man in respect of the Law, for the way of doing good and euill is open. 4. GOD gaue first the Testament, then the Gospell, and lastly the true Booke, the *Alfurcan* of the Law, in confirmation of those former. *Forcing to beleeue.*

Az. 4. They which liue of VSVRIE shall not rise againe otherwise then the Deuils: they embrace that which GOD hath said is vnlawfull: but they say vsurie is as Merchandize. Ye which are good feare GOD, and forsake Vsurie, lest the anger of GOD, and of the Prophet assaile you. Take onely the principall; and if he cannot pay you, stay still he can, and giue him almes; for this shall be better for you. And *Az.* 6. Euery one which feareth GOD, must very much beware of this vice, fearing the fire prepared for vnbeleeuers. And *Az.* 11. ascribeth the miseries of the Iewes to their wickednes and vsuries. *Vsurie.*

Az. 4. & 15. He which *repenteth* him, and leaueth his sinne, obtaineth pardon, and the cancelling of that which is past; but returning againe thereto, hee shall suffer eternall fire. In the 5. Vnto bad men is denied humane and diuine mercie, except they repent. GOD ca- *Repentance.*

reth

reth little for the conuerſion of them, which, after that of Infidels they are made beleeuers, become worſe. Such ſhall ſuffer without any remiſſion intolerable puniſhment. 10. GOD pardoneth leſſe faults, but not criminall.

Friendſhip. *Az.* 5. Let no man reckon him a good *friend*, which is an vnbeleeuer, except it be for feare. If betwixt you there grow diſcord, laying aſide all ſtomacke, doe the will of GOD, and become Brethren together, imitating GOD, who hath deliuered you from the fire, and from dangers. 6. GOD would not that any ſhould doe euill to thoſe of his owne Nation, and thoſe which conſent to your Law, but rather their profit and commoditie.

Infidels. *Az.* 6. Thinke not that euer Paradiſe ſhall be open vnto you, if you be not firſt valiant and couragious in battaile: and before you enter into battaile prepare your ſelues for death: and after the death of the Prophet *Mahomet*, defend the orders by him giuen with Armes. No man can die, but when GOD will, that is, when his time is come. Thoſe which flee out of the warre, are prouoked of the Deuill; but GOD pardoneth them which repent. They which die in the way of GOD, are not truely called dead: They liue with GOD. Let none feare them which are gouerned of the Deuill. 7. Be patient, and you ſhall haue eternall life. 10. Accompanie not with vnbeleeuers, neither in friendſhip, nor other buſineſſe. They which goe on warfare for GOD and the Prophet, ſhall receiue abundance in the Earth, and after death the mercie of GOD. They which refuſe (except they be ſicke or children) ſhall be caſt into Hell. Neglect not prayers in your expeditions. Some may pray, whiles other ſtand in Armes. Pray not for them which hurt their owne ſoules. 18. Looke to your ſelues that there be no diſcord amongſt you.

His laſt *Azoara* is this: *In the Name of the mercifull and pittifull* GOD; *ſanctifie thy ſelfe, and pray continually, and humbly vnto him, which is Lord of all Nations, Lord of all,* GOD *of all, that he will defend and deliuer thee from the Deuill, which entreth into the hearts of men, and from deuilliſh and peruerſe men.* (From *Mahomet* himſelfe, and from his diuelliſh and peruerſe Law. AMEN.

CAP. III.

The Saracens opinion of their ALCORAN.

THus haue I endeuoured to bring ſome order out of confuſion, and haue framed theſe heads out of that Alcoran-Chaos,[a] where is ſcarce either head or taile: this tale they haue and beleeue (for what will not? What ſhall not they beleeue, which refuſe to beleeue the Truth?) that he which readeth[b] this Booke a thouſand times in his life, ſhall haue a woman in Paradiſe, whoſe eye-browes ſhall be as large as the Raine-bow.

But amongſt the more ſtudious and iudicious the manifold contradictions therein, hath bred no ſcruple, as in their ordinary diſcourſes in ſpeech and writing may appeare. For (as many Marchants and ſuch as haue liued with them, report) it is a common thing[c] to heare from themſelues obiections and doubts touching their Law: in their Bookes alſo and Tractates are contained many Morall ſentences and exhortations to vertue and holineſſe of life, and thoſe things called in queſtion which the Alcoran hath ſeemed to determine. Of theſe their Bookes Maſter *Bedwel* hath lately tranſlated and publiſhed one, a Dialogue written ſome ſix hundred yeeres ſince, in which many ſcruples are propounded and left vndecided: many things found contradictory: yea, and the Bookes of the Old and New Teſtament, commended and approued, and the Doctrine of the Trinitie explained: the exceptions alſo made by the other Mahumetans to the Goſpell, anſwered. In that booke it is affirmed, that there were written by *Mahomet* a hundred and twentie thouſand ſayings, of which onely three thouſand are good: the reſidue falſe: that the deſcent of the Moone into *Mahomets* ſleeue is impoſſible: that ſhedding of blood is too ſlippery an argument for proofe of Doctrine: that the Sunne, his beames, and heat, doe repreſent the Trinitie and Vnitie: that the ſtate of Paradiſe is like to that of Angels, without meate, drinke, women; and therefore that voluptuous Paradiſe is one of *Mahomets* fictions; for himſelfe, ſaith hee, did write ſome things in ieſt: that it ſeemeth abſurd, and againſt reaſon and faith, to follow a Law, which (it ſelfe ſaith) none can vnderſtand but GOD: that the Alcoran in the Aſſora *Ionas*, ſends men to the Iewes and Chriſtians for the right vnderſtanding thereof: that whereas it ſayes Chriſt is the word of GOD, it followes hee is the Sonne of GOD, as reaſon and ſpeech, the Sunne and his rayes, are one Eſſence, and the Vnderſtanding, Will, Memory, in one Man: that the Chriſtians could not (as the Mahumetans obiect) blot the name of their prophet out of their Scriptures, ſeeing the Iewes and Chriſtians, and Heretiques and Chriſtians

a *Magdeburgenſes* in *Centuria* 7. haue alſo gathered ſome heads of this headleſſe Monſter, the ſame is done by *Cantacuzenas*, & *in ſummula ſectæ Sarac. &c.* but not thus fully.

b *Anonymi* in Alcoran. *Annotat.*

c M. *Bedwels Mahammedis impoſturæ*, in the preface.

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ſtians haue alway beene watchfull aduerſaries to each other: and they are more ancient ſixe hundred yeeres then *Mahomet:* that the ſtorie of the ſpeaking Ant, and other things are triuiall and impertinent: that *Moſes* Law was giuen with open miracles, and the Goſpell approued with diuers languages, and martyrdomes; that theſe nor any Law of GOD hath therein any contrarietie: that virginitie is a chiefe and bodily good, and their prophet writes of himſelfe, polygamy, adulteries and the like, with many libidinous precepts and practiſes: that theſe things ſeeme contrarie, that the Deuills ſhall be ſaued, the Iewes alſo and Chriſtians, which yet he counſelleth to ſlay, with other the like contradictions: that their prophet onely vnderſtood the Arabike, and by an Interpreter heard that which is contained in the Bookes of Iewes and Chriſtians (which eaſily appeares in his falſifying the Hiſtories of the Bible) that hee hath no Teſtimony but his owne: that there are many abſurd things in their law not confirmed by Miracle: and others excuſe them by Metaphors, &c.

Theſe things are there religiouſly diſcourſed with ſhew of reuerence to their Law, but exceeding magnifying of Chriſt and his Goſpell: which is ſo generall with the more learned ſort, that ſome alſo haue hazarded their liues in this quarrell. And *Auicen* that learned Phyſician ſaith againſt their Paradiſe, that wiſe Diuines more reſpect the minde, the conſunction whereof with truth is a felicitie beyond thoſe ſenſuall pleaſures of the bodie. And were it not for ſenſualitie, ignorance, and the ſword, theſe Alcoran-fables would ſoone vaniſh.

c *Relat. Maſter Hath.*

CHAP. V.

Other Muhameticall ſpeculations, and explanations of their Law, collected out of their owne Commentaries of that Argument.

OF ſuch writings as haue come to our hands, touching *Mahomets* doctrine and Religion, that ſeemeth moſt fully to lay them open, which is called by ſome, *Scala*, a booke containing the expoſition of the Alcoran, in forme of a Dialogue, tranſlated into Latine by *Hermannus Dalmata*, and made the twelfth Chapter of the firſt Booke of the Alcoran in Italian. I haue therefore preſumed on the Readers patience, to thoſe former collections out of the Alcoran it ſelfe, to adde theſe enſuing, as a further explanation of their opinions. *The Meſſenger of* GOD (ſo beginneth that booke) was ſitting amongſt his fellowes (the praier and ſalutation of GOD bee vpon him) in his Citie Ieſrab; and the Angel *Gabriel* deſcending on him, ſaid, GOD ſaluteth thee, O *Mahomet*, &c. There came foure wiſe-men, *Maſters in Iſrael*, to prooue thee; the chiefe of whom is *Abdia-Ben-Salon*. *Mahomet* therefore ſent his couſin *Hali* to ſalute them; and they being come to *Mahomet*, after mutuall ſalutations, *Abdia* telleth him, that he and his fellowes were ſent by the people of the Iewes, to learne the vnderſtanding of ſome obſcurer places of their Law. *Mahomet* asketh, if he come to enquire, or to tempt. *Abdia* ſaith, to enquire. Then *Mahomet* giuing him full leaue, he beginneth; hauing before gathered out of the whole bodie of their Law, an hundred moſt exquiſite queſtions. The principall dregs you ſhall here haue.

a *F. Sanſou. & Bellar. lib. 3.*

Abdia. Tell vs (O *Mahomet*) whether thou bee a Prophet or a Meſſenger? *Mahomet.* GOD hath appointed me both a Prophet and a Meſſenger. *Ab.* Doeſt thou preach the *Law of* GOD, or thine owne Law? *Mah.* The Law of GOD: this Law is Faith, and this Faith is, that there are not *Gods*, but *one* GOD, without partaker. *Ab.* How many Lawes of GOD are there? *Mah.* One, the Law and Faith of the Prophets, which went before vs, was one; the Rites were different. *Ab.* Shall we enter Paradiſe for Faith or Workes? *Mah.* Both are neceſſarie; but if a Gentile, Iew, or Chriſtian, become a Saracen, and preuent his good Workes, *Faith onely* ſhall ſuffice: But if Gentile, Iew, or Chriſtian, doe good Workes, not in the loue of GOD, the fire ſhall conſume both him and his worke. *Ab.* How doth the mercie of GOD preuent his anger? *Mah.* When before other creatures *Adam* roſe vp, he ſneeſed and ſaid, GOD be thanked: and the Angels hearing it, ſaid, *The Pittie of* GOD *be vpon thee, Adam*, who anſwered, *Amen:* Then ſaid the Lord, *I haue receiued your Prayer.* *Ab.* What be the foure things which GOD wrought with his owne hands? *Mah.* Hee made Paradiſe, planted the tree of the Trumpet, formed *Adam*, and did write the Tables of *Moſes*. *Ab.* Who told thee this? *Mah. Gabriel*, from the Lord of the world. *Ab.* In what forme? *Mah.* Of a man ſtanding vpright, neuer ſleeping, nor eating, nor drinking, but the praiſe of GOD. *Ab.* Tell me in order what is one, what is two, what three, foure, fiue, ſixe, &c. to an hundreth. *Mah.* One is GOD without Sonne, partaker or fellow, Almightie Lord of life and death. Two, *Adam* and *Eue*. Three, *Michael, Gabriel, Saraphiel*, Archangels, Secretaries of

GOD;

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GOD. Foure, The Law of *Moſes*, the Pſalmes of *Dauid*, the Goſpell, and Alfurcan (ſo called of the diſtinction of the Sentences.) Fiue, The prayers which GOD gaue mee and my people, and to none of the other Prophets. Six, The dayes of the Creation. Seuen, Heauens. Eight, Angels which ſuſtaine the Throne of GOD. Nine, Are the Miracles of *Moſes*. Ten, Are the Faſting-dayes of the Pilgrimes: three, when they goe, ſeuen in their returne. Eleuen, Are the Starres whereof *Ioſeph* dreamed. Twelue moneths in the yeere. Thirteene, Is the Sunne and Moone, with the eleuen Starres. Fourteene, Candles hang about the Throne of GOD, of the length of fiue hundred yeeres. Fifteene, The fifteenth day of *Ramadam*, in which the Alcoran came ſliding from heauen. Sixteene, Are the Legions of the Cherubims. Seuenteene, Are the names of GOD betweene the bottome of the earth and hell, which ſtay thoſe flames, which elſe would conſume of the world. Eighteene, Interpoſitions there be betweene the Throne of GOD, and the ayre; for elſe the brightneſſe of GOD would blinde the World. Nineteene, Be the armes or branches of *Zachia*, a Riuer in hell, which ſhall make a great noiſe in the day of Iudgement. Twentie, The day of the moneth *Ramadam*, when the Pſalmes deſcended on *Dauid*. The one and twentieth of *Ramadam*, *Salomon* was borne. The two and twentieth, *Dauid* was pardoned the ſinne againſt *Vriah*. The three and twentieth of *Ramadam*, Chriſt the Sonne of *Marie* was borne; the prayers of GOD be vpon him. The foure and twentieth, GOD ſpake to *Moſes*. The fiue and twentieth, the Sea was diuided. The ſixe and twentieth, He receiued the Tables. The ſeuen and twentieth, *Ionas* was ſwallowed of the Whale. The eight and twentieth, *Iacob* recouered his ſight, when *Iudas* brought *Ioſephs* coat. The nine and twentieth, Was *Enoch* tranſlated. The thirtieth, *Moſes* went into Mount Sinai. *Ab.* Make ſhort worke, for thou haſt done all this exactly. *Mah.* Fortie are the daies of *Moſes* his faſting. Fftie thouſand yeeres ſhall the day of Iudgement continue. Sixtie are the veines, which euery of the heauens haue in the earth, without which varietie there would be no knowledge amongſt men. Seuentie men *Moſes* tooke to himſelfe. Eightie ſtripes are due to a drunken man. Ninetie, the Angell ſaid to *Dauid*, This my fellow hath ninetie ſheepe, and I but one, which he hath ſtollen from mee. An hundred ſtripes are due to the Adulterer.

Ab. Well, ſhew vs how the earth was made, and when? *Mah.* GOD made man of mire: the mire of froth: this was made of the tempeſts; theſe, of the ſea: The ſea, of darkneſſe; the darkneſſe, of light; this, of the word, the word of the thought; the thought of Iacinth; the Iacinth of the commandement: *Let it be, and it was*. *Ab.* How many Angels are ſet ouer men? *Mah.* Two, one on the right hand, which writeth his good deeds; another on the left, which regiſtreth his bad. Theſe ſit on mens ſhoulders. Their pen is their tongue, their inke is their ſpittle, their heart is the booke. *Ab.* What did GOD make after? *Mah.* The bookes wherein are written all things paſt, preſent, and to come, in heauen and earth; and the pen made of the brighteſt light, fiue hundred yeeres long, and eightie broad, hauing eightie teeth wherein are written all things in the world, till the day of Iudgement. The booke is made of the greateſt Emerald; the words, of Pearles, the couer of pitie. GOD ouer-looketh the ſame an hundred and ſixtie times in a day and night. The heauen is made of ſmoake of the vapour of the ſea: the greenneſſe of the ſea proceedeth from the mount *Kaf*, which is made of the Emeralds of Paradiſe, and compaſſeth the world, bearing vp the heauens. The gates of heauen are of gold, the lockes of light, the keyes of pietie. Aboue the heauens are the ſea of life, aboue that the cloudie ſea; then the arie ſea, the ſtony ſea, the darke ſea, the ſea of ſolace, the Moone, the Sun, the Name of GOD; Supplication, *Gabriel*, the parchment raſed, the parchment full written, all theſe in order one ouer another. Then aboue all theſe, the threeſcore and ten ſpaces of light: then threeſcore and ten thouſand hils, with threeſcore and ten thouſand ſpaces betweene, and threeſcore and ten thouſand troupes of Angels on them, in euery troupe fiue thouſand Angels alway praiſing the Lord of the world: aboue theſe the limits or bounds of Angelical dignitie: and aboue the ſame the banner of glory, and then ſpaces of pearles, and in their orders one aboue another, the ſpaces of Grace, of Power, of Diuinitie, of Diſpenſation, the Foot-ſtoole, the Throne, the houſe of the Vniuerſe.

Ab. Are the Sunne and Moone faithfull or not? *Mah.* They are faithfull, and obey euery command of GOD. *Ab.* Why then are they not of equall light? *Mah.* GOD created them equall, but by this it came to paſſe, that the viciſſitude or intercourſe of day and night was vncertaine, till *Gabriel* flying by the Moone, darkened her with the touch of his wing. *Ab.* How many orders are there of the Starres? *Mah.* Three, the firſt of thoſe which hang by chaines from the Throne of GOD, giuing light to the ſeuenth Throne: the ſecond chaſe away the deuils, when they would enter into heauen: the third, in the ſight of the Angels. There are ſeuen ſeas betweene vs and heauen. There are three windes: the firſt barren; the ſecond tempeſtuous, which ſhall blow the fire in the day of Iudgement: the third miniſtreth

to

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to the earth and sea. *Ab.* Where is the Sunne? *Mah.* In a hot fountaine: this, in a Serpent; which is a great space in the mount *Kaf*, and this *Kaf* is in the hand of the Angell, which holdeth the world till the day of Iudgement. *Abd.* What is the manner of them, which beare vp the Seat of GOD? *Mah.* Their heads are vnder the Seat of GOD, their feet vnder the seuen Thrones, their neckes are so large, that a bird in a thousand yeeres continuall flight, should not reach from the one eare to another. They haue hornes, and their meate and drinke is the praise and glory of GOD. *Abd.* How farre is it to heauen? *Mahom.* Fiue hundred yeeres iourney to the lowest, and so from each to other. *Abd.* What birds are betweene vs and heauen? *Mahom.* Some, which touch neither heauen nor earth, hauing manes like horses, haire like women, wings like birds, and lay their Egges, and hatch them on their tailes till the day of Iudgement.

Ab. What was the forbidden tree? *Mah.* Of wheat, which had seuen eares, whereof *Adam* plucked one, wherein were fiue graines; of which, two hee eat, two hee gaue to *Eue*, and one hee carried away. This graine was bigger then an Egge, and being bruised, brought forth all kindes of seed. *Ab.* Where was *Adam* receiued after his expulsion from Paradise? *Mah. Adam* in India, *Eue* in Nubia. *Adam* was recouered with three leaues of Paradise; *Eue*, with her haire: They met together in Arafe. Further, as concerning *Eue*, she was made of a rib of the left side, for otherwise she had beene as strong as the man.

Ab. Who dwelt in the earth before? *Mah.* First the Deuils, seuen thousand yeeres after them the Angels: lastly *Adam*, a thousand yeeres after the Angels. *Ab.* Who beganne the Pilgrimage? *Mah. Adam. Gabriel* shaued his head, and hee circumcised himselfe; and after him *Abraham*. *Ab.* To what land spake GOD at any time? *Mah.* To Mount Sinai, that it should lift vp *Moses* to heauen: *Abitabil* and *Moses* are the two men whose sepulchers are knowne. *Moses* by chance found a sepulcher, which while hee measured with his bodie, the Angell of Death drew from him his soule out of his nostrils, by the smell of an Apple of Paradise.

Ab. Where is the middle of the earth? *Mah.* In Ierusalem. *Ab.* Who made the first ship? *Mah. Noe:* hee receiued the keyes thereof of *Gabriel*, and going forth of Arabia, compassed Mecca seuen times, and likewise Ierusalem. In the meane while *Mecca* was receiued vp into heauen, and the Mount Abikobez preserued Ierusalem in her belly. *Ab.* What shall become of the children of the Infidels? *Mah.* They shall come in at the day of Iudgement, and GOD shall say vnto them, Would yee doe that thing which shall be commanded you? And he shall command to flow forth one of the riuers of hell, and bid them leape into the same. They which obey, shall goe into Paradise. This shall bee the triall of the children of the faithfull also, which are borne deafe, blinde, &c. *Abd.* What resteth vnder these seuen earths? *Mah.* An Oxe, whose feet are on a white stone, his head in the East, his taile in the West; he hath fortie hornes, and as many teeth; it is a thousand yeeres iourney from one horne to another. Vnder that stone is *Zohot*, a mountaine of hell, of a thousand yeeres iourney. All the Infidels shall ascend vpon the same, and from the top shall fall into Hell. Vnder that Mount is the land Werelea; vnder that, the Sea Alkasem: the Land Aliolen, the sea Zere: the land Neama, the sea Zegir: the land Theris, the land Agiba, white as Milke, sweet as Muske, soft as Saffron, bright as the Moone: the sea Alknitar; the fish *Albehhut*, with his head in the East, his taile in the West: all these in order one after another. And beneath all these in like infernall order the Winde, the Mountaine, the Thunder, the Lightning, the bloudie Sea, Hell closed, the fierie Sea, the darke Sea, the Sea *Po*, the cloudie Sea, Prayses, Glorification, the Throne, the Booke, the Pen, the greater Name of GOD.

Ab. What hath come out of Paradise into the World? *Mah.* Mecca, Iesrab, [b] Ierusalem: as on the contrarie, out of Hell; Vastat in Egypt, Antiochia in Syria, Ebberan in Armenia, and Elmeden of Chaldæa. *Ab.* What say you of Paradise? *Mah.* The ground of Paradise is of gold, enameled with Emeralds, and Hiacinths, planted with euery fruitfull Tree, watered with streames of Milke, Hony, and Wine: the day is of a thousand yeeres continuance, and the yeere of fortie thousand yeeres. The people shall haue whatsoeuer can be desired, they shall be clothed in all colours, except [c] black, which is the proper colour of *Mahomet*: they all shall bee of the stature of *Adam*, in resemblance like Christ, neuer encreasing or diminishing. As soone as they are entered, shall bee set before them the Liuer of the Fish *Albehhut*, and whatsoeuer dainties they can desire. They shall not need going to stoole any more then the childe in the wombe, but they shall sweat out all superfluities, of sent like Muske. They shall eat but for delight, not for hunger. Vnlawfull meates, as Swines flesh, they shall refraine. And if you list to know why this beast is vnclean, vnderstand that Iesus on a time called forth *Iaphet* to tell his Disciples the Historie of the Arke; Who told them, that by the weight of the Ordure, the Arke leaned on the one side, whereupon *Noe*, consulting with GOD, was bidden bring the Elephant thither, out of whose dung, mixed with mans, came forth a Hog, which

[b] Ierusalem was rased of them. *An.* 1219. yet durst they not destroy the holy sepulchre, because of that Testimony of Iesus in their Alcoran: yea, they kisse the Gospels in reuerence, especially, *Luc.* 1. *missus est Gabriel*, which they will often reiterate. *Vitr. l.* 3. They call it not Ierusalem, but *BEITAA'LMIKDAS*, that is, the house of the Sanctuary, and *Cudsi Mubarruk*, that is, the blessed Sanctuarie. *Bed. Trud.*

[c] The Turkes reckon *Greene* the Prophets colour.

which wrooted in that mire with his ſnout, and by the ſtinke thereof was produced out of his noſe a Mouſe, which gnawed the boords of the Arke: *Noe* fearing this danger, was bidden to ſtrike the Lion on the forehead: and by the Lions breath was a Cat engendred, mortall enemie to the Mouſe. But to returne from this ſtinking tale, to refreſh our ſelues with the like ſweets of this Paradiſe. He addeth, that there they haue the wiues that here they had, and other Concubines, whom, how, when, whereſoeuer they will.

Abd. But why is Wine lawfull there, and here vnlawfull? *Mah.* The Angels *Arot* and *Marot*, were ſometime ſent to inſtruct and gouerne the world, forbidding men, Wine, iniuſtice, and murther. But a woman hauing whereof to accuſe her husband, inuited them to dinner, and made them drunke. They inflamed with a double heat of Wine and Luſt, could not obtaine that their deſire of their faire Hoſteſſe, except one would teach her the word of aſcending to heauen, and the other of deſcending. Thus ſhe mounted vp to heauen. And vpon enquirie of the matter, ſhee was made the Morning-Sarre, and they put to their choice, whether they would bee puniſhed in this world, or in the world to come: they accepting their puniſhment in this, are hanged by chaines, with their heads in a pit of Babel, till the day of Iudgement.

Hell, ſaith *Mahomet* there, hath the floore of Brimſtone, ſmoakie, pitchy, with ſtinking flames, with deepe pits of ſcalding Pitch, and ſulphurous flames, wherein the damned are puniſhed daily: the trees beare moſt loaſome fruits, which they eate.

The day of Iudgement ſhall be in this ſort. In that day GOD will command the Angel of Death to kill euery Creature; which being done, hee ſhall aske him if nothing bee aliue: *Adreiel* the Angell of Death ſhall anſwere, Nothing but my ſelfe. Then goe thy waies betwixt Paradiſe and Hell; and laſt of all kill thy ſelfe. Thus he, folded in his wings, proſtrate on the earth, ſhall ſtrangle himſelfe with ſuch a bellowing noiſe, as would terrifie the verie Angels, if they were aliue.

Thus the world ſhall bee emptie fortie yeeres. Then ſhall GOD hold the Heauen and Earth in his fiſt, and ſay, *Where are now the mightie men, the Kings and Princes of the World? Tell mee (if yee be true) whoſe is the Kingdome, and Empire, and Power?* Repeating theſe words three times, he ſhall riſe vp *Seraphiel*, and ſay, Take this Trumpet, and goe to Ieruſalem, and ſound. This Trumpet is of fiue hundred yeeres iourney. At that ſound all Soules ſhall come forth, and diſperſe themſelues vnto their owne bodies, and their bones ſhall be gathered together. Fortie yeeres after hee ſhall ſound againe, and then the bones ſhall reſume fleſh and ſinewes. After fortie yeeres the third ſound ſhall warne the Soules to re-poſſeſſe their bodies: and a fire from the Weſt ſhall driue euery creature to Ieruſalem. When they haue here ſwum fortie yeeres in their owne ſweat, they ſhall with much vexation, come to *Adam*, and ſay, Father *Adam*, Father *Adam*, Why haſt thou begotten vs to theſe miſeries and torments? Why ſuffereſt thou vs to hang betweene hope and feare? Pray to GOD, that hee will finiſh his determination of vs, betweene Paradiſe and Hell: *Adam* ſhall excuſe his vnworthineſſe for his diſobedience, and ſend them to *Noe*, *Noe* will poſt them to *Abraham*, *Abraham* to *Moſes*: He ſhall ſend them to Ieſus Chriſt: To him they ſhall come, and ſay, The Spirit, Word, and Power of GOD, let thy pitie moue thee to make interceſſion for vs. He ſhall anſwer them, That which you aske, you haue loſt. I was indeed ſent vnto you in the power of GOD, and Word of Truth, but yee haue erred, and haue made me GOD; more then euer I preached to you: and haue therefore loſt my benefit. But goe to the laſt of the Prophets, meaning him with whom thou now talkeſt, *Abdia*. Then ſhall they turne to him, and ſay; O faithfull Meſſenger, and friend of GOD, we haue ſinned, heare vs, holy Prophet, our only hope, &c. Then ſhall *Gabriel* preſent himſelfe to helpe his friend, and they ſhall goe to the Throne of GOD. And GOD ſhall ſay, I know why you are come: Farre be it that I ſhould not heare the prayer of my faithfull one. Then ſhall a bridge be made ouer Hell, and on the top of the bridge ſhall bee ſet a ballance, wherein euery mans workes ſhall bee weighed, and thoſe which are ſaued, ſhall paſſe ouer the bridge, the other ſhall fall into Hell. *Abd.* How many bands of men ſhall there be in that day? *Mahom.* An hundred and twentie; of which, three only ſhall be found faithfull; and euery Band or troupe of men ſhall be in length the iourney of a thouſand yeeres, in breadth fiue hundred. *Abd.* What ſhall become of Death? *Mah.* He ſhall be transformed into a Ram, and they ſhall bring him betweene Paradiſe and Hell. Then ſhall ariſe much diſſentions betweene theſe two peoples, through feare of the one, and hope of the other. But the people of Paradiſe ſhall preuaile, and ſhall ſlay Death betweene Paradiſe and Hell. *Abd.* Thou, O *Mahomet*, haſt ouercome, and I beleeue, that there is but one GOD Almightie, and thou art his Meſſenger and Prophet.

In this long and tedious Summarie, of that longer and more tedious Dialogue, compared with the former Iewiſh opinions, touching their *Behemoth*, *Leuiathan*, *Ziz*, Ieruſalem, Swines fleſh, the Angell of Death, and other their ſuperſtitious opinions, it

may

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may appeare, that the Iewes were forward Mint-masters in this new-coyned Religion of *Mahomet*.

In the beginning of this Dialogue, are mentioned their fiue Prayers, and their *Ramadam*, or *Ramazan*: Of which, that Arabian Noble-man, in confutation of the Alcoran, writeth thus: [h] He which hath fulfilled these fiue Prayers, shall bee praised in this world, and in the next. They are as follow: Two kneelings in the morning, after-noone, foure; at Vespers, or a little before Sun-set, foure; after Sun-set, foure; at their beginning of supper, two; and after supper, when it is darke, two; in all eighteene kneelings in a day.

h *Arab. Nob. in Confut. Alcor.*

Their Lent [i], or Fast of the Moneth *Ramazan*, is thus: In the day time they must fast from Meate, Drinke, and Venerie, till the Sunne bee downe: then is Riot permitted them, till a white threed may be discerned from a blacke. But if any be sicke, or in iourneying, he may pay at another time the same number of dayes.

i Of *Mahomets* Lent.

Sampsates Isphacanes, a Persian, in a letter written to one *Meletius*, which had conuerted to Christianitie, and fled to Constantinople, to reduce him to his former vomit, alleageth this saying of GOD to *Mahomet*: *I haue made all things for thee, and thee for mee*: obiecteth to Christians the worship of three Persons, the Father, Mother, and Sonne, the worship of many gods. And how (saith he) can GOD haue a Sonne without a woman? And how can they agree together? How can GOD be made Man? And why could he not haue saued man by a word, but, as if he had beene hindred through weakenesse, did therefore become man? And if he were GOD, how could he suffer? Yea, the name of *Mahomet*, saith hee, was expressed both in the Old Testament, and the Gospel, Christ himselfe commending it, which the Christians haue raced out: yea, from euerlasting it was written on the right side of the Throne of GOD. And the Musulmans deriue their faith from *Abraham*. This I haue inserted, to shew the vaine conceits they haue of our Religion, and their blinde confidence in their owne, with their carnall dreames of Diuine Mysteries, and diuellish slanders of our Scriptures, which they know not: their scandall also from the worship of Images and Saints.

Frier *Richard* [k] reciteth among *Mahomets* opinions, That of threescore and thirteene parts of the Saracens, one onely shall be saued; and, that the Deuils shall once bee saued by the Alcoran; and that the Deuils call themselues *Saracens*, fit companions with them in their holy things.

k *Richardus Confut. Alcor.*

Some [l] make it a Canon of *Mahomet*, That they should looke toward the South when they pray, that when they pray they should say, GOD is one GOD, without equall; and *Mahomet* his Prophet: which, *Lod. Barthema* saith, Are the Characters of the profession of a Mahumetan, and that, by the pronouncing of those words, hee was tried whether he was an Infidell, or no. These words, saith the aboue-said Arabian (as they affirme) before the beginning of the world were written in the Throne of GOD.

l *Pietro Messia tradotto per F. Sanso vino, lib. 4. cap. 1.*

Bellonius [m] in his Obseruations telleth out of their Bookes, that there is a Tree in Paradise which shadoweth it all ouer, and spreadeth her boughes ouer the walles, whose leaues are of pure gold and siluer, each of them after the Name of GOD, hauing therein written the name of *Mahomet*. And that if a Christian, at vnawares, should pronounce the said Prayer, *La illah*, &c. GOD is one GOD, and *Mahomet* his Prophet, hee must either die or turne Turke. Such reputation haue they of this forme, which they call a Prayer, with as good reason as the *Aue Marie* among the Romists, wherein yet they pray not for any thing. *Bellonius* also saith, That they hold the Heauen to be made of Smoke, and the Firmament stablished on the horne of a Buffall, by whose stirring Earthquakes are caused: That there are seuen Paradises, with Houses, Gardens, Fountaines, and whatsoeuer sense accounteth delectable; where they shall enioy all delights without any sorrow, hauing Carpet, Beds, Boyes, Horses, Saddles, Garments, for cost and workmanship most curious, and readie for attendance. Those Boyes richly adorned, when they haue satisfied their hunger and thirst, shall present euery Saracen a huge Pome-citron in a golden Charger, and as soone as they shall smell thereof, there shall thence proceed a comely Virgin in gallant attire, which shall embrace him, and he her; and so shall they continue fiftie yeeres. After which space ended, God shall shew them his face, whereat they shall fall downe, not able to endure the brightnesse, but hee shall say, Arise, my seruants, and enioy my glory; for hereafter yee shall neuer die, nor be grieued. Then shall they see God, and each lead his Virgin into his Chamber, where all pleasures shall attend them. If one of those Virgins should come forth at midnight, shee would lighten the world no lesse then the Sunne, and if shee should spet into the Sea, all the water thereof would become sweet. *Gabriel* keepeth the keyes of Paradise, which are in number threescore and ten thousand, each seuen thousand miles long. But hee was not able to open Paradise, without Inuocation of the Name of GOD, and *Mahomet* his friend. There is a Table of Adamant seuen hundred thousand dayes iourney long and broad, with seates of gold and siluer about it, where they shall be feasted.

m *Bell. Obserua. lib. 3. cap. 9.*

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Methodij Conſtitut. in Bib. Pat. vbi & Abucara diſput. cont. Sar.

There is extant a Conſtitution of *Methodius*, Patriarke of Conſtantinople, touching the diuerſities of Penances (according to the diuerſitie of the offence) to bee performed by ſuch as haue reuolted from the Faith to Mahumetiſme. Likewiſe, there is a fragment of *Nicetas*, wherein are expreſſed the abiurations, and renunciations of *Mahomet*, and his Law by new conuerts, both before Baptiſme, when they were admitted into the number of the *Catechumeni*, and at Baptiſme, as was then vſed in the Church, ſome of which I here mention, as fitting to our purpoſe. After the *Anathema* pronounced againſt *Mahomet*, *Ali* his ſonne-in-law, *Apompicertus*, *Baeicer*, *Amar*, *Talcan*, *Apupachren*, *Sadicen*, and the reſt of his conſorts and ſucceſſours; alſo againſt *Gadiſe*, *Aiſe*, and others his wiues, with *Phatuma* his daughter: he Anathematiſeth the *Core*, that is, *Mahomets* Scripture, and all his learning, lawes, Apocryphall narrations, traditions, and blaſphemies. The fifth Article is againſt *Mahomets* Paradiſe, there thus expreſſed, That in it are foure Riuers, one of cleare water, a ſecond, of ſweet milke, a third, of pleaſant wine, a fourth, of honie: and that the Saracens at the day of Iudgement (which ſhall be fiue hundred thouſand yeeres after his time) ſhal liue carnally with their wiues vnder the ſhadowes of certaine trees, called *Sidra*, and *Telech*, and ſhall eate what fruits and birds they will, and ſhall drinke of the fountaines Caphura and Zinciber, and wine out of the ſpring Theon. Their age ſhall be the ſame with the heauens: their members foure cubits: they ſhall haue their fill of luſt in the preſence of God, who is not aſhamed. Sixthly, He Anathematiſeth *Mahumets* Angels, *Aroth*, *Maron*, *Tzapha* and *Marona*, with his Prophets, *Chud*, *Zalech*, *Soaip*, *Edres*, *Duaciphel* and *Lechina*. Seuenthly, His doctrine of the Sun & Moone, and his challenge to be the *Key-bearer* of Paradiſe: alſo his houſe of Mecca, in the middeſt whereof, they ſay, is a ſtone repreſenting *Venus*, on which *Abraham* lay with *Hagar*, and tied thereto his Camell, when he ſhould haue ſacrificed *Iſaac*: where the Pilgrimes holding their eare with one hand, point to the ſtone with the other, and ſo turne round till they fall downe with giddineſſe. He renounceth likewiſe their caſting ſeuen ſtones againſt the Chriſtians, and the tale of *Mahomets* Camel, and them which worſhip the Morning-ſtarre, or *Lucifer* and *Venus*, which the Arabians call *Chobar*, that is, *Great*. And thus hee proceedeth in two and twentie Articles, abandoning his former ſect: after which he deſireth Baptiſme.

See of this in the next Chapter, and in the ſecond Chapter.

Catecheſ. Myſt. pro aduenis ex Secta Mahom.

Of like ſubiect are the *Catecheſes Myſtagogicæ*, or inſtructions of *Peter Guerra de Lorca*, concerning conuerting and keeping from Mahometiſme, in which are rehearſed, and refuted a great part of their ſuperſtitions, dedicated to King *Philip* the ſecond: But King *Philip* the third, hath otherwiſe conuerted the Moores of Spaine, for whom he writ his booke, by an vtter ſubuerſion & turning them quite out of his dominions. He therin telleth of the deuils appearing to *Mahomet* in forme of a Vulture, with a beake and feathers of gold, profeſſing himſelfe to be *Gabriel*, ſent of GOD to teach him his Law: that *Mahomet* would not permit Iewes to turne to his Law, without baptizing them firſt vnto Chriſtianitie: that the Saracens worſhip the New-Moone: that the women ſpend all their time and care to adorne themſelues for their husbands luſt, and becauſe they reſpect fatneſſe in their wiues, theſe therefore with idleneſſe, ſleepe, and diet according, doe fat themſelues like Swine: that a Mahumetan may attaine to that perfection, that he may ſatisfie for ſinne paſt, and after liue without ſin, eſpecially by Faſtings and Pilgrimages: that the bleſſed Virgin ſhal (as they dreame) in the other life bee married to that curſed monſter *Mahomet*: that women ſhall riſe againe in the male ſex, and ſhall alſo haue women for their luſt, which ſhall bee produced out of certaine trees: with diuers other things ſcarcely obiected to them by others. *Thomas à Ieſu* another Spaniard, hath written prolixly of this Argument, but I may not heere now follow him.

Theſaur. ſapientiæ diuinæ in ſalute om. gent. procuranda.

Let me yet be bold out of certaine Arabikes of the beſt note to adde the Creed, the Commandements, Meſcuites, with other Mahumetan Rites and Cuſtome, collected by *Gabriel* and *Iohn*, two Maronites, and firſt touching the Eaſterne Languages and Authors.

Eaſterne languages.

THere are in the Eaſt eight principall Languages, the Arabike, Perſian, Turkiſh, Hebrew, Chaldee, Syriake (which little differs from Chaldees) Greeke, and Armenian. The Arabike is moſt noble and vſuall, and is extended as far as *Mohameds* name, as their ſacred Language, know to all *Moſlemans* of better faſhion. In this is their Alcoran and their publike Prayers, and moſt of their Lawes. Yea, ſaith *Zaheri*, the bleſſed in Paradiſe vſe it. In this alſo are written their Bookes of Phyſicke, Aſtrologie, Rhetorike. The Perſian hath little but Poets and Hiſtorians, the Turkiſh almoſt nothing; the Chaldee and Syriake are nigh loſt, as the Greeke. But

Arabike Authors.

Auerroes, *Algazeles*, *Abu-Becer*, *Alfarabius* (called of the Moſlemans, the ſecond Philoſopher) *Mohamed Ben-Iſaac*, and *Mohamed Ben-Abdillah* adorned the Arabike: beſides very many Aſtrologers, Mathematicians, Phyſicians, and Hiſtorians. *Ben-Sidi Aali* reckons one hundred and fiftie, which haue written on their Law; *Ben-Caſem*, innumerable Grammarians and Rhetoricians.

Now

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Now for the Moſlemans Religion, *Ben-Sidi Aali* expreſſeth it to conſiſt herein, *that they beleeue all the ſpeeches made by* Gabriel *the Angell to our Prophet, when hee queſtioned him of the things to bee beleeued and done: which are theſe, to beleeue in one God to whom none is equall* (this againſt Chriſtians) *and that the Angels are the Seruans of God, to beleeue in the Scripture ſent to the Apoſtles, diuided in their opinion into one hundred and foure Bookes, of which tenne were ſent to* Adam, *fiftie to* Seth, *thirtie to* Enoc (*called* Edris) *ten to* Abraham, *the Law to* Moſes, *the Pſalmes to* Dauid, *the Goſpel to* Iſa, *or Ieſus Chriſt; laſtly, the Alcoran to* Mohamed. *That they hold theſe ſent for mens good; and beleeue in the Reſurrection after death, and that ſome are predeſtinate to fire, ſome to Paradiſe, according to the will of God (for it is ſaid in the Alcoran; there is none of you which hath not his place in Paradiſe, and a place determined in Hell) that they beleeue alſo the reward of the good and puniſhment of the bad; and the interceſſion of the Saints. Alſo this is of the things to bee holden, that they firmely beleeue in the Diuine Pen, which was created by the finger of God. This Pen was made of Pearles, of that length and ſpace that a ſwift Horſe could ſcarcely paſſe in fiue hundred yeeres. It performeth that office, that it writes all things paſt, preſent, and to come: the Inke with which it writes is of light; the Tongue by which it writes, none vnderſtandeth, but the Archangel* Seraphael. *That they beleeue alſo the puniſhment of the Sepulchres; for the Dead are vſed often to be puniſhed in their Graues, as happened in a certaine Sepulcher betwixt Mecca and Medina.* Moſlemans Creed.

The Precepts of the Moſlemans are, firſt *Circumciſion*, not on the eight day, as to the Iewes, but at the eight, ninth, tenth, eleuenth, twelfth yeere, that they may know what they doe, and may profeſſe their Faith with vnderſtanding. And although moſt hold women free therefrom, yet in *Egypt* they circumciſe women at thirteen, fourteene, or fifteene yeeres old (many of them till then goe ſtarke naked) and *Sidi-Ben Aali* ſaith, that it was commanded to men, but is vſed to women for honour. Moſleman Precepts are; Circumciſion. Fiue houres Prayer.

The ſecond Commandement is *Prayers hourely*, which in the Church, at home, or abroad, they are bound to performe, fiue times in the day and night: firſt, at breake of day; the ſecond, about noone; the third, in the afternoone; the fourth, after Sun-ſet, when the Starres begin to appeare: the laſt, in the firſt watch, or before mid-night (for after, it is vnlawfull, ſaith *Ben-Sidi Aali*) neither may any tranſgreſſe theſe houres without ſin; yea, ſaith he, if one were caſt into the Sea, and knew the houre of Prayer, if he be able, he ought to doe it; as alſo women in trauell muſt hide the Infants head as they can, and doe it. Trauellers when they perceiue that houre is come, goe out of the way and waſh; or if they haue no water; lightly dig the Earth, and make ſhew of waſhing, and go not thence till they haue finiſhed their Deuotion. Thirdly, *Almes* is alſo commanded; and they which are ſo poore that they cannot giue to Orphans and the poore, muſt helpe in Hoſpitals and High-waies, by ſuch ſeruice to ſatisfie God. Fourthly, *Ramahdan* Faſt of thirtie dayes is commanded from morning to Sun-ſet, and the Stars appearing: for then after euening Prayer they eate any food (except Wine) with Bacchanall cheere, and tumults. Fifthly, *Pilgrimage* once in their liues to Mecca and Medina is alſo commended; and ſixthly, to *fight againſt the enemies of their Faith* is no leſſe commanded; not to preach by the Word and Meekeneſſe, as Chriſt, but by the Sword and Warre, to inuade and reuenge. And if by their perſons and blood they cannot, they muſt (ſaith our Author) by their purſe and goods helpe the Prince herein. And if they die in War, the ſenſuall pleaſures of Paradiſe, Riuers of Milke and Honey, beautifull women and the like, are their preſent purchaſe. Therefore do they giue to Apoſtataes, which become Moſlemans, an Arrow borne vp by their fore-finger; the Arrow ſignifying Warre, and that one Finger the Vnitie of the Deitie. Their laſt Commandement is *waſhing with water*, which is three-fold, one before Prayers, handled in three Chapiters by *Ben-Sidi Aali*, thus performed; the armes ſtripped naked to the elbow, they waſh the right hand and arme, then the left, after the Noſe, Eares, Face, Necke, Crowne, Feet to the ioynts, if they bee bare, or elſe their ſhooe-tops; laſtly, their Priuities; meane-while mumbling their Deuotions. Theſe waſhings they thinke to waſh away their Veniall and lighter ſinnes; for their greater they vſe Bathes, and ſay all the bodie muſt be waſhed to waſh away Crimes. The third waſhing is of their ſecrets by themſelues, or their Seruants after the Offices of Nature, deliuered by him in two Chapiters, too fooliſh and filthy to be related. Adde the prohibition of Images painted or carued, Thefts, Homicides, Robberies, Adulteries, Swines-fleſh, Wine, ſtrangled bloud, and things dying of themſelues, and all vncleane creatures. Almes. Faſt. Pilgrimage. Fighting. Note. Waſhings.

He alſo inſtructs at large of their Teſtaments and Funerals. The Moſlemans being ſicke, preſently ſend for an *Abed*, Religious man, or *Santone* to ſtrengthen them in the Faith, and propound heauenly things to him, reciting ſomewhat out of the Alcoran. And if the Diſeaſe be very dangerous, they waſh and make their Teſtament; and are bound to reſtore all ill-gotten goods, giuing the creditors a bill of their hand. And if they know not to whom to reſtore, they muſt bequeath a ſumme of money to publike vſes, Hoſpitals, Meſquits, Bathes, the poore and Religious perſons: yea, for that reſpect they ſet Captiues at libertie, as is read Order of viſiting the ſicke, of Wils, Reſtitutions, and Burials.

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that *Auicenna* did; some giue Bookes to publike vses; some, other things. *Ben-Sidi Aali* saith, it is *Mohameds* precept, that the third part of mens goods bee bestowed on publike vses. And if a man die intestate, they say other dead men will chide him. When they are dead, the bodie is washed, the Nose, Eyes, Mouth, and Eares stopped with cotton; better apparell is put on, white shirts, and Tulipants. Then is the bodie carried to the buriall place without the Citie with a great troupe; the *Santones* or Religious going before, then the men promiscuously, after the Corps; followed by women howling, lamenting, shricking, till they come to the Graue. There are those Garments taken away, and the Corps shrowded in a white sheet, and put into the Graue with the face to the South. After the couering with Earth, many Prayers are made, and much Almes is giuen to the poore to doe the same.

Mesquites, or Moschees, and their Ceremonies in them.

Touching the Easterne Customes. *Ben-Sidi Aali* hath written of the structure of Mesquites. Before them is a large floore paued with Marble, in the midst is a square Lauer, where they which come to pray vse to wash themselues. After this is a great Hall without Images or Pictures, the Walls bare, not shining with Gold or Gems: the Pauement matted, on which the vulgar sit; the Rich vse Carpets spread for them by their Slaues. From the Roofe hang many Lampes, which are lighted in Prayer time, and that being ended, are put out. These Churches are for the most part round & couered with Lead; and haue adioyned high Towers which serue for Steeples, with foure Windowes open to the foure Windes; whereon the Priests at set-times ascend, and with a strong voyce call men to Prayers. Which being ended, and their Legall washing being done, all of them leauing their Shooes on a rew at the threshold of the Gate or Porch, they enter with great silence. The Priest beginneth the Prayer, and all follow, and whiles hee kneeleth they doe so, and rise when hee stands vp, and imitate him in the eleuation or depression of the voyce. None yauneth, cougheth, walketh, or talketh, but in great silence, after Prayers they resume their Shooes and depart. No woman may come to the Mesquites at these set houres, if there bee any men, nor may haue any societie of men, except the Priest, which directeth and goeth before them with his voyce in their manner of praying, as saith the said Author.

Mosleman women dis-respected. Hence some ascribe to the Turkes falsly, that women haue no soules.

They are permitted not to enter the Mesquites, but to stand at the doore, and must bee gone quickly before the men haue done their Prayers. He addes that the womens Church is the inner part of their owne house. Such is their dis-respect of women; notwithstanding, *Mohameds* promises in his Alcoran, that many, say they, enter not Paradise, but may stand at the doore with Christians, and see the glorie of the men.

Easterne attire

The Garments of the East are commonly long, some slit on the right and left hand, some whole. The vpper Garment hath wide sleeues. Their head-tire is a Tulipant but differing, of Princes white and fine, artificially wreathen, rather long then round: of their *Cadies* and *Mufeis* very large, of fiftie or sixtie Els of Calico round and wreathed; of Citizens lesse, of *Serifs* or *Mohameds* posteritie greene: of Souldiers and Seruants long and white. Christians vse not white nor round ones: the Maronite Patriarke and his Suffragan Bishops weare a huge Tulipant, round and blue, with a blacke hood vnder it: other Priests lesse, and no hood. The women are pompous, but cõming abroad weare a couering made of Horse-haire before their face, that they may see and not be knowne, not if their owne Husbands meet them; neither if they did know, would they salute, it being a shame for a woman to bee seene speaking with a man. Their Chaines, Brooches, and other Ornaments, and Paintings of their Eyes, Browes, and Fingers ends, I omit. Both men and women are so addicted to neatnesse, that they are very carefull lest any drop of vrine spot their clothes in making water or going to stoole, and would then thinke themselues vncleane. They therefore then sit downe (like women) and wash; or if no water may bee had, wipe with three stones, or a three cornered stone, as *Ben-Sidi Aali* in his Chapiter of washing warneth. They thinke it vnlawfull to spit or pisse on a brute creature. In food they abstaine from strangled and bloud; and Moslemans, from Swines-flesh. They loue Iunkets: they breake bread and cut it not. Their Table is a round piece of Leather, to which they come with washing and Prayers promised. They vse not Forkes, but Spoones of Wood of diuers colours, and where they need not them, three Fingers, as *Ben-Sidi Aali* warneth. Pewter and Porcelane is in much vse, but other Vessels of Plate or Gold, saith hee, *Mohamed* forbade, saying, The Deuill vsed such, the common drinke is water; the better sort adde Sugar, sometimes Amber and Muske, &c.

A note for trauellers in these parts, not to prouoke them without liberty in vrine, &c. a cause of quarrell often to Christians.

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CHAP. VI.

Of the Pilgrimage to MECCA.

WE haue heard of the antiquitie of this Pilgrimage in the former Chapter, deriued from *Adam*, who was shauen and circumcised for that purpose: and the Alcoran nameth *Abraham* the founder of the Temple, &c. Pittie it were, that the last of the Prophets should not honour that which was first instituted by the first of men. If wee will rather beleeue that Arabian before mentioned, we shall finde another originall; namely, That whereas two Nations of the Indians, called Zechian and Albarachuma, had vsed to goe about their Idols naked and shauen, with great howlings, kissing the corners, and casting stones vpon an heape, which was heaped vp in honour of their gods, and that twice euery yeere, in the Spring, and in Autumne: the Arabians had learned the same of the Indians, and practised the same at Mecca, in honour of *Venus* (casting stones backe betweene their legs, the parts of *Venus*) in the time of *Mahomet*. Neither did *Mahomet* abrogate this, as he did other Idolatrous Rites: onely for modesties sake they were enioyned to gird a piece of linnen about their Reines. *Petrus Alphonsi* [a] an ancient Author, who of a Iew had become a Christian, thus relateth this Historie. The Ammonites and Moabites erected two Idols, one of white stone called *Mercurie*, in honour of *Mars*: the other of blacke, called *Chamos*, in honour of *Saturne*. Twice a yeere these men ascended to worship them; when the Sunne entred into *Aries*, in honour of *Mars*, and then at their departure they cast stones (as before is said:) when the Sunne entred into *Libra*, in honour of *Saturne*; at which time they sacrificed naked, with their heads shauen. The Arabians also worshipped them: *Mahomet* did not abolish them, but placed the Image of *Saturne* in a corner, with his back-part forwards; and buried the Image of *Mars* in the ground, and laid a stone ouer it. These stones he permitted them to kisse, and with shauen crownes, and naked backes to cast stones backwards betweene their legs, which they say, is done to scarre away the Deuill. This is suffered to bee done at Mecca in honour of *Venus*. But wee haue alreadie heard, that *Venus* was the ancient Arabian and Saracenicall Deitie, to whom they performed such Rites of old.

[a] *Ap. Breidenbach.*

Sup. cap. 5.

Mecca, or (as they call it) Macca, signifying an Habitation, containeth in it about sixe thousand houses fairely built, like those of Italy: Other walls it hath not, then such as Nature hath enuironed it with; namely, With high and barren Mountaines round about. Some [b] report, That betweene the Mountaines and the Citie are pleasant gardens, abundance of Figs, Grapes, Apples, Melons, and that there is store also of Flesh and Water. But it seemeth, that this is of later industrie, not of Natures indulgence, if it be true. For *Lud. Barthema* [c], or *Vertoman*, being there in the yeere 1503. saith, That the place was accursed of GOD, as not bringing forth Hearbs, Trees, Fruites, or any thing, and besides, hauing great scarcitie of water, and is serued with these things from other places. It is gouerned by a King (tributarie, then to the Soldan, now to the Turke) called the *Seriffo*, lineally descended from their great Seducer, by his daughter *Fatima* (the onely issue of this libidinous poligamous Prophet) married to *Hali*. All of this kindred are called *Emyri*, that is, Lords, cloathed with (or at least, wearing Turbants of) greene, which colour the Mahumetans will not suffer other men to weare.

[b] Pilgrimage to Mecca. M. *Hak. tom. 2.*

[c] *Vertoman. lib. 1. cap. 14.*

The number of Pilgrimes which resort hither, is incredible. From Cairo commeth a Carouan of deuotion, some to *Mammon*, some to *Mahomet*, either for trade of Merchandize, or for Superstition, and another yeerely from Damascus: besides those which come from the Indies, Æthiopia, Arabia, Persia, &c. *Lud. Barthema* saith, That (at his being at Mecca) of the Carouan of Damasco wherein he went, were fiue and thirtie thousand Camels, and about fortie thousand persons: of that of Cairo were threescore and foure thousand Camels, and now in these times about fortie thousand Camels, Mules, and Dromedaries, and fiftie thousand persons, besides the Arabian Carouan, and of other Nations.

This Mart of Mecca is much impaired, since the Portugales haue intercepted the Indian commodities, which by a Carouan from thence, were wont to be brought hither.

Let me desire the Reader to haue patience, and goe along on this Pilgrimage, with one of these Carouans, thorow these Arabian Deserts to Mecca and Medina: and because that of Cairo is the chiefe, wee will bestow our selues in it, and obserue what Rites they obserue before they set forth: what by the way, and at the intended places of their deuotion. [d] Touching the necessitie whereof; they thinke, that they which goe not once in their liues, shall, after death, goe to the Deuill. Yea, some, for deuotion, plucke out their eyes after so holy a sight.

[d] *Alcoran. Italic.*

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The moneth *Ramazan* (or *Ramadham*, the ninth moneth in their Kalendar, containing thirtie daies, as you haue heard) is their Lent; falling sometime high, sometime low, being that whole moneth, during which time the Pilgrimes and Merchants resort to Cairo from Asia, Greece, Barbarie, &c. After their [m] Lent ended, they obserue their Easter, or Feast, called *Bairam*, three dayes. Twentie dayes after this Feast, the Carouan is readie to depart. Against this time, they assemble themselues at a place, two leagues from Cairo (called Birca) attending the comming of the Captaine. This Captaine of the Carouan, whom they call *Amarilla Haggi*, is renewed euery third yeere; and to him the Grand Signior, euery voyage giueth eighteene Purses (each containing sixe hundred twentie fiue Duckats of gold) for the behoofe of the Carouan, and also to doe Almes vnto needfull Pilgrimes. He hath foure Chausi to serue him, and foure hundred Souldiers, two hundred Spachi, mounted on Dromedaries, and as many Ianizaries riding on Camels. The Chausi and Spachi, the Captaine maintaineth at his owne charges: The Ianizaries haue their prouision from Cairo. He hath eight Pilots for guides; which Office is hereditarie.

m Pilgrimage to Mecca. *Hak.*

They carrie sixe pieces of Ordnance to terrifie the Arabians, and to triumph at Mecca. The Merchandize that goeth by Land, payeth no custome; that which goeth by Sea, payeth ten in the hundred. At the Feast, before the Carouan setteth forth, the Captaine, with his Retinue and Officers, resort vnto the Castle of Cairo, before the Basha, which giueth vnto euery man a Garment, and that of the Captaine is wrought with Gold, the others according to their degree. Moreouer, he deliuereth vnto him the *Chisua Tunabi*, or Garment of the Prophet; a Vesture of Silke, wrought with these letters of Gold, *La illa ill' alla Mahumet Resullala*: that is, There are no gods but God, and *Mahomet* is the Messenger of God. After this, he deliuereth to him a Gate, wrought curiously with gold; and a couering of greene veluet, made in manner of a *Pyramis*, about nine palmes high, wrought with fine gold, to couer the Tombe of the Prophet *Mahomet*, and many other couerings besides of gold and silke to adorne it. The two former are for the house of *Abraham* in Mecca.

Then the Captaine hauing taken his leaue, departed accompanied with all the people of Cairo, in manner of a Procession, with singing, shouting, and a thousand Ceremonies besides, and passing the gate *Bab. Nassara*, laieth vp, in a Mosquita, the said Vestures very safely. This Ceremonie is performed with such publike resort, that it is not lawfull for any man to forbid his wife the going to this Feast: for shee may, vpon such a cause, separate her selfe from her husband, and lie with another man. The Camels which carrie the Vestures, being adorned with cloth of gold, and many little bels, the multitude streweth flowers and sweet water on them; others with fine cloth and towels touch the same, reseruing these for reliques. Twentie daies after this Feast, the Captaine, taking the vestures out of that Mosquita, repaireth to Birca, where his Tent abideth some ten daies. In this time, they which meane to follow the Carouan, resort thither, and amongst them, many women attired with trifles, tassels, and knots, accompanied with their friends, mounted on Camels. The night before their departure, they make great feasting and triumph, with discharging their Ordnance, Fire-works, &c. shouting, till, at the breake of day vpon the sound of a Trumpet, they march forward on their way.

From Cairo to Mecca is fortie daies iourney, trauelling from two a clocke in the morning till the Sun-rising: and then hauing rested till noone, they set forward, so continuing till night, obseruing this order till the end of their voyage, without change; except [n] at some places, where, in respect of water, they rest sometimes a day and a halfe to refresh themselues. The Carouan is diuided into three parts; the fore-ward, the maine battell, and the rere-ward. The fore-ward containeth about the third part of the people; and amongst these, the eight Pilots, a *Chausi*, and foure knaues, with bulls sinewes, which punish offendors on the soles of their feet. In the night time they haue foure or fiue men goe before with pieces of drie wood, which giue light: they follow the Starre, as the Mariners. Within a quarter of a mile followeth the maine Battell, with their Ordnance, Gunners, and fifteene Archers, *Spachi*; The chiefe Physician, with his Ointments and Medicines for the sicke, and Camels for them to ride on. Next goeth the faireſt Camell that may be found in the Turkes Dominion, decked with cloth of gold and silke, and carrieth a little cheſt, made of pure *Legmame*, in forme of the Israelitish Arke, containing in it the Alcoran, all written with great letters of gold, bound betweene two tables of Massie gold. This cheſt is couered with silke, during the voyage; but at their entring into Mecca and Medina, it is couered with cloth of gold, adorned with Iewels. This Camell is compassed about with Arabian Singers and Musicians, singing alway and playing vpon Instruments. After this follow fifteene other most faire Camels, euery one carrying one of the abouesaid vestures, being couered from top to toe with silke. Behinde these, goe the twentie Camels, which carry the Captaines money and prouision. After followeth the Standard of the great Signior, accompanied with Musicians and Souldiers,

n *L. Bar.* with the Carouan of Damasco, trauelled two and twentie hours setoure and twentie.

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Souldiers, and behinde theſe, leſſe then a mile, followeth the rere-ward, the greateſt part Pilgrimes; the Merchants for ſecuritie, going before: for in this voyage it is needfull and vſuall, that the Captaines beſtow Preſents, Garments, and Turbants vpon the chiefe Arabians, to giue him free paſſage, receiuing ſometimes, by pilferings ſome damage notwithſtanding. They paſſe by certaine weake Caſtles in the way, Agerut, Nachel, Acba, Biritem, betweene which two laſt is the Riuer of Iethro, and the Ponds of Midian, where *Moſes* ſate down. At Iebhir, the firſt Towne ſubiect to the Seriffo of Mecca, they are receiued with much ioy, and well refreſhed with the plentie which that place yeeldeth. They finde other filthy *Commodities* alſo more then plentie, which fact (they hold) purgeth them from a multitude of ſinnes, and encreaſeth their deuotion to proſecute the voyage. The next day they goe towards Bedrihonem, in which place groweth ſhrubs, whereout iſſueth balme. Hereby they lodge one night, in memory of a victory here obtained againſt the Chriſtians, at the earneſt prayers of their Prophet, dreaming of Drums, heere ſtill ſounded by Angels, as they paſſe. The next morning by Sun-riſing, they arriue at Bedrihonem, where euery one waſhed himſelfe from top to toe, couering their priuities with a cloth, and their ſhoulders with another white one; and they which can goe in this habite to Mecca, merit more; they which cannot make a vow to offer a Ram at the *Mountaine of Pardons*. After this waſhing, it is not lawfull for any man or woman to kill a Flea or Lowſe with their hands or nailes, till they haue accompliſhed their Vowes at that Mountaine.

This night they come within two miles of Mecca. The next morning they march on, and the Seriffo meeting them, reſigneth his gouernment to the Captaine, during his abode there: and the Captaine giueth him a garment of cloth of gold, with other Iewels. After this, hauing eaten together vpon Carpets and Hides, they take with them the gate and garment abouesaid, and goe, attended but with few, to the Moſquita, and there cauſe the old to bee pulled downe, and put the new couerture on the houſe of *Abraham*: and the old veſture is the Eunuches which ſerue in the ſaid Moſquita, which ſell it deare to the Pilgrimes, euery little piece being accounted a moſt holy Relique. And well may it be ſo, for (can you doubt of it?) putting the ſame vnder the head of a man at his death, all his ſinnes muſt, by vertue heereof be pardoned. They take away the old doore, which is the Seriffoes fee, and ſet in place the new. Thus after ſome Oriſons, the Captaine returneth to his pauilion, the Seriffo remaineth in the Citie.

That you may be the better acquainted with this Moſquita, & houſe of *Abraham*, you are to know, [o] that in the middeſt of the Citie is the great Moſquita, built (they ſay) in the time when their Prophet liued. It is foure-ſquare, euery ſquare halfe a mile, being in all the circuit two miles, in manner of a Cloyſter: The galleries round about are in manner of foure ſtreets; theſe ſtreets being ſeparated from each other with Pillars, of Marble ſome, and ſome of Lime and Stone. In the middeſt of all ſeparate from the reſt, is the houſe of *Abraham*. This Moſquita hath foureſcore and nineteene gates, and fiue ſteeples, from whence the *Taliſmani* call the people to their deuotion. And the Pilgrimes, which are not prouided of Tents, reſort hither, men and women lying together; their *Houſe of Prayer becomming a den of Theeues*. *Barthema* ſaith, that this Temple is round, like the *Coliſeo* at Rome. That at euerie entrance is a deſcent of ten or twelue ſteps, on both ſides whereof ſtand Iewellers, which ſell gems onely. Within, it is vaulted, gilded, and odoriferous, beyond what can be ſpoken: for there are foure or fiue hundred men which ſell powders to preſerue dead corpſes, and other ſweets. It ſeemeth, that ſince his time the temple and houſe of *Abraham* are altered. This [p] houſe is foure-ſquare, made of ſpeckled ſtone, twentie paces high, and fortie in circuit. And vpon one ſide of this houſe, within the wall, there is a ſtone of a ſpan long, and halfe a ſpan broad, which ſtone (they ſay) fell downe from heauen; a voice from heauen at the ſame fall, being heard, that whereſoeuer this ſtone fell, there ſhould be built the houſe of GOD, wherein hee will heare the praiers of ſinners. Then was the Stone [q] as white as ſnow, but now, through the kiſſes of ſinners, it is become ſo blacke as it is. The entrance into this houſe is ſmall and high. There are without this houſe one and thirtie pillars of braſſe vpon ſquare ſtones, ſuſtaining a threed of Copper, reaching from one to another, on which are faſtened many burning Lampes. The founder of theſe was *Solyman*. Being entred into this houſe through that difficult paſſage, there ſtand two pillars of Marble at the entrance: in the middeſt are three of Aloes-wood, couered with tyles of India, of a thouſand colours, which ſerue to vnder-prop the *Terratza*, or roofe. It is ſo darke, that they can hardly ſee within for want of light; nor is it without an euill ſmell. Without the gate fiue paces, is the Pond *Zunzun*; that bleſſed Pond which the Angell ſhewed to *Agar* for her ſonne *Iſmael*.

Of their Feaſt *Baraim* is ſaid alreadie: About ſixe daies after they be come hither to Mecca, they celebrate another Feaſt called *Bine Baraim*, that is, the great Feaſt, which is alſo called, The *Feaſt of the Ram*. In thoſe daies ſpace they prepare themſelues hereunto with due ceremonies,

o Deſcription of the Moſquita at Mecca.

p The houſe of *Abraham* deſcribed.

q Of this ſtone ſee *ſup. c. 2.*

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ceremonies. Firſt, departing from the Carouan, guided with ſuch as are skilfull in the way, they goe twentie or thirtie in a companie walking thorow a ſtreet, which aſcendeth by little and little, till they come vnto a certaine gate, whereon is written in Marble, *Babel Salema*; that is, the gate of Health. And from this place is deſcried the great Moſquita, and twice ſaluted, ſaying, *Peace to thee, Meſſenger of God.* Then proceeding on their way, they finde an Arch on their right hand, whereon they aſcend fiue ſteps, vpon which is a great void place made of ſtone: after deſcending fiue other ſteps, and proceeding the ſpace of a flight-ſhoot, they finde another Arch, like vnto the firſt; and this way, from the one Arch to the other, they goe and come ſeuen times, ſaying alwaies ſome of their prayers, which (they ſay) the afflicted *Hagar* ſaid, whiles ſhe ſought and found not water for her ſonne. After this Ceremonie, thy enter into the Moſquita; and drawing neere vnto the houſe of *Abraham*, they go ronnd about it other ſeuen times, alwaies ſaying, *This is the houſe of* GOD, *and of his ſeruant* ABRAHAM. This done, they goe and kiſſe that blacke ſtone abouesaid; and then goe they to the Pond *Zunzun*, and in their apparell, as they be, waſh themſelues from head to foot, ſaying, *Tobah Allah, Tobah Allah*, Pardon Lord, Pardon Lord; drinking alſo of that muddie vnſauourie water: and thus returne they, cleanſed from all their ſins. Euerie Pilgrime performeth theſe Ceremonies once at the leaſt; the deuouter ſort often.

[r] *Vertoman. lib. 1. cap. 15. A. D. 1503.*

An hundred yeeres ſince theſe Ceremonies were ſomewhat different, after *Barthemaes* [r] relation. On the three and twentieth of May, the people (before day) compaſſed that houſe of *Abraham* ſeuen times, alway touching and kiſſing euery corner. Ten or twelue paces from this houſe was another, in manner of a Chappell with three or foure gates, and in the middeſt thereof a pit of brackiſh water, threeſcore and ten yards deepe. Thereat ſtand ſixe or eight men, appointed to draw water for the people; who after their ſeuen-fold Ceremonie come to the brink, and ſay, *All this be for the honor of God, and the pittifull God pardon me my ſins.* Then doe thoſe other powre vpon them three buckets full of water, from the top of their heads to their feet, be their garments neuer ſo coſtly.

[ſ] The Pilgrims going to the Mountaine of Pardons.

The Carouan [ſ] hauing abode at Mecca fiue dayes, the night before the euening of their Feaſt, the Captaine with all his company, ſetteth forwards towards the *Mountaine of Pardons*, called *Iabel Arafata*, diſtant from Mecca fifteene miles. This Mountaine, or ſmall Hill rather, is in compaſſe two miles, inuironed round about with the goodlieſt Plaine that a mans eye hath ſeen, and that Plaine compaſſed with high Mountains. Vpon the ſide towards Mecca, there are many pipes of cleare-freſh water, wherewith the people refreſh themſelues, and their cattell. *Adam* and *Eue*, when they were baniſhed Paradiſe, after they had beene ſeparated fortie yeeres, one in Nubia, and the other in India (as you heard before) met at this pleaſant place, and here inhabited and built a little houſe, which they call at this day *Beyt-Adam*, the houſe of *Adam*.

Hither come alſo the ſame day the other Carouans of Arabia and Damaſco, and all the inhabitants for ten dayes iourney round about, ſo that at one time here is to be ſeene aboue two hundred thouſand perſons, and three hundred thouſand cattell. Now all this company meeting together, the night before the Feaſt, the three Hoſtes caſt themſelues into a triangle, ſetting the Mountaine in the middeſt, and fill Heauen and Earth with ſhouting, ſinging, hallowing, gun-ſhot and fire-works all that night. The next day being their Feaſt, in ſilence they attend their ſacrifices and prayers onely. And in the euening, they which haue horſes, mount thereon, and approach as nigh vnto the Mountaine as they can: others make the beſt ſhift they can on foot, giuing euer vnto the Captaine of Cairo the chiefe place, the ſecond to the Captaine of Damaſco, and the third to the Captaine of Arabia. And being all approached, there commeth one of the *Santones* mounted on a Camell well furniſhed, who at the other ſide of the Mountaine aſcendeth fiue ſteps into a Pulpit made for that purpoſe, and there maketh a Sermon to the people. The Contents whereof, are the benefits which GOD hath beſtowed on them deliuerance from Idolatrie, giuing them the houſe of *Abraham*, and the Mountaine of Pardons: adding, that the mercifull GOD commanded his Secretary *Abraham*, to build him an houſe in Mecca, wherein his ſucceſſours might be heard, at which time all the Mountaines in the world came together thither with ſufficiencie of ſtones for the building therof, except that little low hill, which for pouertie could not goe to diſcharge this debt: for the which it became ſorrowfull, and wept thirtie yeeres, at the end whereof God in compaſſion ſaid vnto it, Weepe no more, my daughter, comfort thy ſelfe: I will cauſe all thoſe that goe to the houſe of my ſeruant *Abraham*, that they ſhall not be abſolued from their ſinnes, vnleſſe they firſt come to doe thee reuerence, to keepe in this place their holieſt Feaſt. And this I haue commanded to my people by the mouth of my friend and Prophet *Mahomet*. This ſaid, he exhorteth them to the loue of God, to prayer, and almes. The Sermon ended, at the Sun-ſetting they make three prayers: firſt for the Seriffo, ſecond for the grand Signior, the third, for the people: to which prayers all with one voyce, cry *Amin la Alla*,

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Alla, Amin Ia Alla; Be it so Lord. *Barthema* addeth to the Sermon the *Cadi* or *Santones* exhortation to weepe for their sinnes, and knocke their breasts, with inuocation of *Abraham* and *Isaac*, to pray for the people of the Prophet; and reporteth further, that there were killed on the first day more then thirtie thousand Rams, or Sheepe toward the West, and giuen to the poore; of which there were thirtie or fortie thousand. Thus hauing had the *Santones* blessing, and saluted the Mountaine of Pardon, they returne the way they came, in the middest of which way, is a place called *Mina*: and a little from thence foure great Pillars, two on each side of the way. If any passe not thorow the middest of these, he loseth all the merit of his Pilgrimage. And from the *Mount of Pardons* till they be passed these pillars, none dare looke backeward, for feare lest his sins, which he hath left in the Mountaine, returne to him againe.

Being past these Pillars, euery one lighteth downe, seeking in this sandie field fiftie or threescore little stones, which they binde in an handkerchiefe, and carry to that place of *Mina*, where they stay fiue dayes, because at that time there is a Fayre, free and franke of all custome. And in this place are other three Pillars not together, but set in diuers places. Monuments of those three Apparitions, which the Deuill made to *Abraham*, an to [t] *Ismael* his sonne: for they now a dayes make no mention of *Isaac*, as if he had neuer beene borne. They say, that when as *Abraham* at Gods command went to offer his sonne *Ismael*, the deuill dehorted him from the same: but seeing his labour lost, he went to *Ismael*, and bid him pittie himselfe. But *Ismael* tooke vp stones and threw at him, saying, *I defend me with God from the Deuill the offender*. These words the Pilgrimes repeate in their visitation of these Pillars, hurling away the stones they had gathered. From hence halfe a mile is a Mountaine, whither *Abraham* went to sacrifice his sonne. In the same is a great den whither the Pilgrimes resort to make their prayers, and there is a great stone separated in the middest by the knife of *Ismael* (they say) at the time of this sacrifice. *Barthema* reporteth that heere at Mecca he saw two Vnicornes: which I mention, because since that time I haue not found any Author which hath testified the like sight. They were sent to the *Seriffo* for a present by an Æthiopian King.

[t] *Barthema* saith *Isaac*.

The Caroan departing for Medina, as soone as they come in sight thereof (they call the place *The Mountaine of Health*) they alight, and going vp the hill, shout with loud voyces and say, Prayer, and health be vnto thee, O Prophet of God, Prayer and health be vpon thee, O beloued of GOD. They proceed on their iourney; and lodge that night within three miles of Medina, and the next morning are receiued with solemnitie of the Gouernour. Medina [u] is a Citie two miles in circuit, with faire houses of lime and stone, and a square Mosquita in the middest, lesse, but more sumptuous then that of Mecca. This is called *Medina Tal Nabi*, that is, the Citie of the Prophet; in *Barthemaes* time, it contained about three hundred houses, and was very barren, one garden of Dates excepted: but now they haue store of fruits. This Temple is square, an hundred paces in length, fourescore in breadth. It hath in it an Ile made Arch-wise, supported with foure hundred Pillars, and supporting (as he saith) three thousand Lampes. In one part of this Mosquita was a Librarie of fortie fiue Mahumeticall bookes. Also within the same (in a corner thereof) is a [x] Tombe built vpon foure Pillars with a Vault, exceeding in height the Mosquita: being couered with Lead, and the top all inameld with gold, and an halfe Moone vpon the top, wrought within verie artificially with gold. Below there are round about great yron staires ascending vp to the middest of the Pillars, and in the middest lyeth buried the bodie of *Mahumet* (not in an yron chest attracted by Adamant at Mecca, as some affirme.) Or to say the truth, neither here nor at Mecca can they shew this Seducers bodie. For the Captaine of that Carouan of Damasco, in which *Barthema* went on this Pilgrimage, offered to the chiefe Priest of that Mosquita, three thousand Saraffi of gold, to shew him the bodie of the *Nabi* or *Prophet*; that (saith he) being the onely cause of my comming. The Priest answered proudly: How can those eyes, wherewith thou hast committed so much euill in the world, see him by whom GOD hath created Heauen and Earth? The Captaine replied, True Sir, but doe me that fauour, to let me see his bodie, and I will presently plucke out mine [y] eyes. The Priest answered, O Sir, I will tell you the truth. It is true, that our Prophet would die heere to giue vs good example: for hee might haue died at Mecca, but such was his humilitie for our instruction: and presently after hee was dead, he was carried by the Angels into heauen. And where (saith the Captaine) is Iesus Christ the Sonne of *Marie*? The Priest answered, At the feet of *Mahomet*.

[u] Description of *Medina*: the word signifies the people.

[x] In *Barthema* it is said that it was a graue (*fossa*) vnder the earth: and there were also *Hali, Othman, Bubecher*, and *Homar*, with the bookes of their ordinances and Sects.

[y] Which some are reported to doe indeed after their so holy pilgrimage-sights, not further polluting their eyes.

In the night time by some fire-workes in the steeple, they would haue gulled the credulous people with opinion of miracle, vsing out-cryes in the night, saying, *Mahomet* would rise againe: and when the Mamalukes could see no such light shine forth of *Mahomets* Tombe, as they rumoured, they said, It was because they were slaues, and weake in the faith, and could not see heauenly sights.

To

To returne to the discouery of this supposed Sepulchre: Ouer the bodie they haue built a Tombe of speckled stone, a brace and halfe high, and ouer the same another of *Legmame*, foure-square in manner of a *Piramis*. Round about the Sepulchre there hangeth a curtaine of silke, which hideth the Sepulture from their sight that stand without. Beyond this in the same Mosquita are other two Sepulchres of *Fatima* and *Hali*: (who yet, as some say, was buried at Massadalli, neere Cusa: others say, hee neuer died, but his comming is still expected.) The attendants on these Sepulchres are fiftie Eunuches, white and tawnie, of which, three onely of the eldest and best esteemed white Eunuches, may enter within the Tombe; which they doe twice a day to light the Lampes, and for other seruices. The other attend on the Mosquita, and those two other Sepulchres: Where euery one may goe and touch at his pleasure, and take of the earth for deuotion, as many doe. The Captaine with great pompe presenteth that Pyramid-like Vestment (whereof you haue heard) for the Tombe, the Eunuches taking away the old, and laying on the new: and after this, other vestures for the ornament of the Mosquita. And the people without deliuer vnto the Eunuches, each man somewhat to touch the Tombe therewith: which they keepe as a Relique with great deuotion.

Here is a stately Hospitall built by *Cassachi*, or *Rosa*, the wife of great *Soliman*, richly rented, and nourishing many poore people. A mile from the Citie are certaine houses, in one of which they say *Mahomet* dwelt, hauing on euery side many Date-trees, amongst which there are two growing out of one stocke exceeding high, which their Prophet, forsooth, grafted with his owne hands. The fruit thereof is alway sent to Constantinople for a Present to the Grand-Signior, and is said to be the *Blessed fruit of the Prophet*. Also there is a little Mosquita, wherein three places are counted holy. The first, they affirme their Prophet made his first prayer in, after hee knew God. The second is that, whither he went when he would see the house of *Abraham*. Where when he sate downe to that intent, the Mountaines opened from the top to the bottome, to shew him the house, and after closed againe as before. The third, is the middest of the Mosquita, where is a Tombe made of Lime and Stone foure square, and full of sand, wherein they say was buried that blessed Camell which *Mahomet* was alway wont to ride vpon. Euen still (as one Mr. *Simons* a Merchant and beholder thereof reported to me) they haue a superstitious custome at Cairo, of carrying the leg of *Mahomets* Camell (as they affirme) in a Coach, the women in zeale of their blinde deuotion, hurling their Shashes to receiue thence some holy and blessed touch, for their Mahumeticall edification: as the Papists ascribe no small holinesse to the touch of our Ladies Image at Loretto with their beades, or other implements of their superstition, as my friend Mr. *Barkley*, an eye-witnesse, hath told me. Maruell much we may, that the Souldiers which crucified Christ, and parted his garments by lot, and *Iudas* which kissed him, and the Deuill also which carried his bodie out of the wildernesse, and set it on a pinacle of the Temple, did not from such holy touches acquire much holinesse. But here a good intent was wanting, which though the Mahumetans haue, yet a Camels leg is not so holy as our Ladies Image; Grant it: but they pretend Tradition and Deuotion no lesse then these: and otherwise, there is as little warrant [m] for that house and Image of our Ladie that they are true, as of the other. Blessed VIRGIN! whom *all generations call blessed*, and iustly admire for that holinesse, which with thankefulnesse to God, and charitie to man, wee are to imitate; then these stones and blockes should thus vsurpe thy name, and (in a worse sacriledge) diuine worship, yea more then those holies of diuine institution, which were so farre from conueying [n] holinesse by touching, that being themselues touched by any vncleane thing, they receiued thence infection of vncleanesse. And if Christ himselfe should thus be honoured, where, in all the Christian world are such Vowes, Pilgrimages, and Deuotions in his name, as here to the supposed Ladie of Loretto? As if they would rather be *Mariani* then *Christiani* in their Religion. But who brought vs now to Loretto? Nay, who can but in reading the one, thinke of the other, both being frequented so generally in Pilgrimages, Offerings, and I know not what superstitions? Only in this is Loretto worse, that it abuseth more holy names of God, and his Saints, to like vnholy holies. But of this subiect, that Reuerend and learned Deane, Dr. *Sutcliffe* hath largely and learnedly written, both in confutation of that impious Pamphlet of [o] *Gifferds Calsino-Turcismus*, and plainely paraleling the Mahumetans and Turkes in verie many points of their Religions. To him I referre the industrious Reader. Yea, the verie Narration of the Saracenicall and Turkish Rites by vs in this Booke, shall bee sufficient to them which know the Popish, in many things to discerne and acknowledge the Kindred, and like hellish descent both; like *Sampsons* Foxes, hauing their tayles knit together with fire-brands, which both fill and emptie the world with their flames; howsoeuer their heads looke contrarie, one toward *Christ*, the other toward *Mahomet*. That which I speake of *Popish*, I vnderstand of that which our Aduersaries maintaine by authoritie (not from Scriptures, or the ancient Councels

m They pretend visions and miracles, &c. But haue not Antichrist and all Idolaters their miracles? faith hath euer relation to the word of God.

n *Agg.* 2. 12, 13

o *Caluino-Turcismus Giff. Turec. Papismus, D. Sut.*

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Councels and Fathers, but) from the Popes pretended Supremacie and visible Monarchie, as Head and Vice-God in the Church; the Alcoran, whereof is his *Decretals, Extrauagants, Consistorie, Constitutions,* and such *Canons* as p *their holy Ghost sent from Rome in a boxe*, lately thundered at Trent besides, and against the Canonicall Scripture, *which holy men of God writ as they were moued by the holy Ghost.* But let vs backe to Medina. On the other side of the Citie are Tombes of the holy Mahumetans, *Abubachar, Ottoman, Omar*, which *Bartema* saith, were buried in the same Temple with *Mahumet*, and all vnder the earth. A daies iourney from Medina is a steepe mountaine, hauing no passage but one narrow path, which was made by *Hali:* who fleeing from the pursuing Christians, and hauing no way of escape, drew out his sword, and diuided this mountaine, and so saued his life. The Captaine at his returne to q Cairo, is with a sumptuous Feast receiued of the Basha, and presented with a garment of cloth of gold: he againe presenteth the Alcoran, out of the chest to the *Basha* to kisse, and then it is laid vp againe. By this time your pilgrimage hath more then wearied you. I haue made bold to trouble you a little longer, with this argument of *Mahomets* Meccan Pilgrimage, out of the Maronites collection from Arabike Authors.

p Because at Trent nothing might bee decreed, but what was first sent and ordered from Rome: hence grew this Prouerbe.

q When the Soldans raigned in Egypt, they had a Ceremonie after the Pilgrimage, to cut in pieces a Camel which had carried their Alcoran in great solemnitie to the Soldans Palace: euery particle of the beast, and of his furniture being esteemed, and reserued as a holy Relique: the same is now performed (saith *Dousa*) at Constantinople. The like was in Beniamins dayes at Bagedat: & I know not what Camel-superstition is often mentioned in the Alcoran.

Mecca chiefe Citie of Arabia Deserta, is called also in the Alcoran, *Becca*, the holy Citie of the Moslemans, both for *Mahomeds* reuelations there had, and for the Temple especially, called by them *Kabe*, or, The Square House, which they fable, was first built by Angels, and often visited by *Adam* himselfe: and lest it should bee destroied by the Floud, was lifted vp to the sixth Heauen, called *Dar-assalem* (The habitation of peace) after the Floud, *Abraham* built another house like to the former, by the shadow thereof sent from heauen to him. Thus writeth *Iacub Ben-Sidi Aali.* This is a Chappell, not very large, of square figure, open with foure Gates, by one of which the Ministers haue accesse; the other are opened but once in the yeere. It glittereth all with Gold, and is couered with vests of Gold, an encompassed with elegant Iron-worke, to keepe off neere commers. No man may enter it but certaine Elders, which haue long beards to their breasts, and remaine there night and day. Neere to this Chappel is a large marble Floore adorned about with eight huge Lights, and sixe and thirtie Lamps of Gold, perpetually burning. Three pathes leade thereto whereon men and women goe bare-foot to the Chappel, which they compasse seuen times with great reuerence, mumbling their deuotions; kisse the corners, sigh and implore the aide of *Abraham* and *Mohamed.* Round about all this space is a stately building of very elegant structure, as it were a wall; in which are numbred sixteene principall Gates to goe in and out, where hang innumerable Lamps and Lights of incredible greatnesse. Within this space betwixt the rewes of Pillars are Shops of Sellers, of Gemmes, Spices, Silkes, in incredible store from India, Arabia, Æthiopia: that it seemes rather the Mart of the World, then a Temple. Here doe men kisse and embrace with great zeale a certaine stone, which they call *Hagiar Alasuad*, or, The Blacke stone, which they say, is a Margarite of Paradise, the light whereof gaue lustre to all the Territorie of Mecca. Before this, saith *Iacub Ben-Sidi Aali, Mohamed* commanded *to weepe, to aske God pardon for sinnes, and to crie with sighs and teares for ayde against their enemies.* After they haue visited that Chappel, and the Stone, they goe to another large Chappel within the Temple, where is the Well, called *Zam Zam*; which is (saith the said Author) the Well which flowed from the feet of *Ismael*, when hee was thirstie and wept: which *Hagar* first seeing, cried out *Zam Zam*, in the Coptite or old Ægyptian Tongue; that is, Stay, stay. There are many which draw water thence and giue to the Pilgrimes, who are commanded to wash therewith their bodie and head three times to drinke thereof, and if they can, to carrie some of it with them, and to pray God for health and pardon of sinnes. To this building is added a Noble Schoole or Vniuersitie, *A. H.* 949. by *Solyman* who adorned it by his costs by maruellous structure, and endowed it with reuenues.

Mecca and the Temple.

Kabe like, to the house at Loretto in Angel-legends.

The blacke stone.

Zam Zam, *Ismaels* Well.

After these visitations, all the Pilgrimes goe to a certaine Temple on a Hill, ten miles from the Citie, and flocking in great numbers, buy according to their abilitie, one or more Rams for sacrifice. And because some are of opinion, that the Mohamedans haue no sacrifices, we will relate what *Iacub Ben-Sidi Aali* hath written of their ceremonies. *Dhahhia* (so the Arabs call a Sacrifice) *is a killing of beasts in the worship, and for the offering of God, and they are Lambs of sixe or seuen moneths at least; Camels of fiue yeeres, Bullockes of two yeeres. The males are to be chosen before females, and those cleane, white, infected by no naturall or violent defect, fatte, corpulent, horned. Euery man must kill his owne Sacrifices, and rippe them with his owne hands, except in vrgent necessities, and then he may substitute others to doe it for him. For euery one before they eate any thing, are bound to eate some piece of the Sacrifice; the rest, if they can, to giue cheerefully to the poore. They which are admitted to these Oblations, let them offer one Ram for themselues, another for the soules of the Dead, another for* Mahomed, *that in the day of Iudgement he deliuer them from calamities. These Sacrifices are offered to God in imitation of* Abraham, *which would haue offered his sonne* Ismael *to God; who going out of the Citie with him to a certaine Hill, called* Mena, *where*

Mahumetan sacrifices.

Lying Tradition.

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where he would haue offered him to God: but when the ſword could not cut his necke, a white Ram appeared betwixt his hands, fat, and horned, which he ſacrificed to God in ſtead of his ſonne.

Territorie of Mecca.

Whiles the Pilgrims are heere buſied in their ſacrifices, *Beduine Arabs* aſſault the Carauans, and robbing them, flee to the Hils, and inacceſſible refuges, ſo ſwift as if they did flie. And although all Armes are forbidden in the Territorie of Mecca (which containeth on the Eaſt ſixe miles, on the North twelue, on the Weſt eighteene, on the South foure and twentie, in which reſpect Mecca & Medina are called *Atharamain*) yet they ceaſe not to infeſt, & Pilgrims are here forced to Armes. This Territorie is barren for want of water and raine, hath very few Herbs and Plants, or other pleaſures of Groues, Gardens, Vines, or greene obiects; but is roaſted with the Sunne, both land and people. And this haply is the cauſe that no man may breake a bough if they finde any Tree. Only the ſhrubs of Balſam, brought hither from Cairo thriue well, and are now ſo propagated, that all the ſweet liquor of Balſam is carried onely from this Citie, thorow all Regions in great plentie. Heere are ſtore of Pigeons, which becauſe they are of the ſtocke of that which came to *Mahomeds* eare (as the Moſlemans fable) no man may take or ſcarre them. A certaine *Scerif* enioyeth the dominion of this Citie, and all the Land of Medina by inheritance, called *Alamam-Alhaſcemi*, that is, the Captaine or chiefe *Haſcemee*, deſcended of *Haſcem* great Grand-father of *Mohamed*; Who were neuer depriued of their dominion by the *Ottoman* or *Soldan*. Yea, the *Ottoman* calls not himſelfe the Lord of Mecca and Medina, but the humble ſeruant. Yet this *Scerif* notwithſtanding his reuenues and gifts by Pilgrims and Princes, through the Beduines ſpoiles, and his kindreds quarrels ſeeking the Soueraigntie, is alway poore. Therefore doth the *Ottoman* beſtow the third part of the reuenues of Egypt, and to protect the Pilgrims from the inuaſions of the Arabs.

Balſam brought from Gilead to Cairo, thence to Mecca.

Scerif of Mecca.

Medina.

Mohameds birth and life.

Medina is called *The Citie* by *Antonomaſia*, and *Medina Alnabi*, that is, *The Citie of the prophet*: becauſe *Mohamed*, when he was forced to forſake his Countrey Mecca, betooke himſelfe to this Citie, then called *Iathreb*, and was made Lord thereof. It is an errour that he was borne here, for he was borne and brought vp at Mecca.

CHAP. VII.

Of the Succeſſors of MAHOMET, *of their different Sects, and of the diſperſing of that Religion, through the World.*

MAHOMET hauing with Word and Sword publiſhed his Alcoran (as you haue heard) his followers after his death ſucceeding in his place, ſucceeded him in tyrannie. *Eubocar*, ſurnamed *Abdalla*, vndertooke the defence of that faithleſſe Faith and Kingdome, and that (as his Predeceſſor had done) partly by ſubtiltie, partly by force. For when as *Mahumets* Diſciples had buried their new Religion, with their old Maſter, except a few of his kindred, hee applied his wits to recall them; and whereas [a] *Hali*, *Mahomets* neereſt kinſman and ſonne-in-law diſagreed from him, and was perſwaded by the Iewes to profeſſe himſelfe a Prophet, with promiſe of their beſt aide and aſſiſtance: *Eubocar* (or *Ebuber*) reconciled him, and as the Arabian Chronicle witneſſeth, conuerted many Infidels, and ſlue the gaine-ſayers. He raigned one yeere, and three moneths and thirteene dayes. The next ſucceſſour *Aomar* (ſaith the ſame Author, *Leo* [b] termeth him *Homar*) ordained their prayers in the moneth Ramazan, and that the Alcoran ſhould be read through, which he cauſed to be written out, and vnited in one booke: He conquered Egypt by *Hanir* his Captaine; after that Damaſco, Ieruſalem, Gaza, and a great part of Syria were ſubdued. He raigned ten yeeres and ſixe moneths. [c] *Odmen* or *Ozimen* ſucceeded, and raigned twelue yeeres, and after him *Hali*; and next to him his ſonne *Alhacem*; and then *Moaui* the great Conquerour, &c. Theſe foure *Eubocar*, *Aomar*, *Ozimen*, and *Hali*, are the foure great Doctors of the Mahumetan Law: and *Mahomet* before his death propheſied that they ſhould ſucceed him, and of their worthineſſe.

a *Arab. Nob. ref.*
b *Leo. l. 1.*
c *Odmen. 12. Hali. 4. ye. Alhacen* ſiue moneths and twenty dayes. *Moaui* 17. yeeres. *Iezid.* three yeeres eight moneths, who ſay that the Prophet commanded not to blame, but to pray for and to obey rulers, though wicked: for yee ſhall haue mercy, & they puniſhment.
d *Ref. Ara. Nob.*

But as *Mahomet* had pretended the name of *Gabriel*, to the dreames of *Sergius*, and other Apoſtata's of the Chriſtians and Iewes, diſagreeing both with the truth and themſelues: ſo it was not long, that this *vntempered mortar* would hold together theſe buildings. For the [d] Alcoran being (according to diuers Copies thereof) read diuerſly, was cauſe of different Sects among them. *Ozimen*, to preuent the danger hereof, commanded that all the Copies of their Law ſhould be brought and deliuered into the hands of *Zeidi* and *Abdalla*: who

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who conferring their Copies, ſhould make one booke, and where they diſſented, ſhould read according to the Copie of *Corais*. Thus theſe two according to the Kings Edict, to ſtabliſh an vniformitie in the reading of the Alcoran, hauing out of all thoſe Copies framed one to be Athenticall, burned all others. Yet were they deceiued of their hopes, partly, becauſe *Hali*, *Abitalib*, and *Ibenmuzod*, would not bring in their bookes, of which that of *Hali* was the ſame which *Mahumet* had left, and was after by the Iewes altered, putting out and in at their pleaſure: & partly, becauſe that booke, which they had thus culled out of the reſt, to remain *Canonical*, was loſt, & of the foure Copies which they had written therof, by fire & negligence al periſhed. *Eletragig* would haue vſed the like policie after; but this many-headed ſerpent, which could not in the ſhel be killed, much leſſe in his riper growth could be reformed.

Thoſe foure Doctors aforeſaid, emulous of each other, intending their owne priuate ends, ſowed the ſeeds then, which fructifie in their venemous multiplication till this day, [e] *Hali* or *Halli* was Author of the Sect *Imemia*, which was embraced of the Perſians, Indians, and of many Arabians, and the *Gelbines* of Africa. *Ozimen*, or *Odmen*, began the Sect *Baaneſia* or *Xefaia*, and hath in diuers Countries his followers. *Homar* founded the *Aneſia*, followed of the Turkes, Syrians, and in Zahara in Afrike. *Ebocar* (otherwiſe called *Ebuber*, or *Abubequer*) taught the Sect *Melchia*, generally poſſeſſing Arabia and Africa. Theſe are holden as Saints in the Saracene Kalender, as [f] *Scaliger* teſtifieth, who had one in Semiarabike and Perſian, wherein ouer againſt the 27. of December was written, *the death of Phetima*) ſhe was the daughter of *Muhamed*) *God haue mercy on her.* Againſt the 10. of Ianuary, *the death of Abu-Boker*; *God haue mercy on him:* and ſo of the reſt. Againſt the 16. of Nouember, *the beginning of the faſt Caphar:* ſo they call the Chriſtians: & on the 25. of December, *the birth of Ieſus.* On the 17. of Ianuary, *the birth of Moſes*: Which I mention to ſhew what honor they aſcribe to them or rather that diſhonor, which in this cõfuſion of light with darknes, the Prince of darknes in the form of an Angel of light, doth vnto them. Frõ theſe 4. in proces of time aroſe other § 68. Sects of name, beſides other pedling factions of ſmaller reckoning. Amongſt the reſt the *Morabites* haue bin famous; liuing for the moſt part as Heremites, and profeſſing a morall Philoſophie, with principles different from the Alcoran. One of theſe not many yeers ſince, ſhewing the name of *Mahomet* in his breſt (there imprinted with *Aqua fortis* or ſome ſuch like matter) raiſed by a great number of Arabians in Afrike, & laid ſiege to Tripolis: where being betraied by one of his Captaines, his skin was ſent for a preſent to the grand Signior. Theſe *Morobites* affirm, that when *Hali* fought, he killed a 100000. Chriſtiãs with one ſtroke of his ſword, which was a 100. cubits in length. The *Cobtini* are a ſect ridiculous. One of them ſhewed himſelfe riding in the Country of Algier, on a Reed, reyned and bridled as a horſe; much honoured, for that on this Horſe, this Aſſe had (as he ſaid) rid an 100. leagues in one night. *R. Moſes Ægyptius* [h] writeth of two Sects of *Moores*, the one called *Seperatiſts*, the other *Intelligents*, or *Vnderſtanders*, both followed in their opinions by many Iewes. Theſe later were of opinion, that nothing in the world commeth to paſſe by chance or accident, neither in generall nor particular, but all are diſpoſed by the will and intent of God, as well the fall of a leafe, as the death of a man. The *Seperatiſts* in a contrary extreme, allow to man and beaſt a freedome, and that God rewardeth all creatures according to their merits or demerits: his prouidence extending it ſelfe to the fall of the leaues, to the way of the Ants: & if one be borne defectiue, it is better for him, then if he had bin perfect, and ſo if any aduerſitie befall him; for his reward ſhal be the greater in the world to com: yea, the beaſt which is ſlaughtered, & the Ants, Flea, or Louſe ſhall not loſe his reward from the Creator: the Mouſe alſo which hath not ſinned, & is killed of the Cat, ſhall there be recompenced. (Now beaſts pray for their ſoules, and Fleas and Lice prey vpon their bodies which hatched this beaſtly louſie Diuinitie.) The *Intelligent* beleeueth, that it is conuenient that men be puniſhed in this life, and for euer in hell, becauſe the *Creator would:* the *Seperatiſt* thinketh that vniuſt; and that whatſoeuer is puniſhed in this life, ſhall be rewarded in the next, becauſe ſuch is the Creators *wiſdome*. Neither may we beleeue the *Rabbine*, who reciting 5. differing opinions concerning the prouidence of God: firſt, of the *Epicures*, which exclude it wholly: ſecondly, of *Ariſtotle*: that it deſcended not beneath the Moon: thirdly, of the *Intelligents*: fourthly, of the *Seperatiſts*: fiftly, his own, which he attributeth to the law of *Moſes*, that euery man hath free-wil, and all good befals him in reward, al euil for puniſhmẽt, & what meaſure any man meteth, ſhal be meaſured to him again: but for other creatures, beaſts, plants, and their operations, as of a ſpider catching a fly, & the like [i] he attributeth with *Ariſtotle* vnto chance, & not to diuine prouidence, which he appropriateth in things below vnto man. Theſe opinions he aſcribeth; that of *Ariſtotle* to *Iob*, that of the *Seperatiſts* to *Bildad*, that of *Sophar* to the *Intelligents*, that of *Eliphaz* is the ſame with his own: & then let him with *Eliphaz* ſacrifice to expiate it. *I. Leo. l.* 3. writeth, that one *Elefacim* had written at large of the Mahumetan ſects: of which he reckoneth 72. principall (which agreeth with our former number) euery one accounting his owne to be good and true, in which a

e *G. Bot. Beñ.* *Curio* calleth theſe Sects *Melici*, followed in Africa: *Aſaſij*, profeſſed in Arabia and Syria; *Arambeli*, in Armenia and Perſia; *Buaniſij* in Alexandria and Aſſyria; & all foure are followed in Cairo. *lib.* 5. 1.

f *Scal. E. T. l.* 4. § 68. Sects Sarrac.

h *Moreb Neb. l.* 1. *c.* 70. *& l.* 3. *c.* 18. *&* 24.

i God is a coworker in euery worke, of whom, and in whom all things are and moue: & not a ſparrow nor a haire from our head falleth to the ground, without diuine prouidence. *Vid. Zanch. de Nat. D.* 5. *c.* 1.

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man may attaine ſaluation. And yet *Leo* there addeth, that in this age there are not found aboue two. [c] One is that of *Leſhari*; which in all Turkie, Arabia and Africa is embraced: the other *Imamia*, currant in Perſia and Coroſan (of which in his proper place more.) So that by *Leo's* iudgement, all which follow the rule *Leſhari* or *Haſhari*, are Catholike Mahumetans; although of theſe the ſame Author affirmes, that in Cairo and all Egypt are foure Religions different from each other, in Spirituall or Eccleſiaſtical Ceremonies, and alſo concerning their Ciuill and Canon Law; all founded on the Mahumetan Scripture in times paſt, by foure learned men, diuerſly conſtruing the generall rules to ſuch particulars, as ſeemed to them fitter for their followers; who diſagreeing in opinion, agree in affection, and conuerſe together, without hatred or vpbraiding each other. As for thoſe other Sects, it ſeemeth that they are, for the moſt part, long ſince vaniſhed: and thoſe differences which remaine, conſiſt rather in diuerſitie of rule, and order of profeſſion, then in differing Sects and Hereſies of Religion: except in ſome few, which yet remaine, of which [d] *Leo* thus reporteth: Foureſcore yeeres after *Mahumet*, one *Elheſenibnu Ahilhaſen* gaue certaine rules to his Diſciples, contrarie to the Alcoran principles, but writ nothing. About a hundred yeeres after *Elharit Ibnu Eſed* of *Bagaded* writ a booke vnto his Diſciples, condemned by the Calipha and Canoniſts. But about foureſcore yeeres after that, another great Clerke reuiued the ſame doctrine, and had many followers; yet hee and they were therefore condemned to death. But obtaining to haue triall of his opinions by diſputation, he ouerthrew his Aduerſaries, the Mahometane Lawyers: and the *Caliſa* fauoured the ſaid Sect, and erected Monaſteries for them. Their Sect continued, till *Malicſah*, of the Nation of the Turkes, perſecuted the ſame. But twenty yeeres after it was againe renewed, and one *Elgazzuli* (a learned man) writ ſeuen bookes, reconciling theſe Sectaries and the Lawyers together: which reconciliation continued till the comming of the Tartars: and Aſia and Afrike was full of theſe Reformers of their Law. In old time none but learned men might be admitted Profeſſors hereof: but within theſe laſt hundred yeeres euery ignorant Idiot profeſſeth it, ſaying, That learning is not neceſſary, but [e] the *holy Spirit* doth reueale to them which haue cleane hearts, the knowledge of the truth. Theſe contrary to the Alcoran ſing loue-ſongs and dances, with ſome phantaſticall extaſies: affirming themſelues to be rauiſhed of diuine loue. Theſe are great gluttons: they may not marry, but are reputed Sodomites.

c But two principall factions Mahumetan, at this day.

d *I. Leo. l. 3.*

e What difference herein, betweene the *Mahumetane* & our *Seperatiſt.*

The ſame our Author writeth of ſome which teach, that by good workes, faſting, and abſtinence, a man may attaine a Nature Angelicall, hauing his minde ſo purified that he cannot ſinne, although he would. But he muſt firſt paſſe through fifty degrees of Diſcipline: And although he ſinne before hee be paſt theſe fifty degrees, yet GOD doth not impute it to him. Theſe obſerue ſtrange and ineſtimable Faſts at the firſt; after they liue in all pleaſures of the world. Their rule was written in foure volumes, by a learned and eloquent man, *Effehrauar:* and by *Ibnul-farid*, another Author, in exact and moſt learned Verſe. That the Spheres, Elements, Planets, and Starres, are *one God*, and that no Faith nor Law can be erroneous, becauſe that all men (in their mindes) intend to worſhip that which is to bee worſhipped. And they beleeue that the knowledge of GOD is contained in one man, who is called *Elcorb*, elected and partaker of GOD, and in knowledge as GOD. There are other forty men amongſt them, called *Elauted*, that is, [f] Dunces, becauſe of their leſſe knowledge. When the *Elcorb* or *Elcoth* dyeth, his Succeſſour is choſen out of theſe: and into that vacant place of the fortie, they chuſe one out of another number of ſeuentie. They haue a third inferiour number of a hundred threeſcore and fiue (their Title I remember not) out of which they chuſe, when any of the threeſcore and tenne die. Their Law or Rule enioyneth them to wander through the World in manner of Fooles, or of great Sinners, or of the vileſt amongſt men. And vnder this cloke many are moſt wicked men, going naked without hiding their ſhame, and haue to deale with women in the open and common ſtreets like beaſts. Of this baſe ſort are many in Tunis, and farre more in Egypt, and moſt of all in Cairo. I my ſelfe (ſaith our Author) in Cairo, in the ſtreet called Bain Elcaſraim, ſaw one of them with mine eyes, take a beautifull Dame comming out of the Bath, and laid her downe in the middeſt of the ſtreet, and carnally knew her, and preſently when hee had left the woman, all the people ranne to touch her clothes, becauſe a holy man had touched them. And they ſaid, that this Saint ſeemed to doe a ſinne, but that hee did it not. Her husband knowing of it, reckoned it a rare fauour and bleſſing of GOD, and made ſolemne feaſting and gaue almes for that cauſe. But the Iudges, which would haue puniſhed him for the ſame, were like to bee ſlaine of the rude multitude: who haue them in great reputation of ſanctitie, and euery day giue them gifts and preſents.

f *Tronchi.*

There are another ſort that may be termed Caballiſts: which faſt ſtrangely, nor doe they eate the fleſh of any creature, but haue certaine meates ordained and appointed for euery houre of the day and night, and certain particular praiers, according to the dayes and months, numbring

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numbring their ſaid Prayers: and vſe to carry vpon them ſome ſquare things, painted with Characters and Numbers. They affirme, that the good Spirits appeare, and acquaint them with the affayres of the world. An excellent Doctor, named *Boni*, framed their rule and prayers, and how to make their ſquares: and it ſeemeth to me (who haue ſeene the worke) to be more Magicall then Cabalaſticall. One booke ſheweth their prayers and faſtings: the ſecond, their ſquare: the third, the vertue of the foureſcore and nineteene names of GOD, which I ſaw in the hand of a Venetian Iew at Rome. There is another rule in theſe Sects, called *Suuach*, of certaine Hermites which liue in Woods, and ſolitary places, feeding on nothing but hearbs and wilde fruites, and none can particularly know their life, becauſe of this ſolitarineſſe. Thus farre *Leo*.

Beniamin Tudelenſis [g] telleth of a Nation, neere to Mount Libanus, which hee calleth *Hhaſſiſſin*, which varied from the ordinary ſort of Iſmalites, and followed a peculiar Prophet of their owne, whoſe word they obeyed, whether for life or for death. They called him *Hheich al Hhaſſiſſin*: his abode was at Karmos. They were a terror to all about them, ſawing aſunder euen the Kings if they tooke any. They warred with the Frankes (the Chriſtians which then held Ieruſalem) and the King of Tripolis. Their dominion extended eight dayes iourney. *Zachuth* mentioneth one [h] *Baba*, which about the 630. yeere of the *Hegira*, fained himſelfe a Prophet ſent of God; vnder which colour hee gathered together a great Armie, wherewith he filled all Aſia with ſlaughter and ſpoile, ſlaying Chriſtians and Iſmaelits without difference: till *Giatheddin* King of Gunia, ouerthrew and deſtroyed him and his Hoſt.

Beſides the former; they haue other Heremites of another ſort; one is mentioned by *Leo*; [i] who had fiue hundred Horſe, a hundred thouſand Sheepe, two hundred Beeues, and of offerings and almes, betwixt foure and fiue thouſand Duckets, his fame great in Aſia and Afrike, his Diſciples many, and fiue hundred people dwelling with him at his charges; to whom he enioyneth not penance, nor any thing: but giueth them certaine names of God, and biddeth them with the ſame to pray vnto him ſo many times a day. When they haue learned this, they returne home: he hath a hundred Tents for ſtrangers, his Cattell, and Family: hee hath foure wiues, beſides ſlaues, and (by them) many children ſumptuouſly apparrelled. His fame is ſuch, that the King of Telenſin is afraide of him: and he payeth nothing to any: ſuch veneration haue they towards him, reputing him a Saint. *Leo* ſaith, hee ſpake with him, and that this Heremite ſhewed him Magick-bookes, and he thought that this his great eſtimation did come, by falſe working of the *true ſcience*; ſo the Heremite termed Magicke.

But theſe Heremites we cannot ſo well reckon a Sect, as a Religious Order; of which ſort there are diuers in theſe Mahumetane Nations, as in our enſuing diſcourſe ſhall appeare: To returne therefore to the conſideration of the meanes vſed to preuent the varietie of Sects among them: The Caliphs ſought to remedie theſe inconueniences by their beſt policie. [k] *Moaui*, about the yeere of our Lord 770. aſſembled a generall Councell of their learned men to conſult about an Vniformity; but they diſagreeing among themſelues, hee choſe ſix men of the moſt learned, and ſhut them vp in a houſe together with their Scriptures, commanding them that out of thoſe Copies diſagreeing (as you haue heard) they ſhould chuſe that ſhould ſeeme beſt. Theſe reduced the Doctrine of *Mahomet* into ſix bookes; forbidding any on paine of death to ſpeake or write otherwiſe of their Law. But becauſe the Arabians of ſubtle and piercing wit, which ſtudied Philoſophy in the Vniuerſities of Bagdet, Marocco, Cordoua, and other places, could not but ſpie and diſcerne the mad folly of the law, ſo palpable to any reaſonable iudgement: It [l] was therefore ordained, that the Phyloſophy Lecture ſhould be taken away, and in place thereof they ſhould read the *Alcoran*; prouiding, for all theſe Students of their Law, their expences out of the publike charge, and inhibiting all further ſtudie in Philoſophy: inſomuch that they now (ſaith our Author, who himſelfe was a Student in that Vniuerſity) repute him not a good Saracen, who is addicted to that ſtudie. This Frier *Richard* mentioneth another Prophet, named *Solem*, had in eſtimation with theſe Babylonians, which was after ſlaine by the Tartars. He and Cardinall *Cuſanus* affirme, that the Saracens of the Eaſt differ in their Alcoran from thoſe of the Weſt, [m] making the firſt fiue Chapters but one; and that they differ in the expoſition thereof, and in the ſame Schooles or Vniuerſities, one Sect condemneth another.

But in theſe times the Mahumetane Profeſſors are chiefly diſtinguiſhed by the ſeuerall Nations; of which are foure principall: the Arabians, Perſians, Turkes, and Tartars (to which wee may adde the Mogore, as a fifth; whom the Ieſuites, in their Epiſtles, report to halt from his former Mahumetiſme, and to incline to Gentiliſme.) Of all theſe, the Arabians are moſt zealous in their ſuperſtition; the Perſians moſt agree to Reaſon and Nature; the Tartars are more Heatheniſh and ſimple, the Turkes are the freeſt and moſt Martiall. The Arabians account it their peculiar glory, that *Mahumet* was of that Nation, and that Mecca and Medina are there ſeated: and therefore haue laboured in the dayes of

g *In Itinerario.* *Aſſaſſines*, of theſe ſee *l.* 2. *c.* 22.

h *A. Zach. Chron. Serac.*

i *Leo lib.* 4.

k *Io. Bot. Beth.*

l *Fr. Richard. cap.* 13.

m This difference is in the Latine tranſlation, not in the Arabike, as *Erpenius* hath obſerued.

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their former puiſſance by the ſword; ſince, by their traffique and preaching, to ſpread their Mahumetiſme through the World. Their firſt Seducers had poſſeſſed Syria and Paleſtina: *Homar* had added Egypt, and in a ſhort time their Succeſſors had preuailed in Aſia, Afrike, and Europe, as we [t] haue before ſhewed. All Mahumetans are called by vs *Saracens*, which *Erpenius* in his Annotations on his *Ioſeph*, ſaith, is a name to them vnknowne (ſo is China to the Chinois, Peru, to the Peruans, &c.) but giuen them by others. They call themſelues *Muſlimos*, or *Muſlemans*, of a word which ſignifieth Beleeuers (as one would ſay in their ſenſe, Catholike and Orthodoxe belecuers.)

t *Sup. c. 2.*

They haue beene ſuch in Armes: and in diligence of Preaching they haue beene as forward, and ſo continue. Seuen hundred yeeres ſince, *Perimal* raigning in Malabar; they there ſowed their Tares: and the more eaſily to take thoſe Ethnikes in their net, they tooke their daughters in marriage; a matter of much conſequence, in regard of their wealth, and practiſed of them to this day. They were Authors of great gaine vnto them by their trades and traffique for Spicery: and were ſuffered to inhabite, and plant Colonies amongſt them. By their meanes, Calicut, of a ſmall thing, became a great and rich Citie. And *Perimal* himſelfe was peruerted by them to their faith: who zealouſly inclined to their perſwaſions, reſolued to end his dayes at Mecca, and put himſelfe on the voyage, with ſome ſhips of Pepper, and other things of price, but periſhed by tempeſt in the way. From Malabar they paſſed to the Maldiuæ, and Zeilan, Somatra, Iaua, Molucca, the Philippinaes, and in the Continent to Cambaia, Bengala, Siam, Malucca, Ior, Pam, and the huge Kingdome of China, preaching and planting their ſuperſtitions, as in the particular Hiſtories of theſe Nations ſhall further appeare. They are in this reſpect ſo zealous, that euen the Arabian Mariners will ſtay behinde in the Countries of the Ethnikes, there to diuulge this their Sect: and in the yeere 1555. one of them pierced as farre as Iapon, there to haue laied their Leauen: but the Portugalls in theſe Eaſterne parts, treading in the ſame ſteps, by their traffique and preachings, haue much hindered their proceedings. The Tartars, Perſians, and Turkes, require longer and ſeuerall diſcourſes in their due place; and firſt, we will ſpeake of them which are firſt in this ranke, the greateſt of all Mahumetane States, the Turkes.

Io. Bot. Ben.

CHAP. VIII.

Of the Turkiſh Nation: their Originall, and Proceedings.

§. I.

Of the Turkiſh Name, and firſt Originall.

ALthough ſome may thinke, that I haue beene ſo tedious, in the relation of the Mahumetan opinions and ſuperſtitions, that, to ſpeake any thing more, would ſeeme but as powring water into a full Sea: Yet, becauſe there is in this World nothing certaine, but vncertaintie; it being diuine prerogatiue to be *yeſterday, to day, the ſame for euer*: and that this Saracenicall Religion hath ſuſtained her chances and changes, according to the diuerſitie of times and places where it is and hath beene profeſſed: ſo doe I hold it fit, as wee haue ſeene the foundation, to behold alſo the frames and fabriques thereon builded, and from that Fountaine (or ſinke-hole rather) of ſuperſtitition, to lead you along the gutters and ſtreames thence deriued. And becauſe the Turkes are preeminent in all thoſe things, which this profeſſion accounteth eminent, it is meeteſt to giue them the firſt place heere, which elſewhere take it: and after we haue ſet downe a briefe Hiſtorie of that Nation, and the proceedings of their ſtate, to aſcribe their theorie and opinions, and then their practice and rites of Religion. But before we come to the diſcouerie of their Religion, it is not amiſſe to ſearch the beginning and increaſe of this Nation.

The name of Turkes ſignifies (ſaith *Chitræus*) Shepheards, or Heard-men: and ſuch it ſeemeth was their ancient profeſſion, as of the reſt of the Scythians vnto this day. *Nicephorus* [a] (and before him *Simocatta*, from whom *Nicephorus* borroweth it) ſpeaketh of the Turkes, and placeth them about Bactria: their chiefe Citie he calleth Taugaſt, which is ſuppoſed to be the worke of *Alexander*. Their Religion, hee ſaith, at that time was to worſhip the Fire, Aire, Water, and Earth, which they adore, and ſing Hymnes to. They acknowledge God the maker of Heauen and Earth, to whom they ſacrifice Horſe, Kine, and Sheepe: they haue Prieſts which diuine things to come. The Prince of Taugaſt, they called the ſonne

a *Lib. 18. c. 30.*

of

of God: They worship Images. The Prince spendeth the night with seuen hundreth women. The Tartars haue now possessed the same Countrie; but long before, the same rites, as you may reade in our Historie of them. To deriue them (as some doe) from Troians and Iewes, is somewhat farre [b] fetched: nor is there much likelihood that they should receiue their name of Turca [c] a Persian Citie: the name is ancient, and applied by [d] *Mela* and *Plinie* to a Nation of the Scythians, and their original is accounted Scythian by the [e] most and best Authors. *Beniamin Tudelensis* calleth them alway by the name *Tegarma*. There are which bring a long Genealogie from *Noahs* Arke, vnto the *Ottoman* Family: herein disagreeing, while some wil haue *Magog*, others *Tubal* the Author of their Nation. *Leunclauius* [f] reciteth and refuteth the same. He writeth the name *Iurki*, alleaging *Herodotus* for his Author: and citeth many Authors to proue, that they descended of the *Vnni* or *Vngri*, which were called Turkes, of which there were two sorts, one Westerly in Pannonia, another Easterly neere Persia, called by the Persians *Magores*, he concludeth, that the *Vnni* or *Iurchi* came from Iuchra or Iuchria (whence the name *Iuchri* might easily be deflected to *Iurchi*) beyond Tanais; and first after they had forsaken their owne Countrie, settled themselues neere Mœotis, from whence they passed to Chazaria, and some went Westward to Pannonia, some Eastward to Armenia, and thence into Persia.

Many probable Arguments might bee brought, to proue that they descended of the Scythians, whose wandering shepheardly-life, both the name, and their practice (in old times, and in some places still) expresseth. The first Expedition and militarie employment, which I haue read of the Turkes, (except what the feare of them compelled the Persians vnto, as in their Historie wee shall after see) was [g] vnder *Varamus* a rebellious Persian, aboue a thousand yeeres since, when *Cosroes* was King of Persia, and *Mauritius* the Roman Emperour: at what time many of them were slaine, and many taken, which confessed, that famine had forced them to those warres, for which cause they marked themselues with a blacke Crosse; a Ceremonie which they said they had learned of the Christians, thinking thereby to expell hunger. This hungrie Nation hath since beene a greedie and insatiate deuourer of Nations. Another expedition of theirs (which some reckon the first) [h] was in the yeere 755. or after another account 844. at which time, passing through the Georgian Countrie, then called Iberia, they first seized on a part of the greater Armenia, which their posteritie holdeth at this day, called of them Turcomania. In this wide and spacious Countrie they romed vp and downe, without certaine habitation, a long time with their Families and Heards of cattell, like the ancient Scythian *Nomades*; and the *Tartars*, and the same Turcoman Nation at this day. Their language also, as *Megiserus* in his Turkish Grammar sheweth, hath great affinitie, with the Tartarian, as also with the Persian (neere whom, and sometimes, as now will appeare, amongst them, they liued.) But from the Arabike it differeth altogether. Yet in their holies they most vse the Arabike, by reason of the Alcoran written in that language: likewise they vse the Arabike Letters and Prickes. The beginning of their greatnesse is thus by Christian Historians related.

b *Turci quasi Teucri. Richer. de reb. Turc. & Mart. Barletius de Scod. enst expug. lib. 1.* mention, this opinion; *& Andr. à Lacuna.*

c *Lonicer. Chr. Turc. to. 1. l. 1.*

d *Pom. Mela. l. 1. c. vlt. Plin. l. 6. c. 7.*

e *Laon. Chalcondyl. lib. 1. 10. Bapt. Egnatius. Nic. Eubœic. Sagun. Ep. Knolls, &c.*

f *I. Leunel. hist. Musulm.*

g *P. Bizar. hist. Pers. lib. 5.*

h *Knoll. Turc. Hist.*

Hieron. Megiserus Ling. Turc. Institut. literæ sunt vjs 3 t.

§. II.

Of the Turkish Kingdome in Persia, and their other Conquests.

WHen as the Saracens Empire grew now vnweldie, through her owne greatnesse, and the Soldans, which were wont to conquer for the Chaliph, began now to share with him in his large Dominion: *Mahomet* (then Sultan, or Soldan of Persia) was for this cause hardly beset with the Chaliph of Babylon; assailed also on the other side by the Indians. He sought to strengthen himselfe against these enemies, with the new friendship of these Turkes, of whom hee obtained for his aide three thousand hardie Souldiers, [a] vnder the conduct of *Togra Mucalet*, the sonne of *Mikeil*, a valiant Captaine, and chiefe of the Selzuccian Tribe or Familie, whom the Greekes commonly call *Tangrolipix*, and some *Selduc*, or *Sadoc*. By the helpe of this *Tangrolipix* *Mahomet* the Persian Sultan ouercame *Pisasiris* the Caliph. The Turkes, after this warre, desiring leaue to passe ouer the Riuer Araxis to their Country-men, were both denied, and threatned, if they againe should seeke to depart. Whereupon they withdrew themselues into the Desart of *Caranontis*; liuing there, and thence making roades into the Countries adioyning. *Mahumet* sent against them twentie thousand men, which by a sudden surprize in the night, *Tangrolipix* defeated, and furnished himselfe with their spoiles. And now durst *Tangrolipix* shew his face in the field, where his Armie was increased by the resort of lawlesse persons, seeking after spoile. *Mahomet* on the other side, impatient of his losse, put out the eyes of the Captaines,

a *Hist. Musulman. lib. 1. Theodor. Gaza de Orig. Turcar. Epist. Io. Bapt. Egnat. de Orig. Turc.* But see also *sup. c. 2.* which is more likely. For I read not of *Pisasiris* in all the Catalogue of their Chalifs. *Mirkond* writes of many Turkish incursions into Persia before this.

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taines, which had the leading of the Armie, and threatned to attire the Souldiers, that had fled, in womens apparell; and raising another great Armie, set forward against *Tangrolipix*, who was now fiftie thousand strong, and was presently made stronger by those threatned Souldiers, who fled from their Lord vnto him. They met at Ispahan (a Citie of Persia) and there *Mahomet* falling with his Horse, brake his necke: vpon which mischance both Armies comming to agreement, by common consent proclaimed *Tangrolipix* [b] Sultan in his stead; and so made him King of Persia, and the Dominion thereunto pertaining, which was done *Anno* 1030.

b *Tangrolipix* first Sultan amongst the Turkes; *An. Do.* 1030. some call him *Tangrolipix* and some *Tancroipix*.

Tangrolipix opened the passages of Araxis to the rest of his Countrie-men, whom hee exalted to the highest places of command, so bridling the Persians, and he and his receiuing in their new Conquests the yoke of the *Mahumetan Religion*. Ambition inciting him to further exploits, he warred also vpon *Pisastris* the Chaliph: and after diuers ouerthrowes, slue him, and seized on his state. Hee sent *Cutlu-Muses* his Kinsman against the Arabians, by whom hee was discomfited: whereat aggrieued, hee went against them himselfe, but with like successe. Hee sent *Asan* his brothers sonne to inuade Media, who in that enterprise was slaine: he sent againe *Habraime Alim* his brother, with an Armie of an hundred thousand men, who tooke prisoner *Liparites* Gouernour of Iberia (who came to aide the Emperours Lieutenant in Media) whom *Tangrolipix* frankely set free, and sent his Embassadour to the Emperour, proudly demanding him to become his subiect.

Such haps, and such hopes had *Tangrolipix*, the first Turke that euer was honoured with a Diademe. His sonne [c] and successour *Axan* tooke *Diogenes* the Emperour of Constantinople prisoner in the field: But *Cutlu-Muses*, with his Cousin *Melech* (who in his Fathers dayes had fled into Arabia) rebelling and taking armes against him; as *Axan* was readie to ioyne battell with them, the Caliph (who retained the highest place still in their superstition, although dispoyled of his Temporalities) setting aside all his Pontificall formalitie, whereby he was bound not to goe out of his owne house, thrust himselfe betweene these Armies: and with the reuerence of his place, and person, together with his perswasions, moued them to desist, and to stand to his arbitrement: which was, that *Axan* the Sultan should still enioy his Dominions entirely: And that *Cutlu-Muses*, and his sonnes aided by him, should inuade the Constantinopolitan Empire, and should be *absolute*, and onely Lords of whatsoeuer they could gaine thereof. There was neuer any thing to that impietie more commodious, nor to our Religion more dangerous. For by this meanes *Cutlu-Muses*, with his sonnes in a short time conquered all Media, with a great part of Armenia, Cappadocia, Pontus, and Bithynia; which their designes were much furthered, by treasons and dissentions in the Greeke Empire. *Axan* the Sultan also gaue to his Kinsman *Ducat* and *Melech*, the gouernement of Aleppo, and Damasco, with the adioyning parts of Syria, by that meanes to encroach vpon the Egyptian Caliph, which accordingly they in short time did.

c *Knolles* Turkish Historie. *G. Tyr.* see *sup. l. 2. c. vlt.*

But these their haughtie attempts were stayed, and being now in the flowre, were cut shorter by that fortunate Expedition [d] of the Christian Princes of the West, agreed vpon at the Councell of Claremont, and performed by *Gualter Sensauier*; *Peter* the Hermite, first and principall mouer hereof; *Godfrey*, Duke of Lorraine, with his two brethren *Eustace* and *Baldwin*, of the honourable house of Buillon; *Hugh*, surnamed the Great, brother to *Philip* the French King; *Raymond* and *Robert*, Earles of Flanders; *Robert* of Normandie, sonne to *William* the Conquerour; *Stephen de Valois*, Earle of Chartiers; *Ademar* the Popes Legate; *Bohemund* Prince of Tarentum, and others, conducting, as the most receiued opinion is, three hundred thousand Souldiers, in defence of the Christian Faith, against the Turkes and Saracens, which both ouerthrew the Turkes in the lesser Asia, and recouered also the holy Land. The Principalitie, or (as some stile it) the Kingdome of Antioch was giuen him by common consent to *Bohemund* Prince of Tarentum; the Kingdome of Ierusalem, to *Robert*: who (hearing of his Fathers death) refused it, in hope of England; and *Godfrey* of Buillon was saluted King.

d The memorable Expedition of the Christian Princes into the holy Land. *Historia belli sacri G. Tyrij.* and many others write at large of these Warres: *vide Gesta Dei per Francos*, see also *sup. l. 2. vlt.*

The Turkes and Saracens, seeking to recouer that which they had lost, lost also themselues; a hundred thousand of them being slaine in one battell: the like successe had the Turkes after against *Conrade* the Emperour, at *Meander*: leauing for trophees and triumphall arches to the Christians, huge heapes, or hills rather, of their bones. Hereunto helped the dissentions among the Turkes, and diuisions of their state among diuers brethren. The Egyptians also paied tribute to the Christians: which *Dargan* the Sultan detaining, hee was by *Almericus*, the King of Ierusalem ouerthrowne in battell. *Noradine* the Turke, King of Damasco, sent thither also *Saracon* to aide *Sanar* the Sultan (before expulsed) to recouer his state from this *Dargan*: but hee hauing won certaine Townes, kept them to himselfe, so that *Sanar* betooke him to the patronage of *Almericus*, who ouerthrew *Saracon* in battell, and after besieged and tooke Alexandria, and Pelusium, seeking also to conquer Egypt to himselfe:

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ſelfe but indeed (as the euent proued) ſo ſubuerted his owne ſtate. For *Sanar* ſought helpe of *Saracon*, and for feare of both their forces, *Almericus* left Egypt. *Saracon*, moued with ambition, treacherouſly ſlew the Sultan, and by the Caliph was appointed Sultan, the firſt of the Turkes that euer enioyed the ſame, to whom *Saladine* his Nephew ſucceeded. Hee (not reſpecting the Maieſtie of the Caliph, as the Sultans before had done) ſtrucke out his braines with his Horſe-mans Mace, and rooted out all his poſteritie; the better to aſſure himſelfe, and his Turkiſh ſucceſſours in the poſſeſſion of that Kingdome, vnder whom it continued to the time of the Mamalukes. *Noradine* alſo the Turke being dead, the Nobilitie diſdaining the gouernement of *Melechſala* his ſonne (yet but a youth) betrayed [e] that ſtate vnto *Saladine*. And thus did he hem in the Kingdome of Ieruſalem on both ſides: and not long after, *Aleppo* was betraied vnchriſtianly into his hands by a traitor, which gouerned the ſame for the Chriſtians: Neither was it long, before he had (through diſcord and treaſon amongſt the Chriſtians) obtained [f] Ieruſalem it ſelfe, *Anno* 1187. and after Aſcalon, and Antioch alſo: Neither could the Chriſtians of the Weſt euer recouer the poſſeſſion of that Kingdome; the cauſe continuing the ſame, which before had loſt it, *viz.* diſſention and treacherie, as the examples of *Richard* and *Edward* (firſt of thoſe names) Kings of this Land doe ſhew.

e Damaſco betrayed to *Saladine*.

f Ieruſalem loſt againe. *Anno* 1187.

About 1202. yeeres after Chriſt, the Tartars (of whom in their due place) hauing conquered Eaſt, Weſt, North, and South, among others, ouerthrew that Togrian Kingdome of the Turkes in Perſia, one hundred and ſeuentie yeeres before founded by *Tangrolipix*. The Turks which remained (driuen to ſeeke ſhelter from this violent ſtorme) fled out of Perſia into Aſia the leſſe: where *Cutlu-Muſes* his ſucceſſours (their Country-men) enioyed ſome part of the Countrie. And there many of them arriuing vnder the conduct of *Aladin*, the ſonne of *Cei Huſreu*, deſcended alſo of the Selzuccian Family in Perſia, taking the opportunitie offered by the diſcord of the Latines, with the Greekes, and the Greekes among themſelues, ſeized vpon Cilicia, with the Countries thereabout: and there firſt at Sebaſtia, and afterward at Iconium, erected their new Kingdome, bearing the name of the Aladin [g] Kings or Sultans.

g *Hiſt. Muſulman. Leunclauij lib.* 1.

The Tartars, vnder the conduct of *Haalon*, ſent by *Mango* the great *Cham*, hauing conquered and ſtarued the Chaliph of Babylon (as is before) ouerthrew the Turkiſh Kingdome of Damaſco, and raced [h] Aleppo; the other arme of this faire and farre ſpreading Tree, being ſurprized by the Mamaluke ſlaues, who after *Haalons* departure, recouered Syria and Palæſtina, and were againe with great ſlaughter diſpoſſeſſed of the ſame by *Caſſanes* [i] a Tartarian Prince, who repaired Ieruſalem, and gaue it to the Chriſtians of Armenia, and other the Eaſterne Countries. But *Caſſanes* retyring into Perſia to pacifie new broiles, the Sultan recouered the ſame; the Chriſtians of the Weſt neglecting the iuſt defence thereof, ſpecially through the pride and contention of *Boniface* the Pope (contrarie to his name) filling a great part of Europe with faction and quarrells.

h *An. D.* 1200.

i *Haiton. Armen.*

§. III.

Of the Ottoman Turkes, their originall and proceedings.

THe Turkes in Aſia paid tribute to the Tartar *Cham*, till (ſucceſſion in the bloud of *Aladin* failing) this Kingdome was diuerſly rent, euery one catching ſo much as his might could beſtow on his ambition. The greateſt of theſe ſharers was [a] one *Caraman Aluſirius*, who tooke vnto himſelfe the Citie Iconium, with all the Countrie of Cilicia, and ſome part of the frontiers of Lycaonia, Pamphylia, Caria, and the greater Phrygia, as farre as Philadelphia: all which was after him called Caramania. Next neighbour and ſharer to him was *Saruchan*: of whom *Ionia Maritima* is called *Saruchanili*. The greateſt part of Lydia, with ſome part of the greater Myſia, Troas, and Phrygia fell to *Caraſius*, called of him *Caraſi-ili*: ſome part of Pontus, and the Countrey of Paphlagonia fell to the ſonnes of *Omer*, which Countrey is called Bolli. Theſe all were of the *Selzuccian* Family. But the foundations of farre higher fortunes, were then laid much lower by diuine prouidence, exalting *Ottoman* of the *Oguzian* Tribe or Family, who then held one onely poore Lordſhip, called Suguta in Bythinia, not farre from Olympus, giuen before to his father *Erthogrul* in meed of good ſeruice: which he increaſing, by winning ſomewhat from the weaker Chriſtians his neighbours, afterwards erected into a Kingdome, which hath deuoured ſo great a part of the world, as is at this day ſubiect to the Turkiſh greatneſſe. When the Tartars chaſed (as is ſaid) the Turkes out of their Perſian Kingdome, which *Tangrolipix* had there eſtabliſhed, one *Solyman* a Turke (of the *Oguſian* Tribe) reigned in Machan [b] ouer a ſmall

a *Knolles* Turkiſh Hiſtorie.

b *Leuncl. hiſtor. Muſul. l.* 2. *Iac. Boiſſardi Vitæ & Icones Sultan Turc.*

His pedigree is thus reckoned, *Oguzan, Oguzer, Giokolpes, Verſaiobes, Tectomur, Claces Ago, Bakis Aga, Böſunger, Oicoluces, Dainder, Cuſulbuga, Cabielpes, Soleimen*: ſome make *Ottoman* to bee of baſe parentage: but not ſo probably.

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ſmall Realme, which for feare of thoſe Tartars he alſo forſooke, and with a thouſand of his people, fled, and ſeated himſelfe in a part of Armenia, about Erzerum; and after, vpon ſome better hopes, reſolued to returne againe into Perſia, but in ſeeking to paſſe the Riuer Euphrates, was drowned, and his followers diſperſed, following their ancient Trade of wandring Heardſ-men. Hee left behinde him foure ſonnes, *Tencur-Teken*, *Iundogdis*, *Ertogrul*, the father of *Ottoman*, and *Dunder*. The two eldeſt returned into Perſia. The two youngeſt ſtayed, and with them foure hundred Families, with their Tents and Carts, their moueable Houſes. And inſinuating into the Sultan *Aladins* good liking, by ſute and deſert, this *Ertogrul* was rewarded, as yee haue heard, being made Lord of Suguta, and Warden of thoſe Marches: and liued therein ſecuritie, till he was of great yeeres, and had ſeene much alteration in that ſtate. He died *Anno* 1289. hauing liued ninetie three yeeres. And him ſucceeded by common conſent, as Lord ouer the Oguzian Turkes, his ſonne *Ottoman*, ſaluted therefore by the name of *Oſman Beg*, or Lord *Oſman*. Hee firſt [d] got into his ſubiection a great part of the Caſtles and Forts of the greater Phrygia; equally protecting his Subiects, both Chriſtians and Turkes: he conquered Nice, the name whereof is reuerend for the firſt Generall Councell of Chriſtendome; and *Aladin* the ſecond, Sultan of Iconium, ſent vnto him a faire Enſigne, a Sword and Robe, with ample Charters, that whatſoeuer he tooke from the Chriſtians, ſhould be his owne: and that publike prayers ſhould be ſaid in their Temples for his health, which was of him humbly accepted, and ſuch prayers made by one *Durſu*, whom hee had appointed Biſhop and Iudge of Carachiſer, *Anno* 1300. Neapolis was made his ſeat Royall. Hee fiſhed ſo well in the troubled ſtreame of the Greeke Empire, that hee ſubdued the moſt part of Phrygia, Myſia, and Bythinia; and Pruſa after a long ſiege was yeelded vnto his ſonne *Orchanes*, and made the Royall ſeat of the *Ottoman-Kings*, where *Ottoman* himſelfe was buried 1328. His ſonne *Orchanes* ſucceeded: *Aladin* his brother contenting himſelfe with a priuate life, who after built two Mahumetan Churches, and another at Pruſa. *Orchanes* alſo erected in Nice a ſumptuous Temple, appointing a Preacher to preach to the people euery Friday, and two faire Abbies: in the one of which, hee with his owne hands ſerued the ſtrangers and poore the firſt dinner. Hee was the firſt that builded Abbies among the Turkes, followed herein by moſt of his Succeſſours. Hee got Nicomedia, and the Townes adioyning. He alſo wonne all Charaſia, and at his returne built a Church and Abbey at Pruſa, placing therein religious men, ſought out with all diligence. His ſonne *Solyman*, firſt of the Turkes that had poſſeſſed any foot in Europe, croſſed the Helleſpont, and wanne the Caſtle Zemeenic, and after that *Maditus*, receptacles for the Turks, which came ouer in multitudes, hee tranſporting Chriſtians into Aſia, to dwell in their roome. And after, [e] he wan Gallipoli, ſpoyling the Countrie, and winning from the Greekes, who were negligent in preuenting or remedying this danger. But *Solyman* dying with a fall, his old father *Orchanes* liued not two moneths after; a Prince very zealous in his ſuperſtition, who beſides building diuers Churches, Abbies, Colledges, and Cells, allowed Penſions to all ſuch as could in the Church ſay the booke of *Mahomets* law by heart, and competent maintenance to the Iudges that they ſhould not ſell iuſtice.

Amurath [f], which ſucceeded, exceeded him in his blind zeale. Hee kept in awe the Turkiſh Princes in Aſia, and wanne many Townes and Caſtles in Thracia: and amongſt others, Adrianople the ſeat Royall of the Turkiſh Kingdome, vntill Conſtantinople was after ſubdued. This was done 1362. Hee ordained, that euery fifth captiue of the Chriſtians, aboue fifteene yeeres old, ſhould bee taken vp for the Turkiſh King, which were diſtributed among the Turkiſh huſ-bandmen in Aſia, to learne the Turkiſh Language, Religion, and Manners; and after two or three yeeres, choice was made of the better ſort, to attend vpon the Princes perſon, and for his warres, called Ianizars, that is, new Souldiers: which Order after grew to great account, and is yet a principall pillar of the Turkiſh greatneſſe. He ouerthrew *Aladin* the Caramanian King, which made the other Princes of the Selzuccian Family to ſubmit themſelues vnto him. And buſying himſelfe in his new Conqueſts in Europe, after a great victorie obtained againſt *Lazarus*, *Deſpot* of Seruia, as he viewed the ſlaine carkaſſes, was ſlaine of a wounded and halfe-dead Souldier; who comming ſtaggering (as it were) to beg his life, ſtabbed this great Cõqueror, with a dagger, hidden vnder his [g] garments.

Baiazet [h] his ſonne and ſucceſſour, oppreſſeth moſt of the Mahumetan Princes in Aſia, inuadeth Valachia, beſiegeth Conſtantinople eight yeers, ouerthroweth the King of Hungarie in battell, ſubdueth the Caramanian Kingdome, and amidſt his aſpiring fortunes, is by [i] *Tamberlane* depriued of his Kingdome and libertie, ſhut vp and carried about in an yron Cage; againſt the barres whereof he beat out his braines, *Anno* 1399. [k] *Mahomet* his ſonne (after much warre with his brethren) wholly poſſeſſeth the *Ottoman* Kingdome, both in

[d] *Laon. Chalcondyles lib.* 1. *Abraham Zacuthi* hath written a Chronicle of theſe Turkes, together with the Saracens, tranſlated by *Ioſ. Scal. Can. Iſag. lib* 2. ſee *P. Iouius, Knolls, &c.*

ORCHARIES.

[e] *Anno* 1358.

[f] *AMVRATH.*

[g] *An. Do.* 1390.

[h] *BAIAZET.*

[i] *Laz. Soranzo, Ottom. part.* 2. ſaith it ſhould be written *Tamurchan*, which ſignifieth King *Tamur*, as *Leuncla* interpretes, who yet affirmeth, that *Tamur lanc*, or *leng*, ſignifieth *lame Tamur*, for his leg was broken. There is a hiſtory of *Tam*, tranſlated out of Arabike into French, & thence into Engliſh, containing a ful & happily more true diſcourſe of his life, differing much from our common reports, which *Pet. Perond. Leunc. Iouius* in their Treatiſes thereof, *Io.* and *Phil. Camerarius, &c. Maiolus*, and almoſt all the Turkiſh Hiſtorians haue written.

[k] *MAHOMET.*

Europe

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Europe and Asia, almost quite ouerthrowne before by *Tamerlane*. Hee tooke the Caramanian King, and his sonne *Mustapha* prisoners, who became his Vassals, as did also the Valachian Prince: he died 1422. [l] *Amurath* his successor winneth Thessalonica, the greatest part of Ætolia, inforceth the Princes of Athens, Phocis, and Bœotia, to become his Tributaries, oppresseth the Mahumetan Princes of Asia, subdueth Seruia, spoileth Hungarie. Hee after retired himselfe to a Monasticall life in a Monasterie, which yet the affayres of State forced him to leaue againe. [m] He inuading *Epirus*, at the siege of Croia dyed, 1450.

l *AMVRATH. II.*

Mahomet [n] was there saluted *Sultan* in the field, a man equally vnequall and troublesome to the Christian and Mahumetan Princes. He wanne Constantinople the twentieth of *May*, 1453. the taking whereof, is by *Leonardus Chiensis*, • declared in a Treatise composed of that vnhappie argument, and likewise by Cardinall [p] *Isidorus Ruthenus*. Hee wanne Trabezond, the Imperiall seat of another Christian Empire, [q] *Anno* 1460. Hence hee was called Emperour (a name not giuen to the Turkish Kings.) He burnt Athens, *Anno* 1452. Hee obtained Epirus and Mysia, *Anno* 1436. and did much harme against the Soldan and Mamalukes. He conquered Eubœa and Illyricum, in the yeere 1474. ouerthrew the Persians; and in the last act of his bloodie life, he tooke (by *Achmetes* his Captaine) Otranto or Hydruntum in Italy, with no small terrour to all Italy. Hee was sir-named Great, and is said to haue conquered two hundred Cities, twelue Kingdomes, and two Empires: which he left to *Baiazet* his sonne, *Anno* 1481. His other sonne *Zemes* was forced to flee into Italy, where a great summe of money [r] was yeerely allowed the Pope to keepe him for his owne securitie, and for loue of his brother, whom *Alexander* the Bishop is reported [s] to poyson, as some thinke, by composition with the grand Seignior. He had some warres against the Mamalukes, some against the Christians, more vnnatural against his brother, but most most vnnatural and monstrous against his sonne *Selym*. His conquests were in Cilicia, Caramania, and Peloponnesus.

m A History of *Scanderberg*.
MAHOMET. II.
n *Leon. Chiens. Archiep. Mytyl. de cap. Constant.*
o *Is. Ruthen. ep. Io. Ram. de rep. Turc. lib. 3.*
p *Bern. de Breidenbach de cap. Hydrunt.*
q *BAIAZET. II.*
r Fortie thousand Dukets yeerely.
s *Guicciard. hist. Iac. Boissardi Iaconet.*

Selym, not content to haue thrust his father out of the Throne, aspired to a further effect of aspiring ambition, depriuing him of life, from whom himselfe had receiued it. To this end he corrupted a Iew, *Baiazets* Physician (whom *Knolles* calleth *Hamon*; but [t] *Menauino*, an eye-witnesse, nameth him *Vstarabi*) who with the powder of beaten Diamonds poysoned him; and for reward, when hee claymed *Selyms* promise, had his head stricken off in the Tyrants presence. So much did he hate the Traytor, whose treason he so much loued. The body of *Baiazet* was embalmed, and interred at Constantinople, in a beautifull Sepulchre, neere to the Meschit, which himselfe had built, and Priests were appointed, which should euery day pray for his soule. Two of his Pages did *Selym* put to death, for wearing blacke and mourning apparell for their Masters death: and three others (whereof *Menauino* was one) hardly, by intreatie of *Selyms* daughters, and some Bassaes, escaped.

SELYM.
t *Menauino l. 3. c. 22.* relateth all this at large.

This Viper, that spared not his father, proceeded with bloudie hands to make an end of the rest of his *Ottoman*-kindred, beginning with fiue sonnes of his brethren, and adding the remnant, as hee could bring them into his power. And hauing thus founded his Throne in bloudie cruelties of his owne at home, no maruell if abroad his proceedings were no lesse cruell and bloudie towards his enemies. Of whom, the first which offered himselfe (after his domesticall warres appeased) was *Ismael* the [u] Sophie: who with thirtie thousand Persian Horse-men gaue battell to *Selym* (notwithstanding his three hundred thousand Turks) where was fought in Armenia, neere Coy, a terrible and mortall battell betwixt them: the Turkes at last (very hardly) preuailing, by helpe of their great Ordnance: but so little cause had they to reioyce of their victorie, that this is reckoned among the dismall and disastrous dayes, termed by the Turkes, *The onely day of Doome*. The next [x] yeere he entred againe into the Persian Confines, and there tooke Ciamassum, ouerthrew *Aladeules*, the Mountaine King, who raigned in Taurus and Antitaurus, and slew him. But his most fortunate attempts were against *Campson Gaurus*, the Egyptian Soldan, and his forces of Mamalukes, whom by his multitudes (notwithstanding their fame and valour, not inferiour to any Souldiors of the world) hee ouercame; the Soldan himselfe being left dead in the place, *August.* 7. 1516.

u *Henricus Ponia de gestis Sophi, cont. Turc.*
x *Anno Dom.* 1515.

Neither had *Tomumbeius* his Successor any better successe, but succeeded as wel in his fortune, as to his Scepter, who by treason of his owne, and power of his enemy, lost both his life and Kingdome; all Egypt and Syria therby accrewing to the *Ottoman*. *Selym* from thenceforth purposing to turne his forces from the Sunne-rising against the Christians in the West, came to his owne Sunne-set, the period of his raigne and life: a miserable disease (as an angrie Pursuiuant) exacting and redemanding his bloudie cruell spirit, an implacable officer of that implacable Tyrant to Tyrants, and Prince of Princes, Death, who at last conquered this Conquerour; or rather (if his [y] Epitaph written on his Tombe say true) conueied him hence to seeke new Conquests. His disease was a Canker in the backe, (eating out a passage for his viperous soule) which made him rot while he liued, and become a stinking burthen to himselfe and others. He died in *September*, 1520. hauing before bequeathed bloudshed and desolation

y *Licet ossa tegant, animus bella quærit. Phi. Lonicer. tom. 1. lib. 1.*

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ſolation to the Chriſtians, and ordained *Solyman*, his ſonne and heire, executour of that his helliſh Teſtament: And further, to excite him thereunto, had left him the liuely counterfeit of himſelfe, with ſundrie bloudie Precepts annexed: His title therein written, was, *Sultan Selym* Othoman, *King of Kings, Lord of all Lords: Prince of all Princes, Sonne and Nephew of God.* Wee may adde, *Heire apparant to the Deuill, that breathed his laſt in bloud, reſembling him that was* [z] *a Murtherer from the beginning.*

z *Ioh. 8. 44.*

CHAP. IX.

A Continuation of the Turkiſh Warres and Affaires: together with the ſucceſſion of the Great Turkes, till this preſent yeere 1616.

§. I.

Of SOLYMAN *the Magnificent.*

SOLIMAN.

SOLYMAN, ſir-named the *Magnificent*, ſucceeded his Father *Selym* in place, and ſurmounted him exceedingly in exploits. Belgrade, (which ominous name, did preſage happineſſe vnto him in his Warres and proceedings) was the beginning of his Conqueſts, wonne by the Turkes, *Auguſt.* 29. 1521. [a] Rhodes receiueth him on Chriſtmaſſe day, 1522. but withall exileth both Cheere, Chriſtmaſſe, and Chriſtians. Hee inuadeth [b] Hungarie, and in the field diſcomfiteth and killeth *Lewes*, and ſlayeth, or captiueth two hundred thouſand Hungarians in that expedition, 1526. Hee entereth Hungarie the ſecond time, 1529. and (after ſome butcheries therein) marcheth to Vienna in Auſtria, where he loſt foureſcore thouſand of his Turkes, and then with ſhame & anger returned. In the yeere 1532. he returneth with an Armie of fiue hundred thouſand men; to whom *Charles* the fifth oppoſed himſelfe, and the Chriſtian forces, in greater numbers, then hath in many ages been ſeene, muſtering in his Armie, at Vienna two hundred and threeſcore thouſand men, whereof foureſcore and ten thouſand Foot-men, and thirtie thouſand Horſe-men were old Souldiers, to whom *Solyman* did not, nor durſt not, bid battell. Poore Hungarie rues in meane while, whether he getteth or loſeth in Auſtria, being made his thorow-fare as he went and came.

a See the Hiſtory at large in *Hakl. to. 2. & Iacob. Fontanus Brugenſis.*

b *Mart. Fume. Hiſt. of Hun. lib. 1. Melchior Soiterus de bello Pannonico.*

After this he trieth his ſucceſſe againſt the Perſian, where hee taketh Tauris and Babylon, with the Countries of Aſſyria and Media, *Anno* 1534. each of which had ſometimes beene Ladie of the World. At incredible coſts he prepared a Fleet in the Red Sea, 1537. and taking Aden and Zibyth, two petie Kingdomes in Arabia, by his forces [c] beſieged Dium, a Caſtle of the Portugals in the Eaſt-Indies, but without his wiſhed ſucceſſe. For the Portugals ſtill retaine their Indian-Seas and Traffique, and not onely freed that their Caſtle from Turkiſh bondage, but had meanes to fortifie it better, by the Ordnance, which the Turkes in their haſtie flight had left behinde. A more dangerous plot did *Solyman* meane while contriue againſt Chriſtendome, preparing his forces to inuade Italy, and to that end was come to Aulona, an Hauen in Macedonia, with two hundred thouſand Souldiers, where *Barbaruſſa*, and *Lutzis Baſſa*, his great Admirall, met him with his Fleet, to tranſport his Armie. But *Solyman*, firſt employed theſe Sea-forces on the coaſt of Italy, and tooke Caſtrum; his Horſe-men (which he had ſent ouer in great Palendars) carried away the people, cattell, and ſubſtance, betwixt Brunduſium and Tarentum, fortie miles ſpace; all the countrey of Otranto terrified with feare of a greater tempeſt. But the Venetians turned it from the reſt of Italy, vpon themſelues (notwithſtanding their league) by vnſeaſonable exacting of that Sea-courteſie, the vayling of the bonnets, or top ſayles of ſome Turkiſh Gallies vnto them, as Lords of that Sea; for which neglect ſome of them were ſunke. [d] *Auria* alſo, the Emperours Admirall, had ſurpriſed ſome of the Turkes ſtragling Fleet, and after held cruell fight with twelue great Gallies, full of Ianizaries and choice men, whom he ouerthrew and tooke. But the Ianizaries that were left, caſt their Scimaters ouer-boord, leaſt ſuch choice weapons ſhould come to the Chriſtians hands. *Solyman* conuerting his forces againſt the Venetians, for the indignities mentioned, had almoſt fallen into the hands of the Mountaine-Theeues, which liued in the Acroceranian Hills: who in a ſtrange reſolutiou had conſpired to kill him in his Tent, and had almoſt (to the wonder of the world) in a night, by vnknowne wayes, ſuddenly effected it, had not the cracking of a bough diſcouered their Captaine, who in a tree was taking view of

c *Dam. à Goes Dienſis oppugnatio.*

Turkiſh Hiſtorie. *Kn.*

d *Andrew d'Oree*, a famous Sea-Captain.

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of the Campe, how to bring to paſſe his deſperate deſignes. This their Captaine, (by name *Damianus*) was, after confeſſion hereof, torne in pieces, and thoſe wilde Mountainers (liuing on robberie, without Law or Religion) were, like wilde beaſts, hunted to deſtruction.

The Turkes inuaded Corfu, whence they carried ſixteene thouſand of the Iſlanders captiues. They likewiſe, in their returne, committed great ſpoyle in Zante, and Cythera, ſacked Ægina, Paros, and other Ilands in the Archipelago; bringing Naxos vnder tribute. *Barbaruſſa* ſacked Botrotus, a Venetian Citie: The like did *Vſtrif* to Obroatium, and the Caſtle of Nadin. Nauplium alſo, and Epidaurus were beſieged. But *Ferdinand* (who had entituled himſelfe King of Hungarie, after *Lewis* his death) receiued a greater diſgrace in Hungarie, by the Turkiſh forces, then befell the Venetians in all their loſſes: *Cazzianer* (the Generall of the Chriſtians) ſhamefully flying and betraying his aſſociates to the Turkiſh crueltie. The next yeere 1538. *Barbaruſſa* chaſeth the Chriſtian Fleet, in which the Emperours, Venetians, and the Popes forces were ioyned.

In the yeere 1541. *Solyman* againe inuadeth Hungarie, profeſſing himſelfe Protector of the young King, which *Iohn*, late King of Hungarie (who had held long warres with *Ferdinand*, about that Title) had left behinde him his heire and ſucceſſor. But vnder colour of protection, hee maketh himſelfe Lord of Buda, the chiefe Citie, turning the Cathedrall Church into a Meſchit: and maketh Hungarie a Turkiſh Prouince, beſtowing Tranſyluania) and what he pleaſed, on the Orphan. Two yeeres after he reentereth Hungarie, and taketh Strigonium: turning the Chriſtian Temples into Mahumetan, ſacrificing there for his victorie, as he had done at Buda. Hee entred alſo into e Alba Regalis, (where the Hungarian Kings lye entombed) another chiefe Citie of that Kingdome, and ſlew the Magiſtrates. I ſpeake not all this while of the ſpacious Countries in Africa; which, from the Riuer Mu'uia, hee added to his Dominions: the Kingdomes of Algier, Tremiſen, Tunes, Tripoly, &c. being annexed to his Turkiſh Soueraigntie. Howbeit Tunes, by ayde of *Charles* the Emperour, ſomewhat recouered her ſelfe, but breathed out againe her laſt gaſpe of libertie, in the daies of *Selym* his ſonne. And thus was f *Solyman* victorious and happy; otherwhere victorious and vnhappy, when he was forced to darreine battell againſt his owne bowels, and hauing murthered *Muſtapha* his eldeſt ſonne (the hopefulleſt branch in Turkiſh eſtimation, that euer grew out of the *Ottoman* ſtocke) hee warred againſt *Baiazet*, another of his ſonnes; whom, with foure of his children, he procured to be done to death in Perſia. And after much domeſticall trouble, in his ſeuenth Expedition into Hungarie (his Fleet in the ſiege of Malta, being before, with great diſgrace repulſed) he dyed at the ſiege of Zigeth, the fourth of *September*, 1566.

e *Ioan. Martini Stellæ ep. ad frat.*

f *Solyman* as vnnaturall to his children, as *Selym* was to his father *Baiazet.*

§. II.

Of SELIM *the ſecond, and* AMVRATH *the third.*

SELYM, the onely ſonne, which the bloudie father had left aliue, ſucceeded in the Throne, not in the proweſſe and valour of his father. Neither hath any Turkiſh Sultan ſince his dayes, led their forces in perſon, but committed it to their Deputies and Generals; except once, when *Mahomet* the third, had almoſt loſt his Armie and himſelfe. Yet did this *Selym*, by his Baſſaes, make him Lord of g Cyprus, and alſo of the Kingdome of Tunis. But this ſweet meate was ſourely ſauced, by his exceeding loſſe in the Sea-fight betwixt *Hali Baſſa*, Admirall of the Turkes, h and *Don Iohn* of Auſtria, Generall of the Fleet ſet forth by the Pope, Spaniard, and Venetian, 1571. wherein an hundred threeſcore and one Gallies were taken, fortie ſunke or burnt, and of Galliots, and other ſmall veſſels were taken about threeſcore. The Turkiſh Admirall was then ſlaine. Wittily did a Turke deſcant vpon this loſſe of the Turkes, and their gaine of Cyprus, comparing this to the ſhauing of a mans beard, which would grow againe: that, to the loſſe of an arme, which, once cut off, cannot bee renued. Laſtly, Tunes came in, and *Selym* went out of this Turkiſh Soueraigntie, both in manner together, 1574.

g Of the wars of Cyprus, ſee the Relations of *Neſtor Martiningoin Hakl. tom. 2. part. 1.*

h Our gracious Soueraign King *Iames*, hath written a Poem of this battell.

Amurath his heire, began his Empire, with the ſlaughter of his fiue brethren. The mother of *Solyman* (one of that number) ſlew her ſelfe with a dagger, for anguiſh of that loſſe. He in viewing a new Gally, by the breach of a Peece, hardly eſcaped death, thirtie of his company being ſlaine. And becauſe the Plague was exceeding hot, hee by deuotion ſought to appeaſe diuine anger: and therefore prohibited all vſe of Sodomie, Blaſphemie, and Polygamie, and himſelfe put out fiue hundred women out of his *Seraile*. In a priuate habite hee viſited the Markets, and hanged vp the hoorders of corne. He by the Tartars inuaded Polonia: and *Henry* of France, ſecretly leauing that Kingdome of Polonia, hee wrote vnto him to chuſe *Stephen Battor* for their King; in which letters he called himſelfe, *God of the Earth, Gouernour*

Michael ab Iſſelt. com. Anno 1575.

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uernour of the whole World, Meſſenger of God, and faithfull ſeruant of the great Prophet: which wrought ſo much with the Nobilitie, that either they would not, or durſt not doe otherwiſe, howſoeuer *Maximilian* had beene before by many of them choſen.

Tamas i the Perſian (at the ſame time dying) bequeathed his Crowne to *Iſmael* his ſonne, whom *Aidare* his brother ſeeketh to depriue, but is therefore himſelfe depriued of that ambitious head, which he ſought to adorne with the Crowne; and *Iſmael* adding the ſlaughter of eight his younger brethren, aſcendeth the Throne, which, together with his life, hee loſt by vnnaturall trecherie of *Periaconcona* his ſiſter, the foure and twentieth of *Nouember*, 1577.

Mahomet his brother ſucceeded in this troubleſome State, which *Amurath* the Turke (in theſe troubled waters) thought fit time for himſelfe to fiſh for. Hereunto alſo helped the hatred and ciuill broyles in Perſia, for the head of *Periaconeona*, preſented to *Mahomet*, with the haire diſheuelled on a Launce, and for other vncouth and bloudie ſpectacles; *Sahamal* and *Leuent Ogli* (two Georgian Lords) ſeeking alſo innouations. *Amurath* therefore, in the yeere 1578. ſent *Muſtapha Baſſa*, which had lately conquered Cyprus, with an Army of an hundred and tenne thouſand into Perſia: who, in the firſt battell he had with them, ſlew fiue thouſand, and tooke three thouſand Perſians: and to ſtrike that Nation with terrour, commanded a bulwarke to be framed of thoſe heads: but by an exceeding tempeſt, which laſted foure dayes together (whereby the Heauens ſeemed to melt themſelues in teares for the Perſians loſſe, and with lightnings, to ſhew that indignation againſt the Turkes, which in their thundering Dialect they aloud vttered) there grew ſuch horror to their mindes from aboue, and ſuch ſickneſſe to their bodies, from thoſe putrified carkaſſes beneath, that *Muſtapha* was forced to remoue, miſſing forty thouſand of his firſt Muſters. After hee had fortified the Armenian Caſtle of Teflis, his Armie being driuen to ſhifts for lacke of victuals, ten thouſand of his forragers were ſlaine by the Perſians, who were recompenced with like ſlaughter by *Muſtapha*, that came vpon them whiles they were buſie about the ſpoyle, and ſpoyled the ſpoylers. In paſſing ouer the Riuer Canac, he loſt foureſcore thouſand Turkes, which the Riuer ſeemed to take for Cuſtome (as it had many of the Perſians in the late conflict) whereof his violent current was a greedy and cruell exactor. *Muſtapha* erected a Fortreſſe in Eres, and tooke Sumachia, chiefe Citie of Siruan (Derbent offering her ſelfe to the Turke) and then returning into Natolia. But *Emir Hamſe Miriſe*, the Perſian Prince recouered, after his departure, both Eres and Sumachia, ſlew and captiued the Tartars, thirtie thouſand of whom were newly come to the Turkes ayde. He raſed Sumachia, euen with the ground. The next yeere *Muſtapha* fortified Chars in three and twentie dayes, wherein they were hindered with Snowes, on the fiue and twentieth of *Auguſt*, although it ſtandeth in fortie foure Degrees. *Anno* 1580. *Sinan Baſſa* was choſen Generall for the Perſian Warre; who, as hee departed from Teflis, loſt ſeuen thouſand of his people, beſides ſuch as the Georgians and Perſians, together with the ſpoyle carried away. This was earneſt, the reſt was but ſportfull ſhewes of warre, in trayning his Souldiers; after which he returned. In 1583. *Ferat Baſſa* was ſent Generall: but little was done, till *Oſman Baſſa*, a new Generall, 1585. tooke Tauris, the ancient Ecbatana (as *Minadoi* is of opinion.) But the Perſian Prince carried with indignation, reuenged this loſſe on the Turkes with his owne hands, ſlaying *Caraemit Baſſa*, Generall in the place of *Oſman* then ſicke, and gaue his head (as *opima ſpolia*) to one of his followers: and afterwards at Sancazan ſlew twentie thouſand Turks. *Oſman* dyed of ſickneſſe; and the Perſian Prince (the Morning-ſtarre of that Eaſterne State) was ſoone after murthered. In that diſmall yeere 1588. *Ferat* tooke Genge: fifteene thouſand houſes, ſeuen Temples, and fiue and twentie great Innes were burned in Conſtantinople, the tumultuous Ianizaries not ſuffering the fire to be quenched. An Impoſt was leuied of the ſubiects, to ſatisfie the pay due to the Souldiers for the Perſian warre, which raiſed theſe ſtirres. Yea, the Prieſts diſſwaded the people from thoſe new payments, and perſwaded them to maintaine their ancient Liberties, ſhut vp their Meſchits, intermitted their Oriſons: and the great Turke was forced to call in his Mandates, and deliuer the Authors of that counſell, (wherof the Beglerbeg of Grecia was one) to the Ianizaries furie, who made Tennis-balls of their heads. In the 1592. Wihitz, chiefe Citie of Croatia, was yeelded to the Turke. The next yeere Siſeg was beſieged, but relieued by the Chriſtians, who ſlew eighteene thouſand Turkes, and tooke their Tents; yet was it ſoone after taken by the renewed forces of the Turkes. *Sinan* tooke Veſprinium in Hungarie, and Palotta, but their loſſe was farre greater then their gaines; which continuing, and a broyle of the Ianizaries added thereto, brought k *Amurath* into malancholy and ſickneſſe, whereof he dyed, the eighteenth of *Ianuarie*, 1595. Tranſyluania, Valachia, and Moldauia, hauing before reuolted from him to *Sigiſmund*, who was entitled their Prince. This *Amurath*, in a letter to Queene *Elizabeth*, entituleth himſelfe, *By the Mercie of God free from all ſinne, with all height of Grace made poſſeſſor of great bleſſedneſſe, aboue the 72. Lawes of the world.*

i *Minadois* Hiſtorie of the warres betwixt the Turkes & Perſians, tranſlated by *Abraham Hartwell* in nine books, relateth theſe things at large.

k To this *Amurath* was M. *Hareborne* her Maieſties Embaſſador: and after M. *Barton*, of which ſee *Hak. to.* 2. *part.* 1. There alſo, *pag.* 293. you may read of the Turkes officers, reuenues, paymẽts, forces, &c. Alſo the letters of the Great Turke to the Queen, and of the Sultanneſſe, and of *Sinan Baſſa*, & many other things worthy obſeruation. That Trade into Turkie, then begun, ſtil continueth, renued by the kings Maieſtie that now is.

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§. III.

Of MAHOMET *the Third.*

MAHOMET his ſonne ſucceeded: who inuiting his nineteene brethren to a Feaſt, ſent them to learne his fathers death in the other world, accompanied thither with ten of *Amuraths* women, from whom iſſue was feared, which, with drowning them he preuented. Much adoe he had with his Ianizaries at home, much loſſe in his Dominions abroad, for which cauſe he ſent for *Ferat Baſſa* out of Hungarie, and ſtrangled him, and ſent *Sinan* his emulous corriuall in his roome, whom the Tranſyluanian Prince ouerthrew in battell, and after chaſed him ouer a Bridge (which he made a mile in length for his Armie to paſſe ouer Danubius) with great loſſe of his people. His Bridge the fire and water diuided betwixt them; and the conceit of this ill ſucceſſe (as was thought) procured his death ſoone after. In the yeere 1597. *Mahomet* in his owne perſon enterpriſed theſe warres, and not farre from Agria, on the ſixteenth of *October*, fought a cruell battell with the Chriſtians, wherein (had not Couetouſneſſe, rightly called *the root of all euill*, hindered) had beene atchieued the moſt glorious victorie againſt thoſe Barbarians, that euer Chriſtendome was bleſſed with. *Mahomet* [a] himſelfe for feare, ſeeing his Ordnance (an hundred foureſcore and tenne great Peeces) taken, and his men ſlaine in multitudes, fled with *Ibrahim Baſſa* towards Agria, ſhedding teares by the way, which he wiped off his bloudie face with a piece of greene ſilke, ſuppoſed to be a piece of *Mahomets* garment, carried with him as a holy Relique. But whiles the Chriſtians were now halfe Conquerours, by greedie turning to the ſpoile, their victorie was wholly loſt, and twentie thouſand of them ſlaine, who had ſlaine threeſcore thouſand Turkes. Mr. *Barton* the Engliſh Embaſſador, was preſent in the fight, and Mr. *Thomas Gloner* alſo, who in a large iournall of this Expedition, teſtifieth that the great Turk was in great feare; but being animated by ſome about him, he tooke his bow and arrowes, and ſlew three Chriſtians therewith. Thoſe former reports hee mentioneth not. Not long after, the Baſſa of Buda was taken, and the Baſſa of Boſna, with ſome thouſands of Turkes ſlaine, *Anno* 1599. Yet did not all his loſſes in the Weſt, by the Chriſtians vexe the Great Sultan ſo much, as a rebellion [b] raiſed in the Eaſt, which many yeeres continued. *Cuſabin* Baſſa of Caramania roſe in armes againſt his Maſter, and hauing now done great matters, his Souldiers before falſe to their Prince, became now alſo falſe to him: hee flying, was after taken and tortured to death. His rebellion out-liued him, and was maintained by one, called the Scriuano, who ouerthrew *Mehemet* Baſſa in the field, and the ſecond time, in the yeere 1601. ouerthrew him with his Armie of fiftie thouſand, and foraged all the Countrey almoſt as far as Aleppo, proclaiming himſelfe the defender of the Mahumetan faith, and ſoon after gaue the Baſſa a third ouerthrow. The Turkes Embaſſadour, ſent into Perſia to demand the Sophies ſonne in hoſtage, for the aſſurance of the peace betweene [c] thoſe two Monarchs was for his proud meſſage put to the Baſtinado, and grieuouſly threatned, ſent backe to the Grand Signior. The Scriuano's proceedings was much furthered, by the diſſentions betweene the Ianizaries of Aleppo and Damaſco: but death ſtayed him, not his rebellion, which a younger brother of his proſecuted, againſt whom *Haſſan* Baſſa was ſent, but loſt himſelfe and his Armie. The Rebels beſieged Angole, and forced them to giue two hundred thouſand Duckets to buy their peace. Meane while the Ianizaries, after their inſolent manner, in a mutinie forced *Mahomet* to commit the Capi-Aga, one of his greateſt Officers, and ſome others, to whom the ſucceſſe of theſe Rebels was imputed, to their cruell execution. The Rebels ſacked Burze, one of the chiefe Cities, the Turkes Store-houſe for his Warres and and Treaſurie for his reuenues; and the great *Shaugh* of Perſia had taken Corberie alſo from the Turkes. The Gouernour of Babylon inclined now alſo to the Rebels. *Mahomet* not able with force to preuaile, by faire meanes ſought to winne them, and gaue them their demands, making *Zellalie* one of their Chiefetaines, Baſſa of Boſna. Whereupon his men of warre entered into a reſolution, to depriue him of the State, and to inueſt therewith *Mahomet* his eldeſt ſonne: about which an Aſtrologian being conſulted, promiſed all happie ſucceſſe: (vnhappie foole, that knew not his owne approching ruine, which *Mahomet* executed on him, together with young *Mahomet* the Prince, and fiftie other conſpirators.)

He ſent forth a Fleet of gallies againſt the King of Feſſe; which hauing encountred with a tempeſt, was forced with a great loſſe to retire to their former Port. The chiefe rebel making ſhew he would come into Europe, as *Zellaly* had done, *Mahomet* ſent certain gallies to receiue him, but hee receiued them, and poſſeſſing himſelfe of the gallies, ſlew the men, and mocked the Sultan. *Haſſan*, a great Baſſa, ioyned himſelfe alſo vnto them, about ſuch time as Tauris [d] was againe recouered by the Perſian. All theſe diſaſters draue *Mahomet* to his deuotions for refuge, accounting theſe croſſes to be inflicted for his ſinnes, and therefore appointed

a *Mahomets* Armie was reported to be ſix hundred thouſand, ſaith *M. Wrag. apud Hakl. tom.* 2.

b The long and dangerous rebellion in Turkie by *Cuſabin*, the Scriuano, &c. See *Knol.* Turkiſh Hiſtorie.

c This Embaſſage is otherwiſe, and perhaps more truly related by Sir *A. Sherly* then preſent.

d Tauris recouered by the Perſians.

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publike Prayers in all the Moſques of his dominion, and ſent two Prieſts bare-headed and bare-footed to Mecca, on pilgrimage to pray for him. But not *Mahomet* either had no eares to heare *this*, or elſe was ſo farre entreated, as to be better acquainted with this great Sultan in the place of his eternall reſidence, whither (about the yeere 1603.) *Mahomet* the Turke [a] was by death ſoone after ſent. His ſonne *Achmat* ſucceeded; for his eldeſt was ſtrangled in his ſight. He was buried in a faire Chappell, by himſelfe for that purpoſe built, about fiftie foot ſquare, with foure Turrets or Steeples: in the middeſt is his Sepulchre, in a great Coffin of white Marble: his Turbant at his head, two exceeding great Candles of white Waxe, (ſtanding but neuer burning) the one at his head, the other at his feet. The floore is couered with Mats, and faire Carpets on them. Round about are like Tombes for his wiues and children, but not ſo great and faire. Diuers ſuch Chappels there are neere to the Temple of *Sophia*, as of his father *Amurath*, with his fiue and fortie children, entombed about him, and of the other great Sultans, two *Selyms*, *Solyman*, *Baiazet*, *Mahomet*, each hauing a faire Hoſpitall for the reliefe of the poore adioyning. Some of the great Baſſaes imitate the ſame. No other Turkes are buried in the Cities, but in the fields, with ſtones laid ouer, or ſet vpright, faſhioned with ſome reſemblance of the head, which beareth enſigne of his dignitie, & whether it be a man or woman, with letters engrauen further to teſtifie the ſame.

[a] Of the diſpoſition of this *Mahomet*, his cruelties, forces, power, gouernement, &c. ſee *Soranzo* his *Ottomanus*.

§. IIII.

Of ACHMET.

ACHMAT [b] ſet a ſure guard about his brother, and to preuent the inſolencie of the Ianizaries and Souldiers, diſtributed amongſt them two millions and a halfe, and being fifteene yeeres old, was crowned Emperour. He is ſaid in behauiour and reſemblance much to reſemble *Mahomet* the Great, firſt Conquerour of Conſtantinople. At the ſame time the warres in Tranſyluania had procured ſuch famine, that rootes, herbes, leaues of trees were their food: yea, a mother is ſaid to haue brought backe into her wombe (by vnnaturall meanes ſatisfying Nature) her ſix children: two men to eate their mother: others to cut downe malefactors from the gallowes, and eate them. Horſes, Dogs, Cats, and ſuch like were rarities to the poore, and dainties beyond their reach. And if the State can be made worſe, theeues by robberies, and Souldiers by continuall ſpoyles, in taking away their goods, adde to their miſeries. *Cicala* Baſſa is ſent againſt the Aſian Rebels, and receiueth an ouerthrow: the ſecond time he reneweth his forces, with renewing his fortunes, namely, the loſſe of thirtie thouſand of his men. The Perſian recouered the Countrie of Sirvan, and the Citie of Aruſta, with the Countrie thereabouts, and all that from the daies of *Solyman* had beene taken from them, except two or three places. *Haſſan* Baſſa is ſent againſt the Chriſtians in Hungarie, aſſiſted with the Tartars, alwayes readie to helpe the Turkes, both becauſe they are linked in marriages, like in conditions, and that huge Empire, for want of heires male of the *Ottomans*, is entailed to the Tartar Cham: pay and ſpoile are no ſmall motiues alſo to fetch them into theſe Expeditions. *Cicala* Baſſa is ſent againſt the Perſians, but defeated with all his power by the Perſian.

[b] *Achmat.*

In Hungarie they doe more with their money, to maintaine rebellions, then with open force. In the yeere 1605. a tumult aroſe among the Ianizaries in Conſtantinople, and fiue hundred ſhops and ware-houſes, with two hundred Iewes, and other perſons to whom they belonged, were burnt: the Ianizaries enriched themſelues with the ſpoile. The Iewes haue made them Vaults, made fire-free to preuent the like danger from the Ianizaries, who are thought purpoſely to fire them ſometimes, and alway haue the office to quench it, or pull downe houſes in neere danger, which they willingly protract, or performe in places fitteſt for pillage: *Ignis ruina extinguitur*: the remedie no leſſe then the diſeaſe. Hungarie is at once vexed with forraine and ciuill warres: the mutinous Chriſtians doing more harme then the Turkes, and the people flee into Polonia, or the Mountaines for refuge. The Rebels take great Townes, yea, they ſpoyle Stiria and Auſtria. The German name growes odious to the Hungarian. *Botſcay*, chiefe of the Rebels, is aſſiſted by the Turkes, and called Prince of Tranſyluania; all Hungarie in manner following his enſignes. But the Rebels in Aſia, and the Perſian exploits, detained the Turkes from making vſe of theſe occaſions, elſe likely to haue ſwallowed Hungarie and Auſtria both: yet Peſth was before taken by them, and now Strigonium. *Cicala* Baſſa is againe ouerthrowne by the Perſian, and with three hundred flieth to Adena. The Baſſa of Trebezond is ſent to ſuccour him, but is diſcomfited, and almoſt all his Armie ſlaine. *Achmat* enraged, cauſeth *Cicala* Baſſaes houſe at Conſtantinople, full of wealth and treaſure, to be rifled. Adena is yeelded to the Perſian. The Baſſaes of Damaſco and Aleppo

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Aleppo had before fallen out, & taken armes. Damasco had ouerthrown Aleppo in the field, besieged him, and forced him to composition. Now againe, Aleppo ouerthroweth him, and the Bassaes of Tripolis and Gazara his companions, with their Armie of threescore thousand men; tooke Tripolis; the Bassa whereof againe hee ouerthrew, and added to his garlands Damasco, the treasurie of the Turks reuenue, and chief Citie of Syria. The Beglerbeg of Natolia sent his Lieutenant with a great Armie against him, but to their own ruine. He intercepted a Ship laden with the tributes of Egypt. The Persian sent him, in token of loue, a present worth fiftie thousand Crownes. *Achmat* is hereby forced to peace with the Christians, and to recall his forces out of Hungarie for this employment, *Anno* 1606. The Emperour yeeldeth satisfaction to the Discontents in Hungary, with free vse of religion to all, and Transyluania to remaine to *Botscay* and his heires male for euer.

c Ciuill warres betweene the Bassaes of Aleppo and Damasco.

A fire at Constantinople kindled in a Iewes house by the Tartars, burnt many houses and Iewes, and foure millions of goods. *Achmat* in great magnificence went to his Moschee, to render thankes to *Mahomet* for a peace concluded with the Emperour. Hee now looketh Eastward with his power, and as Master *Henrie Lello* in his letter from Constantinople, dated *April* 2. 1606.) testifieth of him, he would needes at first be a Souldier, but the last Winter, hauing felt the cold windes from the tops of the hils in Bursia, which are all the yeere long couered with snow, and receuing some hurt in his stomacke by drinking those cold waters, hee proued stomack-sicke to this expedition also, and giuing ouer his enterprise against the Rebels, is become one of *Venus* Knights, therein surmounting his Grand-father *Murad*, or *Amurath*. *Anno* 1607. hee sent the Visier Bassa, with an hundred and thirtie thousand against the Rebels, who preuaileth more by discreet appeasing of them, then by force. The Bassa of Aleppo three times withstood his whole forces; the fourth time fleeth towards Persia with his treasure. Aleppo is left to be taken, and the Garrison put to the sword: But the Bassa himselfe obtained pardon, with restitution of his goods taken from him in Syria. Another fire arose at Constantinople, and consumed two millions of goods, and 3000. houses to the ground. The Duke of Florence doth much harme to the Turks by the sea, 1608. The rebels make new commotions in Asia. *Matthias* the Arch-Duke standeth out with his forces against the Emperor, and commeth with his army toward Prague, obtaineth the Crowne and Royalties of Hungarie by composition, comes King to Vienna; but the Protestants refuse to sweare alleageance, till free vse of Religion in Austria by King *Matthias* was granted. Hee was crowned at Presburg. And in the yeere 1612. the Emperour *Rodolph* being dead, he was chosen in his place. *Anno* 1610. the Persians [d] ouerthrew the Turkes in diuers battels, wherein many thousands of them were slaine. In the yeere 1613. The Turke [e] had prouided a great Army at Adrianople, to passe into Transyluania, and his Garrisons began some stirs in Hungarie, and a new warre was there feared: but new occurrents in Asia altered that course. For the people in Natolia rose againe in rebellion, committing spoile and rapine: and in Arabia a certaine Rebell vsurped the title of a King, and gathering together aboue fiftie thousand followers, had possessed himselfe of Aden, a commodious Citie for the Indian Merchandize, and fitly seated for the command of the Red-sea. The Persian King put his Embassadour to death, because hee had capitulated with the Turke, that his Master vnder colour of gifts should pay him a yeerely tribute: and sent the Turkish Legate, which was sent with the Persian Legate, backe to Constantinople, hauing first cut off his hands, and put out his eyes. Heereby the Turke was forced to employ his forces this way, which he had intended for Transyluania: and by the Bassa of Buda hath promised to keepe peace: hath sent also his Embassadour into Poland with a great present to the King, swearing by *his God, his Horse, and Sword*, to conserue the peace. This yeere also about April was a great fire at Constantinople, which burned two thousand houses: the Merchants meane while labouring to conuey and saue their goods, [f] the Bassa Nassuffensis pretended, that a certaine Merchant of Aleppo (whom vpon that occasion hee found there weaponed) intended violence against him, and confiscated his goods (the chiefe cause of the quarrell) which amounted to an hundred thousand Chekins: which I mention, to shew the miserie of Turkish subiection.

d *A. Iansonij M. Gallobelg.*
e *M. Gallobelg. G. Arthus.*

f The Citizens dare not quench the fire; an office belonging to the Ianizaries, which are thought purposely to set them sometimes on fire. *Merc. Gall. Ianson.*

In September the Duke of Arragon (hauing intelligence that the Turkish Admirall had departed from Constantinople with seuentie Gallies, with intent to send aide against the Rebells in Syria) with his Nauie of ten Sicilian Gallies fell vpon ten of the Turkish, and tooke seuen of them, with three Bassaes, and the Beg of Cyprus: freeing out of seruitude a thousand Christian slaues. These at Palermo went in procession with Oliues in their hands, the Turkes also following chained: and the Beg of Cyprus (when a huge summe was not accepted for his ransome) killed himselfe.

Of the Emir of Said or Sidon [g] wee haue spoken elsewhere. Hee about the same time came with three Gallies to Liuorno, bringing with him his foure wiues, tenne children and much treasure. Hee presented the Great Duke at Florence a Turkish sword richly set with

g *L. 2. c. vlt.*

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ſtones, and the Dutcheſſe with two Pearles eſteemed at 60000. Crownes. Newes alſo came from Cyprus, that the Baſſa of Damaſco making an expedition againſt the Emirs ſonne which he had left in Sayd, was by him ouerthrowne and forced to flee, leauing 20000. ſlaine in the field. The Emirs requeſt was aſſiſtance of ſhipping. Theſe broiles in Syria continuing, forced the Turke to ſeeke peace with the Emperour; the ſonnes of Emir hauing ſlaine the Baſſa of Damaſco, and receiuing ſuccour from the Perſian. The Heiducks alſo in Hungary in the yeere 1614. hauing done the Turkes much ſcathe: beſides the vprores in Tranſyluania, where the Prince *Gabriel Bathorè* was by a wile of the Imperials brought into an ambuſh and ſlaine, and *Gabriel Bethlin Gabor* obtaining to ſucceed, was by the Turke aſſiſted, moleſted by the Imperials. The Perſian alſo diſpoſſeſſing the Georgians of moſt of their country for taking part with the Turke: and the ſonne of the Baſſa *Nuſſuffenſis* before mentioned, (who was lately ſtrangled after the manner of the Turkiſh execution of their Great ones) aroſe in rebellion, and committed much ſpoile by fire and ſword in Aſia: the Coſſaks being as troubleſome in the European frontiers. All theſe things forced him to ſeeke concluſion of a peace, to which purpoſe the twelfth of May, 1615. *Achmet Chiaia* his Embaſſadour entred Vienna, with rich Preſents to the Emperour, and obtained a confirmation of the ſame for twentie yeeres enſuing.

Ianſon. & Arthus in M. M. GG.

G. Sandys.

The Turkes ſtrength at Sea is ſo ſmall, that the Florentine with ſix Ships onely, hath theſe three yeeres kept the bottome of the Streits in deſpight of them, the whole Armado not daring the onſet: the Admirall employing the Pyrats of Tunis and Algiers, who by our fugitiue Pyrats are inſtructed to the ſpoile of Chriſtian Merchants. One cauſe of this weakeneſſe is their want of ſlaues for their Gallies, thorow their peace with Chriſtendome.

HONDIVS *his Map of the* Turkiſh *Empire.*



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§. V.

Of Sultan ACHMETS *Person, Family, Gouernment, and Greatnesse of State.*

SVltan *Achmet* is now *Ann.* 1616. eight, or twentie nine yeeres old, of a iust stature inclining to be fat, readie sometimes to choke as he feeds, some purposely attending to free him from that danger. He is full faced, and (which they esteeme a great beautie) great eyed. A little haire he hath on his lip, lesse on his chin. He is an vnrelenting punisher of vice. For Sodomie he caused some of his Pages to be drowned. He is now building a magnificent Moschee for the health of his soule, all of white Marble, himselfe first breaking the earth, and working three houres in person. Hee hath not so few as foure thousand which feed and liue in the Seraglio, besides fiue hundred Capagies, who wait by fifties at euery gate. He hath three thousand Concubines and Virgins for his lust, as Mr. *Knolles*; Mr. *Sandys* saith, seldome so few as fiue hundred Virgins in a Seraglio by themselues attended by Women and Eunuchs, taken in warre, or from their Christian Parents. They haue their purgations and dyets much like the Persian custome in the time of *Esther*. When it is his pleasure to haue one, they stand ranked in a gallery, and shee prepareth for his bed to whom he giues his handkerchiefe, then deliuered to the *Aga* of the women. Shee that beares the first sonne is honoured with the title of *Sultana*. He had but two sonnes and three daughters, *A.* 1610. and yet is that way vnsatiably addicted. He cannot make a free woman his Concubine, and therfore *Roxolana* procuring vnder colour of deuotion her freedome of *Solyman*, forced him to marry her, doting still on her. This also hath married the mother of his younger sonne (the mother of the eldest being dead) called *Casek Cadoun*, that is, the Lady without haire, nature both gracing and shaming her. His eldest sonne is about twelue yeeres old. He is much delighted with pleasures of the field, for which in Græcia and Natolia he hath sortie thousand Falconers: his Huntsmen are not much fewer. And whereas their Religion bindes them once euery day to practise some mutuall trade, as his father did, making of arrowes: This Sultan euery morning after his deuotions maketh horne-rings, which they weare on their thumbs for the better drawing of their bowes.

His Officers [a] are thus deliuered: the *Capi Aga*, by whom hee speakes to such as haue suites to him; Treasurer of the houshold, Cup-bearer, Steward, Ouer-seer of his women, and principall Gardner. These six are in great place: he hath Mutes (persons borne deafe and dumbe) which attend him; he hath fifteene hundred gelded men, from whom their priuities are wholly cut, and they make water thorow short quills of siluer, which to that end they weare on their Turbants. His Visier Bassa's, or Priuie-counsellers, whereof there are nine at Constantinople, and were wont to be much fewer, are now thirtie. The rest of them are in their charges, or Beglerbegs places abroad. They sit euery Saturday, Sunday, Munday, and Tuesday, in the Diuano or Counsell-hall. The Aga is Captaine of the Ianizaries. The Chiauses are his Pursuiuants. The Spahi his guard of Horse-men. The Ianizaries are his best Foot-men, who in their child-hood are taken from their parents, and brought vp in all hardnesse, and in the rules of their Religion. Then are they put to Schooles, where vnder most seuere Masters they are taught the vse of diuers weapons, and such as proue fit are enrolled for Ianizaries. Of whom in all are sortie thousand, and about sixteene thousand with their Aga, attend the Grand Seignior his person at Constantinople, where they are employed as Constables, Clerkes of the Market, Warders of the Gates, Sergeants for Arrests, to guard Embassadors, and other Offices. The Aga is the third place in repute through the Empire: to whom iealousie makes too much loue of the Ianizaries, fatall. The Ianizaries call the Great Turke Father, he reposing greatest trust in them, they acknowledging no dependance but on him. In their marches they carry certaine dayes prouision of victuall with them, which is no great cumber, being a small portion of Rice, with a little Sugar and Hony. The most of them that attend the Court, haue their being in three large Seraglios, where the Iuniors reuerence their Seniors, and all obey their Commanders with much silence. Some are married (a breach of their first institution) and liue in priuate houses. Many of them vndertake to guard such Christians as will be at the charge, both about the Citie and in their trauells, from violence and inciuilities, wherein they are most faithfull. This appeared in one of them of late, stricken by a swaggering Englishman, as they trauelled through Morea, whom yet with much patience and fidelitie hee brought safe to Zante. They are all of some trade: receiue but fiue Aspers a day (to which pension his eldest sonne is admitted from his birth) two gownes yeerely, one of violet the other of stammell: they beare in their hand a great tough reed tipped with siluer, wherewith they strike such as displease them. No iustice may bee publikely

[a] The chiefe Officers of the Turke, and his other instruments of priuate and publique seruice: see *Knolles* and *Ordinat. Politiæ Turcicæ, &c.*

M. G. Sandy.

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publikely adminiſtred on them: but priuately are by their *Aga* corrected, and ſometimes throwne into the Sea in the night. They are moſt tumultuous when the Emperour is dying, or dead: for which cauſe it is by all induſtrie concealed from them till the next bee eſtabliſhed, who muſt beſtow a largeſſe preſent, and encreaſe their penſions an Aſper a day. They haue lately admitted (beſides Renegados) naturall Turkes, of which one is now Baſſa of the Port, which was neuer before knowne.

He hath alſo in pay others, called Topegi, ſix thouſand which are Gunners; and twelue thouſand Gebegi, which haue charge of the powder and ſhot in the Armies. He hath Seminaries for the training vp of thoſe younglings, the one ſort of which are called Ieheoglani, whereof are fiue thouſand, which neuer goe out of the Seraglio in ſixteene or twentie yeeres, neuer ſee any but their Officers, where they are trained vp to future ſeruice. The Gemoglani (who are alſo tithed children of the Chriſtians) are brought vp with ſome more libertie, and to baſe offices of husbandrie, and ſuch like, and may alſo proue Ianizaries. Of theſe are twentie thouſaud. The Ianizaries and tithed children, with his Timariots, are the maine pillars of his Empire. His [b] Timariots, which hold land in Fee, to maintaine ſo many Horſmen in his ſeruice, are in Europe two hundred fiftie ſeuen thouſand; in Aſia and Africa foure hundred ſixtie two thouſand.

[b] Some ſay there are in all a million: euery one finding as many horſe, as his farme doth double the yeerely value of 60. Sultanies; readie to be commanded by their Sanıacks, theſe by their Baſſas: ſome Sanziack commands 5000. Timariots.

He hath thirtie or fortie thouſand Achingi, Hindes of the Country, which ſerue on horſebacke, without other pay then what they get by foraging; but of ſmall reckoning: as are alſo the Azapi which ſerue on foot (yet properly belonging to the Gallies) whoſe beſt ſeruice is, with their dead bodies to fill vp ditches, to make way for the Ianizaries, and to wearie the Enemy with multitude. Many voluntaries alſo attending the Campe, in hope to ſucceed the ſlaine Spahi or Ianizaries. When they march, the Tartars ſcowre the Countrey two dayes iourney before, then follow the Achingi, and after them the Timariots, next the Iemoglans, after them the Ianizaries, then the Chauſes on horſe-backe: the Sultan followes with the Officers of his Court, and Archers of his Guard foot-men, the ſtipendary Spahi marching on either ſide of him. His Coaches which carry the Pages and Eunuchs come after, and then the carriages and Voluntaries. The Royall Standard is a horſe tayle tied to the end of a ſtaffe. The Ianizaries haue woodden modells of Elephants, boots, ſwords, and the like, borne before them.

Beglerbeg ſignifieth Lord of Lords; of which were wont to be two; one in Europe, another in Aſia: but by *Solyman* increaſed, that though Romania and Natolia haue ſtill the chiefe titles, yet in Europe are foure others; in Aſia before theſe Perſian warres, nine and twentie, in Africa foure, in all nine and thirtie, which are as Vice-royes, and haue their Begs or Sanzacks vnder them. His Admiralls place is as great by Sea. If theſe great ones doe iniuſtice, the oppreſſed will ſometimes in troupes attend the comming forth of the Emperour, and by burning ſtraw on their heads, or holding vp torches prouoke his attention: who being brought by his Mutes deliuer their Petition, which often turnes to the ruine of the other. Bribery is but lately knowne, yet now the beſt Aduocate. Euery Baſſa keepes a Diuan or Court of Iuſtice in his Prouince: the chiefe is at Conſtantinople foure dayes of the weeke in the Seraglio, whence is no appeale but to the Muſti. The Great Viſier Baſſa is Preſident of the reſt: in three dayes all cauſes are determined. All they haue for aſſurances of purchaſes, is a little ſchedule, manifeſting the poſſeſſion of the Seller, which vnder-written by the Cadi fruſtrates all after-claimes: and as for law-querks they are vnknowne. Rebellions rarely happen, both becauſe the greateſt Commander ſubmits his necke to the Excutioners bow-ſtring, ſent with Commiſſion by the Tyrant encloſed in a boxe: neither may any hope for partakers in reſiſting, where one mans fall is anothers riſing: their kindred and alliance not ſo much as knowne to themſelues: to haue had eminent parents is argument of neglect; of ruine to be beloued: and for wealth they are but ſpunges, all which a greedie life hath ſucked, being ſtrained at their death, except what the Grand Signior pleaſeth to beſtow on their poſteritie. Neither may any ſlaue promiſe much to himſelfe, where damnable policie ſtrangleth the Imperiall bloud, if males: and the iſſue of the females by their ſlaues (for ſo is the greateſt Baſſa giuen by the Sultan, when made husband to his ſiſter or daughter) rarely attaine aboue the degree of a priuate Captaine. This great Empire may be coniectured to grow neere a period, in reſpect it hath lately decreaſed Eaſtward, and in the Sea-forces: their diſcipline is neglected, and not exacted to ancient rigour: their late Emperours effeminate: the bowells of the State much infeſted with rebellions, and it hath alreadie been a long-liued Tyrannie, out-liuing the wonted period. It may ſeeme the greateſt Empire now in being: yet is that of China farre exceeding in reuenues, in naturall ſituation for defence, in Prouinces better vnited, and better peopled, not inferiour in that kinde of policie which preuents alienations and rebellions: but in Souldiery not to bee compared, except we ſay herein he hath full recompence, that hee is ſtrong enough in that kinde, which cares

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not to conquer, nor need feare to be conquered. The Persian hath not so vast Countries subiect, but better subiection, and himselfe a better Commander, and his Souldiers better-disciplined and experimented. The Mogoll is great, wealthy, and mightie, but Asia is not comparable to European valour. But compare the Turkish greatnesse to that of some of the first Califas, which stretched from India to Spaine, France, and Barbary; or to the Tartarian, which awed more in Asia, then euer Turke possessed in the Vniuerse, perhaps twice told (for proofe read our Tartarian Relations) and yet they pierced as farre as Austria in Europe, ouer-running Russia, Polonia, Hungaria, and making Italy to quake with the rumour of their armes: or to the Roman, which held almost all the Turke hath, when it was better worth the holding, besides, this Westerne World which the Turke knowes not. Herein, I thinke, the Turke ouer-matched beyond comparison; nor any whit exceeding the power and possessions of *Alexander*; no, nor the Persian greatnesse before him, except in martiall discipline, wherein they now also degenerate. Thus much of Turkish affaires of state: if we adde also this *Summa totalis* for a conclusion, that the Turke commands on the Sea-coast (after some mens [b] Arithmetike) 11280. miles in Asia, Afrike, and Europe, and the superficies of all his Dominions come to a million two hundred three thousand, two hundred and nineteene miles euery way square. Let the Author answer it, if the summe be transcendent. The Turkes reuenues, besides his Timariots, are esteemed but fifteene millions of Sultanies [c]: which may seeme strange in so huge an Empire. But tyrannie in wasting and desolating Nations, and Lording ouer euery mans estate (none willing to toyle for that whereof he hath no certaintie, nay, which may procure him the greater danger) hath caused thin habitations (I except the Cities) and poor inhabitants. To this his reuenue may be added his taxes, customes, spoyles, and extortions: as the greater fish preying on the smaller, and pray to the greatest; so here, the great ones spoyling others, and themselues spoyled of all with their liues, or else necessarily leauing him their heire at their deaths.

The Persians and Mogol; haue no power by sea.

b States of the World, pag. 939.

c The Turkes haue but two sorts of coyne. The Sultanie equall to the Venice Zeccene, and the Asper of siluer, of which 120. make a Sultanie about eight shillings six pence.

§. VI.

An Appendix touching the succession of MVSTAPHA *twice, and of* OSMANS *murther, and other ciuill, vnciuill late Combustions.*

ACHMET before he [a] died, to make all sure, resolued to strangle his brother *Mustapha*, and according to custome will leaue no Competitors in such an Empire. For which purpose a Guard of Capagies attend at the Iron gates of the Seralio, and the Mutes are placed in a roome accordingly. Thus is *Mustapha* to be dispatched, but see how the stronger arme puts out the strong men? The same night *Achmet* had a *dreame* or fearefull *vision*, which some of the Deruices would needs presume to rumor abroad, in this manner; that he thought, as hee was entring into the seuen Towers, the Princely prison of his predecessors, his brother kneeled downe before him, and cried out, Oh when shall we leaue this horrible custome of shedding innocent bloud? Looke among all the heathens, and see, how quickly they loathed and cast away that crying Sin of sacrificing of humane flesh? But in stead of replying he drew his Semiter to strike off his head, had not one (as hee conceited) held it fast, that hee could not strike; whereupon hee demanded angerly, What art thou? I am the good *Genius* of *Mustapha*, and will not suffer him to perish, therefore leaue: and very shortly shall strange things happen in the Empire. *Achmat* contrary to all expectation the next morning after his Dreame, sent for him into the roome of State, where he lay on a stately Pallet, with all his Vice-Roys and Bashaws groueling on the ground, and the principall Mustie kneeling before him reading on a booke. It should seeme that glad tidings came first to the Citie; For he was taken out of the prison with great respect and obseruation: he was admitted to his galley with high Ceremonies, and yet solemne countenances: hee was accompanied on the Sea with thousands of boats, and ten thousand of weeping eyes: hee landed at the Emperours owne Caska, with great respect and modest stilnesse: hee walking through the Garden of Cypres trees, and at last came to an Iron gate, where his owne company left him, except two Bashawes, who led him by the armes: the gate opens and he must through a Guard of Cupogies; they bend to the ground, and yet looke cheerefully: they brought him into the roome where the Mutes stood; whose presence did more appale him then the rest, but that hee saw the crueltie confirmed, and their very sight was worse then an vnreuersable iudgement: but when he perceiued no violent hands laid vpon him, and that he must yet goe further, he was the more astonished, and the more vexed to endure such a procrastination.

a This is taken out of a booke written of that argument. *Achmet* reigned about fifteene yeeres.

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At laſt he came where the Emperour lay ſicke on his Pallet, before whom his proſtitution was as the ordinary ſlaues: but contrary to all expectation he bad him riſe, and commanded certaine Perſian Carpets to be ſpread, and rich Cuſhions to be laid; on which, according to their manner, hee ſate croſſe legg'd by him, and when the Muftie had raiſed the Emperour vp a little, with a faint voyce he diſcouered an vnlookt for louing heart, and bequeathed to him the ſucceſſion.

He had no ſooner done, but he began to faint, and ſo read them all a leſſon of mortalitie by opening a booke, wherein they ſaw death writ in Capitall letters, and himſelfe ſinking paſt recouery, which made them recouer new Spirits, and preſently bring his brother out into the Sophia, where the principall Muftie proclaimed *Muſtapha* Emperour, intimating to the Ianizaries the charge of *Achmat*, to the diſcharging their duties: and the pleaſure of *Muſtapha* to giue them a larges, which equalling the bountie of other Princes, ouerſwayed nicer exceptions, and ſo with great acclamations they ratified the Election, and cried out, *Liue and raigne great Muſtapha.* Thus is *Muſtapha* Emperour, and they had two yeeres triall of his diſpoſition, whereby they found him harmeleſſe (if innocent in both ſenſes) Encomions of no great and ſtirring Spirit.

Scander, and *Mehemet* Baſhaw take the young *Oſman* after this out of the Seralio, and preſent him to the Ianizaries, a comely ſweet young youth of nine or ten yeere old, demanding withall, if ſuch an heire of the *Othoman* Family were to bee reiected without cauſe, or why they ſhould bring an harmeleſſe Prince (as they reputed *Muſtapha*) into the danger of vſurpation, and differing no further from a Traytor, but that it was not imputed to him, as for *Achmats* Will? Empires are not ſo tranſlated, and what could they tell, but priuate men for their owne ends had wrought vpon his weakneſſe, making a diſeaſed tongue ſpeake that, which a healthfull heart, and perfect ſenſe would not conſent to: For it was probable, that a Father would diſinherit his children for any brother in the world: Beſides, there was no triall or cauſe either of inſufficiencie, or diſabilitie, and therefore they could not beleeue it. Laſt of all, for any thing they ſaw, *Muſtapha* himſelfe was not ſtirring or ſtrong enough to play the Steeres-man in ſuch an high built Ship, conſidering the Seas were tempeſtuous, and many dangerous ſhores and rockes were to be paſſed by.

Theſe ſpeeches to the turbulent Ianizaries, were like fewell to fire, and the preſence of the louely youth, made them amazed at their inconſtancie: ſo that by way of penitencie and ſatisfaction, they quickely altered the acclamation of *Liue Muſtapha*, into the cries of, *God ſaue young Oſman*, and ſo without further diſputing, hee was aduanced into the Throne, and brought into the Seralio, when *Muſtapha* leaſt thought of the alteration. But now there is no remedie, hee muſt needs bee depoſed, and ſent priſoner once againe into the *ſeuen Towers*.

Now doth *Oſman* begin his *Phaetons* flouriſh, and runneth the courſe of pleaſures with his youth, ſpending foure or fiue yeeres in wantonneſſe and iollitie, while his Baſhawes ſpent the time in couetouſneſſe and ambitious ouer-ruling others: yet not without careſull ouer-looking the Ianizaries, and prouident preuenting their diſcontents, & turbulent diſpoſition: but all doth helpe; for they ouer-accuſtomed to actiue imployment, and liuing vpon the ſpoile of forraine Nations, as much as the Emperours entertainment, cried out to the warre, and when anſwer was made, that the Perſians had contracted a new league, and the Emperours of Germanies old couenants were not yet determined or ended. They preſently replyed, the indignities which the Ruſſians had offered vnto their neighbors the Tartarians, were not to be endured, for they need goe no further then the piracies of the blacke Sea, and the iniuries of the Coſſacks and Polonians: Nay, why ſhould they not march to the expugnation of Loepolis, and the foraging of the Countries of Moldauia and Bogdonia, and ſo forward to teach Poland a better leſſon, then to diſpleaſe the *Othoman* Family and mightineſſe.

The Baſhawes knew there was no replying, nor now the fire was kindled no other quenching it, then letting it conſume to cinders, whereupon they preſently anſwered, they were glad that the Souldiers were ſo memorable of the glory of the Empire, and ſo readie to imploy themſelues for the dignitie of the Nation, and therefore they would not by any meanes hinder them, or the cauſe. But they ſhould finde the Emperour as carefull to ſatisfie their demands, as they were willing to augment his Greatneſſe: ſo that if they would giue way vnto time for the preparing of all things fit for the Armie, and the ſending for the Tartarians to accompany them in the iourney, the Emperour ſhould goe in perſon into the field, and Poland ſoone finde, what it was to exaſperate ſuch a Maieſtie.

The King of Poland ſent to the Emperour, to the French King, to the Pope for aſſiſtance; as alſo to his [e] Maieſtie of England with intimation of the terrour, and his well deliuered diſcourſe made ſuch impreſſion on his Maieſties Princely heart, that he had a preſent ſupply:

[e] The Poliſh Emb. Oration is printed.

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In a word, his Armie was soone readie, and his Cossacks prepared: by the end of Iuly hee was encamped in the fields of Bogdonia, and within eighe dayes entrenched with twentie Peeces of Ordnance mounted: but the Cossacks quartered by themselues, and after their accustomed manner lying between two Riuers, were the more emboldened to make their daily excursions vpon the Tartars: For hauing a bridge in the reare of their Campe, with which the Turkes were vnacquainted, they quickly transported their men, and as quickly endamnified their enemies.

When the Grand Signeur was made acquainted with the forwardnesse of these Polonians, and vnderstood they were alreadie encamped, and expected his comming, hee was too young to apprehend any feare, and not old enough to lay the blame of his retardance where it was: therefore they made the more haste, when he vnderstood the occasion, and so according to former preparation, the establishment of diuers Gouernments, the ordering the Prouinces, the settling the great Citie; the mustring his Gallies, the guarding of his Castles, and the watching of the Blacke Sea: the Tartars vnited themselues to his Armie, and both together made a bodie of 200000. which with all magnificent preparation hee presented in the same Fields, and within sight of the Polonians; where hee pitched his Imperiall Tent. The Tartars thought to haue made but one battell, and day of triall of the businesse, but when they came to passe ouer Riuers, and assaile Trenches: they knew not what to say, and lesse to doe, though the Ianizaries came as a second vnto them; whereupon they retreated, and were altogether appauled to be so disappointed: Both they & the Ianizaries were glad to retire with losse, & the yong Emperor vnacquainted with the war, was yet acquainted with Oathes and Curses, to chide both himselfe and Fortune. At last the Bashawes seeing no remedie, and finding so great obstacles of their attempt, proiected the preseruation of the Emperours person; but it may bee to secure their liues, and so entrenched themselues, being (as they said) the first time that euer so great an Armie of Turkes was enclosed within walles.

The Polonians also endured both hunger & cold, slacknesse of payment, and their entertainment came many times short: The Noble Generall died in the Campe, the Prince lay sicke of a Feuer, their horse miscarried, and other lamentable effects taught them extraordinary patience, which made them attend good conditions of peace, and secret workings of more nimble spirits. A Priest of Moldauia was set on worke to go among the Polonians, and by way of generall complaint against the outragious effects of warre, to enlarge the happinesse of peace, and inferre what a blessing it were to procure the same: whereupon hee was brought to the young Prince of Poland, and Commanders of the Armie, with whom hee at last preuailed so well, and so farre, that they sent a solemne Embassie to the great Turke, as hee lay entrenched in the fields, to entreate a peace, and desire the renouation of the *antiqua pacta*, which had beene euer betweene the two Nations. The Turke had learned his lesson so well, that he seemed to make the matter strange and of great humiliation, if hee should consent thereunto, and rather a courtesie granted, then a necessitie imposed, and so deferred them awhile, till at last (as if he had beene ouer-wrought by the intercession and mediation of his Bashawes) he was contented to capitulate the matter, and after many meetings, and a great deale of conference, Articles were drawne and confirmed, with a kinde of solemnitie, and proclaimed by sound of trumpet in both the Campes, and so brake vp the Campe with a kinde of murmuring and repining.

Of these and other occurrents in the Polish warres, are tractats & letters printed.

The Great Turke tooke easie iourneys toward Adrinopolis, where he discharged the Tartars, and sent most of his Ianizaries before hand to Constantinople. *Sigismond* King of Poland raised his Armie, and rewarding the Cossacks, dismissed them home againe into their Countrey: he went in person to Leopolis, from whence (by this time *Osman* was come to the *Great Citie*) hee sent a solemne Embassadour to be there a Leiger, as it had beene in former times.

By Christmasse, *Osman* comes home, and had the accustomed acclamations of the people, with all the Ceremonies of his returne, whereupon he goes in great pompe to the Sophia, and had the vsefull Guard of his Court Ianizaries to attend him: but within short space many fearefull accidents appalled them all. First, they were astonished at a blazing Comet. Secondly, they were affrighted at a great fire hapning amongst the Iewes, which they presaged ominous to the gouernment. Thirdly, a sore Earth quake made their hearts quake for feare: but this is vsuall in those parts, by reason of the ascending vp the Hills, and many Cauerns vnder ground. The Sea also swelled extraordinarily. And a great dearth hapned. These might bee concurring Symtomes: the disease was *Osmans* great spirit, emulous of his Ancestors glory, and ambitious to adde the rest of Europe to their Conquests; but hereto his owne auarice, and the decrepit, or at least that vndisciplined age of that Empire were agreed correspondent; and this first disastrous Polonian attempt, filled him with repining indignation.

Another Earth quake had happened in their Polish expedition. S. T. R.

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dignation. He is said to vndertake that warre against the will of his Souldiers, and without the aduice of his Viziers, and his gaines to be the losse of 100000. horses for want of fodder, and 80000. men for want of fighting, to which hee could neuer incite his Ianizaries, though he hazarded thereto somewhat farre his owne person. Hereupon he complained hee was no King, subiect thus to his owne slaues, which would neither fight in war, nor obey in peace, without exacting new bounties and priuiledges.

Delauir Bassa. *Delauir* Bassa, a man of great courage, lately called from the Easterne parts was suddenly made Vizier; and wrought vpon the Kings discontent, giuing him counsell to prouide a new Souldiourie about Damasco, and from the Coords in stead of these degenerate Ianizaries,

A new *militia*. and of them to entertaine 40000. for his Guard, and that the Begh-lerbegh of euery Prouince should traine vp some of the inhabitants in Martiall discipline, with which men of new spirits and hopes, hee might be able to doe something. *Osman* extreamely pleased with this deuice consented and left all to his discretion. Hereupon it was concluded that the King should pretend to goe in person against the *Emirde Zaida*; and after interceding against that, a pilgrimage to Mecca was pretended. May seuen, 1622. he began to passe his Tents to Asia side with great store of treasure, to the defacing of his Palace, and of Churches. The Ianizaries had secret intelligence, and vpon a word giuen met at the Hippodrome, and thence ranne to the Seraglio in tumult, taking order to stop the passage by water. There they cried out for the King; who appearing, they first demanded his continuance in the Citie: Secondly, the chiefe Officers to be deliuered to them; *Delauir* the great Vizier, the Hoia or Confessor, the Treasurer, the Gouernour of the Women, the Cadileskar, or Chiefe Iustice, and others as enemies to the State, and authors of that iourney. Hee granted the first, but stucke at the second, and they returned discontent.

Mustapha restored. The next day they renewed the mutinie, slew the Vizier and the Gouernour of the Women, and not finding the King, they called for *Mustapha* before deposed, a man esteemed holy (or frantike) and fitter for a Cell then a Scepter. Him they found almost starued in a Vault, where in the beginning of these tumults hee had beene put; who first feared death, and the next thing was hee begged water; whom they presently proclaimed Emperour.

Osman consulted with *Huzein* Bassa, late Vizier in the Polish warre, and the Aga of the Ianizaries, both faithfull to him: sent to haue strangled *Mustapha* in the Seraglio, but a new vproare happened, and hee was remoued and guarded. The next day the King, with the Mufti went to them, where after much intreatie, their hearts somewhat relenting, yet with new furie possessed, they slew *Huzein* Bassa, and the Aga; the Mufti was conueyed away secretly; and *Osman* led to *Mustapha*, pleads for his life, and at last is cast into the *Seuen Towers* prisoner.

Osmans brethren & death. *Daout* Bassa, the new Vizier, enquires and findes that *Osman* had two brothers liuing, one about twelue, the other seuen yeeres old, and thereupon goes to the prison with a packe of executioners, which finde him new falne asleepe, and by their intrusion awaked and discontent. At first they are amazed, and hee made shew to defend himselfe, till a strong knaue strooke him on the head with a battle axe, and the rest leaping on him strangled him with much adoe. And soone after they mourned for their dead King, as freshly as they had raged vnseasonably, this being the first Emperour they had betrayed, and hauing set vp one, which in all likelihood they must change for disabilitie.

New broiles. The first of Iune following, the Capiaga had receiued secret order to strangle *Osmans* brethren, which going to doe, they cry out, and he by the Pages was slaine. The Ianizaries mutinie afresh, and will haue account of this treason, whereof the King denies knowledge; so did *Daout* (who was suspected) but to please them is degraded, and *Huzein* Bassa late Gouernour of Cairo put in his place.

Const. Lett. Febr. *Daout* strangled. There is later report of the said *Daout*, to bee strangled in the same place where hee had caused *Osman* to die. Neither can wee expect otherwise then monstrous and portentuous births, after such viperean conceptions.

CHAP.

CHAP. X.

Of the Opinions holden by the Turkes in their Religion, and of their Manners and Customes.

HOw the Turkes from so small beginnings, haue aspired to this their present greatnesse you haue seene; bought indeed at a deare price, with their temporall Dominions accepting of a spirituall bondage, becomming the Lords of many Countries, and withall made subiect to those many Mahumetan superstitions. The occasion and chiefe cause of Sects in the Saracenicall deuotions, yee haue heard in the fourth and seuenth Chapters: to which wee may adde here out of [a] *Bellonius*. He saith, that besides the Alcoran, they haue another booke called *Zuna*, that is, the Way, or Law, or Councell of *Mahomet*, written after his death by his disciples, but the readings thereof being diuers and corrupt, the Caliph assembled a generall Councell of their *Alphachi*, or learned men at Damasco, wherein six Commissioners were appointed, namely, *Muszlin*, *Bochari*, *Buborayra*, *Annecey*, *Atermindi* and *Dent*, to view and examine these bookes, each of which composed a booke, and those six bookes were called *Zuna*; the other copies (being two hundred Camels-lading) were drowned in the Riuer; those six onely made authenticall, esteemed of equall authoritie among the Turkes, with the Alcoran, and after by one of their Diuines contracted into an Epitome; which booke was called the *Booke of Flowers*. But this *Zuna*, being not *Una* (one as the *Truth* is) but full of contrarietie, hence haue risen Sects amongst them, the Turkes differing from other Mahumetan Nations, and diuided also amongst themselues.

a *Obser. l. 3. c. 13.*

§. I.

Of their Eight Commandements.

ANTHONY [a] MENAVINVS (who liued a long time in the Turkish Court) saith, that the Booke of their Law is called *Musaph*, or *Curaam*, which *Georgiouitz* reckoneth another booke; not the Alcoran: it is in Arabike; and they hold vnlawfull to translate it into the vulgar. If any like not of *Georgiouitz* his opinion, but thinke it to be the Alcoran (for *al* is but the Article, and the name little differs, as before is shewed) I could thinke it likely that this containeth some Extracts and Glosses thereof; or is to their Alcaron, as our Seruice booke to our Bible; hauing some sons and proper methodes, but grounded on the other. Some things I finde cited out of the *Curaam*, that are not in the Alcoran, as that of the Angels mortalitie, which perhaps may bee the mistaking of the Interpreter. The ignorance of the Arabike hath caused much mis-calling of words and names. They haue it in such reuerence, that they will not touch it, except they be washed from top to toe: and it is read in their Churches by one with a loud voyce, the people giuing deuout attendance without any noyse: nor may the Reader hold it beneath his girdlested; and after he hath read it, he kisseth it, and toucheth his eyes with it, and with great solemnitie it is carried into the due place. Out of this booke are deriued eight principall Commandements of their Law. The first is, GOD *is a great God, and one onely God, and* MAHOMET *is the Prophet of God:* this Article of the *Vnitie* (they thinke) maketh against vs, who beleeue a *Trinitie of Persons*: in detestation whereof, they often reiterate these words, [b] *Hu, hu, hu*, that is, *He, he, he*, is onely GOD, who is worthy to be praised for their limbes, health, &c. and for that he hath prouided sustenance for euery one fortie yeeres before his birth.

a *Menau. lib. 1.*

b The Turkes vse to repeate one word of their prayers so often, and with such continued feruor, that sometime they fall down with wearines, or seeme rauished in a trance and deuout extasie.

c Policie of the Turkish Empire, *Biddulph.*

The second Commandement is, Obey thy Parents, and doe nothing to displease them in word or deed: they much feare the curses of their parents. 3. Doe vnto others, as thou wouldest bee done vnto. 4. That they repaire to the Meschit or Church at the times appointed; of which after. 5. To fast one moneth of the yeere, called *Romezan*, or *Ramadan*. 6. That they giue almes to the poore liberally and freely. 7. To marry at conuenient age, that they may multiply the sect of *Mahomet*. 8. Not to kill. Of these Commandements is handled at large in *Menauino*, and in the booke [c] of the Policie of the Turkish Empire, and in others.

Their times of prayer, according to the fourth precept, are [d] in the morning, called *Sala-*

d Some say that the Turks now vse to resort to their Oratories but three times a day, and *Busbequius* saith foure, omitting that in the night *Busbeq. Epist.* 1. They measure the time of prayer by houre-glasses of water. Some say six, and the deuouter sort, seuen.

namazzi,

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namazzi, before Sun-rising: the second at noone, called *Vlenamazzi*. The third, about three houres before Sun-set, called *Inchindinamazzi*. The fourth at Sun-set, *Ascannamazzi*. The fifth, two houres within night, before they goe to sleepe. Master *Sandys* nameth seuen times of prayer enioyned daily: the first *Tingilnamas*, two houres before day, not mentioned by *Septemcastrensis*; and another *Ginmanamas* at ten in the morning, duely obserued on the Fridayes by all, at other times by the more religious. When the Priest calls to prayer, they will spread their garments on the earth, though they bee in the fields, and fall to their deuotions. Moreouer, I haue seene them conioyntly pray in the corners of the streets, before the opening of their shops in the morning. They spend but a part of Friday (their Sabbath) in deuotion, and the rest in recreations: but that so rigorously, that a Turke had his eares nayled to his shop-boord for opening it too soone. Their seruice is mixed with Songs and Responds. They neuer looke backe till they come to the salutation of *Mahomet*; whom they expect to come againe, and thinke it will be behinde them: They hearken to the Priest reading the Alcoran, or Legend, or intermixing instructions and expositions, with such attention and such steadie postures of bodie, as if they were intranced. They number their often repetitions of the names of GOD, with short eiaculations of prayer and praise vpon beades. If they finde a paper in the streets, they will thrust it in some creuise of the adioyning wall, lest the name of GOD may be therein, and prophaned. Of their publike prayers you shall see more after. They which meane to goe to prayer, goe first to the house of Office, and there purge their bodie: they wash their priuie parts: and then going thence, wash their hands, their mouth, their nose, their countenance, and their wrists, each of them three times, and after their eares and neckes, saying a certaine Psalme, and then wash their feet to the midlegge, saying another Psalme; and after all this, with a graue pace, walke to Church: without these washings they hold their prayers vnprofitable, *Septemcastrensis* saith, That for this cause of washing they cut their nayles, and all their haire; except on their heads and beards (which yet they combe, and bestow curious paines about, that the water may haue free passage to all parts) yea for this cause he thinketh they obserue Circumcision, that nothing be left couered and vnwashed. They haue three kindes of washings: the first of all the body, no part being left free, called *Zcoagirgmeg*, which is necessary after any pollution. The second is called *Tachrias*, of the priuities and hinder parts after stoole, vrine, or breaking of winde. The third, *Aptan*, or *Abdas*, in the instruments of the fiue senses, beginning at the hands, from thence the wrists to the elbowes, then the mouth and nostrils; then all the face; with the eyes; then the eares, and from thence to the feet, which he washeth as hie as the ankles. This is not necessary before euery Prayer, except some vncleanesse happen, but may serue for all day.

Their Almes, enioyned in the sixth Commandement, are publike or priuate. Their publike Almes is a sacrifice (if we may so call it) or offering of some beast once euery yeere. For whereas of old they should haue giuen a certaine pension of money to the poore; namely, two in the hundreth, *Mahomet* vpon their complaint eased this heauy burthen, and conuerted it into this sacrifice. This beast must bee cut in pieces, and giuen to the poore; neither must they themselues eate of it, yet may each man eate of his neighbours offering: and this sacrifice ought to be of the fairest and best Horse, Veale, or Mutton. The place for this sacrifice is called *Canaara*: where are many Butchers, which cutting the throat thereof, say; In the name of him which hath made heauen and earth, and all things else; this sacrifice be to his honour and worship, and let his infinite bountie accept the same. They vse the like vpon occasion of vowes, if any of their house be sicke. As for their priuate Almes, they hold it necessarie: hauing a vaine conceit, that it freeth them from all imminent misery, which (they say) together with the Almes, turneth from them to the poore man; whence it commeth that the poore are so full of diseases. But for all this charitable Precept, many poore people die amongst them for want of relieue: and [c] if the poore pay not their head-money to the King yeerely, they are beaten, and their women and children sold to pay it: and yet I haue seene (saith Mr. *Sandys*) but a few beggers amongst them: sometimes you shall meet with couples chained together, begging to satisfie their Creditors.

c *Biddulph.*

Marriage ought to be sought (they say) for procreation, not for lust. They which liue vnmarried (after fit time, which is about fiue and twentie yeeres of age) are not iust, nor please GOD. Their Law enioyneth them to performe their marriage-ceremonies, with praiers and praises, and modest shamefastnesse; and they ought to learne each other to read, if either partie be ignorant. But their marriage is now farre degenerate from that ancient simplicitie: [d] For if a man like a young woman, hee buyeth her of her Father, and then enrolleth her in the *Cadies* booke; the marriage following with all Bacchanall solemnities. Many women are inuited by the Brides mother the night before, when after the feasting they bathe her, and the next morning tricke her in her richest ornaments, tying on her silken buskins

Menauino.

d The Turkes can marry and vnmarry themselues at their pleasure. *M. G. Sandys. l. 1.*

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buskins with knots easily not vnknit (which the Bridegroome must vntie, though with his teeth,) after that with much solemnitie, his companions on horsebacke, riding two in a ranke,& conducted by the Sacdich,who is neereſt of his kindred haue fetched her home: The Bride being deliuered with her face close couered, set astride on horsebacke,with a Canopie ouer her,and receiued of him at his doore, thence led (if shee be of qualitie by an Eunuch to the Bride-chamber. The guests honour him with Presents, yet come not in. The Father also giueth onely some pieces of houshold, carryed openly by particulars through the streets. Now hee is to entertaine the Wiues with an equall respect: alike is their dyet, apparell, yea and beneuolence (vnlesse they consent to change or giue turnes) or else they may complaine to the Cadi, and procure a diuorce: but the husband may put away his wiues at pleasure, who may marry vnto another within foure moneths after, except shee proue with childe, and then shee must stay so long after her deliuerie. But if hee will haue her againe, hee must buy her; and if after the third diuorce, another is first to lye with her, as a punishment for his leuitie. They will sell some of them, or giue them to their slaues. The wiues giue him the reuerence of a Master. They are at no time to deny him their embracements, whom hee toucheth not againe, vntill they haue beene at the Bath. They hold their chastisement, which they receiue from him, as an argument of affection. They intermeddle not with houshold affaires: onely it is required of them to content their husbands, to nurse their owne children, and to liue peaceably together, which also they do without iealousie or enuy. They are exceeding beautifull, for the most part ruddy, cleere and smooth as the polished Iuory; tender and soft, as frequenting the Baths daily, and neuer open to the weather: but wither quickly. Great and blacke eyes are the greatest fayre to the eyes of a Turke. They sit not at Table with their husband, but waite and serue them; and then they dine by themselues, admitting no mankinde with them aboue twelue yeeres old. And they neuer go abroad without leaue,except to the Bath, and on Thursday to weepe at the graues of the dead: They rise to their husbands,and stand while they are in presence; and besides them, come in no company of men, nor doe they speake with a man, or in any part of their body are seene of any man, because they thinke sight, especially where beautie or comlinesse is, cannot bee without sinne. Onely the brother may bee permitted to see the sister, but not the husbands brother. Yea, their sonnes when they come to growth, are separated from them. For this cause that sexe is not suffered to buy and sell, but is closely mewed, saue that their law alloweth them to frequent the publike Baths. The wife and Concubine differ in the right to a dowrie, which the later wanteth; but the wife must cause the other to bee her husbands bed-fellow, when hee commandeth, without gainesaying, except on their Sabbath, or Friday night, which is the wiues peculiar. Yet are the Turkes giuen in both Sexes to vnnaturall lust (in these times) euen the women in publike Baths, sometimes are so enflamed in that filthinesse, as is intollerable. *Busbequius* tells of one woman, which falling in loue with a young maide, and no way else preuailing, clothed her selfe in mans apparell, and hyring a house neere, procured the fathers good will to haue that his daughter in marriage; which being solemnized betweene them, and the truth discouered (which the blacke mantle of night could not couer from *Hymæneus*) complaint was made, and the Gouernour quenched the hot flames of this new Bridegroome, causing her to bee drowned for that offence. If the man abuse the wife to vnnaturall lust, shee may haue her remedie by diuorce, if shee accuse her husband: which modestie forbiddeth to bee done in words, and therefore shee puts off her shooe, and by inuerting the same, accuseth her to her husbands peruersenesse. One Master *Simons*, which liued amongst them, told me,that there are some which keepe boyes gallantly arraied,to serue for the worse then beastly lust of such as will hyre them. He affirmed also, That they haue this lothsome punishment for that lothsome sinne of whoredome,to take the paunch of a beast new killed, and cutting a hole thorow, to thrust the adulterers head in this dung-wallet, and so carrie him in pompe thorow the streets. It is death, either to the bodie by iudiciall sentence, or the soule by turning Turke, for a Christian to haue carnall dealing with any of their women. A Iew which had dealing with a Turkes wife, with her hushands consent, could not escape hanging therefore, (this indeed was a fauour, for hee should haue beene burned) notwithstanding his rich countrey-men offered 2000. Duckets to saue him:Her husband was hanged for his wittoldly permission, and she her selfe drowned. *George Dousa* reporteth the like danger, which an Armenian hardly escaped, but for talking with a Turkish woman, both of them being therefore imprisoned, and thence deliuered at a deere rate. Hee telleth of their Pæderastie that they buy boyes at an hundred or two hundred Duckets, and mew them vp for their filthy lust, till they proue bearded; they will also steale boyes for that villanie, as hee instanceth of one which came with the Polonian Embassadour so stolne,and neuer could after bee heard of.

Septemcastrens. Busbequ. Epist.

St. Gerlach. Ep.

Georg. Dousa in itin. Constantinop.

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Murther (prohibited in their eight Commandement) they hold vnpardonable, if it bee done wilfully. Often will the Turkes braule, but neuer in priuate quarrels ſtrike one another for feare of this Law, and the ſeueritie of the Magiſtrate. And if one bee found dead in a ſtreet or houſe, the Maſter of the houſe, or the Pariſh, muſt finde out the murtherer; otherwiſe hee himſelfe ſhall be accuſed of it, and the whole Contado ſhall be fined, and likewiſe in caſe of robberie. During the time that I remained amongſt them (you heare Mr. *Sandys*) it being aboue three quarters of a yeere, I neuer ſaw Mahometan offer violence to a Mahometan, nor breake into ill language: If any giue a blow, hee hath many gaſhes made in his fleſh, and is led about for a terrour; but the man-ſlayer is deliuered to the friends of the ſlaine, to bee by them tortured to death. For publike puniſhments (to mention that heere) they haue impaling on ſtakes, thruſt in at their fundament; ganching on hookes, on which they are caſt from ſome high place, there to hang till famine (if ſome more gentle cruelties haue not made a ſuddenner diſpatch) conſumed them: they alſo haue another inuention to twitch the offender about the waſte with a towell, enforcing him by often prickings to draw vp his breath, till they haue drawne him within the compaſſe of a ſpanne: then tying it hard they cut him off in the middle, and ſetting the bodie on a hot plate of copper, which ſeareth the veynes, vp-propping him during their cruell pleaſure: who not onely retaineth ſenſe, but diſcourſe alſo, till hee be taken downe, and then departeth in an inſtant. Little faults are chaſtiſed by blowes on the ſoles of their feet, by hundreths at a time. Parents correct their children by ſtripes on their bellies.

§. II.

Of other their Opinions and Practices in Religion.

Menauinus reckoneth ſeuen mortall ſinnes; Pride, Auarice, Lecherie, Wrath, Enuie, Sloth, and Gluttonie. The firſt, they ſay, caſt *Lucifer* out of heauen. The ſecond is the root of many other ſinnes. The third is moſt rife amongſt them, and that in the moſt filthy and vnnaturall kinde of Sodomie; their Law to the contrarie notwithſtanding. Their fourth maketh a man a beaſt. The fifth ſhutteth men out of Paradiſe, and ſo forth of the reſt. Wine [a] is alſo forbidden them; but yet they will bee drunke with it, if they can get their fill of it. And *Mahomet* the third (*Anno* 1601.) imputing diuers inſolencies of the Ianizaries to their exceſſiue drinking of Wine (by the Mufties perſwaſion) commanded on paine of death, all ſuch in Conſtantinople and Pera, as had Wine, to bring it out and ſtaue it (except Embaſſadours onely) ſo that the ſtreets ranne therewith. One drinking Wine [b] with *Busbequius*, made great clamors; being asked the cauſe, hee ſaid hee did it to warne his ſoule to flee into ſome corner of the bodie, or elſe be quite gone, leſt it ſhould bee polluted with that ſinne. Yet in their Faſt or Lent they abſtaine very religiouſly. [c] If it be proued againſt a Prieſt, that he hath drunke wine but once, hee ſhall neuer be beleeued as a witneſſe after it. Swines fleſh is prohibited too; in abſtaining from which they are more obedient; it being vtterly abhorred.

a Drinking of Greeke wine, is too great a ſinne for the Turkes to forbeare.

b *A. Giſ. Busb. Epiſt.* 1.

c *Villamont.*

The Turkes [d] generally hate (ſaith *Septemcaſtrenſis*) that lightneſſe in apparell, ſpeech, geſture, &c. vſed of the Chriſtians, whom for this cauſe they call Apes and Goates. Likewiſe they are not ſumptuous in their priuate buildings. They go to the warre as it were to a wedding, eſteeming them bleſſed which are therein ſlaine. The wiues and women-ſernants agree in one houſe, without iealouſie and grudging; they are in their habite and behauiour modeſt: and, where himſelfe dwelt, the Father-in-law had not ſeene the face of his Daughter-in-law, liuing in the ſame houſe with him, in twentie yeeres ſpace; ſo religiouſly doe they veyle themſelues.

d The Turkes are no faſhion-mongers.

On Friday they pray more deuoutly, but (as the Alcoran alſo permitteth) they abſtaine not from all labour. He ſaw the Grand Signior himſelfe goe to their Church, and likewiſe to the Bath, attended onely with two youths; none vſing any acclamation to him. And in the Church he praied on the pauement couered with a carpet, like to the reſt, without any throne or enſigne of royaltie. And hee obſerued the like modeſtie in his other behauiour. But this (as other things from their ancient ſimplicitie) is now altered. Thus Mr. *Sandys* of *Achmet*. Euery other Friday lightly (beſides at other times on occaſions) hee goeth abroad to the Moſque: and when in ſtate, there is not in the world to bee ſeene a greater ſpectacle of humane glory, or (if ſo I may ſpeake) of a ſublimated manhood. For although the Temple of S[t]. *Sophia*, which hee moſt vſually frequenteth, bee not aboue a ſtones caſt from the vtmoſt gate of the Seraglio, yet hath he not ſo few as a thouſand horſe, beſides the Archers of his guard foot-men, in that ſhort proceſſion: the way on each ſide enclоſed with Cappagies

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Cappagies and Ianizaries in Scarlet. The Aga, Captaines, Baſſaes, Beglerbegs, and the reſt attending in exceeding pompe, and yet (which is the greater maruell) in exceeding ſilence, the eares diſcerning no more then in midnight ſleepe, except when they ſalute him with a ſoft and ſhort murmur: So likewiſe in entertainment of Embaſſadors, he ſits in a rich roome vpon a low Throne, the Baſſaes ſtanding by like Statues without ſpeech or motion. The ſtranger is led betweene two, and goes backward from him, neuer putting off his hat: for to ſhew the head they hold it an opprobry.

The Turkes are ſo zealous in their ſuperſtition, that they will rather loſe their life then Religion: as among other examples in *Scanderbegs* time at Dibra, many Turkes choſe rather to die Turkes, then to liue Chriſtians; yea ſome, as it is reported, rather to kill themſelues, then to leaue their ſuperſtition: and in the yeere 1568. The Perſian Embaſſador was ſhot at, and one of his followers hurt by a Turke, who being apprehended, confeſſed that hee did it becauſe he was an Heretike, and ſent from an Heretike: for which fact he was drawne at an horſe-tayle thorow the Citie, and then had his right hand cut off, and after his head. They hate the Perſians, as *Ruſtan* Baſſa told *Busbequius*, more then they doe the Chriſtians: like as the Traditionarie Iew doth the Textuarie, and the Papiſt the Proteſtant. *Busbeq. Epiſt. 3.*

Images they haue in ſuch deteſtation, that (beſides the ſcratching out the eyes of thoſe in the *Muſaique* worke of Saint *Sophies* Temple) when *Solyman* ouerthrew King *Lewis* of Hungary, he carried away three Images of cunning worke in Braſſe, repreſenting *Hercules* with his Club, *Apollo* with his Harpe, *Diana* with her Bow and Quiuer, and placed them in the Tilt-yard at Conſtantinople: but by the perſwaſion of the Mufti, they were molten into great Ordnance. They haue no Scutchions or blazing of Armes: nay, they vſe no ſeales in their letters or other writings, which ſeeme to them to ſauour of ſuperſtition, or ſuperfluitie.

When they conquer any Citie, they turne the Temples into Moſques, and ſacrifice there. Thus did *Solyman* [e] at Buda, and *Amurath* ſacrificed ſixe hundred captiues to his Fathers ghoſt. e *Knolls.*

They are moderate in their priuate buildings, and deteſt [f] the Chriſtians for their exceſſe and ſuperfluous expences that way: *What* (ſay they) *doe thoſe Pagans thinke they ſhall liue euer?* They often lodge (ſaith [g] *Villamont*) at the Signe of the Moone; and the like moderation they vſe in diet and apparell. They haue a braſſe pot, and their other meane houſhold implements with them in the warres, which they vſe in peace. Readie money is their ſureſt riches, becauſe the Grand Siguior is their ſureſt Heire. f *Septemcaſt.* M. *Simons* told me that now they are herein more ſumptuous. g *Voyag. du Villamont. l. 3. c. 6.*

They haue the riſing of the Sunne in great reuerence; and eſpecially the appearing of the new Moone: as [h] when *Mahomet* the great beſieged Scodra, the new Moone beginning to ſhew her ſelfe, the Mahumetane Prieſts, going about the Armie, gaue the Souldiers warning thereof, as the manner is, by ſinging of a Song in manner of a Proceſſion; whereunto the whole Armie anſwered with a ſhort reſpond, and at the ſame time bowing themſelues to the ground, ſaluted the Moone with great ſuperſtition. h *Knol. p. 421.*

They may [i] haue twelue lawfull Wiues, and as many Concubines as they will (ſome ſay, but foure Wiues.) The children of the one are equally legitimate as well as the other, and inherite alike: yet few of them keepe two Wiues together in one houſe: but in ſeuerall places where they haue dealings, they haue ſeuerall Wiues, which they diuorce at pleaſure. Some ſay, but foure Wiues are allowed them: no great matter, where all their owne are allowed to their vſe, with others they may not meddle. The offending man they ganſh, the woman they drowne. i *Septemcaſt.*

They tell many things of Antichriſt (whom they call [k] *Tethſchel*) and of the Reſurrection, and of the laſt Iudgement, of Hell, and Purgatorie: And that *Mahomet* after Iudgement ſhall deliuer all of all Religions from thence. k *Leunclau.* ſaith *Degnal.*

They haue no knowledge of liberall Arts, of caſes of Conſcience, of Originall ſinne, or of actuall, further then the outward act.

Their reſpects to Reliques appeareth by *Mahomet* [l] the third, 1597. who in the diſcomfiture of his Armie fled towards Agria, ſhedding ſome teares as he went, and wiping his eyes with a piece of *Mahomets* garment, which he carried about him as a Relique. l *Knoll.*

The Turkes may neither eate, drinke, nor make water, ſtanding.

In their aduerſitie they ſeeke with earneſt prayers to their Prophets; and publike ſupplications are ſometimes decreed. At [m] the taking of Alba Regalis, 1601. the Baſſa of Buda (then priſoner at Vienna) hearing of it, abſtained from meate, with his two ſeruants a whole day, proſtrate vpon his face, praying vnto his Prophet *Mahomet*, who hee ſaid had beene angrie all that yeere with the Turkes. They [n] endure puniſhments inflicted by the Magiſtrate with great patience, thinking they ſhall eſcape all torment in thoſe parts in the World to come: they therefore reward the whipper, and eſteeme the whip (which I enuie not to them) ſacred. m *Kn. p. 1136.* n *Busbeq.*

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They are (but contrarie to the Alcoran) addicted to ſorceries and dreames: their Prieſts write them letters or ſpells, to keepe them from danger and harme of ſhot, &c. called f *Haymayly*. They will write any thing for money, as letters of freedome for ſeruants to run away from their maſters, and ſuch like. They make a ſhew of holineſſe, but are cloſely wicked, ignorant of their owne law (to couer which, they anſwere in darke ſentences) and the people much more. Nothing is ſinne, to count of, but that which endamageth ciuill ſocietie.

f *Septemcaſt.*

They eſteeme for good workes, g the buildings and endowings of Hoſpitals, making Bridges and High-wayes, digging of Pits and Wells, and conueying waters to High-waies and Cities, building Bathes, and founding of Churches, and ſuch like publike workes. *Roſtan* h Baſſa left his wife, the Daughter of *Solyman*, at his death fifteene millions of gold, and ſhee had of yeerely reuenue halfe a million; ſhee, amongſt other her workes, attempted one moſt famous, which was a conduit to conuey water, for the vſe of the Pilgrims betwixt Gairo and Mecca, fortie dayes iourney, and for the ſame intent procured the Sultan *Selym* her brother, to write to the Venetians for a licence to extract out of Italy an hundred thouſand pound of Steele, only to make Chizzells, Hammers, and Mattocks, for the cutting of certaine Rockes, by which this water muſt paſſe.

g Their good Workes.

h *M. Harborn.*

Their i Oathes (eſpecially of their Emperours) are of many cuts, and varietie of faſhion. And for Vowes; in neceſſities and dangers, they wil promiſe vnto God the ſacrifices of beaſts in ſome holy places, not vpon Altars, but k hauing flaied off the skin, they giue it with the head, feet, and forth part of the fleſh to the Prieſt; another part to the Poore; the third to the Neighbours; the fourth is for the Gueſts.

i Their oathes and vowes.

k *Andr. Arzuabene.*

They are ſo addicted to the opinion of Fate, that God is eſteemed to bleſſe whatſoeuer hath ſucceſſe, as namely, *Selyms* murthering his Father; and to deteſt what wanteth good euent, whatſoeuer ground it had. They feare not the Plague, accounting euerie mans time limited by Fate, and therefore will wipe their faces with the cloathes of ſuch as haue dyed thereof.

They hold l it alike acceptable to God, to offer almes to beaſts, and to beſtow it on men, when it is offered for the loue of God. Some there are, which will redeeme birds, impriſoned in their cages or coopes, and hauing payed their price, let them flie. Others (for the loue of God) caſt bread into the water to feed the fiſhes, eſteeming it a worke greatly meritorious; but Dogges are accounted vncleane, in ſtead whereof they delight in Cats, following (they ſay) their Prophet *Mahomet*, who falling aſleepe at table, and awaking to goe to his deuotions, rather cut off his ſleeue, whereon he found his Cat faſt aſleepe, then he would diſturbe her. Maſter *Simons* told mee, that he hath ſeene them at Cairo feed Dogges with baskets of bread, one ſtanding by with a club to keepe them from fighting: and one gaue almes for a Bitch which had Whelps vnder a ſtall. Herein perhaps (as in other things) the Egyptians are more ſuperſtitious then the Turkes, eſpecially in this of Dogs, which ſauours of their old *Anubis* and dog-worſhipping. Yea, and in Conſtantinople, m though they ſuffer them not as vncleane creatures, to come into their houſes, yet they thinke it a deed of pietie to feed them, and buy bread therefore, prouiding them kennells alſo: moſt of them haue no particular owner: they repaire to the Sea-ſide nightly, where they keepe a grieuous howling, heard (if the winde be Southward) to Pera.

l *Munſter, Coſ. lib. 4. Busb. ep. 3. & 4.*

m *M. G. Sandys.*

They ſay *Moſes* was the firſt great Prophet, to whom was giuen the booke of *Teſrit*, that is, the Law, and they which obſerued it in thoſe times were ſaued. But when men grew corrupt, God gaue *Dauid* the booke *Czabur*, or the Pſalter: and when this preuailed not, *Ieſus* was ſent with the booke *Ingil*, or the Goſpel, whereby in that time men were ſaued. They hold that Chriſt was borne of the Virgin *Marie*, at her breaſts, hauing conceiued by the ſmell of a Roſe, which the Angell *Gabrel* preſented her. And preferring Chriſt before *Moſes*, they admit not a Iew to turne Turke, but hee muſt firſt be a Chriſtian, and eate Swines-fleſh, and after two or three dayes abiuring Chriſt, hee is made *Muſulman*. For ſo *Mahomet* came laſt in order of the Prophets with his Alcoran. This Law and Lawgiuer is ſo ſacred to them, that in all their prayers, euen from their mothers breaſts, they obſerue this forme: *La illah, illelah Mehemmet irreſullellah tanre rirpeghamber hace*: That is, there is no God but one, and *Mahomet* his Prophet: one Creator, and more Prophets. This they ſucke in with their milke, and in their firſt learning to ſpeake, liſpe out this deuotion. The infants goe with the reſt to their Moſquees or Meſchits, but are not tied to other ceremonies, ſauing waſhing, till they are circumciſed. Euery man n hath (in their opinion) from his birth to his death two Angels attending him; the one at his right hand, the other at his left. At foure or fiue yeere old they ſend him to the Schoole to learne the Curaam, and the firſt words which their Maſters teach them are to this ſenſe; God is one, and is not contained in any place, but is through all, and hath neither father nor mother, nor children, eateth not, nor dinketh, nor ſleepeth, and nothing is like to him. The two Angels before ſaid, are

n *Ant. Mencu.*

called

called *Chiramim* and *Chiratibin*, which write the good or euill that men doe against the day of Iudgement. The Turkes [o] abhorre blasphemie not onely against *God* and *Mahumet*, but also against *Christ* and the Virgin *Marie*, and other *Saints*: and they punish blasphemers of whatsoeuer Sect: they account it a sinne for a man to build a house which shall last longer then a mans life: and therefore howsoeuer they are sumptuous and magnificent in there publike buildings, yet are their priuate dwellings very homely, and ill contriued. They eate much *Opium*, thinking it maketh them couragious in the warres. They [p] haue a remedie for paine in the head or elsewhere, to burne the part affected with the touch-boxe (which they alway carry with them) or with some linnen cloth, whereby they haue many markes on their foreheads and temples, witnesses of their needlesse and heedlesse respect to Physicians.

As the Scripture containeth some Prophecies [q] of the arising and proceedings of the Turkish Nation, the rod of God, whereby hee scourgeth his Christian people; so haue they also prophecies amongst themselues of their end and ruine, when God in his mercie to Christians shall execute iustice vpon the Turkes, and cast the rod into the fire, wherewith he had chastised his children. Such an one is that which *Georgiovitz* [r] translateth and expoundeth: and such is that which [s] *Leunclavius* hath transcribed out of their Booke called *Messabili*, wherein is written, that Constantinople shall be twice taken before *Degnal Lain*, that is, the cursed Antichrist, shall come; once by the Sword, another time by the force of the praiers of the sonnes of *Isahac*. *Lain* [t] is an Epithete which they giue to *Degnal*, signifying wicked or mischieuous. Of this *Degnal* the Turks fable, that before his comming, shall *Mechdi* enioy the Empire. This *Mechdi*, they say, [u] was descended of their Prophet *Mahumet*, and walketh inuisible: one day he shall come into light, and raigne for a time: and after him shall *Degnal* their Anti-Prophet, or Antichrist, come. A certain Deruise offered to assault & murther *Baiazet* the Great Turk, professing himselfe to be that *Mechdi*, and was slaine by one of the Bassas.

o *Magni Geogr.*

p *Voyages du Villamont. l. 3. cap. 6.*

q *Th. Brightman & fere omnes qui in Apoc. comment. ediderunt.*

r *Bart. Georg. Italicè & Latinè apud Lonicerum to. 1. l. 3. & Anglicè. ap. Fox. Act. & Mon. to. 1. in fine.*

s *Hist. Musulm. l. 15.*

t *Phil. Camerarius Medit. Hist. Cent. 3. c. 10.*

u *Hist. Musul. l. 16.*

§. III.

Of the Turkish Manners, their Ciuill and Morall behauiour.

AS for the bloodie practises, which each Emperor vseth in murthering his brethren to secure him in his Throne, in rooting out of the Nobilitie of the Countries which they conquer, in rasing the Wals & Fortresses of the Cities, least they should be receptacles for conspiracie, in translating people from one Countrie to another, with other their practises and policies of state, I purpose not to adde any more: but refer the Reader to others Treatises. But to present vnto you a Turke set forth in the ordinary Turkish disposition, manners, and fashions, will not (I thinke) seeme tedious. Thus therefore haue wee viewed him with others [a] eyes. They be generally well complexioned, of good statures, and full bodies, proportionably compacted. They nourish no haire about them, but a locke on their crowne, and on their faces onely, esteeming it more cleanely: and to bee better prepared for their superstitious washings. But their beards they weare at full length, the marke of their affected grauitie, and token of freedome (for slaues haue theirs shauen) scoffing at Christians which cut or want them. All of them weare on their heads white Shashes and Turbants, the badge of their Religion: as is the folding of the one, and size of the other, of their vocations and qualitie. Shashes are long Towells of Callico wound about their heads. Turbants are made like great Globes, of Callico too, and thwarted with rolles of the same; hauing little copped caps on the top, of greene or red veluet; being onely worne by persons of ranke, and he the greatest that weares the greatest, except the Mufties, which ouer-sizeth the Sultans. Some Christians (Turkising in fashion) are permitted as a great fauour to weare white heads in the Citie. The next, that they weare is a smocke of Callico with ample sleeues, much longer then their armes: vnder this, a paire of Calsouns of the same, which reach to their ankles, the rest naked: their slip-shooes yellow or red, picked at the toe, and plated on the sole: ouer all a halfe-sleeued coate, girt vnto them with a Towell: their necke all bare: and this within doores is their Summer accoutrement. Ouer all, when they goe abroad, they weare gownes buttoned before, vngathered in the shoulders. In the Winter they adde to the former, Calsouns of cloth, which about the small of the legge are sewed to short smooth buskins of leather without soles, lining their gownes with Furres, as they doe their coates. They weare no gloues, nor alter their fashions, which (except in richnesse) are alike in all. They retaine the old worlds custome in giuing change of garments, one vest fitting all. The Clergie goe much in greene, as *Mahomets* colour: whose kinsmen weare greene Shashes, and are called *Emers*, or *Lords*, as doe their women also somewhat of greene on their heads: an il-fauoured race, seeming branded of God, for their hereditarie presumption of holinesse from so vnholy a stocke. If a Christian weare greene, they will

a *M. George Sandys.*

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teare off his clothes, if not beate him. They carry no weapons about them in the Citie: only they thruſt vnder their girdles great crooked kniues of a dagger-like ſize, in ſheaths of mettall, the hafts and ſheaths ſometimes richly ſet with ſtones. They beare their bodies vpright, of a ſtately gate, and elated countenance. In their familiar ſalutations they lay their hands on their boſomes, and a little decline their bodies, almoſt to the ground, if to a Great man, with kiſſing the hemme of his garment. The ornaments of their heads they neuer put off vpon any occaſion. They affect cleanlineſſe euen religiouſly, neuer making water, but they waſh their hands and priuities: this they doe ſecretly and couching, reuiling the Chriſtian, or ſtriking him for piſſing againſt a wall. This they doe alſo, leſt they ſhould pollute their garment, which might fruſtrate their prayers. They neuer walke vp and downe for recreation, nor vſe any other exerciſe but ſhooting, and then alſo ſit on carpets in the ſhadow, and ſend their ſlaues for their Arrowes. Theſe pierce deepe, through Targets of Steele and pieces of Braſſe two inches thicke: the Bow for forme and length like the lath of a Croſſe-bow, of Buffolos Horne, intermixed with ſinewes of admirable workmanſhip. Wreſtling and rope-walking are profeſſions, not recreations. Of Cardes and Dice they are happily ignorant: at Cheſſe they will play all day long, auoiding yet the hazard of money. The better ſort delight in Horſes, which are quickly jaded if held to a good round trot (for amble they doe not) in an indifferent iourney. But they ride not ſo faſt to put them to it. They feed them in their ſtable with Barley, which there is very cheape, as onely ſeruing for that purpoſe.

They greatly reuerence their Parents and Superiours, and the young, the aged: the left hand as they goe, hath the prioritie of the right, in that they are made Maſters of the others ſword, and the chiefeſt place the furtheſt from the wall. They liue brotherly together, but come not, except on ſpeciall occaſion, in each others houſe, and then but into the more publike parts thereof. Their houſes and furniture are meane, hauing nothing on the inſide but white walles (except ſome ſpeciall roome) the roofes of many curiouſly ſeeled, the greater part of the floore, and that a little aduanced, couered with carpets, the cauſe they at entring put off their ſlip-ſhooes. They lie on Matreſſes of Silke, or ſtained Linnen, with Bolſters of the ſame, and Quilts ſutable, but much in their clothes: as for lowſineſſe which followes, it is no great ſhame. They haue neither Tables nor Stooles, but ſit croſſe-legged on the floore all in a ring. They haue a skinne ſpread before them in ſtead of a cloth. The better ſort ſit about a round boord ſtanding on a foot, halfe a foot high, and brimmed like a Charger. Rice ſod in the fat of Mutton is their ordinarie food; Pottage alſo, fried Eggs, Paſties, Tanſies, Fleſh little in gobbits, London ſpending as much fleſh in one day, as Conſtantinople in twentie. Fiſh they haue in indifferent quantitie. The Commons commonly feed on Herbes, Rootes, Onions, Garlick, Hodge-podges, &c. vile fare, and at as vile rate in ſo great plentie. They are attended by their ſlaues, of which to haue many is to bee rich. When one hath fed ſufficiently he riſeth, and another takes his roome, and ſo continue till all bee ſatisfied. They eate three times a day: but when they feaſt they ſit all day long, except they riſe and exonerate nature, forthwith returning. They abſtaine from Hoggs-fleſh, Bloud, and that which dies alone, except in neceſſitie. Their vſuall drinke is water: the richer infuſe diuers confections. Wine is prohibited, but ſo greedily ſwallowed where they can get it, that but few goe away vnled from the Embaſſadours table. Our Beere they preferre before all other drinkes, which would in all likelihood prooue exceedingly profitable to ſuch as would bring it in amongſt them, where wine is forbidden, and Barly is at nine pence a buſhell. They haue Coffa houſes more common then Ale-houſes with vs [b], in, or neere to which on benches in the ſtreet, they will ſit chatting moſt of the day, drinking their Coffa (ſo called of a berry it is made of) as hot as they can indure it. It is blacke as ſoot, and taſtes not much vnlike it, good (they ſay) for digeſtion and mirth. Of the boyes which ſome Coffa-men keepe as ſtales, wee haue ſpoken before. *Optum* they much vſe, it ſeemes for the giddineſſe and turbulent dreames it cauſeth, which they (as all kinde of ſtupifying, aſtoniſhment and madneſſe) religiouſly [c] affect. This perhaps the cauſe why Tobacco is ſo liked, a thing brought them by the Engliſh, the worſt here, paſſing currant, and excellent there. But *Morat* Baſſa, not long ſince, cauſed a pipe to be thruſt through the noſe of a Turke, and ſo be led in deriſion through the Citie. They take it through reeds with great heads of wood annexed.

The vnder garments of the women differ little from thoſe of the men. Theſe weare on their heads a cap ſugar-loafe-faſhion, the better ſort vſe Bracelets and Iewells. When they goe abroad they weare ouer all, long gownes of violet or ſcarlet cloth, tyed cloſe before, the large ſleeues hanging ouer their hands. They haue the ſweeteſt children that are lightly ſeen, which they carry aſtride on their ſhoulders. They anoint their bodies with the earth of Chios, which makes the skinne ſoft, white, and ſhining, freeing the face from wrinkles.

[b] *Biddulph.*

[c] In imitation, it ſeemes, of their Prophet *Mahumet*, which had the falling euill, & aſcribed it to extaſie, &c.

For

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For the Readers further pleasure I haue here presented a Turkish Woman in Picture.



They vse their bond women with little lesse respect then their wiues. Their Markets yeeld Men, Women, Virgins, Children, to as ample tryall and full purchase as Horses with vs: saue that the Men-slaues may compell their Masters before the Cadi to limit the time of their bondage, or set a price of their redemption, or else to sell them to another. But Galley slaues are seldome released, or those that belong to great men beyond the Cadies authoritie. They buy little children, and geld many of them, as you haue heard, which some say was begun by *Selym* the second, after he had seene a Gelding couer a Mare: and by *Menauinus* his relation of himselfe, seemes not practised in his father *Baiazets* time. These are in great repute with their Masters: yea, the second Vizier of the Port is now an Eunuch.

Turkish women. Though they be courteous to each other, and will aske how himselfe, child, slaue, horse, cat, &c. doe: yet neuer of the wife: yea, if you aske a child how his mother does, he will throw stones and reuile you. *Biddulph.*

For Arts; some haue some little knowledge in Philosophie. Necessitie hath taught them the practise of Physicke, not the grounds of Arts. In Astronomie they haue some insight, and vndertake to tell fortunes. They haue a good gift in Poetrie. Their Musicke is very vile.

The Grand Signior was once perswaded to heare some Italian Musick, but while they spent much time in tuning, hee (perhaps esteeming that their Musick) commanded them to depart. Logick and Rhetorick they reiect. Some write Histories, but few read them, thinking none dare write the truth of the present, or can, of the times past. Printing they reiect, the most of their Priests liuing by writing. Euery one hath some trades, such lightly as serue their owne turnes; a lazie people, more esteeming ease then profit, yet very couetous, seldome holding compact with the Christians that holds not with their commoditie.

CHAP.

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CHAP. XI.

Of the Religious places amongst the Turkes: their Meschits, Hospitalls, and Monasteries: with their Liturgie and Circumcision.

§. I.

Of their Temples: A description of S. SOPHIES.

THE places [a] of most Religion to the Turkes abroad, are those which *Mahumet* himselfe polluted with his irreligion: as Mecca, Medina, &c. The places of most Religion amongst themselues are their Mosches, or Meschits [b]: that is, their Temples and Houses of Prayer (whereof they haue many in all Turkie) and next thereunto their Hospitals for the relieſe of the poore, impotent, and Pilgrims. Neither are the Turkes sparing in these or the like (seeming) charitable expences. For when a Turke falleth sicke, and thinketh he shall thereof dye, hee sends for his friends and kinsfolkes, and in their presence maketh his Testament: the greatest Legacies whereof are bequeathed to publike vses, which they thinke will be meritorious to their soules.

Such are the making and repayring of Bridges, Cawseyes, Conduits to conuey water to their Hospitalls or Temples. Some also giue to the Redemption of Captiues. Many of their Women (the deuouter Sexe, whether in Religion or superstition) bequeath money to bee distributed amongst such Souldiers as haue slaine any certaine number of Christians: a deed in their conceit very religious. These are the Wills and Deeds of the inferiour sort. But the Emperors, and great Bassaes, appoint Legacies to expresse a greater magnificence with their deuotion, as the building of Temples and Hospitalls.

Their Temples or Meschites are for the most part foure square, not much vnlike to our Churches, but larger in length then bredth. The Temple of S[t]. *Sophie* in Constantinople is of all other in the Turkes Dominion the most admirable, built long since by *Iustinian*, and (by *Mahumet* the Conqueror) peruerted to this Mahumetan vse aboue nine hundred yeeres after. Of this Temple they write, [c] that it was first built by *Constantius*, sonne of *Constantine* the Great, with a roofe of timber: and burnt by the Arrians in the time of Great *Theodosius*, who againe repayred it. *Sozomenus* [d] saith, that in the broyles, which hapned not long after in the raigne of *Arcadius* and *Honorius* about *Chrysostome*, the Church was fired, his enemies ascribing it to his partakers, and they againe to his Aduersaries. It is reported that *Theodosius Iunior* rebuilt it. But in the time of *Iustinian*, *Procopius* [e] testifieth, that base and wicked men burnt it againe, which *Iustinian* built a-new in such sumptuous and manificent sort, that in regard of this change it might haue beene wished that it had perished long before. His chiefe worke-men were *Anthemius*, and *Isidorus*, who raised it into a most goodly frame, which might amaze the beholders, and seeme incredible to the hearers. Both he and *Euagrius* [f] recite the particulars. The length was two hundred and threescore feet: the bredth one hundred and fifteene: the height a hundred and fourescore. *Zonaras*, *Agathias*, and *Georgius Cedrenus*, tell of the harmes it receiued by Earthquakes, whiles *Iustinian* liued, which yet he repaired, as did *Basilius* and *Andronicus* after him. *Nicephorus* [g] saith, that *Constantine* raised the Temple of *Peace* (which before was but small) to that large and stately greatnesse, which in his dayes it retayned: and his sonne *Constantius* finished the Temple of *Sophia* so neere it, that they seemed to haue but one wall. It was [h] founded by *Constantine* his father: and was burnt in a sedition of the people, in the raigne of *Iustinian*, in which rebellion thirtie thousand of the people were slaine, and partly to pacifie the wrath of GOD (saith hee) for so great a slaughter, hee built this Temple. From the side of the Temple hee tooke [i] foure hundred twentie and seuen Pillars or Images of Heathen gods, and of the twelue signes of the Zodiake: and fourescore Statues of Christian Emperours, which hee didistributed in the Citie. But more then enough of the ancient structure thereof.

As it is at this day, diuers haue described it: but of them all most diligently, *Petrus* [k] *Gellius*. The walls and roofes thereof are of Brick, the inner part lyned with Marble most excellent, and of diuers sorts, the roofe is set with Stones, and pieces of Glasse gilded: Nature and Art conspiring to breed the beholders both pleasure and wonder. It is so composed, and the Pillars and Arches so placed, that the middle Ile within (considered by it selfe) seemes

a The policie of the Turkish Empire.

b Mesgied, Misged, Meschita, Meskita, Mequita, Mosquita; signifieth a Church, Temple, or Synagogue of the Mohametans, as *Masged-Aly* neere Cufa *i. Templum Ali*, falsly written *Massadalle*: where *Aly* was buried, *Bedwell*.

c *Pet. Gyllius, Topographia Constantinop. l. 2. c. 3.*

d *Sozom. l. 8. c. 22.*

e *Procop. de Ædificys Iustiniani, l. 1.*

f *Euag hist. Ecclesiast. l. 4. c. 30.*

g *Niceph. Eccl. hist. l. 9. c. 9.*

h *Niceph. l. 17. cap. 10.*

i *Suidas in Verbo Σοφία.*

k *P. Gyll Topog. Const int. l. 2. 4. Mansuino, Policie of the T. E. Bellonius* and others.

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seemes like the forme of an Egge, long and round: but the whole fabrick both within and without, yeeldeth to the curious obseruer a square forme. All the inner part hath Arches (in the top open to receiue light) which are sustained with Marble Pillars of diuers colours, and there are, saith *Bellonius*, (if one may say it) as many doores in that Temple, as are dayes in the yeere. It is farre more admirable then the Roman *Pantheon*: The worke of that being grosse, solid, and easie for a workeman to conceiue. But this *Sophian* Temple is more subtle to the view of the eye and minde. It hath two rewes of Pillars each ouer other, those vpper ones supporting the hemisphere, louuer, or steeple, which is wrought all with Musaike worke, garnished with gold and azure. The doores or gates are couered with fine Latten of Corinth: one of which (they imagine) was made of the wood of *Noahs* Arke. And therefore there are in it three places left vncouered for the deuouter people to kisse, for the pardon of their sinnes. It had sometimes aboue three hundred thousand Duckets of yeerely reuenue. The Turkes, when they turkeised it, threw downe the Altars, turned the Bells into great Ordnance, and either tooke away the Images, or put out their eyes, for (say they) God, and not walls, and pictures, is to be adored. *Nicolas* [l] *Nicolai* saith, that it had in compasse more then a mile, within which were comprehended the houses of Canons and Priests: of the most part of the Cloyster (because it was neere the Seraile) they [m] made a stable for horses; as *Constantines* Palace for Elephants; and a Temple (neere the Tilt-yard, or *Hippodromus*) for wilde beasts, which are tied to the seuerall pillars thereof, Lyons, Beares, Wolues, wilde Asses, Ounces, &c. No Christian may enter into this Meschit, but he may put his bodie in at the doores and view it: But Master *Simons* saith, they are not now so scrupulous: for he hath beene suffered to goe in: as *G. Dousa* also reporteth of himselfe. There haue been at once (in the time of *Baiazet*) numbred [n] thirtie and sixe thousand Turkes assembled for deuotion at an Easter-solemnitie. Perhaps (it is Master *Sandys* his obseruation) the ancient fabrick then standing entire, whereof this remaining was little more then the channell. Better to be beleeued then *Bellonius* his report of so many doores, whereas if it hath fiue, it hath more by one, then by me was discerned. It is almost euery other Friday frequented by the Sultan. The Christian Emperours ascended the stately Galleries on horse-backe. Before the entrance there is a goodly Portico, where the Christians, that visit it on curiositie, as well as the Turkes, doe leaue their shooes before they doe enter. It had in *Iustinians* time Porches or Galleries on both sides, one of which it seemeth fell by some earthquake. The innumerable windowes, and vnspeakable ornaments of the Temple, would easily detaine our pen, as a willing prisoner in the relation thereof. But besides the ancient, *P. Gyllius*, *Menauinus*, *Bellonius*, *Nicolai*, *Dousa*, and many others haue done it alreadie: neither will my *Pilgrimage* suffer mee to stay long in one place, which am to visite so many, both heere and elsewhere in the World. Let vs proceed therefore to their other Temples: especially seeing this is such, that none is able to expresse the excellencie, nor could euer worthily expresse the least part thereof. Besides, what others haue reported, *Dousa* telleth of a Marble Pillar therein, which continually sweats forth a certaine liquor, which the Turkes wipe off with their handkerchiefs, as (in their opinion) profitable against diuers diseases.

Mahomet the Conquerour [o] built one in like fashion without any figures, which hath about an hundred houses couered with Lead for their Doctors and Priests, and for all Strangers and Pilgrims of any Nation or Religion, where they may refresh themselues, their seruants, and horses for three dayes, with meat and lodging at free cost. There are also without the precinct of the Mosche, an hundred and fiftie other Tenements for the poore of the Citie, which haue there an Asper a day, and as much bread as they need: but they account that kinde of life so vnhappy, that oftentimes those Tenements stand emptie: but the money which should this way be bestowed, is sent to the Hospitalls of the diseased. There are also fiue other Meschits, in forme resembling the former, but not so great nor so rich. The rest of [p] the Meschits are of diuers sorts, some high, some low, of seuerall fashions. The Turrets, vpon which their Priests call the people to prayers, are of a great height, made in manner of Watch-towers; their greater Churches hauing two, the lesser one of them. Vpon the top is set an halfe Moone or Crescent, which is the Turkes Ensigne, as the Crosse is vsuall to the Christians. Within their Temples they haue no kinde of ornaments; but bare wals, with Arabike Letters (some in gold) written thereon, saue onely their Bookes, and Lamps burning with oyle in great abundance, and clothes of Tapestrie, on the which being spread ouer Mats vpon the pauement, they prostrate themselues in prayer time.

l *N. Nic. Peregrination. l. 2. c. 20.*

m *Bellon.*

n *Menauino.*

o *N. Nicolai.*

p *Pol. of the T. E.*

§. II.

§. II.

Of their Hoſpitalls and Monaſteries.

THeir Hoſpitalls they call *Imarets*; of theſe there are great vſe, becauſe they want Innes in the Turkes Dominions. They found them for the reliefe of the poore, and of Trauellers, where they haue food allowed them (differing according to the vſe of the place) and lodging places, without beds. They are open for the moſt part to all men of all Religions. The chiefe Hoſpitalls in Turkie, are in Conſtantinople: two of which *Mahomet* and *Baiazet* his ſonne founded. Both theſe haue about fiue and twentie round Turrets couered with Lead; one of which, being in the middeſt of the other, is larger and greater then the reſt, and vnder are lodgings for the Prieſts: On one ſide are beds for Pilgrims and Trauellers, on the other for Lepers. Thrice a day may any man reſort thither into a certaine place for meate. There are maintained fourteene Doctors of their Law. Some ſay, that the reuenues of *Mahomets* Hoſpitall amount to an hundred and fiftie thouſand Duckets, and the other to as much or more. Each of which hath a little Chappel adioyning, in which the Founders are buried, who were at this great charge, that the Prieſts and ſuch as are there refreſhed, ſhould pray for their ſoules, and ſay, *Alla Rahſmetileſon:* that is, God haue mercy on them. *Selym* finiſhed that which *Baiazet* his father had begun to build. But his ſonne *Solyman* erected one farre ſurpaſſing the former. *Orchanes* was the firſt of theſe *Ottoman* Princes which founded Monaſteries. *Mahomet* the firſt, finiſhed [a] the great Temple at Hadrianople, the ſeat Royall of the Turkes in Europe before Conſtantinople was won. He built alſo, beſides a Palace, another Temple, with a moſt ſumptuous Abbey, and a publike Schoole adioyning, endowing the ſame with great reuenues. He alſo gaue great ſummes of money to be diſtributed yeerely at Mecca and Medina, for the reliefe of poore Pilgrims. [b] *Solyman* erected, in memoriall of *Mahumet* his eldeſt ſonne, a ſtately Tombe, a ſumptuous Church, a Monaſterie and Colledge, with other things for the health of his ſoule. He was buried himſelfe in a Chappell which hee had in his life time built moſt ſtately, with a Colledge and Hoſpitall; his wife *Roxolana*, and ſome of his murthered children lying intombed by him: his Scimatar alſo hanging by him, in token that hee dyed in warres, which honour they grant not otherwiſe to their Princes. The reuenues of the Country about Sigeth in Hungary (lately wonne from the Chriſtians) were giuen to the maintenance of thoſe houſes, which his deuotion had founded. Neither is it lawfull for them to conuert any Lands to ſuch ſacred vſes, except they haue firſt with their owne ſword wonne them from the enemies of their Religion; the moſt acceptable ſeruice to their Prophet. And therefore *Selym* the ſecond, ſonne and ſucceſſour of *Solyman*, intended to build a Magnificent Temple, and Munificent Colledge, Monaſterie and Almes-houſe at Hadrianople, where hee intended his Sepulchre, brake his league with the Venetians, & wan Cyprus from them, that thence he might endow the ſame with maintenance. But it were tedious to inſiſt further in declaring their expences, which deuotion in all Turky hath procured: their Emperors and Baſſaes eſteeming nothing of more honor in the world, or merit for heauen. Let vs come to their Church-rites and Ceremonies.

[a] *Knoll.* Turkiſh Hiſt.

[b] Whoſoeuer will read of the Temples, Hoſpitals, Colledges, &c. founded by their Kings, let him read *Leunclau.* at the end of the life of euery Sultan, in the end of his ſeuerall bookes, where hee relateth them at large, *Hiſt. Muſulman. lib.* 18.

§. III.

Of their publike Prayers and Church-Rites.

THE Temples in Turkie are (as hath beene ſaid) innumerable, both publike, and priuate of meaner bauildings: on which is a Tower, as with vs a Steeple, whereupon on the [c] *Muetden* or *Thaliſman* aſcendeth: and it being open with Pillars or foure Windowes, firſt he goeth to that on the Eaſt-ſide, and calleth the people to prayer with a loud voyce, ſtopping his eares with his hands, crying: There is no God but one, and *Mahumet* his Meſſenger: come to make prayer for remiſſion of your ſins, and know that there is no ſtronger then the God of *Mahumet* his Meſſenger. This hee ſaith in order on euery ſide of the Steeple. If there be in the Citie any Moſchees, the Cathedrall beginneth, and then all other Pariſhionall follow. This they doe fiue times a day, and on Friday (their Sabbath) ſixe times. Firſt, at Sun-riſing, with foure bendings to the earth, and twice praying. The ſecond about noone, with ten bowings, and fiue prayings. The third, at afternoone before Sun-ſet, with eight inclinations, and foure prayings. The fourth, with fiue bendings and three prayings about Sun-ſet. The fifth, longer then the reſt, with fifteen bowings, and eight prayings. This bending or bowing they call *Erket*, which is a double bowing with

[c] *And. Ariuab. Ioannes Theſaurarius Reg. Fran.*

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with proſtrating himſelfe: their prayer they call *Czalamet*, which they make ſitting after euery *Erket*, with a ſalutation on the right hand and on the left, and the impreſſion or ſigne of peace, which is done with bringing both hands ouer the face. Euery Buſurman is bound to reſort to theſe their Liturgies, at his Pariſhionall Meſchit, except hee haue ſome lawfull impediment: and if not at all of them, yet at leaſt at one to be well waſhed, for which purpoſe they haue innumerable Baths in Turkie fairely built; nor may any enter into the Temple, eſpecially in the morning, but firſt well waſhed in the Bath, as is ſaid before: and if hee keepeth him not cleane the reſt of the day, that waſhing will ſerue: but [a] if he haue committed any carnall ſinne, or be any way ſoyled, or haue eaten any vncleane thing, then in ſome ſecret place he waſheth his hands and armes to the elbow, his hinder parts [b] and priuities; and this ſufficeth without going to Bath, except he be otherwiſe polluted. For defect herein they haue inquiſitions, and appointed penalties; reſpect or pardon being giuen to none that faile, eſpecially on Friday, and in their Lent: Such a one is carried about the Towne with a boord faſtned to his necke, all be-hanged with Foxe-tayles, beſides a penaltie according to his ſtate in money; and he that will not thus order himſelfe, ſhall not be allowed their buriall rites. After they are thus waſhed, they put off their ſhooes in imitation of *Moſes*, and then enter into the Meſchitta, where the floore is couered with Mats or Carpets, nor is any other thing ſeene but white walls, and great ſtore of burning Lamps, and in golden Arabike letters thoſe [c] words before mentioned.

There is a Pulpit, on which the Choza or Focqui aſcendeth, and the firſt thing he doth is to ſtretch out his hands at large, and then ioyning them together, he kneeleth and kiſſeth the ground: then he lifteth vp his head, and ſtopping his eares with his hands, ſtanding a good ſpace, as it were [d] diſtracted or rauiſhed in his prayers, after lifting vp his hands, hee againe kiſſeth the ground ſo many times, as the houre of prayer according to that former rule requireth; and then liſting vp himſelfe againe, he ſtretcheth out his hands againe, ſo ſtanding about a quarter of an houre, and againe kneeling with his mouth to the ground, ſo continueth mouing it euery way about a *Pater noſter* while, and then lifting vp his head, and ſetting his hands to his eares, falls to his praying another quarter of an houre, and then licenſeth the people to depart. There is no noyſe heard [e] as if there had beene nothing within. Not ſo religious is their courſe (and yet that religion admits it) which *Martin Braidenbach* reporteth to be practiſed by them in a Moſchee on Mount Sinai, where *Moſes* receiued the Law; for the Saracens vſe to get therein Prophets, thinking the iſſue there gotten is holy, and full of the Propheticall ſpirit.

Menauino thus deſcribeth their Rites. After their myſticall waſhing (as before) they goe with a ſober pace to the Meſchit (not like one which runneth away) and if he happen to breake winde by the way, his former waſhing is vnſufficient, and hee muſt returne to renue it. Being aſſembled in the Meſchit, they all turne their faces [f] Southwards, and the Meizin or Muetden, Clerke, Sexton, Prieſt, Bell-ringer, or Bell rather) ſtandeth vp and readeth that Pſalme, which before hee had cried to them in the ſteeple, and euery one ſtandeth vp, holding his hands faſtned to his waſte, and bow their heads to their feete with great reuerence, and without ſtirring. Then ariſeth another Prieſt of another order called *Imam*, and readeth a Pſalme aloud, the Meizin as his Clerke anſwering, which being ended they fall on the ground, and ſay, *Saban alla, Saban alla, Saban alla*, that is, God haue mercie on vs moſt wretched ſinners, abiding proſtrate till the Prieſt *Imam* ſingeth againe his Pſalme, and then they riſe. And this they doe foure or fiue times, according to the order of their ſeruice. After this they all kneele and proſtrate themſelues on the ground, the Meizin obſeruing a long Ceremonie, in which with a loud voyce hee prayeth GOD to inſpire the Chriſtians, Iewes, Greekes, and generally all Infidels to turne to their Law. This being ſaid, euery man lifteth his hand to heauen, crying aloud, *Amin, Amin*: and then they touch their eyes to wipe them with their hands, (which is, as croſſing among the Papiſts, a bleſſing of themſelues) bringing their hands ouer their face, and ſo they depart. In the Engliſh Treatiſe of the Turkiſh Policie theſe things are related, with ſome other Ceremonies; as that they ſay together with the Prieſt the firſt *Azoara* or Chapter of the Alcoran, &c. *Bartholomæus* [g] *Georgiouitz* ſaith, that onely the chiefe ſort are bound to aſſemble to the daily deuotions, which they obſerue fiue times a day; others, which cannot ſpare the times, are not tyed. On their Sabbaths it is otherwiſe.

a *Semtemcaſt.*
b *Menauino* ſaith, that after the ſecret waſhing of their ſecrets, &c. They come forth and waſh their hands, face, and the reſt, each three times, obſeruing equally that vnequall number, and ſaying the Pſalme *Eleache Motte chi aſſro*, and after, another, *Li illaphi Circiſon.*
c *La illah, illelah Mahomet irreſul alah tanre hir paganbet hach.*
d *Quaſi in aſtratto in oratione.*
e Their deuotion, ſilence, honeſtie, and order is ſuch, ſaith *Septemcaſt.* that I cannot but admire comparing it with the contrarie in the Churches of Chriſtians.
f They pray towards Mecca, as the Iewes towards Ieruſalem.
g *Bar. Georgiouitz. Nobili & gli otioſi.*

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§. IIII.

Of their Sabbaths, and of their Lent and Easter.

THE women enter not their Mesquitas, but on Fridayes at nine a clocke, or at Easter, and then they are in a Gallery or Terasse apart, where they may see and not bee seene, and this is not common to all, but the wiues and mothers of the chiefe of the place. And as we haue said of the Priest, so it is to be vnderstood, that all the men and women there doe the same without failing in any point. They suffer not [c] a Christian to enter therein: and yet will they enter into the Churches of the Christians to heare the Church-musicke. The women abide in their Churches from nine of the clocke to midnight, continually praying with certaine motions and strange cries, continuing so long in this act, that they fall vpon the ground as in a swoune through wearinesse: and if any feele her selfe at that time to bee with childe, the Turkes hold that they are conceiued by the holy Ghost, and presently vow that childe to God, and call such *Nefecs Ogli*, that is, sonnes of the holy Ghost. And on Friday at nine or ten of the clocke, the Priest vseth to preach to the people: and these their discourses last aboue two houres. That which is said is not verie manifest; yet they say, that he preacheth the miracles of *Mahomet*, sometime exalting their faith, sometime commending obedience, and sometime rehearsing fabulous tales to terrifie the bad, as that such mens soules are carried of certaine Camels (there being some sixe thousand flying about in the ayre for this purpose) into the Sepulchres of wicked Christians, and that the good Christians are put in their emptie Sepulchres, inueighing against the blasphemers of *Mahomet*, Christ and the Saints, exhorting to Almes, rehearsing their commandements of the law. And if they preach scandalous doctrine, the Mufti and the Cadlilescher depriue them, and correct them as Heretikes; yea, some of them, for preferring Christ before *Mahomet*, are put to death; of which one *Ibraim Schec* a Priest of Constantinople (reported to haue wrought miracles amongst the Turkes in the dayes of *Soliman*) was stoned to death, his head cut off, and his bodie burned; & of his Disciples some were beheaded, others thrust into the Gallies, for preferring Christ, and denying *Mahomet*. And were it not for the terrour of the sword, there would be more innouations of religion; and some haue perswaded the Grand Signior, not to suffer the Alcoran to bee so common to be read, and interpreted of euerie one; guiltie of the absurdities therein contained. But to returne. After this preaching ended, two young Clerkes goe vp to him, and sing certaine prayers, which ended, the Priest againe beginneth to sing with the people in a base voyce, with wrigling euery way for the space of halfe an houre, saying nothing but *Lailla, illellah*, that is, there is but one God. And these Ceremonies are done onely on their Lenten Fridayes. Their Lent is one Moone or Moneth in the yeere, which, if this yeere it be *July*, the next it shall bee *August*, and so in order: that in twelue yeeres they haue fasted all times of the yeere, making no other difference of meates, then at other times, but eating onely in the night. They prepare [d] themselues by diminishing their fare (not as the Christians at Shrouetide) that they may the better endure it: for on the day, in which they fast, they will not so much as taste a cup of water, or wash their mouthes therewith, till the Starres appeare: And eight or ten dayes after it beginneth, some Officers ride about the towne, crying; Such a day beginneth the Fast, prepare yee, prepare yee; and when it is begun, the Cadi and Subassi, if they finde any shops open, or any body eating in the day, set him on an Asse backwards, with the tayle in his hand, as Adulterers are punished: and to drinke wine at this time, is death. Neither will they suffer Iewes or Christians to scandalize their Turkes this way. And when their Lent is neere the end, they goe all to the Baths and plucke off all their haires, but of the head and beard, with an oyntment for that purpose: they colour their nayles red, with an enduring colour, called *Chua*, with which they dye also the tayles and feet of their horses; and the women their hands, feet, and priuie parts. This they doe in honour of their solemnitie, which lasteth three daies with great feasting, in which nothing else but meates and drinkes may be sold. They goe to the Sepulchres of the dead there to eate, full of gladnesse, and salute each other, saying; *Baaram glutiotzong*, that is, God giue you a good Feast: and if they meete with a Iew or a Christian, woe vnto them. On the first day of their Bairam, the Sultan rideth to S. *Sophia* with all pompe: and then did we see (saith Master *Sandys*) a sight full of horror, many mourne with age, yet dead before death, and reuolting from their Christianitie, therefore throwing away their bonets, and lifting vp their fore fingers, to which the Tyrant bowed himselfe, as glorying in such conuersions. The Turks keepe [e] another Easter, especially in Mecca, more solemne to the Tartars, Moores, and Arabians, then to the Turkes, except the Pilgrims, which resort thither.

c Some say they are now lesse curious in this point.

d *Knol. Tur. Hist. p. 777.*

e This second Easter is called *Chuccibairam.*

§. V.

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§. V.

Of the Turkish Circumcision.

THE Turkes say they are [d] circumcised, because they are the sonnes of *Ismael*, and because they may be cleane when they goe to their Temples, no filth lying hid vnder the skinne. At seuen or eight yeeres of age, or later, this Ceremonie is performed. The first thing they doe, is, to inuite many thither, both Turkes, Iewes, and Christians, besides the friends and kindred, to make the greater gaine, euery one giuing somewhat according to his abilitie. When the day is come, they which are inuited mount on horse-backe, for else it is [e] no solemnitie, and goe to the house of the childe, who being mounted on a faire horse richly clothed, with a great Tulipant on his head is carryed to Church, with a long speare borne before him, hauing a torch on the top worth a crown, more or lesse, according to the state of the partie, adorned with roses and garlands, which with the speare is left a gift to the Church, the fees of the Priest: all the way they sound on instruments: after the sonne followeth the father, the kindred, and the rest of the friends, that sometimes there are a hundred horse; at Church they alight, and accompany the childe to the Priest, which wayteth for them. Here one of the friends sitteth downe, and on his lap the child is set: presently another pulleth off his shooes, another holdeth his hands, and others his feet, and many hold him in talke with words, and these are the Gossips. The Priest seeing all things readie, taketh the end of the skinne of his yard, and draweth it out, and nippeth it with siluer Pinsers, so to mortifie it, and cut it off with lesse paine: then making him beleeue he will deferre it till the next day, he ariseth, the other holding him fast: and after, as if he had forgot somewhat to be done about it, with sizzers, which he holdeth closely in his hand, suddenly cutteth it off, and another layeth thereon a certaine powlder to ease the paine, and in fiue and twentie dayes they looke to the curing of it, laying on it salt, and marmalade of Quinces, and thence forwards he is called a *Musulman*. But his name is not then giuen him, but at his birth, and that according to their qualitie. *Bellonius* writes, that they must answere the Circumciser to certaine questions (somewhat like it seemes to that, which in the Baptisme of elder persons is performed by themselues, of younger by their Godfathers) and therefore they are so old before they bee circumcised. Hee also affirmeth, that it is neuer done in the Meschit (wherein none vncircumcised may enter) but in the house. The name *Mussulman*, *Musslimun*, or *Muslim*, signifies an Orthodoxe Mahometan, as Christian or Catholike with vs: *Verus Turca*, saith *Bellonius*, *Saluatus*, or *sanæ fidei homo*, after *Cantacuzenus*.

After the childe is loosed (who to shew himselfe of courage, smileth, and lifting vp his greatest finger saith those former words of their profession) and is againe mounted, all the company, after a little prayer and offering at the Church, with like pompe conueigh him home, where is great feasting prouision; some feast it three dayes together.

Amurath circumcised his sonne *Mahomet* at sixteene yeeres old. Vnto which solemnitie many Christian Princes were solemnly inuited, who sent thither their Ambassadors with Presents, who had there their scaffols prepared for them, and furnished according to their states. The solemnitie lasted fortie dayes, and fortie nights, in the great Market-place of Constantinople. And to end these [f] solemnities, *Mahomet* the Prince was circumcised, not publikely, but in his Fathers chamber, by *Mechmet* one of the inferiour *Bassaes*, sometime the Emperour *Solymans* Barber. And it is done of other Turkes also most commonly in the Fathers house, not in the Church.

The women-children, about the same age among other women, without other solemnity, say ouer those words, *La illah, &c.* and likewise the renegado-Iewes; but the Christian renegadoes are carried about the streets of the Cities with much solemnity, and many gifts giuen them, besides freedome from tribute: many blinded by couetousnesse offer themselues to this circumcision. But if any for blasphemie against *Mahomet*, or iniurie to a Turke, be by force circumcised, they haue no such gifts: which punishment the Cadilescher (by the testimony of two accusing Turkes) inflicteth. And therefore to preuent the same, the Christians obtaine the Grand Seigniors safe conduct, that in cases of conscience they may not be iudged of any, except they were accused at the Court before the foure *Bassaes*, and the Cadilescher of Constantinople, and that by the witnesse of Priests onely, which had not in twelue yeeres drunke wine.

d Circumcision.

e No solemnitie without horses.

f *Knol. p. 957.*

Georgiouitz.

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CHAP. XII.

Of the Sepulchres, Funerall-Rites, and Opinions touching the Dead, among the Turkes.

NOw if you be wearie of viewing their Temples, and their Prayers, and other Ceremonies seeme tedious, I haue thought fit to presente you with another sight, and to conclude with (that which is the conclusion of all flesh) a discourse of their Funerals. When [a] a Turke is sicke and like to die, his friends visite him, and putting him in minde of his sinnes, aduise him with a penitent heart to bewayle them. Then doe certaine of their Priests, or one of his kinsmen, read some Psalmes and Prayers. And if the pangs of death doe still continue, they bring him the Alcoran, or Curaam, wherein is one Legend, called *Thebara Echelezi*, which they read seuen times: and if hee shall die of that sickneſſe, they thinke hee will die before they haue thrice read it: and if they see breath still remaine, they read another Psalme, called *Iasinnel Curanil Hecin*, to the end that the Deuill cause no impediment to his soule. When hee is dead, they lay him forth in the middest of the house vpon Carpets, and place him on his right side, with his face towards the South. Then doe assemble certaine Priests to bury him, [b] who bring with them a string of Beades (such as the Papists vse in mumbling and numbring their deuotions) being a thousand of them, of *lignum aloes*, and therewith compasse the bodie, and then say to euery one *Sababan alla*, that is, God haue mercie on him, and turne it about foure or fiue times. After this, their Priests (which are twentie or more) carrie the corps into the Garden, and lay it on a Table two hands breadth from the ground, taking away his shirt, and couering his shame with a new cloth made of fine bombast, with warme water and sope washing him from top to toe: Then do they take two sheets of bombast, in which they wrap the corps, wetting the same with Rose-water, perfumes, and odoriferous things, and laying him on the Beere, couer him quite ouer with his best garments, placing his Turbant at the head thereof, all bedecked with flowers. This done, the Priests begin their deuotions, and some of the company take vp the Beere, carrying the same with the head forwards to the Meschit: the kinsmen follow, and the women remaine at home weeping, and make readie to eate for the Priests. When they come to the Church, they set him downe without doores, and goe and make an end of their seruice. After that, they carry him forth of the City to the buriall place: (for it is not lawfull to bury in their Cities.) Some prouide their Sepulchres in their life time, some haue them made after by their friends, either in their Gardens, or some solitarie place: They haue also common buriall places, as are our Church-yards, wherein are many Tombes of Marble, Brick, or other matter, according to the qualitie of the person.

If the deceased were a man of high condition, his horses are led with his corps, and his Tombe is adorned with many Epitaphs. And if he were a great Commander, those horses are sadled the contrary way, and richly furnished, hauing certaine things hanged at their noses, which cause them to neigh, as it were lamenting the losse of their Master. They carry also the truncheons of their Lances, with their Standards and Ensignes, trailing along the ground. There are planted also about their Sepulchres violets and other pleasant flowers. The common sort haue their Tombes of Marble engrauen with letters.

When they are come to the place, with those sheets they let the corps into the graue, couering him on euery side with boords, only on the face they lay a little earth, and there leaue him, and returne home, where they finde store of cheere, & there make a prayer for his soule. *Georgiouitz* [c] saith, that they make ouer the graue the forme of an Altar, lest the beasts should goe ouer it, and defile it. They also often repaire thither with teares, and set on the Monument flesh, bread, wheat, egs, milke, &c. which is done for the dead mans soule in almes to the poore, or to the birds, or ants, which they also account an act of mercy, no lesse meritorious then the other. The Priests haue fiue aspers a piece giuen them for their paines. And if the partie be poore, they gather money to pay the Priests, and to discharge the funeralls. They weare [d] blacks eight dayes in token of mourning: and those that are of great account, three dayes; at which time the friends of the dead assemble, and vsing some words of mutuall consolation from thenceforth resume their wonted habite. Howbeit their kindred, specially of the female sexe, often repaire to the graues to lament there.

Bellonius in his *Obseruat.* [e] obserueth, that they sew not the sheet at the head nor at the feet. The reason is their dreame of certaine Angels, sent in commission presently after the buriall, to examine the deceased partie, into whom they say GOD hath then put a new spirit. These Angels *Menauino* cals *Nechir & Remonchir*, who come with dreadful countenances and burning

[a] *Menauino. l. 2. 19.* Policie of the Turkish Empire.

[b] If it bee a woman which is dead, the women take this care and paines about it, to lay her forth, &c.

[c] *Lib. 2.*

[d] M. *Sandys* saith, the better sort mourn in white, and for blacke he neuer saw it worne by Turke.

[e] *Bellon. lib. 3. cap. 5.*

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burning fire-brands, and examine him of his life, which if they finde wicked, they ſcourge him with fierie whips, if good, they become goodly Angels, and comfort him. *Belloniu*s a little otherwiſe telleth, that thoſe Angels (which hee calleth *Guanequir* and *Mongir*) come, the one with an yron hammer, the other with a hooke, which ſet the corps vpon his knees, and put a new ſoule into it; and then aske if he haue beleeued *Mahomet* and obſerued his precepts, if hee haue done good workes, kept their Lent, paied his Tithes, giuen Almes. Of which, if hee can giue good account, they depart from him, and two other Angels come in their places, white as ſnow, and one of them puts his armes, in ſtead of a pillow vnder his head, the other ſits at his feet, and defends him vntill the day of Iudgement. But if hee ſatisfie not the demands of thoſe blacke Angels, hee with the yron mallet ſtrikes him at one blow therewith nine fadome vnder the ground: and neither of them ceaſeth, the one with his hammer, the other with his hooke, to torment the deceaſed partie vntill the day of Iudgement. For this cauſe the Turkes write vpon the dead carkaſſes the name *Croco*, and make their Sepulchres hollow, that they may haue roome to kneele, and ſome lay boords ouer, that no earth fall in. The feare hereof makes them in their morning praier to ſay, Lord God, from the queſtioning of the two Angels, the torment of the graue, and euill iourney, deliuer me, *Amin*. Yea, hence are the praiers which the Turkes, men and women, ſay at the graues of the dead, for deliuerie from theſe Angels.

Concerning the day of Iudgement, they [a] hold that there is an Angel ſtanding in Heauen, named *Iſraphil*, holding alway a Trumpet in his hand prepared againſt Gods command, to ſound the conſummation of the World. For at the ſound thereof, all Men and Angels ſhall die, for ſo they finde it written in their *Curaam*, which Booke is of high authoritie with them. The Turkiſh Doctors would diſſent from that opinion of the Angels mortalitie, if this Booke would giue them leaue: for to contradict the authoritie thereof is puniſhed with fire, or elſe their tongues are pulled out of their heads. They hold, that after this diſmall ſound ſhall bee a great Earthquake, which ſhall tumble the Mountaines and Rockes from their places, and grinde them to meale. After this, God will returne to make anew the light, and the Angels as before, and will cauſe to fall a pleaſant raine, called *Rehemet ſui*, that is, the raine of mercie: and ſo ſhall the earth remaine fortie dayes, although thoſe dayes ſhall bee of a larger ſize then theſe. Many alſo hold, that from thenceforth there ſhall bee no darkneſſe of the night, as now, but that it ſhall be moſt cleere; neither ſhall there need any more ſleepe for the ſuſtentation of our bodies.

a *Menauino.l.2. 20,21,22,23.*

After fortie dayes God will command *Iſraphil* to ſound his Trumpet the ſecond time, at which ſound all the dead [b] ſhall bee raiſed againe by the will of God, the dead euen from *Abel* to the end of the world, throughout all the earth, hearing the ſound thereof, and riſing in manner as they were buried. Amongſt them ſhall be ſeene diuers faces and countenances, ſome ſhining as the Sunne, many like the Moone, many as the Starres. Others ſhall bee obſcure and darke, and others with hogges faces, with ſwolne tongues. Then ſhall euerie one crie *Neſſi, Neſſi*, that is, Woe is me wretch, who haue ſuffered my ſelfe to be ouercome with my filthy luſts. The Angels ſhall with their fingers point at the faces which ſhine, which are they that haue wrought good workes, and ſhall ſhew them to one another. The wicked ſhall haue enuy thereat. They ſay, that thoſe with faces like hogs, are ſuch as haue beene Vſurers; and thoſe with the ſwolne tongues, Liers and Blaſphemers. There ſhall be other trodden vnder foot, to wit, the proud perſons of this world. God, ſay they, will then demand account of the Kings, Princes, Emperors, and Tyrants, which vſe oppreſſion and violence. [c] Then ſhal God diuide this raiſed company into ſeuentie parts, all which ſhall be examined; preſenting their ſins before their eyes, and all that they haue in this world done well or ill: whereto hee ſhall need no teſtimony; euerie member bearing witneſſe againſt it ſelfe of the deeds, yea, and very thoughts. There ſhall be alſo *Michael* the Angel, holding in his hand the ballance of diuine Iuſtice, and ſhal weigh ſoules, and diſtinguiſh the good from the bad. There ſhal be *Moſes* with his Standard, vnder which ſhall all the obſeruers of his law bee aſſembled. Neere to him ſhall be Ieſus Chriſt, the Sonne of the Virgin *Mary*, with another great Standard, and all his Chriſtians, the obſeruers of his Faith. On the other ſide ſhall be *Mahomet*, with his Standard and faithfull Mahumetans: they which haue done good ſhall be all gathered vnder the ſaid Standards, where they ſhall haue a pleaſant ſhaddow; the reſt ſhall be extremely ſcorched by the heat of the Sun, according to the meaſure of their ſinnes. Thus ſhall both parts abide, till God ſhall pronounce his eternall ſentence. When that doome is pronounced, the Angels ſhall ſtand diuided into ſquadrons, all like adorned, the Seraphins on one ſide, the Cherubins on the other: of the which one part ſhal ſound Inſtruments of diuers ſorts, & other ſhall ſing hymnes: and many ſhall ſtand at the gates of Paradiſe, ſinging and gratulating the bleſſed ſoules which haue obſerued the diuine Precepts; Chriſtians, Iewes, Turkes, and Moores, being all of equall beautie and beatitude, if they haue done well. But ſinners ſhall be

b The reſurrection.

c The iudgement.

Paradiſe.

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knowne asunder. They affirme also, that God will giue those soules of Paradise a large space in heauen for their euerlasting habitation, goodly and shining. They shall also haue *Barachi*, Sun-beames, on which they may ride and take their view round about Paradise, of the precious delights therein. There shall they haue pleasant fruits, and if they eate one apple, two shall grow in the roome; and to quench their thirst, they shall haue riuers cleere as Crystall, sweet as Sugar, by drinking of which their sight and vnderstanding shall increase in such sort, that they shall see from one Pole to the other. The meates which they eate, shall consume by a subtile kinde of sweat. Further they say, they shall haue their women called *Vri*, that is, shining, which shall euerie day be Virgins, with which they shall continue for euer. Neither shall there be any danger of olde age; the men alway being as of thirtie yeeres old, the women of fifteen or twentie. Those three Standard-bearers shall be the principall, each of them hauing a peculiar part of Paradise assigned him for his dominion.

Hell. Master *Sandis* saith, he was told by a Sicilian deuout Renegado, that the burning Globe of the Sunne, was the continent of the damned.

Those which for their bad deeds shall be condemned to hell, shall be all knowne by proper names, which they shall beare in their fore-heads: and they shall beare the number and greatnesse of their sinnes on their shoulders. Thus shall they bee led betweene two Mountaines where Hell is situate, at the mouth whereof is a most venemous Serpent: and from one Mountaine to another is a Bridge thirtie miles long, which is so made, that they ascend on the first part, the other part is plaine, the last descendeth. This Bridge (say they) is made of thin yron and sharpe: (they call it *Serat Cupli∫∫i*, that is, the Bridge of Iustice.) Vpon this shall passe the sinners with the heauie weight of their sinnes vpon their shoulders: and they which haue not beene altogether euill shall not fall into Hell, but into Purgatorie: but the other shall suddenly bee plunged into the bottome of Hell, where they shall burne, more or lesse, according to the quantitie of the fire of their sins, which they haue carried out of this world: and after the burning they turne to bee refreshed, and presently againe to the fire. In the midst of Hell they say is a tree full of fruit, euerie Apple being like to the head of a Deuill; which groweth greene in the midst of all those flames, called *Zoaccum Agacci*, or the tree of Bitternesse, and the soules that shall eate thereof, thinking to refresh themselues, shall so finde them, and by them and their paines in Hell, they shall grow madde. And the Deuils shall binde them with chaines of fire, and shall dragge them vp and downe through Hell. Those soules which sometime shall name God in their aide, they say, after many yeeres, shall goe into Paradise; and none shall remaine in Hell, but such as despaire of their saluation and Gods mercie. Thus farre *Menauino*. To this agreeth *Bellonius*, and addeth, that in the day of Iudgement, they beleeue a resurrection of the Birds and Beasts: and that the Rams which they kill at their Easter, shall goe into Paradise: and therefore, though one wou'd serue, they kill many. For the Booke of *Zuna* saith, that those Rams shall pray for their Sacrificers in the day of Iudgement. It telleth that the Starres are hanged in the ayre by golden chaines, to watch lest the Deuils should learne the secrets of Paradise, and reueale them to Sooth-sayers. Also, that the Ramme which *Abraham* offered in stead of his sonne, was a blacke one, which had been nourished fortie yeeres in Paradise; that *Mahomet* shall be turned at the end of the world into a Ramme; and the Turkes into Fleas; whom hee shall carrie sticking to him, out of Hell into Paradise, and there shake them off, where they shall againe receiue the formes of Turkes: That hee shall wash them with the water of that Fountaine in Paradise, to purge the blacknesse which they got by the scorching of Hell, from whence hee will deliuer all good Turkes.

Bellon. obseru. lib. 3. cap. 6. Resurrection of Rammes.

CHAP. XIII.

Of the Religious Votaries amongst the Turkes, and of their Saints, Sects, Miracles, and Hypocriticall holinesse.

TO proceed vnto the differences of opinions amongst the Turks: *Septemcastrensis* (who liued verie many yeeres amongst them) saith, that although they consent against Christ, yet doe they much dissent among themselues, wresting the *Alcoran* to their purposes, and scarcely one of a hundreth agreeing with his fellow about *Mahomet* and their Law. And besides their differences in Ceremonies, there are, saith he, foure sects, differing in maine grounds of Religion; which would not be appeased without bloud, if they feared not the higher power, and were not thereby kept in awe. One of these sects is that of the Priests, holding that none can be saued, but by the Law of *Mahomet*. The second, of their religious *Dermschler*, reputed

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reputed the Succeſſors of the Saints, the friends of GOD and *Mahomet*, who are of opinion, that the Law profiteth nothing, but the grace of GOD: and theſe ground their opinions on miraculous illuſions, of which he reporteth one in the time of *Amurath* the ſecond, who examining this contention betwixt theſe Seculars and Regulars, and being purpoſed to giue ſentence in the behalfe of the Prieſts, and againſt the religious, one of theſe *Dermſchler* [a] appearing to him in a Viſion, (others alſo ground Faith on Viſions) and deliuering him out of a great danger, altered his minde: for going to ſtoole in the night, the boords gaue way, and he fell in, ſtaying on a croſſe Timber, where this religious man in their wonted habite appeared to him, and bid him now vſe the helpe of his Prieſts for his deliuerance. This after ſo affected the King, that himſelfe became a religious man, till the neceſſitie of State-affaires compelled him to reſume his gouernment. (Hee that liſteth may compare with this, *Dunſtans* deuices for his Regulars:) The third he calleth *Czofilar* ſpeculatiue men; which Sect is founded on Tradition, holding that they are ſaued by Merit, without Law or Grace. Theſe are verie earneſt in praiers, neuer ceaſing; and meeting in the night, and ſitting in a circle, they begin to ſay, *Layla illalach*, with ſhaking their heads till they fall downe ſenſeleſſe: theſe three ſorts are manifeſt to the people, and as it were of equall eſteeme with them. The fourth are called *Horiſe*, that is, Heretikes, holding, that euerie man is ſaued in his owne Law, and all Lawes to be a like good to the obſeruers; theſe are burned if they be taken.

[a] Viſions and Apparition among the Turkes as well as among the Papiſts.

Strange it is, that he reporteth of the miraculous workes of ſome of them, that they may ſeeme (as he ſaith) incarnate Deuils: Some going naked, with their priuities onely hidden, and ſome of theſe are impaſſible, beſides the violence of Winter and Summer, induring, like ſtones, the branding with fire, or wounding with ſword: ſome ſeldome eate or drinke, and ſome not at all: others, but from hand to mouth: ſome are perpetually ſilent, hauing no conuerſation with men, of which he ſaith he ſaw one; and ſome haue their ſupernaturall traunces or rauiſhments: ſome dwell amongſt men, ſome by themſelues apart, and ſome in Wilderneſſe: ſome keepe hoſpitalitie in Cities, at leaſt to harbour men, if they haue not food for them: ſome carrying about water in leather bagges, giuing it to all, and demanding nothing for the ſame, except any voluntarily gratifie them. Some inhabite at the Sepulchers of the Saints, keeping the ſame, and liuing on the vowes and offerings of the people, not obſeruing the waſhings and ceremonies of the Law. As concerning thoſe Water-carriers, *Nicholas Nicholai* ſaith, that he hath ſeene in a morning at Conſtantinople fiftie of thoſe *Sacquas* (ſo he calleth them) in a company, all furniſhed with their Scrips of leather, full of Ciſterne or Fountaine-water hanging on their ſide, with cups of fine Corinthian Latten, gilded and damaskined, bearing in the ſame hand a Looking-glaſſe, which they hold before their eyes of them whom they giue to drinke, admoniſhing them to thinke on death: and if any giue them any thing, they out of a Violl caſt on their faces ſweet ſmelling water. Hee telleth of ſome that would ſeeme to liue a ſolitarie life amongſt beaſts, but indeed liue in ſhops in moſt popular Cities, the walls whereof are couered with skins of diuers beaſts, and vpon the hornes thereof they hang Tallow Candles. In the midſt of this their ſacred ſhop ſtandeth a ſtoole couered with a greene cloth, and vpon the ſame a great Latten Candle-ſticke without any Candle. Moreouer, they haue painted a Cimitterre hung in the middeſt, in memorie of *Haly*, who forſooth with his ſword cut the Rockes in ſunder: and they breed vp with them beaſts, as Bulls, Beares, Harts, Rauens, Eagles; ſo that in ſtead of their liuing with beaſts, beaſts liue with them. And if ſufficient be not brought to their ſhops, they with one of theſe beaſts in their hand goe about the ſtreets begging.

Miracles as well with the Turkes as Papiſts.

Mock-eremites.

In the Armie of the Turkes that aſſaulted Malta, in the yeere 1565. were [b] thirteene thouſand of a certaine kinde of men amongſt the Turks, which liue of the reuenues of the Church, who had at Conſtantinople [c] vowed their liues for their ſuperſtition. *Antonio Pigafetta* [d] reporteth, that as the Emperours Ambaſſadors were conueyed from the preſence of the Great Turke to their lodging, by the Ianizaries and their Aga, there were amongſt them certaine Religious men, called *Haagi*, which vſe to follow the Ianizaries, who continually turning about, and in their going ſinging, or rather howling certaine Pſalmes or Prayers for their great Sultans welfare, made them wonder that they fell not downe for giddineſſe. And this my friend Maſter *Simons* hath ſeene them doe, taking one another by the hand in a ring; and ſo continuing their whirle-gigg-deuotions with continuall turnings (fitly agreeing to ſo giddie and brain-ſicke a Religion) till with the great applauſe of Turkes, and admiration of others, ſweat, and a long protracted wearineſſe makes an end of this dancing their round.

[b] *Knol. p. 794.*
[c] Turkiſh *Decij.*
[d] *Knol. p. 834.*

But amongſt all their orders of Religion, *Nicholas Nicholai*, [e] and before him *Menauino*, reckon foure which are moſt common amongſt them, the *Giamailer*, the *Calender*, the *Derniſi*, and the *Torlachi*.

[e] *N. N. l. 3. c. 14 & Chriſtoph. Richerius.*

The *Giamailer*, are for the moſt part faire young men, of rich houſes, which giue themſelues

to trauell through diuers Regions, at other mens charges, vnder colour of Religion; carrying with them none other apparell then a little Cassocke of purple colour, girt with a girdle of silke and gold; vpon the ends whereof hang certaine Cymbals of Siluer, mixt with some other cleere-sounding metall: and they doe ordinarily weare sixe or seuen of these about their girdles, and vnder their knees. In stead of a cloake, they are couered with the skinne of a Lyon or Leopard, being whole and in his naturall haire, which they make fast vpon their breast, by the two former legges. All the rest of their bodies are bare; sauing that they weare great Rings on their eares, and a kinde of Sandalls on their feet; their haire groweth long like womens disheueled ouer their shoulders. They beare in one of their hands a Booke, written in the Persian language, full of amorous Sonnets. And thus with their Voyces and Cymbals, they make pleasant Musicke, especially if they meet some faire stripling, whom they set in the midst of them, and incompasse with their Morice-musicke. These are the *Pilgrimes of Loue*; and vnder pretext of Religion, doe draw vnto them the hearts of women and younglings, and are called the men of the *Religion of Loue*, vnto which order of Religion youth is prone more then enough. The partakers of their Musicke ordinarily impart to them of their Coyne.

f *Nic. Nic.*

The *Calender* [f] is of a contrarie profession to the former, glorying of abstinence and chastitie. They haue for their dwelling certaine little Churches, which they call *Techie*, ouer the gates whereof they doe write these or the like words, *Cœda normas dil erſin cuſciunge al, cachecciur:* that is, They which will enter into their Religion, must doe workes like theirs, and remaine in their Virginitie. These Calenders are clothed with a little short coat without sleeues, after the fashion of Haire-cloth, made of Wooll and Horse-haire, and doe not let their haire grow long, but cut the same, and couer their heads with felt Hats, like the Priests of Græcia, about which hang certaine strings, about the breadth of an hand, made of Horse haire: in their eares, and about their neckes and armes they weare great rings of Iron. They pierce their skinne vnder their priuy member, thrusting thorow the same a ring of an indifferent bignesse and weight, to barre them from venerie, if they were thereunto otherwise willing. They also goe reading of certaine Songs, made by one of their Order, called *Nerzimi*, the first Saint and Martyr, after their reckoning, of their Religion, who for certaine words spoken against the Law of *Mahomet*, was in *Azamia* flaid quicke. *Menauino* [g] saith, he had read some of his writings agreeing with the Christian Faith in many points. Some [h] say, he was martyred for confessing Christ.

g *Lib. 2. c. 10.*

h Policie of the Turkish Empire.

The *Deruis* goe bare-headed, and cause their head and beard to be cut with a razor, and all the hairie parts of their bodie: and burne also their Temples with a hot Iron, or an old piece of cloth burnt; hauing their eares pierced, wherein they doe weare certaine great rings of Iasper. All their clothes are two sheepes or goat skins, the haire thereof being dried in the Sunne, one before, and the other behinde, embracing the bodie in forme of a girdle, otherwise naked Winter and Summer. They dwell without the Cities, in Suburbs and Villages. Thus vnder the colour of Religion they roame vp and downe, and make no conscience to rob, kill, and murther (if they finde themselues the stronger, with a small Hatchet which they beare vnder their girdle) all men of whatsoeuer Law or Nation. They are fornicators, and most detestable in that most detestable sinne of Sodomie. For shew of holinesse they eate of a certaine herb [i] called *Matslach*, the violent operation whereof maketh them to become madde, so as through a certaine furie, they with a certaine knife or razor, doe cut their necks, stomacks and thighes, vntill they be full of most horrible wounds; which to heale, they lay vpon them a certaine herbe, letting it lie vpon their hurt, vntill it be altogether consumed into ashes, suffering in the meane time extreme paine with maruellous patience. Thus do they imitate their Prophet *Mahomet*, who, through abstinence in his den, fell into such a furie (say they) that hee would haue throwne himselfe from the top of it. And therefore fooles and madde men are in great reuerence; yea, they account such for Saints: and if such madde men strike or rob them, they take it in good part, and say they shall haue good lucke after it. They erect stately Monuments ouer such mad mens graues, as at Aleppo, one [k] *Sheh Boubac* (who being mad, went alwayes naked) being dead, they built a house ouer his graue, where to this day (saith our Author) there are Lampes burning day and night; and many of these Daruises there remained, to looke to his Sepulchre, and to receiue the offerings of such as come, as many do euery weeke out of Aleppo. If any be sicke or in danger, they vow to offer money or other things to *Sheh Boubac* if they recouer.

i This seemes to be the same herbe which *Menauino* calleth *Asseral.*

k *Biddulph ep.* Fooles are esteemed beloued of God: if such be Christians they circumcise them by force, and esteeme them Saints, saying, God hath made him a foole, thus to be saued by their meanes.

The same account they make of one *Sheh Mahammet* a mad man, yet liuing in Aleppo, going naked with a spit on his shoulder. Men and women will come and kisse his hand, or some other part of his body, and aske him counsell, for they hold that mad mens soules are in heauen talking with GOD, and that he reuealeth secrets to them. And euen the Bassaes themselues wil kisse and consult with this Oracle. Hard I deeme it to say whether is the mad man.

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man. In a late victorie against the Christians, they affirme that this *Sheh Mahammet* was seene in the field many thousand miles distant, fighting against their enemies, whom by his helpe they ouercame.

But to returne to our Daruises, this our Author saith, that oftentimes great Bassaes, in displeasure with the Emperor, will retire themselues into this Order, as the Hospital and Sanctuarie of their diseased and dangerous state. Their witnesse is of better account then any other mans, although he were an *Emir*, or of the kindred of *Mahomet*. They liue of Almes, as the other Religious doe, which they begge in the name of *Haly*. They haue [l] in Natolia a Sepulchre of a Saint called by them *Scidibattal*, who (say they) conquered the most part of Turkie, and about the place of the Sepulchre is an habitation and couent, where aboue fiue hundred of these Deruises dwell: and there once in the yeere they keepe a generall assembly, in which their Superiour (whom they call [m] *Assambaba*) is present and President; their Counsell or Chapter consisting (saith *Menauinus*) of aboue eight thousand of their Order. One of these Deruisiars [n] drawing neere vnto *Baiazet* the second, as if he would haue receiued an Almes of him, desperately assailed him with a short Scimatar, which he closely hid vnder his hypocriticall habite. But *Baiazet* by the starting of his horse (afraid of this Hobgoblin) auoided the deadly blow, but not vawounded: neither had he so escaped, had not *Ishender* Bassa with his Horsmans Mace presently strucke downe the desperate villaine, as he was redoubling his blow, who was forthwith rent in pieces by the Souldiers. *Baiazet* thereupon proscribed all them of that superstitious Order, and banished them out of his Empire. The like (as *Septemcastrensis* saith) they had attempted against *Mahomet* his father in his youth, while *Amurath* was yet liuing. And in our daies *Mehemet* or *Muhemet*, the great Visier Bassa, who swayed almost wholly and onely their mightie Empire (as appeareth in the Historie of that State) in the dayes of *Soliman*, *Selym*, and *Amurath*, and as Master *Harborne* relateth, was esteemed to possesse two and twentie millions of gold, was not assaulted only, but murthered by one of these Deruisiers. For whereas it is a custome of the great men, that at ordinarie houres all their Chaplaines, or Priests, assemble themselues in the Diuano, there together mumbling their superstitions: and this Deruisier [f] ordinarily thither admitted, vpon an old grudge, for that *Mehemet* had before depriued him of a Souldiers place and pension, when the Visier sate there to giue publike audience, sitting right against him, after his *Mumpsimus* finished, the Visier reaching vnto him his wonted Almes, he with a dagger closely before prouided, stabs him into the breast, and was therefore of *Mehemets* slaues with exquisite torments done to death. In their great Counsell before mentioned, there are young men clothed in white, which tell the most memorable obseruations in their trauells, which they present to the *Assambaba* in writing, subscribed with their names. On the Friday they vse after praier and eating the herbe [o] *Asseral*, to read the same with dances, and after their dance (which is about a huge fire, made of as much wood as an hundred beasts can carrie) they cut the skin of their armes, legs, or breasts, engrauing some figure thereon, whereto they after apply ashes and vrine. In the doing hereof they vtter this speech: This I cut for the loue of such a woman. Vpon the last day of their Feast, they take leaue of their Gouernor, and depart in troupes like Souldiers with Banners and Drums; and so returne vnto their owne Monasteries.

l *Nic. Nichol.*

m That is, the Father of Fathers.

n *Kn. p. 463.*

f *Knol. Turk. Hist. p. 950.*

o *Asseral* is an herb, that maketh men merrie, as if they were drunken.

The *Torlaquis* (by others called *Durmisiurs*) cloath themselues with sheeps and goats skins like vnto the *Deruis*: aboue the same they wrap about them in manner of a cloake the skinne of a great Beare, with the haire, made fast vpon their stomacke with the legs: vpon their heads they weare a white Bonnet of Felt folded with small plaits, hauing the rest of their bodies altogether naked. They also burne their Temples as the former. A beastly generation. For they know not, nor will not learne to read, write, or doe any ciuill profitable act, but liue idlely vpon almes, roaguing thorow the Countrey alone, and in troupes thorow the Desarts, robbing such as they meet handsomely apparelled, causing them to goe as they doe, naked. They professe palmistry and fortune-telling, the people seeing and feeding them for such vanities. And sometimes they carry with them an old man, whom they worship as a *God*: lodging themselues neere the best house of the Towne where they come. And there this new *numen*, and *old impostor*, faining himselfe rauished in spirit, pronounceth graue words and spirituall commandements; at sundry times lifting vp his eyes to heauen, and after turning to those his disciples, willeth them to carry him from thence, for some imminent iudgement there to be executed, as is reuealed to him. They then pray him to auert that danger by his prayer, which he accordingly doth: which the people (deluded by their hypocrisies) reward with a large benevolence, at which they after amongst themselues doe merrily scoffe. They eate also of the herbe *Matslatz*, and sleepe vpon the ground naked of clothes and shame, and commit also abominable Sodomitrie. And thus much of their misorderly orders of an irreligious Religion. He that will read more at large of them, let him read the Booke of the Policie

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Policie of the Turkish Empire, which out of *Menauino* discourseth more largely of these things, and other the Turkish Rites.

p *Cap.* 15. *Septemcastrensis* p telleth of certaine Saints of exceeding estimation for holinesse, whose Sepulchres are much frequented of deuout Votaries: as that of *Sedichasi* (which signifieth a holy Conquerour) in the confines oof Caramania. Another is called *Hatschipetteschi*, that is, The Pilgrims helpe. Another q *Ascik passa* who helpeth in loue-matters, and for children in barrennesse. Another *Van passa*, for concord: and *Scheych passa*, in trouble and affliction: and *Goi* or *Muschin*, or *Bartschin passa*, inuoked for their cattle: and *Chidirelles* for trauellers, to whom he sometime appeareth as a traueller; and any one that hath extraordinarily liued, is reputed a Saint after his death.

q *Assich* is the Goddesse of loue with the *Georgiouitz*.

They haue many whose names I remember not (saith hee) in like reuerence with them, as are the Apostles with vs. When they would seeke for things lost, they go to one Saint; when they are robbed, they goe to another; and for the knowledge of things secret, they repaire to a third. They haue their Martyrs, and Miracles, and Reliques. Thus they tell of certaine religious men condemned wrongfully, for suspition of treason, to the fire; which they entred without harme (as r those three companions of *Daniel*) and their shooes were hanged vp for a Monument. Their *Nephes ogli*, that is, soules or persons begotten of the holy Spirit (such is their fancie) without seed of man, they hold in such reputation, that they account themselues happy, which can doe them any good, yea that can touch them: and if their haires be laid vpon any, they say that their sicknesses are cured.

r *Dan.* 3. 27.

In this reputation of sanctitie, they haue a certaine old woman, which hauing a dog with her (in her pilgrimage to Mecca) readie to die for thirst, made water in her hand, and gaue it to the dog: which charitable act was so highly accepted, that a voyce was presently heard from heauen, saying, *This day thou shalt be in Paradise*. And at the same time shee was caught vp bodie and soule into heauen: and hereupon are they liberall to their dogs. If this crosse an opinion, which some Saracens hold, that women come not to Paradise, no maruell, seeing falsehood is commonly contrarie both to the *Truth*, and it selfe. He that would read the miraculous tales which they tell of their Saints, may haue recourse to that nameless Author, which of his Countrey is called, and heere often cited by name, *Septemcastrensis*: who telleth s of his Master and his Mistris their deuotion and vowes to *Goi* and *Mirtschim*, for preseruation of their cattell, sometimes miraculous (so readie is the Deuill with his sauing destruction, and destroying preseruation) yea hee saith, that the Deuill doth turne himselfe amongst them into *an Angell of light*, with such *effectuall illusions*, that there are seene, or (at least) beleeued amongst them, the dead raised to life, diseases of all sorts cured, secrets of the hearts disclosed; treasures, long before hidden in the ground, reuealed: and besides, such ostentation, and shew of dissembled holinesse, that they may seeme not to come short of the Fathers and Apostles in that behalfe: if *bodily exercise* were the triall of sanctitie.

s *Septemcast. cap.* 18.

Busbequius t tells, that they haue like conceit of one *Chederles*, amongst them, as some superstitious persons haue of S. *George*, and the Turkes affirme to bee the same: The *Deruis* haue a great Temple dedicated in his honor at Theke Thioi, not farre from Amasia, the chiefe Citie of Cappadocia. The Countrey and both Legends agree, for the killing of the Dragon, deliuering the Virgin, &c. They say that hee trauelled many Countries, and at last came to a Riuer, the waters whereof yeelded immortalitie to the drinker, and now cannot be seene. *Chederles* heereby freed from death, rides about euery where on his horse (which thence also dranke in immortalitie) and delighteth in battells, taking part with the best cause: and to make vp the tale, they say hee was one of the companions of u *Alexander* the Great; they affirme, that *Alexander* was *Salomons* chiefe Captaine, and *Iob* his high Steward. In that Moschee or Temple at Theke Thioi is a fountaine of water, which they say, sprang vp of the staling of *Chederles* horse. Like Stories haue they of his horse-keeper, and nephew, whose Sepulchres they shew, where deuout Pilgrims obtaine many blessings. They shew for relikes the pieces of the shooes which *Chederles* his horse brake in that Dragon-fight, & vse the same in drinke against agues and head-aches. These places are full of Dragons and Vipers. Sultan *Murat Chan*, x or *Amurath* the second in a battell against the Christians, vsed this prayer, O righteous God, giue vs strength and victorie, O *Muhamet*, O *Mustapha* the top of glory, by abundance of miracles, by the abundance of *Gaiberenlers*, which are friends to the Musulmans, and walke inuisible, by the abundance of the *Cheders*, grant vs victorie. In the time y of *Vrchan*, or *Orchanes* the sonne of *Ottoman*, they say these Gaib-erenlers appeared on white horses in a battell against the Christians, and slew them. These (they say) are friends to the *Islams*, that is, Catholike, or right beleeuing Musulmans, and are diuine protectors of the Imania or Mahumetan Law. Such tales you may read in the Spanish relations of the West Indies, as at the battell of Taueseo, z where a strange horse-man discomfited the Indians, &c. And our inuocation of God and Saint *George*, is rather Turkish, then truely Christian: For God

t *Busbequius epist.* 1.

u *Alexander Mag.* was also one of their Saints.

x *Leuncla. hist. Musul. lib.* 14.

y *Leuncla. Hist. Musul. lib.* 4.

z Historie of the West Indies. *Lop. de Gom.*

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God alone [g] *is our ſtrength, which teacheth our hands to fight, and our fingers to battell:* and *whom* [h] *haue I in heauen but thee, and I haue deſired none in earth with thee?* As for *George* and *Chederles*, I know them both alike in matter of Inuocation, ſaue that it is worſe to abuſe to impietie a Chriſtian name then a Turkiſh: and King *Edward* the third ſeemed to inuoke *Edward* as much as *George, Ha Saint Edward, Ha Saint George* (ſaith *Thomas Walſingham.*) But that of *George* is rather an Embleme of euery Chriſtian, as not onely the Heroique Muſe of our *Spencer*, [i] in Poeticall fiction, but the Diuiner of great Diuines, [k] in their iudiciall cenſure haue manifeſted. It ſeemeth that the *Chederles* and *Gaib-erenlers* are diuers: and perhaps that Martiall Nation in conqueſt of the Chriſtians of thoſe parts, would ſoone reconcile themſelues to that Martiall Saint, and drinke in thoſe further deuotions which his horſe piſſed. Such Emblemes were thoſe of *Chriſtopher, Catherine, George,* which the Papiſts inuocate as Saints; an errour proceeding from thoſe pictures (as it ſeemeth) in Churches, according to that of the Prophet, [l] *The ſtocke is a doctrine of vanitie,* and [m] *the image is a teacher of lies.* The ruder poſteritie in that miſt of Antichriſt, and *ſmoke from the bottomleſſe pit,* not being able to diſcerne an Emblem and Hiſtorie aſunder, haue made Saint *George* the *Mars* [n] of the Chriſtians, *quem noſtra iuuentus pro Mauorte colit. Bellarmine* [o] ſtruggleth much, rather then hee will loſe his Saint, and yet confeſſeth the Hiſtorie Apocryphall. *Baronius* [p] his fellow Cardinall, but beyond in truth, acknowledgeth it an Image of a Symbole, rather then of a Hiſtorie, which *Iacobus de Voragine* without good authoritie, in his Golden Legend maketh hiſtoricall. He ſaith the Virgin repreſenteth ſome Prouince, which imploreth the Martyrs helpe againſt the Deuill. But *Hyperius* [q] and *Villauicentius Poſſeuini* interpret it more fitly, to ſignifie the Church aſſaulted by the Diuell, protected by the Chriſtian Magiſtrate: in which reſpect our *Defender of the Faith*, may iuſtly be termed the Patron of that renowned Order, which hath now learned their *George* to be Symbolicall, not a Cappadocian, and (as Princes, of [r] *Gods husbandrie*, which gaue name to Saint *George*) to fight againſt the Dragon, and the beaſt with *hornes like the Lambe, but ſpeaking like the Dragon.* As for the Popiſh *George, Baronius* alſo hath another originall from the Arrians, worſhipped of them for a Martyr. But if any would bee further acquainted with this Knightly Saint, let him reſort to Doctor *Rainolds* [s] his larger Diſcourſe touching theſe Romiſh Idolatries: which howſoeuer *Serarius* ſeekes to confute, muſtering a huge [t] Armie of eight and twentie Arguments to fight for this fighting Saint: Yet doe none of theſe *Georgian* Souldiers ſtrike one ſtroke to proue that their Legendary Martyr, nor ſo much as conclude his Horſe tayle, or Dragons teeth, or his owne ſword or ſpeare: no nor ſhew whether *This George thus related, pointed, worſhipped*, bee the childe of Hiſtorie or Myſterie; heire of the Painter, Poet, or Hiſtorian: Symbolicall or Hiſtoricall. As for *George, Chriſtopher, Catherine, Hippolitus*; that ſome Saints haue beene called by theſe names, wee much deny not, care not: if theſe thus deliuered in their Stories, bee but monſters, or myſteries.

[g] *Pſal.* 142. 2.
[h] *Pſal.* 73. 25.
[i] *Spencers* Red Croſſe Knight in the *Fa. Q.*
[k] *Reinold de Rom. Eccleſ. Idolat. lib.* 1 *cap.* 5.
[l] *Ierem.* 10. 8.
[m] *Habac.* 2. 18.
[n] *Bap. Mant. Faſt. lib.* 4.
[o] *Bel. de Eccleſ. Tri. lib.* 1. 20.
[p] *Baron. Notat. in Martyrolog. Rom. Apr.* 23.
[q] *Hyp. de rat. ſtud. Theolog. lib.* 3. *cap.* 7.
[r] Θεοῦ γεωργιον. 1. *Cor.* 3.
[s] *Rain. de Idol. R. E.*
[t] *Serar. Litaneuticus l.* 2. *c.* 20.

CHAP. XIIII.

Of their Prieſts and Hierarchie: with a digreſſion touching the Hierarchie and Miſerie of Chriſtians ſubiect to the Turke.

AFter the diſcourſe of their Regulars (which in eſtimation of deuotion haue with the Turkes, and therefore in this Hiſtorie, the firſt place) their Secular Prieſts follow to be conſidered. Theſe are of differing degrees, which *Menauino* [a] thus reckoneth: firſt, the *Cadileſcher*, vnder which the *Moſti* or *Mufti*; the third, the *Cadi*; and after theſe (in ſubordinate orders) the *Modecis, Antippi, Imam, Meizini*, and beſides theſe the *Sophi*. A certaine Raguſian, [b] in an Oration before *Maximilian* the Emperour doth not much diſagree: but for *Cadileſcher*, he calleth the firſt *Peſcherchadi* whereof (hee ſaith) there are two, one in Romania, the other in Natolia, chiefe Iudges of the Armie, hauing power to reuerſe the ſentence of the Emperour, if it be againſt the law of *Mahomet*. A ſecond Magiſtrate (ſaith hee) is called *Muchti*, the chiefe Interpreter of the law, from whoſe ſentence is no appeale.

Nic. Nicolai [c] ſaith the ſame of their two Cadileſchers, and that they are choſen out of their moſt learned Doctors of their Law, and alway follow the Court, and with the conſent of the Baſſaes, conſtitute and depoſe the Cadi; hauing for their annuall ſtipend ſeuen thouſand or eight thouſand duckets, beſides their ordinary gaines. They haue tenne Secretaries kept at the Grand Seigniors charge, and two Moolorbaſſis, which are buſied about the horſes;

[a] *Lib.* 2. *cap.* 3.
[b] *Edit. Alcorani Latin.*
[c] *Peregrination. lib.* 3. *c.* 14.

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horſes: they haue alſo two hundred or three hundred ſlaues. They vſe few words, but ſuch as are of their Law and Religion altogether, with very much ſhew of grauitie. *Arinabene* [d] (in his Preamble to the Italian Alcoran) maketh Cadileſcher [e] to be a generall name to all their Orders of Prieſts. Others doe place the *Mufti* in the higheſt place, and the *Cadileſcher* in the ſecond ranke: and perhaps others gaue the *Cadileſcher* the firſt place, becauſe their life was more in action and gouernment, as attending on the Court, and on the warres: but the *Mufti* being higheſt Interpreter of their law (though without gouernment) muſt indeed haue preeminence. And ſo *Menauino* [f] ſeemeth to affirme, who, though he placeth the *Cadileſcher* firſt, yet ſaith, that [g] when happily appeale is made from his ſentence, they haue recourſe to the *Mophti*. And this opinion is now generall and moſt current, which aſcribeth to the *Mufti* the chiefe place.

d *Alcoran. Ital.*
e *Kadileskieri ab Arabibus Caſiaskeri dicti, Iudices ſunt ſupremi, &c. L. Soranz. Otto.*
f *Lib. 2. Cap. 4.*
g *Quando per caſo s'appella à ſue ſententie, ſi recorre al Mophti.*

Maſter *Harborn*, ſometime Embaſſador into Turkie for *Englands Queene* (the worlds wonder, our Weſterne *Heſperus*, that ſhined ſo farre ouer and beyond all Chriſtendome, into the Eaſt; but my words are too baſe to vſher in that renowned name) ELIZABETH, thus [h] reporteth. The Turkes doe hold for head and chiefe of their Religion the Mufti (the choice of whom is made by the Great Turke himſelfe) ſuch a one as is knowne to be wiſe and learned, and chiefly of a good life. His authoritie is ſo eſteemed, that the Emperour will neuer alter a determination made by him. He intermedleth in all matters as beſt him liketh, whether they be ciuill or criminall, yea, or of State. And yet he hath no power to command; but is in each mans free libertie, when there happeneth any doubt of importance, to make in ſome few words by writing a declaration of his matter, in forme of a queſtion: to whom the ſaid Mufti, in writing likewiſe (called *Zetſa*) giueth a briefe anſwere containing his iudgement thereon. This *Zetſa*, brought to the Iudge, is the rule of his ſentence, prouided, that the declaration, made before to the Mufti, contained no vntruth. Alſo the Grand Signior, to ſhew that he is religious and iuſt, doth ſerue himſelfe of the authoritie of this Mufti, in affaires of warre and peace, demanding his iudgement (in manner aforeſaid;) by this courſe, the ſubiects being inclined to more forward obedience. But yet the Mufti will commonly flatter him, and leane to that part, to which he ſeeth him incline: as in the time of *Selym* the ſecond, the Mufti hauing diſcouered the Emperours intent to warre vpon Cyprus, approued the ſame in his *Zetpha*. But after, vpon great offers made to *Mehemet* the Viſier, to breake that reſolution, the Mufti, by him wonne to fauour the matter, affirmed ſtill, that the warre againſt Cyprus was good and iuſt, but that his Maieſtie had a greater obligation in conſcience, which hee was bound to take in hand, namely, to procure the reuolt of the Moores in Spaine, there oppreſſed by the Chriſtians, wherein hee was ſo bold with the Emperour, as to tell him to his face, that if hee did neglect the cauſe of thoſe Mahumetans, hee might be thereunto by his ſubiects compelled.

h *Lib. Manuſcript.*

Concerning the Mufti, and other ſteps of their Hierarchy, Maſter [i] *Knolles* writeth, That the Turkes haue certaine Colledges, called *Medreſſæ*, at Conſtantinople, Adrinople, Burſia, and other places, in which they liue, and ſtudie their prophane Diuinitie and Law, and haue among them nine ſeuerall ſteps or degrees vnto the higheſt dignitie.

i *Knol. p. 1302.*

The firſt is called *Softi*, which are young Students. The ſecond are *Calfi*, who are Readers vnto the firſt. The third *Hogi*, Writers of Bookes (for they will ſuffer no Printing.) The fourth, are *Naipi*, or young Doctors, which may ſupply the place of Iudges, in their abſence. The fifth, *Caddi*, Iudges of their Law, and Iuſtices to puniſh offenders; of which there is one at leaſt in euery Citie through the Turkiſh Dominion: and are knowne from other men by their huge Turbants, two yards in compaſſe. The ſixth, are *Muderiſi*, which ouerſee the *Caddies* doings, and are as Suffragans to their Biſhops; who are the ſeuenth ſort, and are called *Mulli*, which place and diſplace Church-men at their pleaſure. The eight, *Cadeleſcari*, who are but two great and principall Iudges or Cardinals, the one of Græcia, the other of Natolia: and theſe two ſit euery day in the Diuano among the Baſſaes, and are in great reputation. The ninth is the *Mufti*, who is among the Turkes, as the Pope among the Roman Catholikes. When the Baſſaes puniſh any offence againſt their Law, they ſend to him. Hee may not abaſe himſelfe to ſit in the Diuano, neither when hee comes into the preſence of the Grand Seignior, will he vouchſafe to kiſſe his hand, or to giue any more reuerence, then he receiueth. The Great Sultan ariſeth to honour him, when hee comes vnto him, and then they both ſit downe face to face, and ſo talke and conferre together. No man can aſcend to this place, but by the dignities aforeſaid.

Mahomet [k] the third, forced by a tumult of the Ianizaries to preſent himſelfe vnto them, came accompanied with the *Mufti*, and ſome few others of the reuerend Doctors of their Law, who were by the Sultan commanded to ſit downe, whiles the great Baſſaes abode ſtanding. Such reſpect it had to theſe men. Thus much *Knolles*.

k *Knol. 1161.*

In the Booke [l] of the Policie of the Turkiſh Empire, it is ſaid, that the *Mufties* authority

l *Cap. 24.*

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is like to that of the Iewish High Priest, or Roman Pope. I rather esteeme it like to that of the Patriarkes of Alexandria, Antioch, &c. as binding not all Mahumetans, but the Turkes onely: whereas the one had, the other challengeth a subiection of all, which professe their religion. That Author also affirmeth, that whensoeuer the *Mufti* goeth abroad forth of his own house (which he vseth to doe very seldome) his vse and custome is, first to goe and visit the Emperour; who as soone as hee seeth him comming to salute him, and doe him reuerence, presently ariseth out of his seat, and embracing him with great kindnesse, entertaineth him very friendly and louingly, causing him to sit downe by him, and giuing him the honour of the place.

His authoritie, saith [m] *Seranzo*, is so great, that none will openly contradict the *Mufties* sentence: but yet if the Emperour be setled in a resolution, the *Mufti* with feare or flattery inclines vnto him. m *L. Seranzo. part. 2. cap. 61.*

Next to the *Mufti* is the *Cadilescher*, who being also chosen by the Emperour, may bee compared to those, whom the Christians call Patriarches, or else to the Primats and Metropolitans of a Kingdome. Of these there are now in this encreased greatnesse of the Turkish Empire, three; whereas it seemeth that they had in the time of *Baiazet* but one, and long after (as before is said) but two. To one of these is assigned Europe, namely, so much thereof as is subiect to the Turke, for his Prouince: To the second, Natolia or Turky: to the third, Syria and Egypt, with the parts adioyning. There were but two Cadileschers, till *Selym* wan Syria and Egypt, and erected a third. But [n] *Seranzo* saith, that this third of *Cairo* is not rightly called *Cadilescher*, but should rather be called the great Cadi. Out of all which Prouinces, whatsoeuer causes come to be determined, by appeale or otherwise, they are brought to be decided before the Cadilescher of the same Prouince whence they arise: notwithstanding that the abode of each of them be continually, or for the most part, at Constantinople, or elsewhere, whereseoeuer the Emperour holdeth his Court. The honour done to them, is little lesse then to the *Mufti*, for that their authoritie is ouer Priest and people, temporall and spirituall: they are also learned in their law, aged and experienced. Of the *Muderisi* and *Mulli*, I can say no more then I haue done. *Cadileschers.* n *Magin.*

Next to these are the *Cadi*, which are sent abroad and dispersed into euery Citie and Towne of the Turkish Empire: which besides their [o] Ecclesiasticall iurisdiction (as I may terme it) in forcing man to their religious obseruations, are as it were, Iusticers and Gouernours of the places. So neere glued are the Offices and Officers, the religion and politie of the Turkes. There are other which are not sent forth, which are called *Choza*, that is, Elders. These, with the *Talismans*, haue the ordering of their Parishionall Churches: The *Thalisman* calling the people to prayer, and the *Choza* executing the Seruice and Preaching; and in absence, each supplying others Office. *Menauino* more distinctly, and in other names, numbreth those Church-officers. The *Modecis* is a Gouernour of an Hospitall, receiuing and disposing the rents, with the other customes thereof. Their Schoole degrees are before spoken of, out of *Knolles*. Some [p] adde to these former, these other Priests, of baser condition. The *Antippi* are certaine Priests, which vpon Friday (called of them *Glumaagun*, and is obserued as their Sabbath, because *Mahomet* (as some hold) was borne on that day) and on other their fasting and feasting-dayes, after they haue vsed diuers Ceremonies in a certaine place, in the middest of the Temple, about thirtie steps high, from thence read vnto the people something concerning the life of *Mahomet*. After which, two little boyes stand vp, and sing certaine Prayers: Which being ended, the Priest and all the people sing a Psalme with a low voyce, and then for halfe an houre together they cry *Illah, illelah*, that is, there is but one God. After all this, one of these *Antippi*, out of that high place, sheweth forth vnto the people a Lance and Scimitar, with exhortation to vse their Swords and Lances in defence of their Religion. Of the *Imam* and *Meizin*, is elsewhere shewed, that the one calleth the people to the Mosche or Meschit, the other there celebrateth publike Orisons. The *Sophi* also are certaine Clerks or Priests, employed in the singing of Psalmes and Hymnes, after their manner, in their Churches at the times of publike Prayers. *Cadi.* o *Andr. Arino.* *Modecis.* p Policie of the Turkish Empire. *Antippi.* *Imam.* *Meizin.* *Sophi*, perhaps the same with the *Sofi* before mentioned.

All these inferior Orders of Priests are chosen by the people, and haue a certaine stipend allowed them by the Emperour, which yet is so small, that many of them are driuen to vse either writing of Bookes, or Handicrafts and Trades for their liuing, and are clothed like Lay-men. They haue [q] no great learning, it is sufficient if they can read the Alcoran, which being written in Arabike, they are as loth to haue translated into the vulgar, as the Papists are to haue the Scripture. Hee which can interprete, and make some Exposition of the Text, is of profund learning. Yet are they reuerenced: and if a Turke doe strike or offer outrage to them, he loseth his hand; and if he be a Christian, his life; being sure to be burned. Some say, that now of late some of them are more studious of Astronomie and other Arts. As for those superiour rankes, no doubt may be made of their high account. The Chadilescher is clothed q *Bar. Georgieuitz.*

in

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in Chamlet, Satten, Silke, Damaske, or Veluet of ſeemely colour, as Ruſſet, or Tawny, and in Purple-coloured cloth with long ſleeues. Their Tulipan on their head is of maruellous greatneſſe, ſharpe in the middeſt, of Purple Ruſſet colour, deeper and thicker then others; their beards great. They ride on Geldings, with Purple foot-cloths fringed; and when they goe on foot, they goe ſlowly, repreſenting a ſtately and ſacred grauitie.

There is another order of ſacred perſons, which yet are neither regular nor ſecular, by any vow or ordination, but had in that account for their birth, being ſuppoſed to deſcend of the line of *Mahumet*. The Turkes and Tartarians call them *Seiti* or *Sithi*, the Moores *Seriffi*. Theſe weare greene Tulipans, which colour none elſe may weare, and that onely on their head. Some Chriſtians, ignorant hereof, haue had their apparell cut from their backes, for wearing ſomewhat greene about them. Theſe they call *Hemir*. They enioy many priuiledges, eſpecially in giuing teſtimony, wherein one of theſe is as much as two other, which they abuſe to iniury and wrong. The moſt of them are Moores, which goe ten or fifteene in a company, with a banner on a ſtaffe, hauing a Moone on the top; and that which is giuen for Gods ſake, they ſit and eate in the ſtreet, where alſo they make their praiers, and are poorly clad. Like to theſe (in priuiledge and prauiledge) are the *Chagi*, or *Fagi*, which liue on almes like Fryers. They attend on the publike prayers, on the holy Reliques, on the Corpſes and Funerals of the dead, and to prey on the liuing by falſe oathes.

A digreſſion touching the Hierarchie, and Miſeries of Chriſtians vnder the Turke, &c.

AND thus we haue taken a leiſurely view of the Turkiſh Hierarchy, from the poore *Softi* to the courtly *Cadileſcher* and pontificall *Mufti*, flouriſhing and triumphing together with that Monarchy, which is exalted, and hath exalted them, with the power, not of the Word of GOD, but of the Sword of Man. But with what words meane whiles ſhall wee deplore the lamentable and miſerable eſtate of that Chriſtian Hierarchy and Eccleſiaſticall Politie, which ſometimes flouriſhed there with no fewer, nor leſſe titles of dignitie and eminence? Where are now thoſe Reuerend Names of *Biſhops*, *Archbiſhops*, *Metropolitans*, *Patriarkes*, and the ſwelling ſtile of *Oecumenicall*? Nay, where are the things, the life and huing? for the ſtile, names, titles, ſtill continue; continue indeed, but as Epitaphs and Inſcriptions on the Monuments of their deceaſed and buried power, as the ghoſts and wandring ſhadowes of thoſe ſometimes quicke and quickning bodies of rule and gouernment. *Great Citie of great* CONSTANTINE, ſeated in the Throne of the World, the fitteſt ſituation to command both Sea and Land, through Europe, Aſia, and Africa; at thy firſt Natiuitie honored with a double Diadem of Chriſtianitie & Soueraigntie; to which the Sea proſtrateth it ſelfe with innumerable multitudes of Fiſh, the Land payeth continuall tribute of rare fertilitie; for which old Rome diſrobed her ſelfe to decke this her *New-Rome*, Daughter and Imperiall heire, with her choiſeſt Iewels and Monuments: a Compendium of the World, Eye of Cities, Heart of the habitable earth, *Academie* of learning, *Senate* of gouernement, *Mother* of Churches, *Nurſe* of Religion, and (to ſpeake in the language of thine owne) [a] *A new Eden, an earthly Heauen, modell of Paradiſe, ſhining with the varietie of thy ſacred and magnificent buildings, as the Firmament, with the Sunne, Moone, and Starres.* This was thy ancient greatneſſe, great now, onely in miſerie and miſchiefe, which as chiefe ſeat of Turkiſh Greatneſſe, is hence inflicted on the Chriſtian Name. And thou, the *Soule* of this Bodie, the goodlieſt Iewell in this Ring of Perfection, which ſo many wonders of Nature conſpired to make the Miracle of Art, *the* TEMPLE *of that* WISDOME *of* GOD, which is GOD; called by him which ſaw thee both Chriſtian and Mahumetan, [b] *A terreſtriall Heauen, a Cherubicall Chariot, another Firmament, beyond all names of elegance; which I thinke* (ſaith another) [c] *the very Seraphins doe admire with veneration*, and (which hath here moued thy mention) high Seat and Throne of that Patriarchiall and Oecumenicall Highneſſe, which hence ſwayed all the Eaſt, and contended with Weſterne Rome for Soueraigntie; now excludeſt rule, rites, yea perſons Chriſtian, wholly hallowed, to the damnable holies of ridiculous and blaſphemous Mahometiſme: the multitudes of other Churches, as ſilly captiued Damſels, attending and following thee into this *Mechiticall* ſlauerie. O CITIE, which haſt beene (woe worth that word, that haſtie *haſt-beene*) which haſt been! but who can ſay what thou haſt beene? let one word, the ſum of all earthly excellence, expreſſe what flouds of words and ſeas of Rhetorick cannot expreſſe, which haſt beene CONSTANTINOPLE; which art (that one name may declare thy bottomleſſe helliſh downefall) indeed, though not in name, *Mahometople*; the Seat of *Mahomets* power, the ſettling of Mahumetan dregs: What words

Conſtantinople decyphered, with due Epithets and titles.

a *Niceph. Calliſt. in Præf.*

Temple of Saint *Sophia.*

b *Georg. Phranza Chron. lib. 3. cap. 17.*

c *Couſt. Manaſ. ap. Pontan.*

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words can ſerue to preach thy *funerall Sermon*, and ring thy *knell* to ſucceeding ages? Sometimes the Theatre of worldly pompe, but then on that diſmal day of thy captiuitie, the ſtage of earthly and helliſh Furies, the ſinke of bloud, and ſlaughter-houſe of Death. What ſenſe would not become ſenſeleſſe, to ſee the breaches of the walls filled vp with the ſlaine? the gate by death ſhutting out death, cloſed [d] vp to the arch with confuſed bodies of Turks and Chriſtians? the ſhouts of men fighting? the cries, grones, gaſpes, of men dying? the manifold ſpectacles and [e] *varietie* of death? and yet the worſe eſtate, and more multiplied deaths of the liuing? women rauiſhed; maidens forced; perſons, vowed to ſanctitie, deuoted to luſt, ſlaughter, ſlauerie; reuerend age no whit reuerenced; greene youth periſhing in the bloome, and rotten before it had time to ripen; the father ſeeing the hopes of his yeeres, deare pledges of Nature, ſlaine or ſold before his face: the children beholding the parents paſſe into another captiuitie; all taking an euerlaſting fare well of all wel-fare, as well as of each other. Well may we in compaſſion weepe for thoſe miſeries, the bitter paſſion whereof, like a violent whirlewinde, did to them drie vp the fountaines of teares! Euen he which writ the Hiſtorie of theſe things, *quorum pars magna fuit*, *George Phranza*, Counſeller, and great Chancellor to the Emperour, might much moue vs with his owne particular; himſelfe ſold to one, his wife to another, his daughter (richly eſpouſed) now married to the Seraile-ſlauerie, his ſonne ſlaine with the Sultans owne hand, for not being obſequious to his beaſtly luſt: if particular and priuate caſes could finde any proper place in publike calamities; and if the Emperours owne Hiſtorie, were not (as ſome haue told it) more tragicall. O *Sunne*, how could thy brightneſſe endure to ſee ſuch hideous ſpectacles! but clouds of ſhot, duſt, and ſmoake, hid them from thee! O *Earth*, which otherwhiles at that time [f] of the yeere, deckeſt thy ſelfe with thy faireſt roabes, embroidered with varietie of flowers! how waſt thou then couered with dead carkaſſes, and furrowed with rills of bloud? O GOD, that the ſinnes of man ſhould thus prouoke thy iuſtice, by vniuſt and ſinfull inſtruments, to puniſh iniuſtice and ſinne! and to chaſtiſe thy Chriſtian ſeruants, by Antichriſtian and deuilliſh enemies! *Iuſt art thou, O Lord, and iuſt are thy iudgements*, which in iudgement remembreſt mercy, which ſaueſt the ſoules of thine, in and by the affliction of their bodies, but wilt caſt this *Rod of thy wrath* into a fire that neuer ſhall be quenched.

But mee thinkes I heare ſome excepting at this long digreſſion, and quarrelling at this Tragedie in ſtead of the proceeding Hiſtorie. Shall I craue pardon? Or ſhall I rather deſire the Reader a little to conſider with mee in this narration of Conſtantinople (as the Map and Epitome of Eaſterne Chriſtendome) the miſerable and perplexed eſtate of all Eaſterne Chriſtians, by like meanes brought and trampled vnder the feet of the *Ottoman* Horſe? The larger ſtorie of their rites and opinions is reſerued to another taske: this I haue propounded as the glaſſe of their miſeries, that being now to take leaue of the Turkes, wee might not ſo much honour them with this peale of Rhetorical Ordnance; as by this mirror of miſerie, be touched with feare in our ſelues for like puniſhments, if in time we *meet not God* with repentance; and *remembring the afflictions of Ioſeph*, to pray for thoſe our brethren, that God would haue mercy on them, and giue them patience, and (in his time) deliuerance. They which would take more view of the miſeries of Chriſtians vnder the Turke, may in *Vines*, *Georgiouitz*, *Septemcaſtrenſis*, and others, read them; for mee, the parallels of the Turkiſh and Chriſtian Hirarchy, was ſome occaſion of this digreſſion, touching which, let mee borrow a few words with our Reader.

Mahomet the Conqueror, for the repeopling of the Citie, pretended great fauour to the Chriſtians, gaue them licence to elect a new Patriarch, whom he honoured with the wonted rites and ſolemnities: and vouchſafed to conferre with him about the Chriſtian myſteries (for his mother was a Chriſtian, and he himſelfe addicted to ſtudies of learning, being [a] skilfull in the Greeke, Chaldee, Perſian, Latin, Arabike, beſides his Turkiſh, languages, profeſſing knowledge alſo in Aſtrologie) and receiued at the hands of this Patriarch, (his name was *Gennadius*) a large treatiſe thereof, [b] yet extant in Greeke and Turkiſh, and gaue him diuers priuiledges. But things fained cannot continue: and partly through his owne couetouſneſſe, partly through the ambition and diſagreeing of the Clergie, heauie fines were impoſed on them, and the Seat receiued in his time nine ſucceſſions, and eight in the raigne of *Baiazet* his ſonne, and ſo groneth vnder that burthen to this day. And howſoeuer the Patriarch enioyeth [c] Spirituall and Eccleſiaſticall reſpect amongſt the Chriſtians, yet is hee contemned of the Turkes, ſome of them vpbraiding both him and other Chriſtians, with the names of dogs, Ethnicks, vnbeleeuers, and the like zealous Rhetorick: nor is he admitted a roome amongſt the Baſſaes, except when he brings his tribute of 4000. duckets, with almoſt as much beſides to the Baſſaes and other officers. In his Monaſtery and Patriarchiall Church and Palace, are no Biſhops or great Prelates nouriſhed, but a few Monks and ſome Lay-officers and Counſellors. Hee ſometimes (but ſeldome) preacheth, on ſome chiefe Feaſts at

d *Hiſt. Polit. Turcogr. &c.*
e *Plurima mortis imago. Virg.*
Curæ leues loquuntur, ingentes ſtupent. Sen.
He after turned Monk, and ſcarce had bare bread to ſuſtaine him. *Iac. Pontan.*
f *Conſt.* was taken, *May* 29. 1453.
a *Phranza. l.* 1. *cap.* 33.
b *Confeſ. Chriſt. fid. Gennady. in Turcogr. l.* 2. *& in Bibliotb. Patrum.*
c *Steph. Gerlachij ep. Octob.* 7. 1574. *&c.*

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the Consecration of some Bishop or Archbishop: and very little preaching they haue amongst them, and that which is, in the old pure Greeke, which very few of them vnderstand, thinking it sufficient if two or three of their audience conceiue them, and very few can preach. They haue not the Scriptures in the vulgar Greeke. The reuenue of the Patriarch is about 20000. Dollers. They gather much in their Churches; and hee sendeth his Collector to gather abroad, and the other Prelates pay an annuitie to him. To preuent abuses from Turkes, he hath a Ianizarie or two at the Church-doore in the time of the Lyturgie. They reade in their Churches great Legends of the lies of Saints, as well as the Papists. Their Religion is almost altogether in rites, like the other. The difference betweene new and old Rome was one principall occasion of the losse of Constantinople, as appeareth p by the Emperour *Iohn* his going to Rome to sollicite ayde, (which had been giuen him but for refusing a Papall ceremonie) and the proceedings of the Councell of Florence. The Patriarkes of Alexandria, Antiochia, and Ierusalem, acknowledge this of Constantinople Oecumenicall: and his iurisdiction extendeth through Asia Minor, the Archipelago, Greece, Mysia, Walachia, Moldavia, Dalmatia, Russia, and Muscouia. The Calogeri or Monkes haue their Gardens and Vineyards, which they till and dresse with their owne hands to sustaine themselues. The other Patriarchs also pay a yeerely tribute to the Turke. The Priests are poore, and liue of Almes and the prices of their holies, which are most gainefull in exequies. The Laitie is no lesse miserable for the most part, of spare diet, but giuen to drinking. Both Iewes and Christians pay for themselues and euery of their Children aboue twelue yeeres old, a Ducket by the poll: and much more for the maintenance of the Nauie, besides their tribute-children for Ianizaries.

Wences. Budovitz. Ep. 1580.

p *Polit. Turcog. vid. Ep. G. Trapez.*

The Greekes are ignorant and vnlearned, and haue exiled (in a blinde zeale) Poeticall and Philosophicall Authors, for feare of pollution to their studies. And as *Simeon Cabasilas* writ to *Crusius*, they haue about seuentie Dialects of the Moderne Greeke tongue, the purest of which is at Constantinople, the most barbarous of all (*O Times!*) at Athens. O ATHENS, before called q Ἑλλὰς ὁ Ἑλλάδος, *The Greece of Greece; and that which the sight is in the eye, that which the minde is in the soule, such was Athens in Greece*, Seat of the *Muses, Graces, Empire, Arts*! O ATHENS! but I am forced silence. Let *Zygomal*, an eye-witnesse, speake; There now (saith hee) remaines no more but the skin thereof, her selfe is long since dead: the True Athens and Helicon are come into our Westene parts. And how can any of them labour in learning, which must labour to liue? Necessitie hath *no law*, no learning. Euen we here now behold a Brittish Athens, or rather an *Attike Britaine*, where whilome our Ancestors (euen after Learning and Religion had here now flourished) found through the Danish pestilence, a brutish barbarisme. *Alfred*, the sonne of a King, and after King himselfe, could not finde a Master in all his Dominions to teach him the Latin tongue: and procuring with care and cost, forreiners to teach him, first learned that language at sixe and thirtie yeeres of his age: hauing begun to reade the vulgar at twelue yeeres, which his elder and lesse studious brethren could not then doe. And himselfe in the Preface of *Gregories* Pastoralls, (to vse his owne words in our later English) saith, That *learning was so fallen in the English Nation, that very few were on this side Humber, which their seruice could vnderstand in English, or an Epistle from Latin into English declare: and I weene that not many beyond Humber were not. So few of them were, that I also one onely may not remember by South Thamise, when as I to raigne vndertooke.* I could shew the like in Italie also by testimony of Pope *Agatho*, in the sixth Synode at Constantinople vpon like cause. But I forget my Greekes, as they haue done their Greeke; I feare rather, I seeme to remember them too much, and that seuere Censors will iudge this an abortiue issue, borne before the time. I will therefore stay my willing pen till fitter time, referring the more studious to those which haue written of this subiect, especially to *Martin Crusius* his *Turcogræcia*, where out of the Letters of *Gerlach* and others, as also of the Greekes themselues, *Iohn* and *Theodosius Zygomale*, and of the Patriarchs, *Metrophanes, Ioasaphus, Ieremias*, (betweene this last Patriarch and *D. Andreas & Crusius* there passed some writings of Religion) they may haue further satisfaction. Their stile is, *Ieremies by the mercie of God Archb. of Const. New Rome, Oecumenicall Patriarch. Michael by the mercie of God Patriarch of great Theopolis, Antiochia, q and of all the East. Sophronius by the mercie of God Patriarch of the holy Citie Ierusalem, and of all Palestina.* In a Testimoniall to *D. Albert Lewenstein*, the Patriarch of Alexandria stileth himselfe, *I Ioachim Pope and Patriarch of the great Citie Alexandria, Iudge of the World, &c.* Others *Humilis Metropolita Rhodi Callistus. Gabriel Archb. of Philadelphia.* And if to the Patriarch, *Archb. of P. Seruant to your Holinesse, Gabriel.* A Bishop, ταπεινὸς, or *humilis Episcopus N.*

Athens descipherd.

q *Hen. Steph. ad Dicæarch. Bi.* Ἑλλάς. *Athenæ hodiè satines, pro.* εἰς Ἀθήνας. *Fran. Portus Cret.*

So Constantinople, called *Antonomastice* πόλις, & when they went thither their phrase was εἰς τὴν πόλιν, of which words contradicted and corrupted, the Turkes call it *Stambol* at this day. G *Postel. Compend. Cosmog.*

Asser. Men. in vita Alfredi.

Alfredus Rex. Sex. Syn. Const. A. 4.

Cr. Sy. Turcogr. hist. Ecclesiast. &c. Censura Orient. Ecclesiæ per Ierem. Patriarch.

q *Moses Mardenus* 1552. made a profession of his faith at Rome, in his and the Patriarch of Antiochias name: the like was done by *Sulaka* elect Patriarch of the Nestorians, 1553. both translated by *And. Masius.* which may bee iugglings, as well as that of *Gabriel* Patriarch of Alexandria, as *George Dousa* testifieth against *Baronius.*

Geraſimus

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Geraſimus. They make publike mention of the foure Patriarchs in their Church Lyturgies. The Venetians allow the Greekes free vſe of their religion through all their Dominion: and Crete is a chiefe place for their learned men.

The greateſt miſery which accompanieth the Turkiſh thraldome, is their [b] zeale of making Proſelytes, with manifold and ſtrong inducements, to ſuch as haue bin more nuzzled in ſuperſtitions, then trained vp in knowledge, and ſee ſuch contempt of Chriſtians, and honours which befall to many Renegadoes: and very many are peruerted and bewitched therewith.

[b] *Septemcaſt. c. 5.*

[c] *Septemcaſt.* handleth this at large.

Yea, many voluntarily offer themſelues to Apoſtaſie; and others, by [c] hopes, feares, griefes, deſpaires, importunities, diſtracted: by that vizor of vertue in the Turkiſh grauity, ſobriety, bodily purity, and ſpirituall zeale (after their ſect) with whole rabbles of Satanicall miracles deluded: wanting all intercourſe of Sacraments, preaching, reading, and all Chriſtian holies: and full of wants in neceſſaries for this life; forget a better, and turne Turke. Thus do they ſell to the Deuil their ſoules, bought by the bloud of Chriſt Ieſus. We may well deſpaire of words to vtter this miſery, and to deſcribe this Mart of Hell; ſeeing it exceedeth all words to ſee the Markets made of Chriſtian bodies, the remainders of cruell and bloudy warres, chained together in more then beaſtly bondage, ſo brought to the markets: if any bee ſicke by the way, driuen on as long as they can goe, and when their feet faile, laid ouer a horſe, like as butchers deale with ſmall cattle, and if thy die, left for a prey to the fowles and beaſts: the places of their abode by the way, filled with cryes of younglings of both ſexes, abuſed to vnnaturall luſt. In the markets they are ſtripped, viewed, and (modeſtie forbids to ſpeake, O Image of God thus abaſed!) openly in the ſecreteſt parts handled, bee they male or female: forced to goe, runne, leape; and if ſhame or diſdaine make them vnwilling, by whips and ſtripes compelled: the infant plucked from the mothers breaſt and ſold from euer againe ſeeing her, or libertie: the wife thus openly deluded and dealt with before the huſbands face, and for a baſe price giuen by ſome baſer Turke, euerlaſtingly diuorced from his face: his daughters virginitie, openly, ſecretly! my words are ſwallowed vp with horrour of the fact: himſelfe, at home, reuerend for his yeeres, now in that reſpect contemned, and hanging long on hand as vnprofitable ware, before hee finde a buyer. Prieſt, Souldier, Merchant, Artificer, Husbandman, all equally ſubiect to this iniquity, ſaue that Gentlemen, and thoſe of moſt liberall education are leaſt eſteemed and moſt abuſed, becauſe they can bring leaſt profit to their Maſters. Where beſides filthy luſts, they ſuffer hunger, thirſt, cold, and ſtripes; and which redoubleth thoſe blowes, euen there is the paſſion of Chriſt, in this paſſion of their owne, vpbraided to them. Some in impatience reuolt, ſome runne away, and are brought backe to a worſe eſtate, if poſſible: ſome kill themſelues; and ſome! But I can ſay no more. Let vs pray for them: and let vs at laſt leaue this Tragedie, and take view of former Antiquities.

CHAP. XV.

Of the Regions and Religions of ASIA MINOR, *ſince called Natolia and Turkie.*

NExt after the Turkiſh Religion thus related, it ſeemeth fitteſt to diſcourſe of the ancient names and limits of Regions, and of the former Heatheniſh Religions of that part of the Turkiſh Dominion, which among Authors [a] hath ſince, in a ſingular eminencie, obtained the name of Turkie. And if it ſeeme ſtrange, that the Turkiſh Religion (a new vpſtart) be declared before thoſe former of the Pagans, the matter wee had in hand hath thus altered our methode, that after wee had deſcribed the deformed diſioynted lineaments of the *Mother*, an Arabian Saracen, her more miſ-ſhapen *Daughter*, this Turkiſh *Mopſa*, might attend her hard at her heeles. As for the Region, we haue followed the Turkiſh forces hither: and now that we haue glutted our ſelues with the view of their later affaires of State and Religion, let vs caſt our eyes about vs, and obſerue the Countrey it ſelfe, which becauſe of her long and entire ſubiection to this Nation, is ſtyled by [b] their name. The Greekes [c] called it Natolia, ἀπὸ τῆς ἀνατολῆς, becauſe it was the Eaſterne part of that Empire, as they called Thracia, the Countrey about Conſtantinople (which was named Νέα Ρώμη) Romania. This Natolia, or Anatolia, is of others called Aſia Minor: and yet Aſia, in moſt proper and ſtrict account, is peculiarly applied to one Region in this great Cheroſoneſus, or Peninſula, which containeth

[a] *Gem. Phryſ. Haiton. Maginus. Franciſco Thamara, & alij.*

[b] *Turcia, & Turcia Maior.*

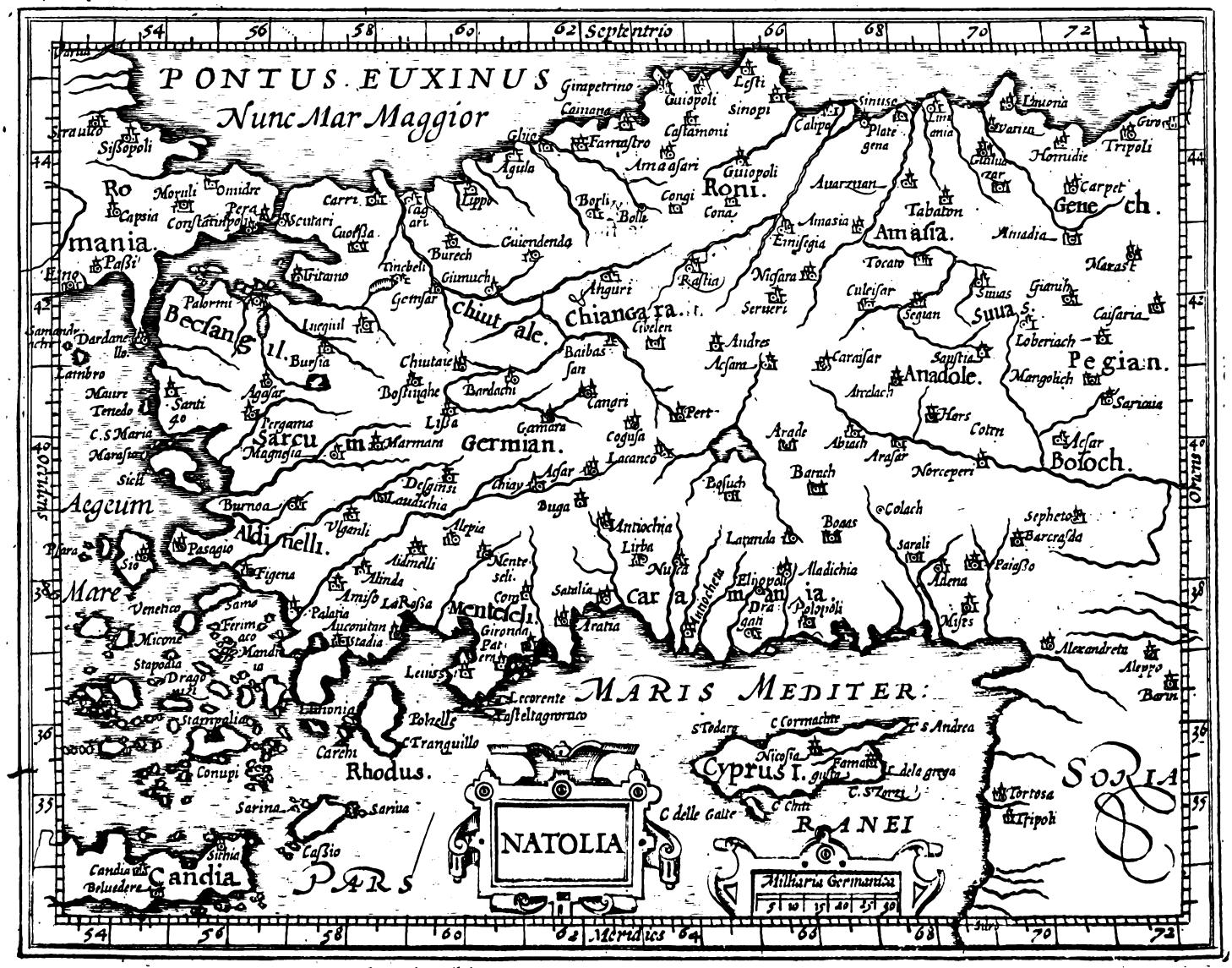
[c] *Mel. & Pencer. lib. 5.* The Greekes called this, Aſia ſimply, as being beſt knowne to them.

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neth besides that, the Regions of Pontus, Bithynia, Lycia, Galatia, Pamphilia, Paphlagonia, Cappadocia, Cilicia, and Armenia Minor. It was bounded on the East with Euphrates, (now Frat;) on the South, with the Mediterranean Sea: on the West, with the Archipelago: on the North, with the Black-Sea, stretching in length from 51. to 72. degrees of Longitude, and in breadth from 36. $\frac{1}{2}$. to 45. This Countrey hath beene anciently renowned for Armes and Arts: now the [d] graue of the carkasses, or some ruinous bones rather, and stonie Reliques of the carkasses of more then foure thousand Places and Cities, sometimes inhabited. Many changes hath it sustained by the Egyptian, Persian, Macedonian, Roman, Tartarian, and Turkish generall Conquests, besid s such exploits, as *Cræsus* and *Mithridates* of old, the Saracens, and the Westerne Christians of later times, haue therein atchieued. Let the studious of these things search them in their proper Authors: our taske is *Religion*, whose ouer-worne, and almost out-worne steps, with much curious hunting in many Histories, wee haue thus weakely traced. Of the Turkes we haue alreadie spoken, and we leaue the larger Relations of the Christians (for why should wee mixe Light with Darkneſse?) to their proper place. For euen yet, besides the Armenians, there remaine many Christians of the Greek Church in Cappadocia, and other parts of this Region. 10

d This part of Asia hath been exceedingly subiect to Earthquakes: in the time of *Tiberius*, twelue Cities were by them prostrate in one night. *Niger.*

HONDIVS *his Map of* ASIA MINOR.



Next vnto those parts of Syria before deliuered, are situate in this lesser Asia, Cilicia, Armenia Minor, and Cappadocia. CAPPADOCIA, called also Leucosyria, and now Amasia, stretcheth foure hundred and fiftie miles along the Euxine Sea, bounded on the West with Paphlagonia, Galatia, and part of Pamphylia; on the South, with Cilicia; on the East, with 60

CAPPADOCIA

with the Hills Anticaurus and Moschius, and part of Euphrates. Heere runneth *Halys*, the end of *Crœsus* Empire, both in the site and fate thereof; the doubtfull Oracle here giuing him a certaine ouerthrow. For when hee consulted with the same, touching his Expedition against *Cyrus*, he receiued answer, That *passing Halys, hee should ouer-turne a great State*; which he interpreting actiuely of his attempts against *Cyrus*, verified it passiuely in himselfe. And here, besides other streames, slideth Thermodon, sometime made famous by the bordering Amazons. Of which manly Fœminine people, ancient Authors disagree: *Theophrastus* deriuing them from the *Sauromatæ*; *Salust* fetching them from Tanais; *P. Diaconus* describing them in Germany; *Trogus* and *Iustine* reporting them Scythians; *Diodorus* crossing the Seas to finde them in Lybia, and thence also, in a further search, passing into an Iland in the Atlantike Ocean; *Ptolomey* and *Curtius* placing them neerer the Caspian Sea; *Strabo* [f] doubting whether there euer had beene such a people, or no. Some haue found them out a-new in the new World, [g] naming that huge Riuer of them. *Goropius* confidently auouched them to bee the Wiues and Sonnes of the Sarmatians or Cimbrians: who, together with their Husbands, inuaded Asia. And this hee proueth by Dutch Etymologies and other coniectures. Which, if it be true, sheweth, that their *Religion* was the same with the Scythian. They [h] are said to haue worshipped *Mars*, of whom they faine themselues to be descended. Religion it were, to speake of their *Religion*, of whose being wee haue no better certaintie. *Strabo* [i] writeth, That in the places ascribed to the Amazons, *Apollo* was exceedingly worshipped.

Amazons.

f *Strab. lib.* 12.

g Riuer of Amazons.

h *Gram. ex. Statio.*

i *Strab. l.* 12.

In Cappadocia was seated the Citie Comana, wherein was a Temple of *Bellona*, and a great multitude of such as were there inspired and rauished by deuilish illusion, and of *sacred Seruants*. It was inhabited by the people called *Cataones*, who being subiect to a King, did neuertheless obey the Priest that was in great part Lord of the Temple, and of the Sacred Seruants, whose number (when *Strabo* was there) amounted to sixe thousand and vpwards of men and women. The Priest receiued the reuenue of the Region next adioyning to the Temple, and was in honour next to the King in Cappadocia, and commonly of the same kindred. These Idolatrous Rites are supposed to haue beene brought hither out of Taurica Scythia, by *Orestes* and his sister *Iphigenia*, where humane Sacrifices were offered to *Diana*. Here, at the solemne Feasts of *Bellona*, those Sacred Seruants before mentioned, called Comani, wounded each other in an extaticall furie, bloudy Rites fitting *Bellona's* solemnities. [k] *Argæus*, whose hoary head was couered continually with snow, was reputed a religious Hill, and habitation of some God.

k *Solinus.*

Strabo [l] reporteth of the Temple of *Apollo Catanius*, in Dastacum; and of another of *Iupiter* in Morimena, which had three thousand of those Sacred Seruants or Religious Votaries, which as an inferiour Order were at the command of the Priest, who receiued of his Temples reuenue fifteene Talents, and was reputed in the next ranke of honour to the Priest of Comana.

l *Strab. l.* 12.

Not farre hence is Castabala, where the Temple of *Diana Persica* [m], where the sacred or deuoted women were reported to goe bare-footed on burning coles without harme. It is reported [n], that if a Snake did bite a Cappadocian, the mans bloud was poyson to the Snake, and killed him.

m *Strab. l.* 12. *Cæl. l.* 26. *c.* 33.

n *Vadiani epit.*

Many excellent Worthies hath this Region yeelded to the world. Mazaca (afterwards of *Claudius* called Cæsarea) was the Episcopall Seat of Great *Basil*. Cucusum, the Receptacle of exiled *Chrysostome*: Amasia (now a Prouinciall Citie of the Turkish Beglerbegs) sometime the Countrey of *Strabo*, to whom these our Relations are so much indebted: Nissa and Nazianzum, of which, the two *Gregories* receiued their surnames. But that Humane and Diuine learning is now trampled vnder the barbarous foot of the *Ottoman-horse*. Here is Trapezonde also, whilome bearing the proud name of an Empire. Licaonia, the chiefe Citie whereof is Iconium, celebrated in holy Writ, (and a long time the Royall Seat of the first Turkes in Asia, and since of Caramania, now Conia, or Cogne, inhabited with Greekes, Turkes, Iewes, Arabians and Armenians) is of *Ptolomey* adioyned to Cappadocia. And so is Diopolis, called before Cabira, since Augusta, which *Ortelius* placeth in the lesser Armenia.

Licaonia.

Diopolis.

In Diopolis was the Temple of the *Moone* had in great veneration, much like, in the Rites thereof, to that before mentioned of Comana: which although it bare [o] the surname of Cappadocia, yet *Ptolomey* placeth it in this Armenia; and Comana Pontica, in Cappadocia, of the same name and superstitious deuotion to the same Goddesse. Thence haue they taken the patterne of their Temple, of their Rites, Ceremonies, Diuinations, respect to their Priests. And twice a yeere in the Feasts, which were called, *The Goddesse her going out*, the Priest ware a Diademe. He was second to none, but the King: which Priest-hood was holden of some of *Strabo's* progenitors. *Pompey* bestowed the Priest-hood of this Temple vpon *Archelaus*, and added to the temples reuenue two *Schœni*, that is, threescore furlongs of ground,

o *Comana Cappadociæ, & Pontica, Strab. l.* 12.

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commanding the inhabitants to yeeld him obedience. Hee had also power ouer the Sacred Seruants, which were no lesse then sixe thousand.

Lycomedes after inioyed that Prelacie, with foure *Schœni* of land added thereto: *Cæsar* remoued him, placing in his roome *Diteutus*, the sonne of *Adiatorix*, whom (with his wife and children) hee had led in triumph, purposing to slay his elder sonne, together with him. But when the younger perswaded the Souldiers that he was the elder, and both contended which should die, *Diteutus* was of his parents counselled to yeeld to the younger, and to remaine aliue, to bee a stay to their family. Which pietie *Cæsar* hearing of, grieuing for the death of the other, hee thus rewarded. At the Feasts aforesaid, is great recourse of men and women hither. Many Pilgrims resort to discharge their vowes. Great store of women is there, which for the most part are deuoted; this Citie being as little Corinth. For many went to Corinth, in respect of the multitude of Harlots, prostituted or consecrated to *Venus*.

Zela. Zela, another Citie, hath in it the Temple of *Anias*, much reuerenced of the Armenians; wherein the Rites are solemnized with greatest Sanctimony, and Oathes taken of greatest consequence. The sacred Seruants and Priestly Honours are as the former. The Kings did sometime esteeme Zela, not as a Citie, but as a Temple of the Persian Gods: and the Priest had supreme power ouer all things; who, with a great multitude of those sacred Seruants inhabited the same. The Romans encreased their Reuenues.

a *Lib.* 4. In Cappadocia the Persian *Religion* was much vsed: but of the Persian Rites see more [a] in our Tractat of Persia. The [b] lewdnesse of the Cappadocians grew into a Prouerbe; if any were enormiously wicked, he was therefore called a *Cappadocian*.

b The infamous lewdnes of the *Cappadocians*.

GALATIA. 300000. *Galli.* GALATIA or GALLOGRÆCIA, so called of the *Galli*, which vnder the conduct of *Brennus* (saith *Suidas*) assembled an Army of three hundred thousand, and seeking aduentures in forraine parts diuided themselues: some inuading Greece; others Thrace and Asia, where they setled themselues betweene Bithynia and Cappadocia. On the South it is confined with Pamphilia, and on the North is washed with the Euxine Sea, the space of two hundred and fiftie miles. Sinope, the mother and nursing Citie of *Mithridates*, is heere seated: one of the last Cities of Asia that subiected it selfe to Turkish bondage, in the dayes of *Mahomet* the second. Of the *Galatæ* were three Tribes, *Trogini*, *Tolistobogi*, and *Tectosages*: all which *Goropius* deriueth from the *Cimmerij*. At Tavium, which was inhabited with the *Trogini*, was a brazen Statue of *Iupiter*, and his Temple was a priuiledged Sanctuarie. The *Tolistobogi* had for their chiefe Mart *Pissinus*, wherein was a great Temple of the *Mother of the Gods*, whom they called *Andigista*, had in great veneration; whose Priests had sometime beene mightie. This Temple was magnificently builded of the Attalian Kings, with the Porches also of white stone. And the Romans, by depriuing the same of the Goddesses Statue (which they sent for to Rome, as they did that of *Æsculapius* out of *Epidaurus*) added much reputation of *Religion* thereunto. The Hill Dindyma ouer-looketh the Citie, of which shee was named *Dindymena*, as of *Cybelus* (which *Orletius* supposeth to bee the same) *Cybele*. Of the Galatians, *Deiotarus* was King: but more fame hath befallen them by *Paules* Epistle to them.

c *Plut. Sermo & Disputatio amatoria.* *Plutarch* [c] tells of a Historie of a Galatian woman, named *Camma*, worthy our recitall. Shee was faire and noble (the daughter of *Dianaes* Priest) and richly married to *Sinatus* the Tetrarch. But *Sinorix*, a man richer and mightier then hee, became his vniust corriuall, and because he durst not attempt violence to her, her husband liuing, he slew him. *Camma* solaced her selfe as she could, cloystering her selfe in *Dianaes* Temple, and admitting none of her mightie suiters. But when *Sinorix* had also moued that suit, she seemed not vnwilling: and when he came to desire her marriage, she went forth to meet him, and with gentle enterrainment brought him into the Temple vnto the Altar, where shee dranke to him a cup of poysoned liquor; and hauing taken off almost halfe, she reached him the rest: which after shee saw he had drunke, she called vpon her husbands name aloud, saying; Hitherto haue I liued sorrowfull without thee, wayting this day, now welcome me vnto thee: for I haue reuenged thy slaughter on the most wicked amongst men, and haue beene companion and partner with thee in life, with him in death. And thus dyed they both. The like manly woman-hood (if a Christian might commend that, which none but a Christian can discommend) *Valerius Maximus* [d] sheweth of *Chiomara* her country-woman, wife of *Ortyagon*, a great man amongst the Tectosages: who, in the warres of *Manilius* the Consul, being taken prisoner, was committed to the custodie of a Tribune, who forc't her to his pleasure. After that agreement was made for her ransome, and the money brought to the place appointed, whiles the Tribune was busie about the receit thereof, shee caused her Gallo-græcians to cut off his head, which she carryed to her husband, in satisfaction of her wrong.

d *Val. Max. l. 6. c. 1.*

e *Alex. ab Alexandro, genial. dierum, l. 3. c. 7.* At the Funeralls of the Galatians [e] they obserued this custome, to write letters and hurle them

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them into that lateſt and fatall fire, ſuppoſing that their deceaſed friends ſhould read them in the other world. At their ſacrifices [f] they vſed not an *Aruſpex*, or Diuinor, which gazed in the entrailes, but a Philoſopher, without whom they thought no Sacrifice acceptable to their gods. The Deuill certaine was the god to whom their humane Sacrifices were acceptable, which in deuilliſh inhumanitie they offered at their bloudie Altars [g], when they diuined of things to come, which they did by his falling, by the diſmembring and flowing forth of his bloud. [h] *Athenæus* out of *Philarchus*, telleth of one *Arianes*, a rich Galatian, which feaſted the whole Nation a whole yeere together, with Sacrifices of Bulls, Swine, Sheepe, and other prouiſion, made ready in great Caldrons, prouided of purpoſe for this entertainment, that he made them in ſpacious Boothes, which he had therefore built. *Pauſanius* ſaith, That the Peſinuntian Galatians abſtained from Swines fleſh. The Legend of *Agdiſtis* and *Atte*, which he there addeth, is too filthy to relate.

f *Gen. dier. l. 4. cap. 17.*

g *Ibid. l. 6. c. 26.*

h *Athenæus.*

PONTVS and *BITHYNIA.*

Betweene [i] the mouth of Pontus, the Thracian *Boſphorus*, and part of Propontis on the Weſt, and Galatia on the Eaſt, part of the Euxine Sea on the North, and Aſia (properly ſo called) on the South, is ſituate the Prouince called by the double name [k] of PONTVS and BITHYNIA. There were ſometimes two Prouinces, diuided by the Riuer *Sangarius*: now they are called Burſia by *Giraua*; by *Caſtaldus Becſangial.* The moſt famous Cities therein are, or rather haue beene, NICE, famous ſometimes for *Neptunes* Temple, but more for the firſt Generall Councell therein celebrated, againſt *Arrius*, in defence of the Trinitie, and Chriſts Diuinitie: Nicomedia, ſometimes the Seat of Emperours, now ruinous: Apamia, and Pruſa or Burſa, nigh to the Mount Olympus, where the firſt *Ottomans* had their ſeat Royall, and all of that race, except the Great Turkes themſelues, are ſtill buried: Chalcedon, built ſeuenteene yeeres before Byzantium; and therefore the builders accounted blinde, which neglected that better Seat. Here was a famous Councell of ſix hundred and thirtie Biſhops, againſt the Hereſie of *Eutyches*: heere *Iaſon* had built a Temple to *Iupiter*, in the ſtraights which ſeuer Europe from Aſia, after *Melas* meaſure fiue furlongs. Of their ancient Kings others haue related: but *one* cannot paſſe this our Hiſtorie without obſeruation, and that is *Mithridates* [l], the ſixth King of that name; who looſing his father in the eleuenth yeere of his age, by his Tutors was trecherouſly aſſailed, but eſcaped, and by vſe of that antidote, which of him ſtill beareth the name *Mithridate*, out-liued their poyſoning conſpiracie. Hee liued indeed to the death of thouſands, which either his crueltie or his warres conſumed. Foure yeeres together (to auoid their Treaſons) he liued in the fields and woods, vnder a ſhew of hunting; both preuenting their deſignes, and inuring himſelfe to hardneſſe. Hee ſpake two and twentie languages, being Lord of ſo many Nations. Hee held warres with the Romans ſixe and fortie yeeres, whom thoſe renowned Captaines, *Sylla*, *Lucullus*, *Pompey*, did ſo conquer, as he alway aroſe againe with great luſtre, and with greater terror: and at laſt dyed, not by his enemies command, but voluntarily in his old age, and his own Kingdome, neuer made to attend the Roman triumphs; *Syllaes* felicity, *Lucullus* proweſſe, and *Pompeyes* greatneſſe notwithſtanding. His aſpiring thoughts had greedily ſwallowed the Soueraignty both of Aſia and Europe. He cauſed in one night, all the Romans in his Dominions to be ſlaine; in which maſſacre periſhed a hundred and fiftie thouſand, as ſome haue numbred. But it cannot be conceiued (ſaith [m] *Oroſius*) how many there were, or how great was the griefe both of the doers and ſufferers, when euery one muſt betray his innocent gueſts and friends, or hazard his owne life; no Law of Hoſpitalitie, no Religion of Sanctuary, or reuerence of Images, being ſufficient protection. And no maruell, if he ſpared not his enemies, when [n] he ſlew *Exipodras* and *Homochares* his ſonnes; and after the poyſonings and voluntary death of *Monyma* his wife, *Statira* and *Roxane* his daughters; his ſonne *Pharnaces* (like to taſte of the ſame cup) won to his part his fathers Armie, ſent againſt him, with which he purſued his father ſo hotly, that hee, hauing denounced a heauy curſe vpon him, entred amongſt his Wiues, Concubines, and Daughters, and gaue them poyſon, pledging them in the ſame liquor; which his body accuſtomed to his *Antidotes*, eaſily ouer-came, and therefore was faine to intreat another to open a bloudy paſſage for that his cruell ſoule. A man (ſaith *Oroſius*) of all men moſt ſuperſtitious, alway hauing with him Philoſophers, and men expert in all Arts, now threeſcore and foureteene yeeres old. The Religion in Pontus was little differing from the Greekes. Wee read of the Sacrifices of this King to *Ceres*, and to *Iupiter Bellipotens*, in which the King brought the firſt wood to the fire. He powred alſo thereon Hony, Milke, Wine, Oyle, and after made a Feaſt. In honour of *Neptune* they drowned Chariots, drawne with foure white Horſes, with which (it ſeemed) they would haue him eaſe himſelfe in his Sea-voyages. [o] At the mouth of Pontus was the Temple of *Iupiter Iaſius*, called *Panopeum*: and nigh thereto, a Promontory ſacred to *Diana*, ſometime an Iland, ioyned to the Continent by an Earthquake. Hereabouts was the Caue *Acheruſium*, whoſe bottomleſſe bottome was thought to reach to Hell.

i *D. Niger. Aſiæ Com. 1. Maginus*

k *Ponticæ gentes à Pontico cognominatæ Mari, L. Flor. l. 3. c. 5.*

l *Gramaye. Pontica. Iuſtin. l. 37. L. Florus. T. Liuij Epitom.*

m *P. Oroſ. l. 6. cap. 2.*

n *Cap. 5.*

o *Ortel. in Pareig. Dom. Nig. Aſiæ Com. 1.*

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PAPHLAGONIA.

I may in the next place set downe Paphlagonia, which, as it fareth with such as haue mightie Neighbours, can scarcely finde her proper limits. Some p reckon it to Galatia, before described; and sometimes Pontus hath shared it: and either the force of Armes, or bountie of Emperours hath assigned it at other times to Phrygia, Cilicia, or other parts, the bounds thereof are thus deliuered: Pontus confineth on the North; on the East, the Riuer Halys; on the South, Phrygia and Galatia; on the West, Bithynia. Of the people hereof, called *Heneti*, some q deriue the Veneti of Italy. They now call it Roni. It had the name Paphlagonia of *Paphlagon*, the sonne of *Phineus*. The Mount Olgasys is very high, and in the same are many Paphlagonian Temples. Sandaracurgium is another Mountaine, made hollow by the Metall-miners, which were wont to bee slaues redeemed from capitall Sentence, who heere exchanged that speedie death for one more lingring. So deadly is the *Alpha* and *Omega*, the beginning and ending, of this *Idoll of the World*: which the Spaniards haue verified in the West, by the destruction of another world. *Vitruuius* tells of a Fountaine in Paphlagania, as it were mixed with Wine, whereof they which drinke without other liquor, proue drunken.

p *Maginus Gramay. Strab. l. 12. Epitom. in Strab.*

q *Maginus.*

The Heptacometæ and Mossynœci inhabited about those parts; r a people of that beastly disposition, that they performed the most secret worke of Nature in publike view. These are not so much notorious for being worse then beasts, as their neighbours, the Tibareni, for surpassing in iustice other men. They would not warre on their enemy, but would faithfully before relate vnto him the Time, Place, and Houre of their fight; whereas the Mossynœci vsed to assault strangers that trauelled by them very treacherously. They haue also a venemous kinde of Hony, growing out of their trees, with which they beguiled and slew three troupes of *Pompey*. The Tabareni obserued one strange fashion, that when the woman was deliuered of a childe, her husband lay in, and kept his chamber, the women officiously attending him, a custome obserued at this day amongst the Brasilians.

r *Cæl. Rhod. l. 18. c. 30.*

Tibareni.

CHAP. XVI.

Of Asia proprie dicta, *now called Sarcum.*

THis Region (in the strict sense) being a particular Prouince of the lesser Asia, is a bounded on the West with part of Propontis, and Hellespont, the Ægean, Icarian and Mertoan Seas; on the South, with the Rhodian Sea, Lycia and Pamphilia: on the East, with Galatia; on the North, with Pontus and Bithynia, and part of Propontis. In which space are contained Phrygia, Caria, and both Mysias, Æolis, Ionia, Doris, Lydia. Some b circumcise from hence both Phrygia, and Mysia, alledging the authoritie of c Saint *Luke*. But in the Apocalypse, Chap. 1. these parts are also added; and, 1. *Pet.* 1. 1.

a *Ptol. l. 5. c. 2. Maginus. Ortelius in Parergo.*

b *Vadianus.*

c *Act.* 16. 6.

PHRYGIA.

PHRYGIA is diuided into the greater, which lyeth Eastward; and the lesse, called also *Hellespontiaca* and Troas, and of some Epictetus. The greater PHRYGIA hath not many Cities. Here stood Midaium, the Royall Seat of Mydas, and Apamia, the Phrygian Metropolis. d Phrygia is called of the riuer Phryx, which diuideth it from Caria. *Herodotus* telleth that e the Phrygians were accounted the most ancient of all people; for the triall whereof *Psammetichus* King of Egypt had shut vp, without societie of any humane creature, two children, causing onely goats to bee admitted to suckle them, who after long time pronounced *bec*, which they had learned of the goates; but because that (with the Phrygians) signified *bread*, therefore they accounted the Phrygians first authors of mankinde. Before *Deucalions* floud, *Nannacus* f is reported to raigne there, and foreseeing the same, to haue assembled his people into the Temple, with supplications and prayers. Hence grew the prouerbe to say, A thing was from *Nannacus*, which was exceeding old. Many antiquities are told of their gods; whose Theologie thus is recited g by *Eusebius*. The Phrygians tell, that *Meon* was the most ancient King of Phrygia, the Father of *Cybele*, who inuented the pipe called *Syrinx*, and was named the *Mountaine mother*, beloued of *Marsyas*. But when as *Attis* had raised her belly, her father slaying him, and his fellowes, shee enraged with madnesse, ranne vp and downe the countrey. *Marsyas* roamed with her, who after, being ouercome in a Musicall contention of *Apollo*, was flayed quicke. After these things did *Apollo* loue *Cybele*, with whom she wandred to the Hyperboreans: and by his command the bodie of *Attis* was buried, and *Cybele* obtained diuine Honours. Hence it is, that euen to this day the Phrygians bewayle the young mans death. In Pessinus a City of Phrygia (after reckoned to Galatia) they erected a Temple to *Attis*, and *Cybele*. After the death of *Hyperion*, the children of *Cœlus* parted

d *Plin. l. 5. c. 29.*

e *Herodot. l. 2.*

f *Suidas.*

g *Euseb. de præp. l. 2. 4.*

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parted the Kingdome amongst them, the most famous of which were *Atlas* and *Saturne*: to the first of which befell the parts adioyning to the Ocean. He had great skill in Astronomy. Of his seuen daughters were procreated many of the Gods and *Heroes:* and of *Maia* the eldest, and *Iupiter*, was *Mercury* begotten. *Saturne* the sonne of *Atlas* being couetous and wicked, married *Cybele* his sister, and had by her *Iupiter*. They tell of another *Iupiter*, brother of *Cœlus* and King of Crete (but there and here they are so intangled with Fables, that the least inquirie hath most ease, and no lesse certaintie.) This *Cretan* held the Empire of the World, and had ten Sonnes, whom they call *Curetes*; his Sepulchre they shew to this day. *Saturne* (the Brother of *Atlas*) reigned in Italy and Sicilia, till *Iupiter* his Sonne dispossessed him, who proued a seuere Prince to the wicked, and bountifull to the good. Thus much *Eusebius* of the Phrygian Diuinitie out of their owne Legends, the Mysteries whereof he after vnfoldeth. Other Tales they had, as that *Minerua* killed there a fire breathing beast; of *Philemon* and *Baucis*, and such like, mentioned by the Poets. *Meander* making Warres with the Pessinuntians, vowed for Sacrifice whatsoeuer he first met after hee returned with Conquest, which he performed on *Archelaus* his Sonne, ouercomming, [h] saith one, Pietie with Pietie. Impious is that Pietie which destroyeth Humanitie, and Deuillish crueltie both in the Idoll and Idolater; as appeared also in the euent (if our Story bee true) the father rewarding such Pietie with greater Impietie on himselfe, and casting himselfe into the riuer, left his name thereunto. The like is told of the Riuers Sagaris and Scamander. *Hercules* when he went with the Argonautes to Colchos, came on shoare on Phrygia to amend his Oare, and being thirstie sent his sweeting *Hylas* to the riuer for water, who falling therein was drowned, whereupon he (leauing his cõpanions) wandred in the woods, bemoning his *Hylas*.

h *Gramay.*

About these times *Tantalus* [i] liued in these parts, a man besides other vices exceedingly couetous, not sparing the Temples of the Gods. Hence arose the Fable, that he was punished in Hell with perpetuall hunger and thirst, whiles pleasant waters and dainty fruits did offer themselues to his mouth, but when he would haue tasted them, fled from him. So indeed doth *Mammon* torment his followers, making them to want as well that which they haue, as that which they haue not, the Medicine being the increaser of the Disease, as when fire is quenched with Oile: like Gardners Asses laden with good herbs (a burthen to them, food for others) themselues glad to feed on Thistles. And how many *Tantali* do we daily see enduring a hunger and thirst in the midst of their abundance? a monstrous and vnnaturall sickenesse, to hunger after that which they haue: yet cannot, yet will not feed on; a Dropsie-thirst, saue that they dare not drinke that, which they haue and thirst. Vnworthy of that life, which he sacrificeth to that, which neuer had the dignitie to be mortall: vnworthy that body, which he pineth with plenty; or that soule, which he damneth for a fancie of hauing; or that nature of man which he confineth to the Gallies, to the Mynes, in the seruice of a piece of earth, vnworthy of the name of Christian, whose Christ was, to one of his [k] Fore-fathers, worth thirty pence, but now this will sell him for three halfe pence, for a piece of bread; yea, like *Æsops* Dog, for the shadow of a piece of Bread: vnworthy of any thing, saue that his couetise, to be his Tempter, his Tormentor, his Fury, his Deuill: Once, pitty it is, that hee prizeth a Halter so deare, else would he rid the World of a burthen, and himselfe of his worthlesse life. But whither hath *Tantalus* carried me? Take heed (Reader) he doe not carry thee further, or thou him, beyond words: They say he would haue sacrificed his Sonne *Pephilops*, had not Diuine power releeued him: thou art like to find him *Tantalus* still. What the Poets tell of *Ganymedes* euery one knowes; of *Niobe* famous for her sonnes & daughters, which she lost all in one day: of *Midas*, (another *Tantalus*) whose couetousnesse became a new *Alchymie* [l] to turne all into Gold. And how doth this two-fold Alchymie gull the world? the one making with vaine hopes a rich estate become poore, the other with ful haps making all Gold but the Man; onely the Romane [m] Alchymist is Master of that Art which the former professe, that turnes so easily a little *Lead* into so much good Gold: onely the wiseman, wise in the latter to be Master of himselfe & his wealth, not a slaue to passion or pelfe. And yet *Midas* in a publike calamity (hapning by an Earthquake, which swallowed vp Houses) warned by an Oracle, to cast into those gaping jawes of the earth that which was most precious: hurled therein much treasure (what could hee thinke more precious: and how much more easily would many a *Mydas* haue hurled in himselfe?) But the Earth not yet satisfied, would not close vp her mouth, till his sonne *Anchurus* (esteeming man to be most precious) leaped in, and the reconciled Element receiued an Altar in witnesse of his haughty courage. There were many Phrygian Kings named *Midas*.

i A mirrour for *Misers.*

k *Iudas. Mat.* 26.15.

l The Fable was that *Midas* hauing his wish granted, wished all that he touched might become Gold, and so his meate was Gold and starued him.

m *La Noue* Discourse of the Popes Bulls

The Phrygians sacrificed to the riuers *Meander* and *Marsias*: they placed their Priests after death vpon a stone, ten cubits high. They [n] did not sweare or force others to an oath: they were much addicted to diuination by Birds. *Macrobius* [o] applyeth their Tales of *Cybele*, and *Atis*, to the Sunne. *Silenus* is reckoned among the Phrygian Deities: whom [p] *Goropius* fetcheth

n *Stobæus.*

o *Macrob. l.* 1. 21.

p *Goropius Becc.*

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fetcheth out of Scythia, and maketh him *Midas* his Maſter in Geography and Philoſophy: The diligent attendance of the Scholer was occaſion to that Fable of his long eares: the learning of the Maſter gaue him diuine Honours.

p *Ar. l. 2.* In Phrygia on the riuer Sangarius ſtood Gordie (or as *Arrianus* p calleth it, *Gordion*) of which he reporteth, that when *Alexander* came thither, he had a great deſire to ſee the Tower, in which was the palace of *Gordius* & *Midas*, that he might behold the ſhafts or beame of *Gordius* his Cart, and the indiſſoluble knot faſtned thereto. For great was the fame thereof amongſt the next adioyning people: that *Gordius* was one of the ancient inhabitants of Phrygia, hauing a little place of ground, and two yokes of Oxen, the one hee vſed to the plough, the other to the Waine or Cart. And while he was one day at plough, an Eagle ſate vpon the yoke, and there continued till euening. *Gordius* aſtoniſhed at ſo ominous a token, went to the Telmiſſean Sooth-ſayers (for to the Telmiſſean, both men and women, this diuining ſcience ſeemed hereditarie) and there met with a Virgin, whom hee acquainted with this accident: ſhe counſelled him to returne thither, and to ſacrifice to *Iupiter* the King, for the augury was good. *Gordius* entreated her company with him, that ſhe might inſtruct him how to ſacrifice, which ſhee granted vnto him, and afterwards her ſelfe alſo in Marriage. Theſe had betwixt them *Midas*, a proper ſtripling. Now a ſedition hapning among the Phrygians, they conſulted with the Oracle, which anſwered that a Cart ſhould bring them a King, that ſhould end that ſedition. And whiles they were muſing on this anſwere, *Midas* came riding in his Cart (with his parents) into the throng, and was by the Phrygians forthwith acknowledged King. The Car in memory thereof, was hanged vp to *Iupiter* in the Tower (or Temple of *Iupiter*, ſo *Curtius* calleth it) with thankes for that Eagle (*Iupuers* bird) ſent before to foreſignifie thus much to his Father. The knot faſtned vnto it, was of the barke of the Cornell or dog-tree, wouen with ſuch Art, that a man could neither finde beginning nor end thereof. Bruted it was amongſt the Phrygians, that hee which could vntie it ſhould be Lord of all Aſia. *Alexander* turning it to and fro, and with vaine curioſitie ſearching how to looſen it, at laſt with his ſword chopped it in ſunder, leſt he ſhould otherwiſe leaue ſome ſcruple in the hearts of his Souldiers. Thus farre *Arrianus*.

Qu. Curt. l. 3.

In the LESSER PHRYGIA, (of a Hill therein, called Idæa; of a Riuer, Xanthe, of the Kings, Troas, Dardania, &c.) ſtood that eye of Aſia, and Starre of the Eaſt, called *Ilium* or TROY. Of which, all that I can ſay, will but obſcure the renowne and glory which all Heathen Antiquitie haue by an vniuerſall conſent of Poeſie and Hiſtory giuen to it. And what Greeke or Latine Author hath not mentioned her ruines, and done exequies to her Funerall? *Dardanus* is named her founder, after whom, and his ſucceeding ſonne *Erichthonius*, *Tros* ruled, who erected the Temple of *Pallas*, and reedified the Citie, leauing thereto his name. To him ſucceeded *Ilus*, and after him his ſonne *Laomedon*, whom *Neptune* and *Apollo* helped in repayring the Citie: which *Hercules* ſacked, and *Priamus* reſtored, but to a greater loſſe, by the Grecians tenne yeeres ſiege, and one nights ſpoyle. *Dares*, r and *Dictys*, ſuppoſed Hiſtorians of thoſe times, beſides *Homer*, and the Greekes and Latines his followers, haue more then enough related the particulars. *Heſione*, ſiſter to *Priamus*, was by *Hercules* giuen to *Telamon* for the firſt entring the walls. Her did *Priam* demand in vaine by *Antenor*, and *Æneas* his Ambaſſadours. *Paris*, otherwiſe called *Alexander*, one of the fiftie children of *Priamus* and *Hecuba*, was ſent in the ſame buſineſſe, and returned with *Helena*, the wife of *Menelaus* a Lacedemonian Prince, who conſulting with the other Grecian Lords for her recouery, firſt *Diomedes* and *Vlyſſes* were ſent to intreat; after a thouſand ſayle of ſhips, to force her reſtitution: which after a tedious warre, with much loſſe on the one ſide, and vtter ruine on the other, was effected. The league of the Greekes was made by *Calchas*, who diuiding a Boare in two parts, cauſed the Princes with their ſwords drawne, and beſprinkled with blould to paſſe betweene, ſwearing deſtruction to *Priamus* and the Troians. The like rites of ſolemne couenant we read obſerued by GOD ſ himſelfe: and by the t Iewes.

r *Dares, Dictys, de quibus Scal. in Ep. ad Caſ. Iſtiuſmodi. ἀποβολιμαίων, ſcriptorum monſtra, &c. ita Viues figmenta eorum vocat, qui de bello famoſiſſ. voluerunt ludere. de trad. diſc. l. 5. Homer. Eurip. Virg. Ouid. Horat. Seneca. Silius. Statius. Claud. &c.*

ſ *Gen. 15. 15.*

t *Ierem. 34. 18.*

The Religion of Phrygia and Troy, and all theſe Grecian parts of Aſia were little, (if little) differing from the Greeke ſuperſtitions: of which in our Europe-diſcoueries wee are to relate. Therefore adiourning a larger diſcourſe till then, wee are a little to mention heere their deuotions. In Troy were the Temples of *Iupiter*, *Herceus*, at whoſe Altar *Priam* was ſlaine; of *Iupiter Fulminator*, of *Iuno*, *Apollo*, *Minerua*, *Mercury*, *Neptune*. To *Neptune* they which ſayled, did ſacrifice a Black Bull and Oxen, whoſe hinder parts were burnt, the inwards they taſted; Rams and Hogges were ſacrificed alſo to him. To *Mercury* clouen tongues hurled into the fire; To *Venus*, on the Hill Ida; To *Scamander*, to the Nymphes in caues. To the dead, alſo they ſacrificed Black Sheepe ouer a ditch or hole in the ground, with wine, water, and flower, thinking that the ſoules dranke the bloud. They had whole flockes ſacred to the Gods, vntouched by men. They obſerued auguries, thunders, dreames, Oracles of *Apollo*, and other ſuperſtitions. The Troian Virgins when they were to bee married, bathed themſelues

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ſelues a little before in Scamander, vſing theſe words to the Riuer; *Take, O Scamander, my Virginitie.* This gaue occaſion to one *Cimon* to defloure *Callirrhoe*, hauing hidden himſelfe in the reeds, and vpon that watch-word lifted vp his Reedie-head, and forced his Maiden-head, which cauſed the ceaſing of that fooliſh and ſuperſtitious cuſtome. But of all their ſuperſtition, the moſt famous was their fatall *Palladium* (a name giuen to all Images, which ſuperſtition beleeued not made with his hand,) was ſaid to haue fallen from heauen a Peſſinus, or (as [t] *Apollodorus* witneſſeth) at Ilium, at the prayer of *Ilus* when he built it. For he hauing a pyed Oxe giuen him by the King of Phrygia, and warned by him to build a Citie where that Oxe ſhould lye downe, followed him to this place, where he built a Citie, which hee called of his owne name *Ilium*; and deſiring *Iupiter* to ſend him ſome ſigne, found this Palladium the next morning before his Tent. Some [u] ſay *Aſius* a Philoſopher made it by Magicall Art: *Apollodorus* addeth, that it moued vp and downe, holding in the right hand a Iauelin; in the left, a Diſtaffe. It was three cubits long. *Apollo's* Oracle fore-warned, that that Citie ſhould neuer be taken, in whoſe walls it was kept. They hid it therefore in a more ſecret part of the Tower, that it ſhould not be publikely knowne, making many other like it, to deceiue all future deceiuers. A woman-Prieſt attended the holy things in honour thereof, keeping fire continually burning. It was vnlawfull with common hands or eyes to touch or ſee it. And therefore when *Ilus* ſaued it from flames, the Temple being on fire, he was for his blind zeale puniſhed with blindneſſe; of which, ſoone after hee recouered by diuine indulgence. *Vlyſſes* ſtole it from them. And thus periſhed that famous Phrygian Citie, if that may be ſaid to periſh which ſtill continueth, farre farre more famous by *Homers* pen, then *Priams* Scepter, or *Hectors* valour.

t *Apollod. l. 3.*

u *Nat. Com. l. 4. c. 5.*

The ruines thereof are as yet very apparant (according to *Bellonius*, [x] an eye-witneſſe, his report) the walls of the Citie yet ſtanding, the remnants of her decayed building ſtill, with a kinde of Maieſtie entertaining the beholder: the walls of large circuit, of great ſpongie blacke and hard ſtones, cut foure ſquare. There are yet to be ſeene the ruinous Monuments of the Turrets on the walls. They ſpent foure houres, ſometime on horſe, and ſometime on foot, in compaſſing the walls. Great Marble Tombes of ancient workemanſhip are ſeene without the walls, made cheſt-faſhion: and their couers yet whole. There are alſo extant the ruinous ſhapes of two great Towers; one in the top of the hill, (on the bending whereof the Towne ſtood) the other in the bottome: and another in the middle. Many great Ciſterns made to receiue raine water are yet whole. There are the ruines alſo of Churches built there, by the ſometime inhabiting Chriſtians. The ſoile about it is dry and barren: the Riuers (ſo much chaunted) *Xanthus* and *Simois* are ſmall rilles, in Summer quite dry: as alſo *Mela* teſtifieth, *famâ quàm naturâ maiora flumina.* A later Trauellers [y] ſaith, That they are not ſo contemptible as made by *Bellonius*, who perhaps miſtaketh others for them, there being ſundry riuolets that deſcend from the mountaines. He addeth that theſe ruines are ſtill ruined, and beare not that forme leſſened daily by the Turkes, who carried the pillars and ſtones vnto Conſtantinople, to adorne the buildings of the great Baſſaes, as they now doe from Cyzicus.

x *Bel. l. 2. c. 6.*

y Maſt. *George Sandys. l. b. 1.*

This *Ilium* (whoſe Sepulchre only *Bellonius* hath ſeene) is not in that place where old *Ilium* ſtood, but thirtie furlongs Eaſtward, if *Strabo* [z] be receiued, yea it changed the place and ſituation often, and here at laſt abode, by warning of the Oracle, which alſo now had his Fates as well as *Ilium*. A ſmall Towne was this later *Ilium*, hauing in it the Temple of *Pallas*, which *Alexander* in his time graced, enriching the Temple with offerings, and the place with name of a Citie, with building and immunitie. After his victory ouer the Perſians, hee ſent them a fauourable Epiſtle, with promiſe to build them a ſumptuous Temple, and there to inſtitute ſacred games, which *Lyſimachus* after his death in great part performed, peopling it from the neighbour Cities. The Romans alſo planted there a Colonie, when as *Lyſimachus* afore had walled it, and built the Temple. *Fimbria*, in the warres againſt *Mithridates*, hauing treacherouſly ſlaine the Conſull *Valerius Flaccus*, and ſeeking to enter, vpon deniall aſſailed it, and in the eleuenth day entred by force; glorying that he had done as much in eleuen dayes, as *Agamemnon* with a thouſand ſaile of Greeks, had done in ten yeeres. Not ſo much, replied an *Ilian*, for *Hector* was not heere to defend the Citie. *Cæſar*, emulous of *Alexanders* attempts, and deriuing his pedigree from *Iulus*, confirmed their former libertie, adding a new Region to their Territory. *Mela* telleth a ſtrange wonder of the Hill *Ida*: Soone after midnight they which looke from the top therof, diſcerne certain diſperſed fires, which as the light approcheth are more vnited, and at laſt gathered into one flame, like a fire, which by degrees groweth into a round and huge globe, and then the degrees diminiſhing in quantitie, but in qualitie of like increaſing, is at laſt taken vp into the Chariot of the Sunne.

z *Lib. 13.*

Achilles among the later *Ilians* enioyed a Temple and a Tombe: *Patroclus* alſo and *Antiochus* had their Tombes: to them all and to *Aiax* did the *Ilians* ſacrifice; an honor denied to

Hercules

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Hercules for sacking their Citie: an vniust quarrel, if this yet may be a iust excuse of their partiall superstition. *Thymbra* is a field hard by, through which slideth *Thymbræus*, disemboking it selfe into *Scamander* there, where standeth the Temple of *Thymbræan Apollo*.

b *Lib.1.* *Arrianus* [b] reporteth, that *Alexander* sacrificed to *Protesilaus*, (erecting Altars on his graue) who was the first of the Grecians, that in the Troian warre set foot in Asia; as hee had before in the Straits of Hellespont offered a Bul to *Neptune* and the Sea-Nymphes, powring a golden Viall into the Sea: and in the places from whence he set saile, and where he arriued, he set vp Altars to *Iupiter Decensor*, to *Pallas*, and to *Hercules*. And being come to *Ilion*, he sacrificed to Troian *Pallas*, and fastening the armes, which he vsed, in her Temples, (a rite which the Philistims [c] obserued in *Saul* their enemy, and *Dauid* [d] with the armor of *Goliah*) hee tooke thence the armour sacred to the Goddesse; Monuments till that day of the Troian warre, afterward the weapons [e] of his guard. Hee [f] appeased also *Priamus* his Ghost, performing his exequies at the Altar of *Iupiter Hircius*, so to reconcile him to *Neoptolemus* his house, of which he, by his mother, descended. He crowned *Achilles* his Tombe: calling him happy [g], who had *Homer* to blaze abroad his praises to the world: in which he was greater then *Great Alexander*.

c 1.*Sam.*31.10
d 1.*Sam.*21.9.
e *Argeraspidæ.*
f *Curt.l.*2.
g *Of-rtunate young man whose vertue found So braue a Trumpe thy noble acts to sound. Spencer* Ruines of Time.

Not farre hence is the Citie and Hauen Priapus, so called of the beastly God: like to *Orthanes* and *Conisalus* and *Tychon*, drunken Gods of the Athenians. This God or Deuill (of more iniquitie, then antiquitie) was not knowne of *Hesiod*. This Region was called *Adrastia* [h] of King *Adrastus*, who first built a Temple of *Nemesis*, calling it *Adrastia*. In the countrey adioyning was an Oracle of *Apollo Actæus*, and *Diana*: whose Oratorie being demolished, the stones was carried to Parium, where was built an Altar, famous for faireneſse and greatneſse. Of this Adastria was a Temple at Cyzicus.

h *Strab.l.*13.

This Cyzicus was a Citie of MYSIA-MINOR; (for there is another Mysia, called Maior, according to *Ptolomeys* [i] diuision:) the former is called Olympica, the later by [k] *Galen* Hellespontica: there is another Mysia in Europe, which *Volateran* distinguisheth, calling it Mæsia. Some ascribe this Cyzicus to Bithynia; We list not to vmpire betwixt Geographers, but to relate our Historie, [m] which telleth that this Citie was renowned for Antiquitie, giuen by *Iupiter* in dowrie to *Proserpina*; whom therefore the Inhabitants worship. The greatneſse, beautie, lawes, and other excellencies of Cyzicus let others shew you: their Temple I cannot but stay to view with wonder, [n] whose pillars are measured foure cubits thicke, fiftie high, each of one stone: in which, the whole building was of polished stone, and euerie stone was ioyned to his fellow with a thread [o] or line of gold: the Image of *Iupiter* was of Iuory, crowned with a Marble *Apollo*. Such was the beautie of the *worke*, and costlinesse of the *matter*, that the earth, whether with loue seeking to embrace it, or with iust hatred for the idolatrous curiositie, swallowed vp both it and the Citie in an Earthquake. The like befell to Philadelphia, another Mysian Citie (one of *the seuen Churches* [p] to which *Iohn* writ:) and to *Magnesia* [q] in the same Region. Neere to Cyzicus was the Hill Dyndima: and thereon *Cybels* Temple built by the *Argonautes*: who had also vsed a certaine stone for an anchor, which they fixed sure at Cyzicus with Lead, becausе it had often plaid the fugitiue, [r] called therefore the *fugitiue Stone*. The Cyzican Towers yeelded a seuen fold Eccho.

i *Ptol.l.*5.c.2.
k *Gal.de san.tuenda.l.*5.
Orte.Thesaur.
m *Appian in Mithridatico.*
Gramay.
n *Xiphilinus ex Dione apud Gram.*
*Plin.l.*36.c.15.
o *Filum aureum*
p *Apoc.*3.7.
q *Pius* 2.*Asia.*
r *Plin.l.*36.c.15

The Mysians for their great deuotion were called *smoke-climers*, a fit name for all superstitious. They had in honour the [s] Nymph *Brythia*: vnder colour of religion the Parians cousened the Lampsacens of a great part of their territory. Of this City was *Priapus* aforesaid, a man monstrous in lusts, admirable in his plentifull issue; hated of the men, (howsoeuer of the women beloued) and by them exiled to a wilde life in the field, till a grieuous disease sent amongst them, caused them, by warning of the Dodonæan Oracle to recall him; Fit seruitour for such a god. Hence the tale of his huge Genitals, and of his Garden-deitie. Offering to rauish a Virgin at the time of her wedding, he was scared by the braying of an Asse, a creature for this cause consecrated to sacrifices. Lettice most sutable to such lips.

s *Polianus.l.*6. *ap. Gra.*

A little hence standeth Abydus, [t] where was a famous Temple of *Venus*, in remembrance of their libertie recouered by a Harlot. Ouer against the same on Europe side, was Sestus, chaunted by the Poets, the guard of the Hellespont, one of the keyes (saith *Bellonius*) of the Turkish Empire; the Castles being for that purpose well furnished, the Straits not aboue seuen furlongs ouer. Here did *Xerxes* ioyne Asia to Europe by a bridge, professing warres not against the Greekes alone, but against the Elements. To Mount Athos [u] did this Mount *Atheos* write his menacing Letters. To the Hellespont hee commanded three hundred stripes to be giuen, and fetters to be cast in, with reuiling speeches for the breach of his new-made bridge, which the Sea (disdaining the stopping of his passage, and infringing his libertie) had by tempest broken.

t *Cor.Agrip.de van sc.*c.63.
u *Herodot.l.*7.

In Mysia [x] was that famous Pine-tree, foure and twentie foot in compasse, and growing intire threescore and ten foot from the root, was diuided into three armes equally distant, which

x *Strab.l.*13.

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which after gathered themselues close into one top, two hundred foot high, and fifteene cubits. *Apollo Cillæus* had a Temple dedicated to him at Cilla; another was erected at Chrysa to *Apollo Smynthius*; and twentie furlongs thence, another to *Diana Astirena*; another (with a sacred Caue) at Andira to the mother of the Gods: this Caue reached vnder the earth to Palea, a hundred and thirtie furlongs. *Attalus* reigned in these parts, who furnished the Library of *Pergamus* with two hundred thousand Volumes, for the writing wherof those parchment skins were inuented, therefore called to this day *Pergamenæ*. Of this name *Attalus* were three of their Kings, the last of which made the Romans his heires. Heere was that cruell Edict of *Mithridates* published to murther the Romans, whereby many, driuen to seeke helpe of *Æsculapius* in his Temple at *Pergamus*, found him either vnmercifull, or vnskilfull to cure them, although his Physick-shop was in this Citie. Here were inuented (by King *Attalus*) Tapestrie hangings, called *Aulæa* of *Aula* his hall, which was hanged therewith. Here was also a yeerely spectacle of the *Cock-fight*. The Mysian Priests abstained from flesh and marriage. They sacrificed a Horse, whose inward parts were eaten before their vowes. *Pergamiti.*

South-wards from hence along the Sea-coast, trendeth *Æolis*: whereunto adioyneth LYDIA, called [p] anciently Asia, and the Inhabitants, Asiones. It was called Mæonia of *Manes* their first King, who begat *Cotys*, and he, *Attys*, and *Asius*, of whom some say) Asia taketh name. *Cambletes* [q] a Lydian King (saith *Athenæus*) was so addicted to gourmandize, that in the night he did teare and eate his wife; and finding her hand (in the morning) in his mouth, the thing being noysed abroad, he killed himselfe. The same Author telleth [r] of King *Andramytes*, that he made women Eunuches for his attendants: that the Lydians were so effeminate, that they might not endure the Sun to looke vpon them, for which cause they had their shadie bowers: that in a place, therefore called *Impure*, they force women and maidens to their lust, which *Omphale* (who had indured this violence, comming after to bee their Queene) reuenged by as vniust iustice. For assembling all the seruants or slaues, shee shut vp among them their masters daughters, permitting them to their pleasures. Shee was daughter of *Iardanus* of the posteritie of *Attis*, who set *Hercules* his taske to spin amongst her maides. Her husband *Timolus* deflowred *Arriphe* in *Diana's* Temple. Of him haply was named the hill Timolus, which yeelded golden sands to the Riuer Pactolus. *Halyattis* [s] was after a long succession the Lydian King, father to *Cræsus*, whose Sepulchre was an admirable Monument, being at the bottome stone; elsewhere, earth: built by men and women, slaues, and hired persons. It is sixe furlongs in compasse, and two hundred foot; and a thousand and three hundred foot broad. All the daughters of the Lydians prostitute themselues, and thereby get their liuing and dowrie. These were the first inuenters of coyning money: the first Huesters and Pedlers: the first players at Dice, Balls, Chesse, in the time of *Attys* the first: driuen to this shift by famine, which when they knew not otherwise to redresse, they deuised these games, passing the time of euery second day with these pastimes, then beguiling their emptie bellies, and (according to their ominous inuention) now not so much the companions, as the harbengers and forerunners of emptinesse, although some contrarie to their first originall, vse them to ease their fulnesse. Thus did the Lydians liue (if *Herodotus* be beleeued) two and twentie yeeres, eating and playing by course, till they were faine to diminish their multitudes by sending Colonies vnder *Tyrrhenus* vnto that part of Italy, which [t] of him receiued that name. LYDIA. [p] *Ortel. Thes.* [q] *Athen. l. 10. c. 1. Ex Xantho Lydo.* [r] *Lib. 12. f. 4.* [s] *Herodot. l. 1.* [t] *Silius l. 4.*

Here on the winding streames of *Meander* (or nigh thereto) was situate *Magnesia*, (not that by *Hermus*) whose Inhabitants worshipped the *Dyndimene Mother of the Gods*. But the old Citie and Temple perishing and a new builded, the Temple was named of *Diana Leucophryne*, exceeding that of Ephesus in workmanship, but exceeded in greatnesse and multitude of oblations. And yet this was the greatest in Asia, except the Ephesian and Dindymene. Of Tralles a neighbouring Citie was *Metrodorus* the Priest of *Iupiter Laryssæus*. In the way from thence to Nyssa, is a Village of the Nyssaens, Acharaca. There is the Plutonium (compassed with a Groue) and the Temple of *Pluto* and *Iuno*, and the Caue Charonium, admirable to the view, ouer-hanging the Groue, which it threatneth, seeming so deuoure it. They say, that sicke men, which are deuoted to those Gods, goe thither, and in a street neere the Caue, stay with such as are expert in those mysteries, who sleeping for them, inquire the course to cure them by dreames. These inuoking diuine remedies many times lead them into the Caue, where abiding many dayes with fastings, and sweatings, they sometimes intend to their owne dreames, by the counsells of the Priests. To others this place is pestilent and inaccessible. Here are yeerely festiuals solemnized, and then most of all are these deuotions practised. Youths and striplings naked and anoynted, draw or lead a Bull into the same Caue with great speed, who falls anon dead. Thirtie furlongs beyond Nyssa is a festiuall place solemnly [u] *Strab. l. 14.*

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frequented by the neighbouring Inhabitants, which is said to haue a Caue dedicated to the same Gods, and reaching to Acharaca.

After *Omphale*, *Hercules* posteritie, which he had by her, raigned: carrying for their royall Ensigne that Battle-axe, which *Hercules* had taken from *Hippolita* the Amazon. *Candaules* wearie of the burthen, gaue it to one of his Courtiers to beare, interpreted an ominous presage of that which happened. He thinking it not enough happinesse to enioy the beauties of his wife, vnlesse some other eyes were witnesses of his possession, placed *Gyges* his friend where he might see vnseene (happily the occasion of that [x] Tale of *Gyges* Ring, wherewith he went inuisible) to take view of his wiues nakednesse. But being perceiued by her at his departure, shee put him soone after to his choyce, whether hee would enioy what hee had seene, and the Kingdome for dowrie, without other ioynture then *Candaules* bloud, or would there himselfe bee slaine. Easie to iudge his choyce, by which *Hercules* his race failed. Of him descended *Crœsus*, whose History is knowne. Him did *Cyrus* ouerthrow, [y] and had set him on a pyle of wood to burne him, who then cryed *Solon, Solon, Solon*: which *Cyrus* not vnderstanding, caused him to be asked, why he so called: he answered, That sometimes drunken with wealth and pleasure, he thought himselfe happy, but then was taught by *Solon*, not to iudge any happy till his end; which lesson hee now learned to his cost: to his good indeed; for *Cyrus* for this pardoned his life, now the second time saued: which a little before a Souldier in taking the Citie had bereaued, had not naturall affection in his sonne (before this time dumbe) violently inforced Nature to loosen the instruments of speech, and proclaime, *It is the King*. Thus had the Oracle propheſied, that the day would be dismall and disastrous to the father, when the sonne should speake (whereto hee had before in vaine sought helpe of God and men) and he could speake freely all his life after. And this was all that *Crœsus* by his sumptuous [z] presents, and superstitious deuotion could get of *Apollo*, which had foretold him, what he himselfe had no power to auert or alter, not to speake of his enigmaticall answeres, snares, not instructions; nocuments, not documents vnto him.

x *Cic. Off. 3.*

y *Herodot. l. 1.*

z *Crœsus* had bin exceeding liberall to *Apollo*, who deluded his Votarie with riddles, as in our Persian relation you may reade.

CHAP. XVII.

Of Ionia and other Countries in that Chersonesus.

IONIA.

IONIA is situate on the Icarian Sea, ouer against the Iland Chios. The Inhabitants are accounted Athenian Colonies (whereas Athens may rather seeme to bee Ionian) deducing their name from [a] *Ion* the sonne of *Creusa* and *Xuthus*. But more probable is [b] their opinion which deriue them from *Iaman*, as is [c] before obserued by vs. Of the Ionians in Asia, were reckoned ten principall Cities in the Continent, Miletus, Myus, Priene, Ephesus, Colophon, Lebedus, Teos, Clazomenæ, Phocæa, Erythræa, besides Chios and Samos in the Ilands, to which they imparted their names.

a *Calius Rhod. lib. 7. 10. Sard. l. 3.*
b *Ar. Montan. Fr. Iunius, &c.*
c *Lib. 1. c. 8.*

The Ionians had their common Sacrifices and Ceremonies at the Promontorie of Mycale, generally by all the Ionians dedicated to *Neptune Heliconius*, erecting there vnto him a Temple: the place was called Panionium, and the feast in which those sacrifices were offered, Panionia. To those twelue Cities, [d] *Strabo* mentioning the founders of them, addeth also Smyrna, and saith, that they were called to the Panionian solemnities by the Ephesians, who were sometime called Smyrnæans of *Smyrna* the Amazon, who is named the founder of Ephesus. Against those Smyrnæans the Sardians warred, and would on no condition raise their siege, except the Smyrnæan Matrons were permitted to their lusts. [e] The maide-seruant of one *Philarchus* amongst them deuised, that those of her condition might in their Mistresses habite be sent, to saue their Masters beds, which was accomplished.

d *Strab. l. 14.*
e *Gramay.*

EPHESVS.

As for EPHESVS, the place was designed by Oracle for the building thereof, which warned them there to build, where a Fish and a Bore should shew them. It happened, that as certaine Fishermen at the sacred fountaine Hypeleus were broyling their fish, one of them leaped with the coales into an heape of straw, which thereby was fired; and a Bore which lay couered therein, leaping out, ranne from thence as farre as *Trachea*, and there fell downe dead of a wound which they gaue him, grunting out his last gaspe, where *Pallas* after was honoured with a Temple. Greater then *Pallas* and her swinish deuotion, was that [f] *Great Diana of the Ephesians*, (so proclaimed in the madnesse of their zeale) and *that Image which came downe from Iupiter, which all Asia and the world worshipped.* This Image (as [g] *Plinie* writeth) was thought by some to be of Ebonie; but *Mutianus* thrice Consul, writ, That it was of the Vine, neuer changed in seuen alterations or restitutions, which the Temple receiued. It had many holes filled with Spikenard, the moysture whereof might fill and close vp the rifts. The

f *Act. 19. 17, 28.*
g *Plin. l. 19. c. 40*

doores

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doores of the Temple were of Cypreſſe, [h] which after foure hundred yeeres were as freſh as if they had beene new. The roofe of the Temple was Cedar. The Image, which ſuperſtition ſuppoſed came from *Iupiter*, was made (ſaith the ſame *Mutianus*) by one *Canetia*. The Temple (reputed one of the worlds ſeuen wonders) was firſt the building of the Amazons, as *Solinus* affirmeth. But [i] *Pauſanias* reproueth *Pindarus*, for affirming that the Amazons had built it, when they made their Expedition againſt *Theſeus* and the Athenians: for at that time (ſaith he) the women going from Thermodon, ſacrificed to the *Epheſian Diana* in their way, as they had done before in the times of *Hercules* and of *Bacchus*. Not the Amazons therefore, but one *Cræſus* of that Country, and *Epheſus* (ſuppoſed the ſonne of the Riuer *Cayſter*) founded it. Of him the Citie alſo receiued her name. About the Temple dwelt both diuers other ſuppliants, and women of the Amazonian race. Theſe were ſpared by *Androclus* the ſonne of *Codrus*, who here planted his Athenian Colonie, and chaſed out the *Leleges*, which before were the Inhabitants; who being ſlaine in this Expedition, his Sepulchre remained in *Pauſanias* his time, on which was ſet a man armed. *Xerxes* when hee burned all other Temples in Aſia, ſpared this, vncertaine whether for admiration or deuotion; moſt certaine, a bootleſſe clemencie. For [k] *Heroſtratus*, to lengthen the memory of his name with deteſtation of his wickednesſe, fired this Temple on that day in which *Alexander* was borne at Pella. *Diana* forſooth, (who in her Midwife-Myſterie is called alſo *Iuno Lucina*) in her officious care to helpe *Olympias* in her trauell, was then abſent. It was after reſtored to a greater excellencie by *Dinocrates*, or (as *Strabo* termes him) *Chermocrates*, who was alſo the Architect of Alexandria. Some [l] affirme, That two hundred and twentie yeeres were ſpent in building this Temple, by all Aſia: *Plinie* ſaith, foure hundred. It was built on a Mariſh, becauſe of Earthquakes (which are ſaid to be more common in Aſia then other parts) being founded on Coles, the ſecond foundation Wooll. There were therein an hundred twentie ſeuen Pillars, the workes of ſo many Kings, threeſcore foot in height, and ſixe and thirtie of them very curiouſly wrought. The Temple was foure hundred twentie fiue foot long, two hundred and twentie broad; of the Epheſians holden in ſuch veneration, that when *Cræſus* had begirt them with a ſtraight ſiege, [m] they deuoted their Citie to their Goddeſſe, tying the wall thereof with a rope to the Temple. It was enriched and adorned with gifts beyond value. It was full of the workes of *Praxiteles* and *Thraſo*.

The Prieſts were Eunuches, [n] called *Megalobyzi*, greatly honoured, and had with them ſacred Virgins. Some [o] call theſe, or elſe another order of *Diana's* Prieſts, *Eſtiatores* and *Eſſenæ*, that is, Good fellowes (after the appellation of this bad age) which by yeerely courſes had a peculiar diet aſſigned them, and came in no priuate houſe. All the Ionians reſorted to Epheſus, [p] at *Diana's* feſtiuall, which with daunces and other pompe they ſolemnized, with their wiues and children, as they had done before at Delos: the Temple had priuiledge of Sanctuarie, which *Alexander* extended to a furlong, *Mithridates* to a flight-ſhot, *Antonius* added part of the Citie: But *Auguſtus* diſanulled the ſame, that it ſhould no longer bee a harbour for villaines. This the Romans finde (ſaith a [q] Roman Pope relating this Hiſtorie) among whom are ſo many Sanctuaries, as Cardinals houſes, in which theeues and ruffians haue patronage, which make the Citie (otherwiſe quiet and noble) a *denne of theeues*. A lake named *Selinuſius*, and another which floweth into it, were *Diana's* patrimonie, which by ſome Kings being taken from her, were after by the Romans reſtored. And when the Publicans had ſeized the profits, *Artimedorus* was ſent in Ambaſſage to Rome, where hee recouered them to *Diana*, for which cauſe they dedicated to him a golden Image in the Temple. In the midſt of the lake was the Kings Chappell, accounted the worke of *Agamemnon*. *Alexander* [r] not onely reſtored the Epheſians to their Citie, which for his ſake they had loſt, and changed the gouernment into a popular ſtate, but beſtowed alſo the tributes, which before they had paied to the Perſians, vpon *Diana*, and cauſed them to be ſlaine which had robbed the Temple, and had ouerthrowne the Image of *Philip* his father therein, and ſuch of them as had taken Sanctuarie in the Temple he cauſed to be fetched out and ſtoned. While hee ſtaied at Epheſus, hee ſacrificed to *Diana* with very ſolemne pompe, all his Armie being arranged in battell array. But this Temple of *Diana*, together with their *Diana* is periſhed: But neuer ſhall that Truth periſh, which *Paul* writ in his Epiſtle to them; for obſeruing which by Chriſt himſelfe in another Epiſtle written by S. *Iohn*, they are commended; and which in a Councell there holden, was confirmed againſt the Hereſie of *Neſtorius* and *Celeſtius*. But alas, that *golden Candleſticke* (as was threatned) is now almoſt by Greekiſh ſuperſtition and Turkiſh tyrannie *remoued* thence: a Biſhop with ſome remnants of a Church ſtill continuing.

The Epheſians were obſeruers of curious Arts, which not onely *Luke* [s] mentioneth, but the prouerbe alſo confirmeth [t], *Epheſiæ literæ*: ſo they called the ſpells, whereby they made themſelues in wreſtling, and other conflicts, inuincible. The ſumme of thoſe Magicall bookes burned

h *Solinus c. 49.*
i *Pauſanias. lib.*
k *Lucian de morte peregrini.*
l *N. Perot. Cornucopiæ. Munſt. Coſm. l. 5. Plin. l. 16. c. 40.*
m *Herodot. l. 1.*
n *Strab. l. 14.*
o *Gramay. Ionic.*
p *Thucyd. l. 3.*
q *Pius ſecundus Aſia.*
r *Arrian. l. 1.*
s *Act. 19. 19.*
t *Suidas.*

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burned by them, *Luke* rateth at 50000. pieces of siluer, which *Budæus* summeth at 5000. Crownes. The many Temples [u] of *Venus* at Ephesus, are not worth memorie. Memorable is the History of an Ephesian maid, [x] who, when *Brennus* inuaded Asia, promised him her loue (which he much desired) and withall, to betray the Citie to him, if hee would giue her all the Iewels and Attire of the women; which the Souldiers were commanded to doe, who heaped their gold so fast vpon the Damosell, according to their command, that shee was therewith couered and slaine. The *Asiarchæ*, which *Luke* [y] nameth, *Beza* [z] saith were certaine Priests, whose office it was to set forth publike playes and games in honor of their Gods; as also were the *Syriarchæ*. The Ephesians, [a] as all other Ionians, were much addicted to nicenes and sumptuousnesse of attire, for which, & other their delicacies, they grew into a prouerbe.

Bud. de Asse l. 5.
u Agrip. de V. S. c. 63.
x Celius lect. antiq. l. 8. c. 13.
y Acts 19.
z Beza annot.
a Athenæus l. 12. 9.

The Ionians had other places and Temples amongst them, famous for deuotion and antiquitie, such as no where else are to be seene, as the Temple and Oracle of *Apollo* at Gemini. Myus [b] had a small arme of the Sea, whose waters by the means of *Meander* sayling, the soyle brought forth an innumerable multitude of fleas, which forced the Inhabitants to forsake their Citie, and with bagge and baggage to depart to Miletus. And in my time (saith *Pausanias*) nothing remaineth of Myus, in Myus, but *Bacchus* Temple. The like befell to the Atarnitæ neere to Pergamus. The Persians burnt the Temple of *Pallas* at Phocea, and another of *Iuno* in Samos, the remaines whereof are worthy admiration: the Erythræan Temple of *Hercules*, and of *Pallas* at Prienæ; that for antiquitie, this for the Image. The Image of *Hercules* is said to be brought in a ship which came (without mans helpe) to the Cape, where the Chians and Erythræans laboured each to bring the same to their owne Citie. But one *Phormio* a Fisher-man of Erythræa was warned in a dreame, to make a rope of the haires cut off from the heads of the Erythræan Matrons, by which their husbands should draw the same to the Towne. The women would not yeeld; but certaine Thracian women which had obtained their freedome, granted their haire to this purpose, to whom therefore this priuiledge was granted, to enter into *Hercules* Temple, a thing denied to all other the Dames of Erythræa. The rope stil remaineth: and the Fisher-man which before was blinde, recouered his sight. In this Towne also is *Mineruaes* Temple, and therein a huge Image of Wood, sitting on a Throne, holding with both hands a Distaffe. There are the *Graces* and *Houres*, formed of white Marble. At Smyrna was the Temple of *Æsculapius*: and nigh to the Springs of the Riuer Meles, a Caue, in which they say *Homer* composed his Poems. Thus much *Pausanias*. The Ionian [c] letters were more resembling the Latine, then the present Greeke are, and were then common, as in our first Booke is shewed in our Phœnician Relations.

b Pausan. Achaica. lib. 7.
c Scaliger in Euseb. Chron. animad.

At Miletus, a mad phrensie had once possessed their Virgins, where by it came to passe, that they in great multitudes hanged themselues. Neither cause appeared, nor remedie: Needs must they goe whom the Deuill driues. Whom [d] neither the sweetnesse of life, bitternesse of death, teares, intreaties, offers, custodie of friends could moue, Modestie detained from proceeding in this immodest butcherie: and which is more to be wondred at, a *Posthume* modestie, which could not be borne, till they were dead. For a Law was made, That the naked bodies of such as had thus strangled themselues, should bee drawne through the streets: which contumely, though it were but a Gnat to those Camels, which with the halter they swallowed, yet strained they at it, and it could not bee digested, but stayed their fury. Before the Troian warre, was *Hercules* famous at Militus. The Ionians were subiect to the Assyrians: after that to the Egyptians; next to the Lydians, Persians, and the other Empires, which successiuely followed.

d Polyæn. lib. 3. stratagem.

From Ephesus to Colophon are seuentie furlongs. This Towne grew into a Prouerbe; for [e] though their excellencie in Horse-manship they vsually made the victorie (otherwise doubtfull) to bee certaine on that side which entertained them. Before Colophon was the Groue of *Apollo-Clarius*. And here dyed *Calchas*, that famous wizard for griefe, that when vpon his demand *Mopsus* had certainly answered how many Pigs were in the belly of a Sow, by him propounded: *Calchas* could not doe the like, when *Mopsus* asked of the number of Figs growing on a Fig-tree thereby.

e Colophonem addere Eras. Ad.

Not farre from hence is Erythræ, the Towne of one of the *Sybils*, which liued in the time of *Alexander*, of which name also there were others in other places and times, renowmed for their propheſyings. Beyond Clazomenæ is the Temple of *Apollo*, and Smyrna famous in those blinde times, for the Temple and Statue of *Homer*; since, for the Prelacie of *Polycarpus*, whom our Lord himselfe so highly commendeth. *Plinie* [f] writeth of one in Smyrna, which being a maide, changed her sexe, and became a stripling: of which sort he affirmeth he had seene one in Africa, then liuing when hee writ, which on her marriage day sustained that alteration. *Phlegon* relateth of *Philotis*, another Smyrnæan maide, thus made a male. *Pontanus* telleth the like of a woman at Caieta, married to a Fisher foure yeeres, and of another the wife of *Antonio Spensa* twelue yeeres, which after married a wife and had children.

Apocal. 2. 9.
f Plin. l. 7. c. 4. Plura exempla lege ap. Delr. Disq. Mag. & Maiol. D. 6.

And

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And in late times Spaine hath yeelded two such examples; of which I list not to play the Philosopher, whether they were imperfect males, or perfect Hermaphrodites. But to hold on our Asian iourney. *Neleus* builded Miletus (who also erected the Altar at Possidium.) The Milisian Oracle was sacred to *Apollo Didymæus* [g] amongst the Branchidæ, who betrayed the treasures of their God to *Xerxes* the burner of their Temple; and therefore for feare of punishment followed him after his flight. Afterwards the Milesians builded a Temple, which for the exceeding greatnesse remained without roofe, compassed with dwelling-houses, and a Groue, adorned sumptuously with gifts of ancient workemanship. Here was the Legend framed of *Branchus* and *Apollo*, whom they called *Ulios* and *Artemis*, of healing. Neere vnto the Temple of *Neptune* at Possidium was Heræum, an old Temple and Oratory, after conuerted into a Store-house, but then also retaining diuers Chappels full of old workes, as was also a Court-yard without, from whence when *Antonius* had taken three Colosses (the worke of *Miro*) standing on one basis, *Augustus* placed there againe *Pallas* and *Hercules*, but translated *Iupiter* to the Capitoll, and built him a Chappell.

g *Mela. Herm. Barb. Castig.*

Solmissus is not farre from hence, where the *Curetes* or Priests of *Iupiter* dulled the eares of *Iuno* with the sound of weapons, whiles *Latona* was deliuered. Heere were many Temples, some old, some new. The [h] *Curetes* or *Corybantes*, for so they were also termed, were a shauen order of Priests, who, rauished with a sacred fury, played vpon Cimbals, and danced, shaking their heads to and fro, drawing others into the same rage of superstition. These first began their deuotions at Ida, a Hill of Phrygia, and after sailed into Crete, and here with their furious sounds they deliuered *Iupiter* from *Saturnes* gullet (who had before couenanted with *Titan* to kill all his male children) while hee could not by meanes of their noyse heare *Iupiters* crying. *Diodorus Siculus* writeth, That *Corybantus* was the sonne of *Iason* and *Cybele*, and with *Dardanus* brought into Phrygia the rites of the Mother of the Gods, and calleth his Disciples in that sect *Corybantes*, *Natalis Comes* [i] trauerseth many opinions about their originall and rites: their dances were in armour.

h *Dict. Hist.*

i *Nat. Co. l. 9. c. 7*

The Region of the Dorians was almost rounded with the Sea; Herein was Gnidus a City of name for the Marble Image of *Venus*: and Halycarnassus, the Countrey of *Herodotus* and *Dionysius* famous Historians, and of *Mausolus*, whose Sepulchre, erected by *Artemisia* his wife and sister, was accounted one of the worlds seuen wonders.

Mela. l. 1. c. 16.

In the Suburbes of Stomalymne was the Temple of *Æsculapius* of great reputation, and riches. In it was *Antigonus* of *Apelles* workmanship: there was also *Venus* naked, after dedicated to *Cæsar* at Rome, as the mother of that Generation by *Augustus*.

Neere to Bargolia was a Temple of *Diana*. Mylasa another Citie of Caria had many publike buildings and faire Temples; among the rest, two of *Iupiter*, (surnamed *Osogo*) in the one; and in the other, *Labrandenus*, of Labranda a Village, a little off, which had an ancient Temple of *Iupiter Militaris* much frequented. The way leading thither was called Sacred, paued sixtie furlongs, through which their Procession passed in pompous solemnitie. The noblest of the Citizens were ordained Priests, which function dured with their liues.

There is a third Temple of *Iupiter Carius*, common to all the *Carians*, of which also the Lydians and Mysians are partakers. *Strabo* reporteth of [k] two Temples, at Stratonica, one at Lagina, sacred to *Hecate*, where were celebrated yeerely solemnities; the other neere the City of *Iupiter Chrysaoreus* common to all the Carians, whither they resort to sacrifice, and to consult of common affayres: which their assembly is called *Chrysaorean*. In Caria was Alabanda, a Citie of no great note, except for that notorious, impious, and impudent flattery of theirs in building a Temple to ROME, and appointing anniuersary games to bee there celebrated, in honour of this new Goddesse; that Citie (since the mother of whoredome to the Christian world) euen then receiuing without scorne of the giuers, or shame of the present, the title of deitie (they are the words of a worthy [l] Historian of ours) at the gift of such a rascall Citie as Alabanda.

k *Lib. 14.*

l *S. W. R. hist. of the W. l. 5. c. 6. §. 6.*

LYDIA, called also [m] *Mæonia*, was a rich Countrey, whose mother Citie was Sardis, the Royall Seat of *Crœsus*, washed by golden *Pactolus*, where idlenesse was a speciall fault, and punished by the Law. Fiue miles from the Citie is a Lake called *Colous*, where is the Temple of *Diana Coloena*, very religiously accounted of, wherein on their festiuals, Apes were reported to dance. The Region, called *Burned*, stretcheth it selfe heere, about the space of fiue hundred furlongs, mountainous, stony and black, as if it were of some burning, wanting trees altogether (Vines excepted) which yeeld a verie pleasant Wine. Heere was another Plutonium at *Hierapolis* ouer against *Laodicea*. It was a hole in the brow of a Hill, so framed, that it might receiue the bodie of a man, of great depth. Below it was a squared trench of halfe an acre compasse, so cloudie and darke, that the ground could scarcely bee seene. The ayre is not hurtfull to them which approach; but within it is deadly. *Strabo* put in Sparrowes, which presently dyed. But the gelded Priests, called *Galli*, might approch to

LYDIA.

m *Ælian. lib. 4.* *Strabo. lib. 13.*

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the mouth, and looke in, and diue in as long as they could hold their breath, without harme, but not without signes of working passions, whether of diuine inspiration, or reluctation of the naturall forces. No lesse maruellous then the dampe of the ayre, is the hardning qualitie of the waters, which being hot, doe harden themselues into a kinde of stone. [n] *Warner* mentioneth the like in Hungarie, and *Acosta*, in Peru. Those *Galli* heere mentioned with Priests of *Cybele*, so called of *Gallus*, a Riuer in Phrygia; [o] the waters whereof, temperately drunken, did exceedingly temper the braine, and take away madnesse; but being sucked in largely, caused madnesse. These Priests drinking heereof vnto madnesse, in that fury gelded themselues, and as their beginning, so was their proceeding also in madnesse, in the execution of their rites, shaking and wheeling their heads like mad-men. *Volateran* [p] out of *Polybistor* reporteth, that one *Gallus* the companion of *Attys* (both gelded) imposed this name on the Riuer, before called Teria. Of *Cybele* and *Attys* we haue spoken before. I adde, that after some, this *Attys* was a Phrygian youth, which when hee would not listen to *Rhea* in her amorous suites, gelded himselfe; so consecrating his Priesthood vnto *Rhea* or *Cybele*: others [q] affirme, that shee preferred him to that Office, first hauing vowed perpetuall chastitie, and breaking his Vow, was punished with madnesse, in which [r] hee dismembred himselfe, and would also haue killed himselfe, but that by the compassionate Goddesse hee was turned into a Pine-tree. That the Fable! this the History! that these gelded Priests wore also long womannish attire, played on Tymbrels and Cornets, sacrificed to their Goddesse the ninth day of the Moone; at which time they set the Image of the Goddesse on an Asse, and went about the Villages and Streets, begging with the sound of their sacred Tymbrell, corne, bread, drinke, and all necessaries, in honour of their Goddesse: as they did also in the Temples, begging money in her name, with some musicall Instruments; and were therefore called *Matragyrtæ*. Thus did the Priests of *Corona* also begge for the maintenance of their Goddesse, with promises of good fortune to their liberall contributors. *Lucian* in his *Asinus* relateth the like knaueries of the Priests of *Dea Syria*. Concerning his Image, *Albricus* thus purtrayeth it: A Virgin sitting in a Chariot, adorned with varietie of gemmes and metals. Shee is called Mother of the Gods and Giants: these Giants had Serpentine feet, one of which number was *Titan*, who is also the Sunne, who [s] ayned his Deitie, for not ioyning in conspiracie against the Gods with his brethren. This Chariot was drawne with Lions. Shee wore on her head a Crowne fashioned like a Tower. Neere her is painted *Attys* a naked boy, whom in iealousie shee gelded. *Macrobius* applies this to the Sunne: [t] *Boccace* to the Earth (Mother indeed of the Ethnike Deities, which were *earthly, sensuall, deuilish*) who addeth to that former description of *Albricus*, a Scepter in her hand, her garment embroydered with branches and herbs, and the *Galli*, her gelded attendants with Trumpets. The interpretation whereof, they which will may reade in him, as also in *Phornutus*, *Fulgentius* and others, with many other particulars of her Legend. *Claudian* calls her both *Cybele* and *Cybelle*, which name *Stephanus* thinketh she receiued of a Hil of that name in Phrygia (as doth *Hesychius* likewise) so was shee called *Dyndimena* of the Hill *Dindymus*. I could weary the Reader with long narrations out of *Pausanias*, *Arnobius*, *Lilius Gyraldus* and others, touching these things: but in part wee haue before shewed them in our narrations of *Adonis* in Phœnicia, & of the Syrian goddesse (to which *Phornutus* referreth this) and when we come to a larger handling of the Grecian Idolatries, we shall finde more fit occasion.

It is now high time to leaue this (properly called) Asia, and to visit LYCIA, washed by the Sea two hundred miles, wherein the mount Taurus ariseth, hence stretching it selfe Eastward, vnder diuers appellations, vnto the Indian Sea. They were gouerned by common Councell of three and twentie Cities, till the Romans subdued them. Here was Cragus, a Hill with eight Promontories, and a Citie of the same name, from whence arose the Fables of *Chymæra*. At the foot of the Hill stood Pinara, wherein was worshipped *Pandarus*: and a little thence the Temple of *Latona*; and not farre off, *Patara*, the worke of *Patarus*, beautified with a Hauen, and many Temples, and the Oracles of *Apollo*, no lesse famous (if *Mela* bee beleeued) for wealth and credit, then that at Delphos. The Hill *Telmessus* was here famous for Southsayings; and the Inhabitants are accounted the first Interpreters of Dreames. Here was *Chymæra* a Hill, said to burne in the night. PAMPHYLIA beareth Eastwards from Lycia, and now together with CILICIA of the Turkes, is called CARAMANIA. Herein was Perga, neere whereunto on a high place stood the Temple of *Diana Pergæa*, where were obserued yeerely Festiuals. Sida had also in it the Temple of *Pallas*.

There remaine of this *Chersonessus*, [t] ARMENIA *minor*, and *Cilicia*. *Armenia minor*, called also *Prima*, is diuided from the Greater, or Turcomania, by Euphrates on the East: it hath on the West Cappadocia; on the South Cilicia, and part of Syria; on the North the Pontike Nations. It was sometimes reckoned a part of Cappadocia,

n As strange is that which is reported of the waters of the lake Tatta, that if a rope be drawne thorow it, or a bird toucheth it with her wings they are kerned with salt.

o *Warn. de aquis Hungariæ.*

p *Volat. l. 10.*

q *Natal. Com. lib 9. cap. 5.*

r *Macr. Sat. l. 1. cap 21.* cals him *Attinis*, and applyeth this as the tale of *Venus* and *Adonis*, to the Sunne and Earth in the Winter. *Cybele* is drawne with Lions, which signifieth the influence of the Heauens. *Attinis* they purtraied with his rodde, the marke of his power, and a pipe, noting the windes caused by the Sunne. Their mourning ended on the eight Kalends of April: the first day in which the Sun maketh the day longer then the night, they solemnized the Feast, called *Hilaria*. See *lib. 1. c. 17. de Phen.*

s *Boc Genealog. Deor. lib. 2.*

t *Dom. Niger. ARMENIA minor.*

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docia, till the Armenians by their inuasions and Colonies altered the name: As for their rites I finde little difference, but they either resemble the Cappadocians, or their Armenian Ancestors.

CILICIA abutteth on the Eastern borders of Pamphylia, and was diuided into Trachea, and Campestris; now hath in it few people, many great Mesquitaes, and well furnished; the chiefe Citie is Hamsa,[u] sometime called *Tarsus*, famous for the studies of learning, herein (saith *Strabo*) surmounting both Athens and Alexandria; but most most famous for yeelding him to the world, then whom the whole world hath not happily yeelded any more excellent that was meerely a man, that *great Doctor of Nations*, who filled these Countries and all Regions, from *Ierusalem euen to Illyricum*, (now full of barbarisme) by preaching, and still filleth the world by his writings, with that truth which hee learned, not of man, nor at Tarsus the greatest Schoole of humanitie, nor at Ierusalem the most frequented for Diuinitie, but of the *Spirit of Truth* himselfe: who both was at first from Heauen conuerted, and after in the *third Heauen* confirmed in the same. *CILICIA.* u *Strabo.l.14.*

Strabo mentioneth the Temple and Oracle of *Diana Sarpedonia* in Cilicia; where being inspired, they gaue answeres: The Temple of *Iupiter* also at Olbus, the worke of *Aiax*. From Anchiale, a Cilician Citie, *Alexander* passed to Solos, where hee sacrificed with prayses to *Æsculapius*, for recouery from a strong Feuer, gotten before in the waters of Cidnus, and celebrated Gymnicall and Musicall [x] Games. The Corycian and Triphonian Dennes or Caues were held in much veneration among the Cilicians, where they sacrificed with certaine Rites: They had their Diuination by Birds and [y] Oracles. Of the Corycian Denne or Caue (so called of the Towne *Corycos*, almost compassed with the Sea) *Mela* [z] writeth, that from the Hill which ascendeth the space of ten furlongs, this Caue or strange Valley descendeth by degrees, the further, the more spacious, enuironed with a greene circle of pleasant shadie Groues, filling the eyes and minde at once, with pleasure and wonder. There is but one passage into it, and that narrow and rough, which continueth a mile and halfe vnder delightfull shades, the Rills running heere and there, resounding I know not what strange noyse in those darkened Bowers. When they are come to the bottome, another Caue presently presents it selfe, which terrifieth those that enter, with the multiplied sounds of Cymbals and vncouth minstrelsie. And the light fayling by degrees, it brings them into a darke vault, where a Riuer riseth; and hauing runne a swift course in a short channell, is againe drunke vp of the earth: so soone dieth that streame which is yet immortall, the Earth dealing with this, that as some with their children begotten and borne in *darknesse*, smothering that breath which but euen now from them they receiued, alway bearing, and alway barren. There is a further passage, but none durst view it, possessed with a superstitious fancie of the Gods inhabiting; that conceit presenting all things to the minde as venerable and full of Deitie, which to the sense were dreadfull and full of horror. Beyond this was the Tryphonian, alway couered with a blacke mantle of darkenesse, fabulously supposed the bed of *Typhon*, and naturally extinguishing the naturall life of whatsoeuer entred. x *Ar.lib.2.* y *Gramaj.* z *Mela l.1.c.13*

Vnto these things which haue beene said of the Temples, Priests, and Rites, obserued in Asia, thus much may be added out of [a] *Sardus*, of their Sacrifices. The Phrygians sacrificed Swines bloud. This did the *Galli*, Priests of *Cybele*, and this did the Bedlem Votaries, to recouer of their madnesse. The Colophonians offered a dog to *Enodia*, which is *Hecate*, as did also the Carians to *Mars*. The Phaselites in Pamphilia sacrificed Fishes to *Caber*, the sonne of *Vulcan*; and the Lydians, Eeles to *Neptune*. The Cappadocian Kings in their Sacrifices to *Iupiter Stratioticus*, or *Militaris*, on a high Hill, built a great fire, the King and others bringing Wood thereto: and after that another lesser, which the King sprinkled with Milke and Hony, and after fired it, entertaining those which were present with good cheere. a *Lib.3.c.15.*

Peucer [b] tells of Diuinations vsed in some parts of Lycia: betwixt Myra and Phellus there was a Fountaine full of Fishes, by whose forme, nature, motion, and feeding, the Inhabitants vsed Diuination. The same Lycians in the Groue of *Apollo*, not farre from the Sea, had a drie ditch, called Dina, in which the Diuiner put in fishes, and ten gobbets of rosted flesh, fastened on spits, with certaine Prayers: after which, the drie ditch became full of water, and fishes of all kindes and formes, by which the Priests obserued their Predictions. And not farre from hence, at Myræ in Lycia, was the Fountaine of *Apollo Curius*, where the fishes being three times called with a Pipe, assembled themselues, and if they deuoured the meats giuen them, it was interpreted a good bode and happy presage: if they strucke away the same with their tayles, it was direfull and dreadfull. At Hierapolis in Lycia, the fishes in the Lake of *Venus*, being called by the Temple-keepers, b *Peucerus de diuinatione.*

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keepers, preſented themſelues, enduring to bee ſcratched, gilled, and mens hands to bee put into their mouthes. They diuined by lots ſix moneths of the yeere together, at Patara in Lycia, in *Apolloes* Temple. But *Saturne* hath ſwallowed his owne Children; and *Time*, which brought forth theſe, both Gods and Religions, hath alſo conſumed them, not leauing any ſuch memoriall of them, as might ſatisfie any curious ſearcher: yet in relation of the Greekiſh Rites (from which theſe, for the moſt part, haue not much ſwarued) you may expect a more full and ample Diſcourſe. It is now time at laſt to reſt our wearie limbes: enough and more hath the Pilgrim tolde you of the Arabian Deſerts, of the Monſter *Mahomet*, and his Vicars the [c] Caliphaes (euen in this title they will parallel Rome) of their Rapines anſwerable to their [d] name: of their Viperous off-ſpring the Turkes, and of the elder Inhabitants of that Aſian Tract. Let mee here a little breathe mee, before I aſcend the Armenian Hils.

c *Caliph* ſignifieth Vicar. *Scal.* of this vnlike likenes. See *Fox: Brightman* and others vpon the *Reuelat.*

d *Sarak. Theeuiſh.*

OF

OF THE ARMENIANS, MEDES, PERSIANS, PARTHIANS, SCYTHIANS, TARTARIANS, CHINOIS, AND OF THEIR RELIGIONS.

The fourth Booke.

CHAP. I.

Of ARMENIA MAIOR, and GEORGIA: and the neighbouring Nations.

HITHERTO haue wee proceeded in the discouerie of a part of Asia; sometime the store, sometimes the want of conuenient matter, detaining our pen: In the one, Time, the Consumer of things, causing much time and paines to be spent in curious search, that wee might produce some light out of darknesse: In the other, store of Stories, and varietie of varying Authors hath dimmed our weaker eyes with multiplicitie of lights; vncertaine in so many Tracts and Tractates, where to begin, and when to end. Now at last are wee passed Euphrates, into a Countrey that often exalteth it selfe, as though it would pierce the skies, and as often receiueth the due punishment of aspiring pride, being cast downe into so many lowly valleyes and dejected bottomes. The World, which after the Floud was repeopled from hence, still carrieth in the seuerall Ages, Places, Peoples, and Men thereof, the resemblance of her Cradle, now vp, now downe, in all varietie and vicissitude of chance and change, constant in vnconstancie, treading this Armenian Measure with vnequall paces, ouer Hills and Dales, like it selfe onely in vnlikenesse. Here *Noes* Arke seuled, and here must our Ship hoyse sayle.

§. I.

Of the Armenians and Turcomanians.

ARMENIA hath a great part of Cappadocia and Euphrates on the West; Mesopotamia on the South; on the North part, Colchis, Iberia, Albania; on the East, the Caspian Sea, and Media. Part of this greater Armenia is now called Turcomania, the other part is contained in Georgia. *Ptolomey* [a] reckoneth in it principall Mountaines, the Moschici, Paryarges, or Pariedri, Vdacespes, Antitaurus, Abos, and the [b] Gordæi, which

[a] *Ptol. lib. 5. cap. 13.*
[b] *Interpretes Gen. 8.*

which the Chaldean Paraphraſt calleth *Kardu*; and *Q. Curtius*, *Cordei*; *Beroſus*, *Cordyes*.

c *Haithonus*, or *Antonius Armenius.*

On theſe Hils the Arke reſted, whereof wee haue ſpoken in the firſt Booke. c *Haithon* (if wee beleeue him of his owne Countrey, where hee was of royall linage) calleth this Mountaine Arath, little differing from the Scripture-appellation Ararat, and addeth, That although, in regard of abundance of Snow, alway poſſeſſing the top thereof, none be able to goe vp thither, yet there alway appeareth in the top a certaine blacke thing, which the vulgar people eſteeme to be the Arke. Perhaps it may be ſome cloud or miſt, which groſſe vapours doe often cauſe on the tops of high Hills. For before *Haithons* dayes, *Beniamin Tudelenſis* telleth that one *Ghamar ben Alchetab* had taken thence the remainder of the Arke, and therewith built an Iſmaelitical Meſchit. And yet a man may herein doubt alſo: for concerning reliques pretending ſuch Antiquitie, Faith can finde no foundation in ſuch ruinous rubbiſh; and wee haue before ſhewed out of *Beroſus* and *Nicolaus Damaſcenus* of old, and *Cartwrights* later trauels, what may be thought thereof.

Lib. 1. c. 8.

d *Lib.* 11.

Armenia (as *Strabo* d affirmeth) receiued the name of one of *Iaſons* companions, which followed him in his Nauigation out of Haſmenia, a Citie of Theſſaly, betweene Pheræ and Lariſſa. The wealth of this Region appeared, when *Ptolomey* appointing *Tigranes* to bring in to the Romans ſixe thouſand Talents of Siluer, he added voluntarily, beyond that ſumme, to euery Souldier in the Campe fiftie drammes of Siluer, to euery Centurion a thouſand, to euery Deputie of a Countrey, and Chiliarch, a Talent.

Their Religion muſt at firſt be that which *Noah* and his Family profeſſed; after by time corrupted. Here (e ſaith our *Beroſus*) *Noah* inſtructed his poſteritie in Diuine an Humane Sciences, and committed many naturall ſecrets vnto writing, which the Scythian Armenians commend to their Prieſts onely; none elſe being ſuffered to ſee, or reade, or teach them. He left alſo Rituall Bookes, or Ceremoniall, of the which hee was termed *Saga*, that is, Prieſt, or Biſhop. Hee taught them alſo Aſtronomy, and the diſtinction of yeeres and moneths: For which, they eſteemed him partaker of Diuine Nature, and ſurnamed him *Olybama* and *Arſa*, that is, the Heauen and the Sunne, and dedicated to him many Cities; ſome (ſaith he) remaining at this day, which beare theſe names. And when hee went from thence to gouerne Cytim, which now (as hee affirmeth) they call Italy, the Armenians were much affected to him, and after his death accounted him the Soule of the heauenly bodies, and beſtowed on him Diuine Honors. Thus Armenia, where hee began, and Italy, where he ended, doe worſhip him, and aſcribe to him Names, *Heauen, Sunne, Chaos, the Seed of the World, the Father of the greater and leſſe Gods, the Soule of the World, mouing Heauen, and the Creatures, and Man*; *the* GOD *of Peace, Iuſtice, Holineſſe, putting away hurtfull things, and preſeruing good.* And for this cauſe both Nations ſignifie him in their writings with the courſe of the Sunne, and motion of the Moone, and a Scepter of Dominion, perſecuting and chaſing away the wicked from among the ſocietie of men, and with the *chaſtitie* of the bodie, and *ſanctimony* of the minde, the two keyes of Religion and Happineſſe. They called alſo f *Tidea*, the mother of all, after her death, *Aretia*, that is, the Earth; and *Eſta*, that is, the Fire, becauſe ſhee had beene Queene of the Holy Rites, and had taught maidens to keepe the holy euerlaſting fire from euer going out. *Noah*, before he went out of Armenia, had taught men Husbandry, more ayming at Religion and Manners, then Wealth and Dainties, which prouoke to vnlawfull things, and had lately procured the wrath of GOD. And firſt of all men he found out and planted Vines, and was therefore called *Ianus*, which to the Aramæans ſoundeth as much as The Author of Wine. Thus farre *Beroſus lib.* 3. and in the fourth Booke hee addeth, that *Nymbrot* (the firſt *Saturne* of Babylon) with his ſonne *Iupiter Belus*, ſtole away thoſe Rituall or Ceremoniall bookes of *Iupiter Sagus*, and came with his people into the land Sennaar, where he appointed a Citie, and laid the foundation of a great Tower, a hundred thirtie and one yeeres after the Floud; but neither finiſhed this, nor founded the other. Old *Ianus* when hee went hence, left *Scythus*, with his mother *Araxa*, and ſome inhabitants, to people Armenia, being the firſt King there of; *Sabatius Saga* being conſecrated High Prieſt, from Armenia vnto the Bactrians: all which ſpace (ſaith he) in our Age is called Scythia Saga. In his fifth booke hee reporteth, That *Iupiter Belus*, poſſeſſed with ambition of ſubduing the whole world, cloſely endeuoured to make (or take) away *Sabatius Saga*, who, being not able otherwiſe to eſcape his treacherie, fled away ſecretly. But *Ninus* the ſonne of *Belus*, purſued his fathers intent againſt *Sabatius*, who ſubſtituted his ſonne *Barzanes* in his place, and fled into Sarmatia, and after from thence into Italy, to his father *Ianus*. *Barzanes* was ſubdued by *Ninus*.

c *Pſeudo Beroſus, lib.* 3.

f The wife of *Noah*.

g *Strab.* 11.

h *Tanais* an Armenian Goddeſſe; Some terme her, *Anaitis*.

But to come to an Author of better credite, g *Strabo* ſaith, The Armenians and Medes haue in veneration all the Temples of the Perſians; but the Armenians eſpecially eſteeme the Temples of h *Tanais*, as erecting them in other places, ſo in Acileſina. They dedicate vnto them men-ſeruants and women-ſeruants: the moſt noble of that Nation there (dedicating

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cating shall I say? on) prostituting their daughters; where after long prostitution with their Goddesse, they are giuen in marriage, none refusing such matches. How much can the shadow, how little can the substance of Religion perswade men to? The Image of *Tanais*, or *Anaitis* was set vp in her Temple, all of solid gold: and when, as *Antonius* warred against the Parthians, this Temple was robbed. The fame [i] went, That hee which first had layed sacrilegious hands on the spoyles, was smitten blind, and so diseased, that he died thereof. But when *Augustus*, being encountred of an ancient warriour at Bononia, asked him of the truth of this report, he answered, Thou now, O Emperour, drinkest that bloud; for I am the man, and whatsoeuer I haue came by that bootie. This Goddesse is supposed to be the same with *Diana*. A Region of Armenia bare the same name *Anaitis*.

i *Cœl. Rhodig. l. 18. c. 29.*

Haue bloudy Rites the Armenians sometimes vsed, appeareth [k] by the Historie of the Riuer Araxes, before called Halmus, borrowing this later name of a King there raigning; to whom, in warres betwixt him and the Persians, the Oracle prescribed the sacrifice of his two faire daughters. Pietie forbade what pietie commanded; and whiles the King would be an Vmpire betweene Nature and the Oracle (which is the vsuall euent in arbitrements) he satisfied neither. That the Oracle might bee fulfilled, he sacrificed two of noble birth, of notable beautie: that Nature might not be wronged, hee wronged Iustice (the true touch-stone of true pietie) hee spared his owne, and offered the daughters of *Miesalcus*: but so hee lost both his daughters by *Miesalcus* reuenging sword, and himselfe in this Riuer by himselfe drowned. *Bacchus* loued *Alphœsibœa*, an Armenian Damsell, and while Tygris, then (if you beleeue the Story) called Sollax, was too coole a Mediatour betweene the two hot louers, hee swam ouer on a Tygers backe. Hence the Fable of his Metamorphosis into a Tygre: hence that name left to the Riuer. Armenia was subdued to the Persians by *Cyrus*: one part thereof payed to the Persians twentie thousand Colts for yeerely tribute. [l] *Sariaster*, sonne to *Tigranes* the Armenian King, conspired against his father: the Conspirators sealed their bloudie faith with a bloudie ceremonie; they let themselues bloud in the right hands, and then dranke it. Wonder, that in such a treachery (as immediately before the same Author affirmeth of *Mithridates* his sonne) that any man would helpe: or that hee durst importune the Gods: and wonder, that so bloudie a seale was annexed to such euidence.

k *Gramays Armen.*

l *Valer. Max. l. 9. c. 11.*

The Temple of *Baris* (mentioned by *Strabo*) may happily be some Monument of *Noahs* descent, by corruption of the word *Ismar*, as before said; [m] *Iosephus* out of *Nicolaus Damascenus* calling it *Baris*, with losse of the first syllable.

m *Antiq. l. 1. c. 5*

Iuuenal accuseth the Armenians of South-saying, and Fortune-telling, by viewing the inwards of Pigeons, Whelpes, and Children. His words are in *Sat. 6.*

Spondet Amatorem tenerum, vel diuitis orbi
Testamentum ingens, calido pulmone columbæ
Tractato, Armenius vel Commagenus Aruspex
Pectora pulmonum rimabitur, exta catelli,
Interdum & pueri:

That is,

A tender Louer, or rich Legacie,
Of child-lesse Rich man, for your destinie,
Th'Armenian Wizard in hot Lungs doth spie
Of Pigeons: Or of Whelpes the inwards handling,
Or sometimes (bloudie search) of Children mangling.

The Mountaines [n] of Armenia pay tribute vnto many Seas: by Phasis and Lycus vnto the Pontike Sea; Cyrus and Araxes vnto the Caspian; Euphrates and Tygris vnto the Red or Persian Sea: these two last are famous for their yeerely ouerflowings, the former of them arising amidst three other Seas, yet by the incroaching violence of the beetle-browed Hils enforced to a farre longer, more intricate, and tedious way, before hee can repose his wearied waues: the other, for his swiftnesse, bearing the name of Tygris, which with the Medes signifieth an Arrow. *Plinius cap.* 40. saith, That it passeth through the Lake Arethusa, neither mingling waters nor fishes, quite of another colour from the Lake; it diueth vnder Taurus, and bringeth with (much drosse on the other side of the Mountaine, and is againe hidden, and againe restored, and at last carrieth Euphrates into the Sea. The Armenians, besides their naturall Lords, haue been subiect to the Persians, after that, to the Macedonians, and againe to the Persians, after to *Antiochus* Captaines: then, to the Romans and Parthians, tossed betwixt the Grecians and Saracens; subdued after successiuely to the Tartarians, Persians, and Turkes. Of these present Armenians Master *Cartwright* [p] reporteth, That they are a people very industrious in all kinds of labour: their women very skilfull and actiue in shooting and managing any sort of weapon, like the ancient Amazons. Their Families are great, the father

n *Pius 2.*

o *Simocatta* hath Melabasius, which is a part of Taurus. *l. 3. c. 10.*

p *Preachers Trauels.*

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ther and all his posteritie dwelling together vnder one roofe, hauing their substance in common: and when the father dieth, the eldest sonne doth gouerne the rest; all submitting themselues vnder his Regiment: after his death, not his sonne, but the next brother succeedeth; and so after all the brethren are dead, to the eldest sonne. In diet and clothing they are all alike. of their two Patriarches, and their Christian profession, wee are to speake in fitter place.

The Turcomanians (later inhabitants) are as other the Scythians or Tartarians, (from whence they are deriued) theeuish, wandring vp and downe in Tents without certaine habitations, like as the *Curdi* also their Southerly neighbours, their cattell and their robberies being their greatest wealth. Of their Religion (except of such as after their manner bee Christians, which wee must deferre till a fitter time) wee can finde little to say, more then is said alreadie in our Turkish Historie. This wee may here deplore of the vnhappy sight of Armenia, which though it repeopled the world, yet is it least beholding to her viperous offspring, a Map of the worlds miseries, through so many ages. For being hemmed alway with mightie neighbours on both sides, it selfe is made the bloudie Lists of their ambitious encounters, alway losing whosoeuer wonne, alway the Gauntlet of the Challenger, the Crowne of the Conquerour. This (to let passe elder times) the Romans and Parthians, Greeke Emperours and Saracens, Turkes and Tartarians, Turkes and Mamulukes, Turkes and Persians, doe more then enough proue.

§. II.

Of IBERIA.

PTOLOMEY placeth to the North of Armenia, Colchis, washed by the Pontike Sea; Albania by the Caspian; and betwixt these two Iberia, now together with some part of Armenia) called Georgia, either for the honour of their Patron Saint *George*, or haply because they descended of those Georgi, which *Plinie* [a] nameth among the Caspian Inhabitants. *Strabo* [b] recordeth foure kindes of people in this Iberia: of the first sort are chosen two Kings, the one precedent in age and nobilitie, the other a Leader in Warre, and Law-giuer in Peace; the second sort, are the Priests: the third, Husbandmen and Souldiers: the fourth, the vulgar seruile people. These haue all things common by Families, but hee is Ruler with his eldest; a thing obserued of the Armenian Christians (as before is said) euen at this day. *Constantinus Porphyrogenitus* [c] the Emperour writeth, That the Iberians boast and glorie of their descent from the wife of *Vriah*, which *Dauid* defiled, and of the children gotten betweene them. Thus would they seeme to bee of kin to *Dauid* and the Virgin *Mary*: and for that cause they marry in their owne kindred. They came (say they) from Ierusalem, being warned by Vision to depart thence, and seated themselues in these parts. There departed from Ierusalem *Dauid*, and his brother *Spandiates*, who obtained (say they) such a fauour from GOD, that no member of his could bee wounded in warre, except his heart, which hee therefore diligently armed; whereby he became dreadfull to the Persians, whom hee subdued, and placed the Iberians in these their habitations. In the time of *Heraclius* they ayded him against the Persians, which after that became an easie prey to the Saracens. Of the Roman conquests and exploits in [d] Armenia, Colchis, Iberia, Albania, I list not here to relate.

a *Lib.6.c.13.*
b *Strab.l.11.*
c *Const. de administrando imperio ad Romanum F.6.45.*
d *Dion Cassius lib. 37. & 49. Agathias lib.4. Iornandes de reb.Get.*

§. III.

Of ALBANIA.

ALBANIA [e] (now Zuiria) lyeth North and East, betwixt Iberia and the Sea, of which *Strabo* affirmeth, that they need not the Sea, who make no better vse of the Land: for they bestow not the least labour in husbandrie, and yet the earth voluntarily and liberally yeeldeth her store: and where it is once sowen, it may twice or thrice be reaped. The men were so simple, that they neither had vse of money, nor did they number aboue an hundred; ignorant of weights, measures, warre, ciuilitie, husbandrie: there were in vse among them sixe and twentie languages. They had [f] Spiders which would procure death vpon men smiling, and some also which did men to die weeping.

They worshipped the Sunne, *Iupiter*, and the Moone, whose Temple was neere to Iberia. The Priest, which ruled it, was next in honour to the King; hee performeth the Holy Rites, ruleth

e *Eoterus Cœlius Rodiginus lect. Antiquarum, lib.18.cap.27. Plus secundus, Asia.*
f *Sansouinus & Pius secundus,* report of such Spiders in Italy, in Calabria, called *tarantule.*

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ruleth the Holy Region, which is large and full of people: of the sacred Seruants, many being inspired, doe Diuine or Prophecie. Hee which is most rauished with the spirit, wandreth alone through the Woods: him the Priest taketh and bindeth with a sacred Chaine, allowing him sumptuous nourishment the space of a yeere, and after bringeth him to bee slaine with other sacrifices to the Goddesse. The Rites are thus: One which is skilfull of this businesse, holding the sacred Speare, wherewith they vse to slay the man, stepping forth, thrusteth it into his heart: in his falling they obserue certaine tokens of diuination: then doe they bring out the bodie into some place, where they all goe ouer it. The Albanians honoured olde-age in all men, death in none, accounting it vnlawfull to mention a dead man; with whom they also buried his wealth. [g] *Plinie* out of *Isigorus* affirmeth, that a people called Albani (not these I thinke, if any) were hoarie haired from their childhood, and saw as well by night as by day.

g *Plin. lib. 7.*

§. IIII.

Of Colchis or Mengrelia.

MENGRELIA (sometime *Colchis* [h]) adioyneth to the Euxine Sea, in which Countrey *Strabo* mentioneth the Temple of *Leucothea*, builded by *Phryxus*: where was also an Oracle, and where a Ram might bee slaine. This Temple was sometimes very rich, but spoiled by *Pharnax*, and after of *Mithridates*. This country the Poets haue made famous by the fables of *Phryxus*, and *Iason*. *Phryxus* the sonne of *Athemas*, Prince of Thebes, and of *Nephele*, with his sister *Helle* fled from their cruell stepdame *Ino*, vpon the backe of a golden Ram, from which *Helle* falling into the water, gaue name thereto, of her called *Hellespont*: *Phryxus* comming safe into Colchis, sacrificed to *Iupiter*, and hanged vp the fleece of his Ram in the Groue of *Mars*; which custome was yeerely practised of his posteritie. *Iason* after by command of *Pelias* (seeking by a barbarous enemy, or a dangerous Nauigation to destroy him) with fourescore and nineteene other companions in the Ship, called *Argo*, fetched this Fleece from hence by the helpe of *Medæa*: and the Ship and the Ram filled Heauen with new Constellations. That fable [i] had ground of Historie, howsoeuer by fictions obscured. For the Riuers here in Colchis are reported to carrie gold downe with their streames and sands, which the people take with boords bored full of holes, and with fleeces of Wooll. Spaine hath of late yeelded many such Argonauts, with longer voyages, seeking the golden Indian Fleece, which their Indian conquest may make the Ensigne of their Order more fitly, then the Burgundian inheritance. *Suidas* applieth this Fleece and Ram, to Bookes of Alchymie, written in parchments made of Rams skins, which *Delrio* accounteth an Art of Naturall Magicke, and possible, howsoeuer these Colchians, as well as the Armenians, Egyptians, Persians, and Chaldeans were infamous for that other, which hee calleth *Deuillish*: and *Medæa* is most renowned for that science, the ignorance whereof is best learning.

h *Melchior Inchofer tradit Colchidem, Albaniam, & Iberiam, vno hodie nomine CONIANIA vocari. Ortel. Thes. Geog.*

i *Diod. Sic. l. 4. Nat. Com. l. 6. Iustin. l. 42. Strab. l. 11. Suid. in voce Δερας Delrio disq. Mag. l. 4.*

Herodotus [k] is of opinion that *Sesostris* left some of his Armie here at the Riuer Phasis, perswaded hereunto by the agreement of the Colchians and Egyptians in the same ceremonie of Circumcision, and in the like workes of Hempe. *Vadianus* citeth out of *Valerius Flaccus* the like testimonie. *Plinie* in his sixth Booke, and fifth Chapter, reporteth of Dioscurias a City of Colchis, whilome so famous, that *Timosthenes* affirmeth that three hundred Nations of differing languages liued in it, and afterwards the Roman affaires were there managed by an hundred and thirtie Interpreters. [l] *Cornelius Tac.* saith, that they accounted it vnlawfull to offer a Ram in Sacrifice, because of *Phryxus* his Ram, vncertaine, whether it were a beast, or the ensigne of his Ship. They report themselues the issue of the Thessalonians.

k *Lib. 2.*

Dioscurius.

l *Annal. l. 6.*

§. V.

Of the present Mengrelians and Georgians.

THe present Mengrelians are rude and barbarous, defending themselues from the Turkes by their rough Hils and ragged Pouertie: so inhumane, that they sell their owne children to the Turks. I reade not of any other Religion at this day amongst them but Christian, such as it is. Some adde these also to the Georgians. The wiues of diuers of these people, reported to bee exercised in Armes and Martiall feates, happily gaue occasion to that Fable or Historie of the Amazons.

Quadius.

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a *Aug. Busbeq. Epiſt. 3.*

Busbequius [a] ſaith, that Colchos is a very fertile Countrey, but the people idle and careleſſe: they plant their Vines at the foot of great Trees, which marriage proueth very fruitfull, the husbands armes being kindly embraced, and plentifully laden. They haue no money, but in ſtead of buying and ſelling they vſe exchange. If they haue any of the more precious metals, they are conſecrated to the vſe of their Temples, whence the King can borrow them vnder pretence of publike good. The King hath all his tributes payed in the fruits of the earth, whereby his Palace becommeth a publike ſtore-houſe to all commers. When Merchants come, they giue him a preſent, and he feaſteth them: the more wine any man drinketh, the more welcome hee is. They are much giuen to belly-cheere, dauncing, and looſe Sonnets of loue and dalliance. They much caroll the name of *Rowland* or *Orlando*, which name it ſeemeth paſſed to them with the Chriſtian Armies, which conquered the Holy Land. No maruell if *Ceres* and *Bacchus* lead in *Venus* betwixt them; which ſo ruleth in theſe parts, that the husband bringing home a gueſt, commends him to his wife and ſiſter, with charge to yeeld him content and delight, eſteeming it a credite, that their wiues can pleaſe and bee acceptable. Their Virgins become mothers verie ſoone; moſt of them at ten yeeres old can bring witneſſes in their armes (little bigger then a great frogge, which yet after grow tall and ſquare men) to proue that there is neuer a Maide the leſſe for them. Swearing they hold an excellent qualitie, and to bee a faſhion-monger in oathes, glorious: to ſteale cunningly winnes great reputation, as of another *Mercurie*; and they which cannot doe it, are holden dullards and blocks. When they goe into a Church, they giue meane reſpect to other Images: Saint *George* is ſo worſhipped, that his horſes hooſes are kiſſed of them. *Dadianus* the King of Colchos or Mengrelia, came a ſuiter to *Solyman*, while *Busbequius* was there. Betwixt them and the Iberians their Neighbours, is much diſcord. And thus much of their preſent condition.

b *Haiton. cap. 7*

Haithon [b] the Armenian, extending the confines of Georgia to the great Sea, ſaith, In this Kingdome is a thing monſtrous and wonderfull, which I would not haue ſpoken nor beleeued, had I not ſeene it with mine owne eyes. In theſe parts there is a Prouince called *Hamſem*, containing in circuit three dayes iourney; and ſo farre is it couered with an obſcure darkneſſe, that none can ſee any thing, nor dare any enter into it. The Inhabitants thereabouts affirme, that they haue often heard the voyce of men howling, cocks crowing, neighing of horſes; and by the paſſage of a Riuer, it appeareth to haue ſignes of habitation. This is reported by the Armenian Hiſtories, to haue come to paſſe by the hand of GOD, ſo deliuering his Chriſtian ſeruants (by *Sauoreus* a Perſian Idolater, Lord of this place appointed to dye) and ſo puniſhing with outward darkneſſe, the inward former blindneſſe and rage of thoſe perſecuting Idolaters. Thus *Haithonus* or *Antonius à Churchi* (for ſo *Ortelius* nameth him) but this darkneſſe ſeemeth more ancient, and to haue beene the cauſe of that prouerbe, [c] *Cimmeriæ tenebræ*.

c *Tull. in Academ. Cimmerij quibus aſpectum ſolis, ſiue Deus aliquis, ſiue Natura ademit, ſiue eius quem incolunt loci ſitus.*

The Georgians (girt in with two mightie aduerſaries, the Perſian and the Turke) haue endured much grieuance from them both: and, in the late warres, eſpecially from the Turke, who [d] hath taken and fortified many of their principall places of importance, Gori, Cliſca, Lori, Tomanis, Teflis the chiefe Citie of Georgia, vnto which from Derbent, there yet remaines the foundation of a high and thicke wall built by *Alexander*. *Ortelius* eſteemeth Derbent to be *Caucaſiæ porta*, which *Plinie* [e] calleth a mightie worke of Nature, &c.

d *Io. Bot. Ben.*

e *Plin. l. 6. c. 11.*

§. VI.

Of the Circaſſians.

WEſtward from hence is entrance into the Circaſſian Countrey, extending it ſelfe on *Meotis* fiue hundred miles, and within land two hundred. Chriſtians they are in profeſſion: from hence the Soldans of Egypt had their ſlaues, of which were raiſed their Mamalukes. Their chiefe Cities are Locoppa and Cromuco: at the mouth of Tanais, the Turke hath fortified Aſaph. They liue in great part on robberies. In old time in this Tract was *Phanagoria*, and therein the Temple of *Venus* ſurnamed *Apaturia*, [f] becauſe, that when the Gyants aſſaulted her, ſhe implored the aide of *Hercules*, who ſlew them all one after another. Cimmerium a Towne at theſe ſtraits, gaue name thereunto, of *Cimmerius Boſphorus*. But little can be ſaid of theſe in particular, more then generally may be ſaid of the *Scythians*, to whom they are reckoned.

f *Strab. lib. 11.*

g *Apud Ramuſ.*

Georgius Interianus [g] hath written a Tractate of theſe *Zychi*, or *Circaſſi*, called of themſelues *Adiga*; expreſſing their vnchriſtian Chriſtianitie, and barbarous manner of liuing; which I hold fitteſt in our diſcoueric of the diuers profeſſions of Chriſtian Religion to relate.

§. VII.

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§. VII.
Of the Curdi.

SOme [h] adde vnto Armenia, in their moderne Maps and Diſcoueries, beſides the Turcomani, a people that came thither out of Tartaria, the Curdi, both ſtill retaining the Tartarian and Arabian manner of life in Tents, without Cities, Townes, or Houſes. Their Religion halteth betwixt diuers Religions of the Turkes, Perſians, and Chriſtians, of the Iacobite and Neſtorian Sects. In heart, they are neither faſt to GOD nor Man; diſſembling with the Perſian and Turke; and better skilled in robberie, murther, and faithleſſe treacherie (their daily practiſe) then myſteries of Faith and Religion. They are alſo Lords of Bitlis, and ſome other Cities and Holds in thoſe parts. They are called *Courdines* by Sir *Anthony Sherley*; who ſaith, they know no other fruits of the earth, but what belonged to the ſuſtenance of their cattell, vpon the milke, butter and fleſh of which they liue, ruled by certaine Princes of their owne, which giue partly an obedience to the Turke, partly to the Perſian, as they are neereſt the confines of the one or the other. Yet in that ſimplicitie of liuing, through ambition, warres grow daily among them, euen to the extirpation of a whole Nation. As we found freſhly when wee paſſed by one of their Princes, called *Hiderbeague*, all whoſe people were deuoured by the ſword, or carried away captiue by *Cobatheague*; and himſelfe remained onely with ſome twentie ſoules in a Rocke. Ten thouſand of their Courdines, ſubiect to the Turke, abandoned their Countrey, and requeſted ſome waſte land to be giuen them by *Abas* the preſent Perſian, which gaue them entertainment: one occaſion of quarrell betwixt him and the Turke. They are ſuppoſed to be a remnant of the ancient Parthians, and neuer go abroad without their Armes, Bowes, Arrowes, Scimitars and Bucklers, euen when age ſeemeth to haue faſtned one foot in the graue. They adore [i] and worſhip the Deuill, that hee may not hurt them, nor their cattell: they are cruell to all ſorts of Chriſtians: their Countrey is therefore called *Terra Diaboli*. One of their Townes is named *Manuſcute*, a mile from which is an Hoſpitall dedicated to Saint *Iohn Baptiſt*, much frequented as well by Turkes as Chriſtians, whom ſuperſtition hath perſwaded, that whoſoeuer will beſtow Kidde, Sheepe, or Money, to releeue the poore of that place, ſhall both proſper in his iourney, and obtaine the forgiueneſſe of his ſinnes.

h *G. Bot. Bells Abr. Hart. M. Paul. Ramuſ.*

Sir *A. S.* his Trauells into Perſia.

i *Cartwrights* Trauells.

CHAP. II.
Of the Medes.

ARmenia extending it ſelfe (if *Iuſtine* [k] haue meaſured rightly) eleuen hundred miles, on the Eaſt encountereth Media, in which lieth our next perambulation. It receiued the name of *Madai* the ſonne of *Iaphet*, not of *Medus* the ſonne of *Medea* and *Iaſon*. It limited [l] on the North, with the Caſpian Sea; on the South, with Perſia; on the Eaſt, with Parthia. *Ecbatana*, the chiefe Citie, built (as *Plinie* [m] affirmeth) by *Seleucus*, (indeed farre more ancient, and by them happily reedified) is diſtant from the Caſpian ſtraits twentie miles. Theſe Straits are a narrow way made by hand thorow the Hills, ſcarce wide enough for a Cart to paſſe, eight miles in length, the Rocks manifeſting their indignation at this interruption, by obſcure frownes, and ſalt [n] teares continually ſtreaming from them, which I know not by what ſudden horror are preſently congealed into Ice; alſo all the Summer time armies of Serpents keeping the paſſages. Well may this bee the houſe of *Enuie*: ſo fitly doth that fable of the Poet [o] agree with the nature of this place.

k *Lib. 42.*

l *Strab. lib. 11.*

m *Plin. l. 6. c. 14.*

n *Sol. cap. 50.*

o *Ouid. Metamorf. lib. 2.*

——Domus eſt imis in vallibus huius,
Abdita, loſe carens, non vlli peruia vento,
Triſtis, & ignaui pleniſſima frigoris, & quæ
Igne vacet ſemper, caligine ſemper abundet.
——videt intus edentem
Vipereas carnes, vitiorum alimenta ſuorem,
INVIDIAM——

Of *Ecbatana* we reade in the Hiſtorie of [p] *Iudith*, that *Arpachſhad* built the walls of hewen ſtones, ſeuentie cubits high, and fiftie cubits broad, &c. *Herodotus* [q] affirmeth, that after the Aſſyrians had raigned in Aſia fiue hundred and twentie yeeres, the Medes rebelled, and choſe *Deioces* to be their King, and at his command builded him this Royall Citie, and a Palace of

p *Iud. 1.*

q *Lib. 1.*

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great beautie (the timber whereof was Cedar, ioyned with plates of siluer and gold; it was seuen furlongs in compasse) his succeſſours are there reckoned, *Phraortes, Cyoxares, Astyages.*

r *Iustin. lib. 1.* *Iustine* r reporteth that *Arbactus* or *Arbaces*, Lieutenant of the Medes vnder *Sardanapalus*, rebelled against him for his effeminate life, and translated the Empire from the Assyrians, with whom it had continued thirteene hundred yeeres to the Medes. *Diodorus Siculus* s addeth in this conspiracie, vnto this *Arbaces* the Mede, *Belesis*, whom some call *Phul Beloch* the Babylonian, who shared the state betwixt them; the Babylonian possessing *Babylonia* and *Assyria*; and *Arbaces*, *Media* and *Persia*. Of this more is t said before.

s *Diodo. Sicul. l. 3. c. 7.* *Melan. Chro. l. 2.*

t See *l. 1. c. 13.*

u *Diodor. Sic. lib. 3. 1.* In the time of *Ninus*, *Farnus* (saith u *Diodorus*) was King of Media, who, encountring with *Ninus* in battell, was there taken, with his wife and seuen sonnes: all which the bloudie Conquerour commanded to be crucified. And thus remained *Media* hand-maid to the Assyrians, till the time of *Sardanapalus*; but not without some disquiet. For in *Semiramis* time the Medes rebelled, and destroyed Nineue. But *Semiramis* inuaded their Countrie with a mightie Armie: and comming to the Hill *Bagistanus*, sacred to *Iupiter*, there pitched her Tents; and x in the plaine fields made a garden, containing twelue furlongs. Beyond the garden, shee cut a Rocke seuenteene furlongs high, grauing therein her owne Image, and an hundred others, bringing her gifts. Some y tell this otherwise, that shee pourtrayed her owne Image in that huge quantitie, and appointed an hundred Priests continually to attend the same with offerings and diuine worship. At Chaona a Citie of Media, shee espying another huge Rocke in the Plaine, caused another Garden to bee made in the middest thereof, with sumptuous houses of pleasure therein, whence shee might behold all her Armie, and there gaue her selfe a long space to rest and voluptuousnesse, making choice of the likeliest Gallants in her Campe for her bed-fellowes, all whom she after did to death. Thence to Ecbatana she made the way shorter, and more passeable, casting downe Hills, and exalting the Valleyes into a plaine, still bearing her name. At Ecbatana z she built a Palace, and brought water thither from the Hill *Orontes*, by a laborious and costly channell. And thus did shee not onely subdue the rebellious Medes, but made a conquest of Nature in ostentation of her puissance. The same a Author telleth, that multitudes of Sparrowes which eate vp their seeds, forced the Inhabitants to leaue their soile; as did Mice cause some parts of Italy, and Frogs (rayned out of the clouds) the *Attariotæ*, and (as wee haue b obserued) the Fleas chased away the Inhabitants of Myus. How great is the Creator, that of the smallest of his creatures can muster Armies to the conquest of them, which swell in conceit of their owne greatnesse? Wee like Gyants by our wickednesse defie the Heauens, and defile the Earth, saying (by our workes) c *Who is the Almightie, that wee should serue him?* When as yet the Lord of Hosts need not tame vs with Legions of Angels (one could destroy *Senacheribs* Host) nor set the Heauens in their courses to fight his battells (as against the Canaanites) nor arrange the *Elements* with an ouer-whelming *Chaos* to confound vs, by a Sodomiticall *fire*, or *ayrie* pestilence, or deluge of *waters*, or deuouring of the *earth*: nor needes hee *Lyons* to challenge a part of his glorie to their strength and proweſſe: *Frogs*, and *Lice*, and *Flies* shall bee *Pharaohs* Challengers, Conquerors, Iaylers: And how many Nations in Africa haue the insulting triumphing *Grasse-hoppers* exiled from their natiue dwellings? Proud MAN, well may the baſest of thy baſest seruants thus make thee to see thy baſeneſse; and by rebelling against thee, argue thy rebellions against their and thy Creator.

x *Diodorus. l. 5. cap. 5.*

y *Stuckius de sacris Gentium.*

z *Ecbatana* was built before *Deioces*, yea before *Semiramis* time.

a *Diodor. Sic. lib. 4. cap. 3.*

b *Lib. 3. cap. 15.*

c *Iob 21. 15.*

Et quæ non prosunt singula, multa iuuant. Et quæ non possunt singula, multa nocent.

But that wee bee not too farre transported with this not vniust passion; let vs returne to our Prouince of Media; which *Arbaces* d deliuered from Assyrian seruitude, and subiected it together with the Easterne Empire to himselfe, vnder whose posteritie it continued three hundred and two and twentie yeeres. *Astyages*, the last, was by *Cyrus* his Nephew, conquered, according to two dreames, which had fore-signified this vnto him. In the first hee dreamed, that he saw so much vrine streaming from his daughter *Mandane* (his onely child) that all Asia was drowned therewith: in the other, a Vine grew from her, which shadowed all Asia. His *Magi* e told him, that hereby was fore-told his Nephewes greatnesse, with the losse of his Kingdome. To preuent this, hee wedded his daughter to *Cambyses* a Persian: and when shee was deliuered of a child, hee committed it to *Harpagus* (one of his trustie Councellers) to be made away. He fearing reuenge from the daughter, if shee should after succeed her father, deliuereth the Infant to *Mitradates* the Kings Heard-man, commanding him in *Astyages* name, to expose it on the Mountaine. Hee returning home, found his wife newly deliuered of a dead child, which, by her entreatie was laid forth in stead thereof. Her name was *Spaco*, which in the Median language signifieth a Bitch: whence the fable grew, that *Cyrus* being so exposed, was nourished by a Bitch. This Infant growing vp, and called by the Heard-mans name, after ten yeeres was knowne by this occasion. f A company of boyes playing together, chose this strippling for their King, whoused his childish Royaltie, with more then childish discipline. For he ordained diuers Officers, some of them

d Reade *lib. 1. cap. 13.*

e *Herodot. l. 1.* *Val. Max. &c.*

f *Iustin. lib. 1.*

to

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to be his Guard, ſome Builders, Meſſengers, &c. as hee thought fit. Amongſt whom was a ſonne of one *Artembares*, a man of great eſtimation, who for neglecting his office, was by this young Kingling ſeuerely chaſtiſed. He complained thereof to his father, and the father brought the child to the King, accuſing the indignitie of the fact, that his Heard-mans ſonne ſhould deale ſo malapertly and cruelly, ſhewing his beaten ſhoulders to *Aſtyages*. The Heard-man and his ſuppoſed ſonne was ſent for, that *Artembares* might bee ſatisfied: where the young King gaue ſo good account of that his fact, that *Aſtyages*, much amazed, tooke the Heard-man aſide, and with buſie inquirie learned of him all the truth of this matter: wherewith enraged againſt *Harpagus*, who ought himſelfe to haue done that diſmall execution, but diſſembling the ſame, he told him that hee would doe ſacrifice for the childes ſafetie, and bade him ſend his child to beare *Cyrus* company, inuiting him alſo to ſup with him, where hee feaſted him with the fleſh of his owne ſonne, whoſe head, fingers, and toes, were ſet before him at the laſt ſeruice. *Harpagus* bare it as patiently as hee could, till fitter occaſion of reuenge offered it ſelfe, which thus fell out. The *Magi* told *Aſtyages*, that in this childiſh Kingdome of *Cyrus*, the danger of his dreame was alreadie paſſed, and that hee needed not to feare any further danger. Wherefore hee was ſent into Perſia to his Parents. After he was now a man, *Harpagus*, hauing ſecretly ſollicited the Medes to rebellion againſt their cruell Soueraigne, acquainted *Cyrus* with his proiect, to that end encloſing a letter in a Hares belly, which hee ſent to *Cyrus* by one of his Huntſmen: which was with ſuch induſtrie and ſucceſſe proſecuted, that *Aſtyages* luſt his Scepter, and *Cyrus* tranſlated the Empire to the Perſians. For *Harpagus* being made Generall of the Armie of the Medes, reuolted to *Cyrus*, with all ſuch as he had made acquainted with his treaſon. And when the Medes after rebelled in the time of *Darius*, they were forced againe to ſubiection. The *Magi* were by *Aſtyages* command, crucified: and he himſelfe re-enforcing his power, and bidding battell to *Cyrus* the ſecond time, was taken aliue, and by his Nephew ſet ouer the Hyrcans.

The *Magi* had large and fertill poſſeſſions (thus reporteth [g] *Ammianus*) aſſigned them in Media. Their Science, called *Magia*, is by *Plato* termed *Machagiſtia*, which myſticall word ſignifieth the pureſt worſhip of the gods: to which Science *Zoroaſtres* of Bactria in olde times added many things out of the myſteries of the Chaldees. But becauſe the Perſians had from hence their Empire, and this Religion, by whoſe Armes they were made knowne to the World: there ſhall bee fitter place to ſpeake of theſe *Magi*, when wee treat of the Perſian Rites. In this Region was made the oyle *Medicum*, wherein their Arrowes were ſteeped, which being ſhot out of a looſer Bow (for a ſwifter ſhot extinguiſhed it) did burne the fleſh in which it did ſticke, and if water were applyed to it, the fire thereof encreaſed. Nor could any remedie cure the ſame, but hurling duſt thereon. It was compoſed of *Naphta*. The Medes made league with this ceremonie. [h] They wounded the Souldiers of each partie, either licked others bloud. The North parts of Media were barren, and therefore they liued on Apples dryed and ſtamped together: of roſted Almons they made bread, and wine of the roots of herbs. This and veniſon was there food. In one plaine [i] of Media were paſtured fiftie thouſand Mares, belonging to the King: the herbe whereon they principally fed, is ſtil called *Medica*. The race of Horſes, called *Niſæi*, were here bred, and hence diſperſed allouer the Eaſt.

Among [k] the Medes, none might be King by the Law of the Countrey, except hee were in ſtature and ſtrength eminent. All the Medes (ſaith *Bardeſanes* [l] a famous Chaldæan) nouriſh Dogs with great care, to which they caſt men readie to die (whiles they are yet breathing) to be deuoured of them.

The Medes [m] worſhipped the fire, with barbarous honours done thereto. Their Kings held ſuch Maieſtie, that none might laugh or ſpit before them. They were ſeldome ſeene of their people: They had alway Muſitians attending them. Their wiues and children accompanied them in their battells.

The name of the Medes remained famous after the Perſian Conqueſt, as appeareth by the ſtile which the Scripture [n] giueth them: *The Law of the Medes and Perſians which was vnchangeable*, the King himſelfe not hauing power to reuoke his ſentence.

As for the Catalogue of the Kings which ſucceeded *Arbaces*, vntill the time of *Aſtyages*, and the times of their raigne, wee haue before ſhewed it out of *Scaliger*, [o] in our firſt *Booke*, *Chap.* 13. True it is that all agree not in that account. *Reinerus* [p] *Reineccius* leaueth out diuers of them, and numbreth the yeeres of the Median Dynaſtie but 261. whereas our former account hath 322. But I had rather referre the Reader to that Catalogue, then trouble him with new out of this or other Authors.

Media hath beene [q] diuided into *Media Maior*, and *Atropatia*: the former containeth Tauris, ſuppoſed by *Ortelius* to be the forenamed *Ecbatana* (yet now wanting walls altogether) containing in circuit ſixteene miles, and of people two hundred thouſand; ſubdued to the Turke 1585. and before by *Selim* and *Soliman*; but ſince recouered by the Perſian.

g *Amm. Marcell. l. 23.*

h *Boem. lib. 3. Franciſco Thamara, lib. 2.*

i *Pius Secundus Aſia.*

k *Alex. ab Alex. l. 4. c. 23.*

l *Ber. apud Euſeb. de Præparat. Euang. l. 6. c. 8.*

m *Plutarch de Orb. Lun. Grama, &. Curtius, l. 3.*

n *Dan. 6. 8. Eſter 1. 8.*

o *Scalig. Can. Iſag.*

p *R. Reinec. Syntag. de fam. il. &c. tom. 1.*

q *Magnus Theſaur. Geog.*

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Sultania r famous for the faireſt Moſchee in the Eaſt. Casbin, to which the Perſian hath remoued the Royall Seat from Tauris. The Lake of *Van* three hundred miles long, and an hundred and fiftie broad (after *Strabo* s, *Manlianus Lacus*) of ſalt-water the greateſt next to *Meotis*. *Gyllius* t affirmeth, that eight great Riuers runne into it, without any apparant iſſue to the Sea.

r G.B.B.

s *Strab.l.11.*

t *Pet.Gyll.in Ortelij.Theſ.*

Atropatia is now called Seruan; the chiefe Citie is Sumachia, or Shamaki, in which the Sophi not long ſince u built a Turret of flint and free-ſtone, and in a ranke of flints therein did ſet the heads of the Nobilitie and Gentrie of the Countrey, for a terrour to the reſt: the quarrell was pretended for Religion, intended for Soueraigntie.

u *Hak.Ant. Ienkinſon.*

Their ancient *Religion* x differed not much from the Perſian, and ſuch alſo is it ſtill. Their Kings y had many wiues, which cuſtome extended after to the Villages and Mountaines, in ſo much that they might not haue leſſe then ſeuen. The women z alſo eſteemed it a credit to haue many husbands, and a miſerable calamitie to haue leſſe then fiue. *Cyrus* ſubdued them to the Perſians, *Alexander* to the Macedons. What ſhould wee ſpeake of the Parthians? who made Ecbatana their Seat Royall in the Summer time: and of the Saracens, Tartars, Perſians and Turkes, who haue ſucceſſiuely vexed theſe Countries?

x *Plut. de facie in Orb. Lun.*

y *Strab.l.11.*

z *Cæl.l.18.c.29*

Not farre from Shamaki, ſaith Maſter *Ienkinſon* a, was an olde Caſtle, called Gulliſtone (now beaten downe by the Sophi) and not farre from thence a Nunrie of ſumptuous building, wherein was buried a Kings daughter, named *Ameleck Channa*: who ſlew her ſelfe with a knife, for that her Father would haue forced her (ſhee profeſſing chaſtitie) to haue married a Tartar King: vpon which occaſion the Maidens euerie yeere reſort thither to bewaile her death.

a *Hak.Voyag. Tom.1.*

There is alſo a high Hill called Quiquifs; vpon the top whereof (they b ſay) dwelt a Gyant named *Arneoſte*, hauing on his head two great Hornes, and Eares, and Eyes like a Horſe, and a tayle like a Cow, who kept a paſſage thereby, till one *Haucoir Hamſhe* (a holy man) bound him with his woman *Lamiſache*, and his ſonne *After*; who is therefore had in Saint-like reputation.

b A fabulous report of the Medes.

Obdolowcan King of this Country vnder the Sophi, beſides gracious entertainment, granted vnto Mr. *Anthony Ienkinſon* for our Engliſh Merchants great priuiledges, *Anno* 1563.

Gilan, alſo anciently *Gele*, is reckoned to *Media*. Into theſe Cities of Media the c Iſraelites were tranſported, together with their Religion by *Salmaneſar* the Aſſyrian: GOD in his manifold wiſdome ſo puniſhing their ſinnes, and withall diſperſing ſome ſparks of diuine truth.

c 2.*Reg.*17.6.

CHAP. III.

Of the Parthians and Hyrcanians.

§. I.

Of Parthia.

PArthia is placed by *Plinie* d in the rootes of the Hills: hauing on the Eaſt the Arians; on the Weſt, the Medes; on the South, Carmania; on the North, Hyrcania, rounded with deſarts. Hee affirmeth, that the Kingdomes of the Parthians were eighteene. Eleuen of them neere to the Caſpian Sea; and the other ſeuen neer the Red Sea. The word Parthian ſignifieth with the Scythians *an exile*. Their chiefe Citie was Hecatompylos, now (as ſome e affirme) Hiſpaham, for the excellencie thereof called of the Perſians, *Halfe the world*. Theſe Scythian exiles in the times of the Aſſyrians, Medes, Perſians, and Macedonians, were an obſcure people, the prey of euery Conquerour, which after ſeemed to diuide the world with the Romans. Their ſpeech was mixt of the Median and Scythian: their Armies conſiſted moſt part of ſeruants, which they held in great reſpect, inſtructing them in feats of Armes. In an Armie of fiftie thouſand wherewith they encoutred *Antonie*, there were onely eight hundred free-men. The Parthians f had no vſe of gold or ſiluer, but in their armour. They had many wiues, whereof they were ſo iealous, that they forbad them the ſight of other men. They performed all buſineſſe priuate and publike on horſe-backe; this being the diſtinction of free-men from ſeruants. Their buriall was in the bellies of birds, or dogs. Their naked bones were after couered with earth: they were exceedingly ſuperſtitious in the worſhip of their gods: a ſtout, vnquiet, ſeditious, vnfaithfull people. *Arſaces*, firſt a famous thiefe, after, the Founder of that Kingdome, left no leſſe memorie of himſelfe amonſt the Parthians, then *Cy-*

d *Lib.6.29.*

e *Maginus.*

f *Iuſtin.41.*

rus

rus among the Persians, or *Alexander* among the Macedonians. The day wherein hee ouerthrew *Seleucus*, was solemnly obserued euery yeere amongst them, as the beginning of their libertie. Of him they called all their Kings *Arsaces*, as the Roman Emperors are named *Cæsars*. They g called themselues the brethren of the Sunne and Moone, which are in those places worshipped. This *Arsaces* was worshipped after his death. They were no lesse bloudie to their brethren, when they came to the Crowne, then the *Ottomans* are at this day. *Phrahartes* h slew thirtie of his brethren; and before them his father; and after, his sonne; rather then he would endure a possibilitie of a Competitor. About i 224. yeeres after Christ, *Artabanus* the last Persian King, being slaine by *Artaxeres*, or *Artaxares* the Persian, the Empire returned to the Persians, who were thereof depriued by the Saracens; and they againe by the Tartars: and is now for the greatest part vnder the Sophi: they had their cup-quarrels, striuing who should draw deepest: which custome wee need not goe into Parthia to seeke. *Strabo* mentioneth among the Parthians, a Colledge or Senate of *Magi* and Wise-men. Their ancient religious Rites I finde not particularly related.

g *Amm. Marc. lib. 23.*

h *Iustin l. 42.*
i *Vad anno.* see *fol. 5.*

The Parthian affaires are thus by some k related. After *Alexanders* death, none of the Macedonians vouchsafing so meane a Prouince, *Stragonor* a forrainer obtained it: after which (the Macedonians contending in ciuill quarrels for the Soueraigntie) Parthia wauered in vncertaintie, till in the time of *Seleucus* the nephew of *Antiochus*, *Theodotus*, Deputie of Cachia, entituled himselfe King: so giuing example of rebellion to the Easterne Nations, which *Arsaces* among the Parthians easily followed. Hee combining himselfe with *Theodotus*, and after his death, with his sonne, strengthened himselfe in his new erected gouernment of two Cities. But *Seleucus* taking armes against him, was by him ouerthrowne in battell: which day first gaue light to the Parthian greatnesse, not vnworthily obserued therefore of their posteritie with solemnitie. For *Seleucus* being by more important affaires called home, the Parthians had leisure to establish their hopes. *Athenæus* reporteth that *Arsaces* tooke him prisoner, and after gentle vsage he sent him home.

k *Iustin l. 41. Dion Cassius, lib. 40. Pius Secundus Asia. Gramaye Parthica; P. Bizarus Rerum Persicarum, l. 30.*

After this first, came a second *Arsaces*, who encountered with *Antiochus* the sonne of *Seleuchus*, comming against him with an Army of an hundred thousand foot-men, & twentie thousand horse. The issue was, they parted friends in mutuall league. *Priapatius*, or *Panpatius* was their third King, to whom *Phraates* his sonne succeeded; and next, his brother *Mithridates*, who subdued the Medes and Helimæans, enlarging the Parthian Empire, from Mount Caucasus to Euphrates. Hee tooke *Demetrius* King of Syria prisoner: and died in his old age. His sonne *Phraates* was the fourth: on whom *Antiochus* warred, and the Parthian opposed against him his brother *Demetrius*, till then detained prisoner. But whiles he warred against the Scythians, by treason of his owne subiects hee was slaine; and *Artabanus* his Vncle placed in his roome. He also soone after died of a wound receiued in the field: and his sonne *Mithridates* succeeded, whom the Parthian Senate expelled and deposed. But others reckon betweene *Artabanus* and *Mithridates*, *Pacorus*, and his sonne *Phraates*. So vncertaine is the Parthian Historie; for which cause also l *Scaliger* blameth *Onuphrius* for being too peremptory in such vncertainties.

l Reade *l. 1. c. 13.*

Next in orders reckoned *Orodes* or *Herodes*, who besieged his said brother *Mithridates* in Babylon, and tooke both it and him, and caused him to be slaine in his sight. Against him *Crassus* the Roman Consull (moued with couetousnesse, m hatefull to God and man, saith *Florus*) led the Roman Legions to win the Parthian gold: And by the way n passing through Iudæa, spoiled the sacred Treasury which *Pompey* spared, amounting to two thousand talents, and robbed the Temple of eight thousand talents besides. Hee also carried away a beame of solide gold, weighing three hundred *Minæ* (euery *Mina* is two pound and a halfe Roman) deliuered vnto him by *Eleazarus* the Treasurer, vpon condition to take nothing else. But *Crassus* violated the oath which he had giuen to *Eleazarus*, and carried all he liked. Many dismall o presages prohibited *Crassus* his expedition, as the curses of the Tribune, whom *Dion*, *Plutarch*, and *Appian* call *Atteius Capito*. Those curses were denounced with inuocation of some vnknowne gods. Also the Roman ensignes were drowned, with sudden tempests in Euphrates: and when p hee had sacrificed to *Venus*, his sonne stumbled and fell, and *Crassus* with him. He reiected the Legates of the Parthian, alledging the former league with *Pompey*. Thus posting to his destruction, one *Mazarus* (as *Florus* calls him; or as *Plutarch*, *Ariamnes*; *Dion*, and *Appianus* name him *Augarus*) encountred him, not with Armes, but with Arts and wiles, professing great hostilitie to the Parthians. *Crassus* following his aduice, led his Army into by-wayes and deserts, till being brought into the Parthian snares, his new guide forsooke him, and the couetous Consull, with his sonne were slaine, and eleuen Roman Legions taken or left in the place. His head and periured right hand were sent by *Surinas* the Parthian Generall (who was said to haue then in the field with him twelue hundred Concubines, and a thousand Camels laden with his own furniture) vnto King *Orodes*: who contumeliously,

m *L. Florus l. 3. c. 11.*
n *Ioseph. Antiq. l. 14. c. 12.*
o *Stadius in Florum.*
p *Plutarch. Crassus. Liuij Epitome l. 106. Eutropij l. 6. Dion. Cas. l. 40. Sim. Maioli dier. Canic. Colloq. 16.*

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contumeliouſly, (if contumely and merite can ioyne ſocietie) vſed the ſame, powring into his jawes (ſometimes greedie of that metall) molten gold. *Orodes* enuying *Surinas* the glory of his victorie, ſlew him, and committed the remnants of that warre to be purſued by his ſonne *Pacorus*, adioyning to him in that exploit *Oſaces*. In the ciuill warres they tooke part with *Pompey* againſt *Cæſar*. *Pacorus* being receiued into ſocietie of the Kingdome with his father, inuaded Iudæa, and placing *Antigonus* in the Kingdome, captiued *Hircanus*. But whiles he aſpired to greater hopes, hee loſt himſelfe and his Armie, in which were twentie thouſand Horſe-men, in a battell with *Ventidius*; who by a wily Stratageme, counterfeiting flight and feare, and ſuffering the Parthians to come vp to their Tents, that they had now no ſpace for their Arrowes, effected this ouerthrow.

Pacorus his head reduced the Cities of Syria to the Roman ſubiection, without further warre. This newes made his father madde, who before boaſting of the conqueſt of Aſia by *Pacorus*, now in many dayes did neither ſpeake nor eate: but when hee once did open his mouth, all his ſpeech was *Pacorus*, who ſtill ſeemed preſent vnto him. In this extaticall mood, *Phraates*, one of his thirtie ſonnes, which he had by ſo many Concubines, ſlew him, and after them his brethren, with a ſonne alſo of his owne. This crueltie cauſed many Parthians to betake themſelues to voluntary exile, among which *Monæſes* prouoked [f] *Antonius* to warre vpon this Tyrant. Hee did ſo, but with bad ſucceſſe, of ſixteene Legions ſcarce bringing the third part backe againe. *Phraates*, impotent and vncapable of ſo glorious aduentures, grew into ſuch inſolencies, that the people exiled him, and placed *Tiridates* in his roome; who was ſoone after diſplaced by the Scythians, and *Phraates* reſtored to his place. *Tiridates* fled to *Auguſtus* (then warring in Spaine) for refuge and aide, carrying with him the ſonne of *Phraates*, whom *Cæſar* ſent backe againe to his father without any price, maintaining neither partie againſt the other, but allowing liberall prouiſion to *Tiridates*.

[f] *Flor. l. 4. c. 10. Dion. lib. 49.*

But after this, [g] *Auguſtus* going into the Eaſt, the Parthians fearing ill meaſure, redeliuered all the Roman captiues, and enſignes, and gaue hoſtages alſo, his two ſonnes, with their wiues and children, and reſigned Armenia to the Romans. *Phraatax* his ſonne ſlew him, with greateſt iniuſtice, repaying that which was moſt iuſt, and due to his former paricide. This *Phraatax*, vſing inceſtuous acquaintance with his mother, *Thermuſa* (an Italian, whom *Auguſtus* had beſtowed on *Phraates*, and by whoſe helpe hee was ſlaine) was killed in an vprore, leauing his ſonne *Orodes* his ſucceſſor. Hee alſo in a conſpiracie was killed: and *Vonon* [h] ſubſtituted, whom the Parthians not long enduring, forced to ſeeke helpe of the Romans, where he was perfidiouſly ſlaine.

[g] *Suetonius in vita Auguſti, cap. 21.*

[h] *Sueton. in vit. Tiberij, cap. 49.*

Artabanus obtained the Empire, [i] from whence hee was after chaſed by *Vitellius*, who placed *Tiridates* in the Throne, which hee had ſcarce warmed, when *Artabanus* recouered it, and after left it to his ſonne *Bardanes*; the Arſacian ſtocke being now diſpoſſeſſed. This *Bardanes* [k] whiles hee minded warres againſt the Romans, is killed of his owne. *Gotarzes* his brother ſucceeded to the Scepter: which he held, notwithſtanding the decree of the Roman Senate for *Meherdates* the ſonne of *Vonon*, whom hee tooke and cut off his eares: *Vonones* was his ſucceſſor, a little while, and preſently after *Vologæſes* his ſonne. The next was *Artabanus*, and after him *Pacorus*; and in the next place *Coſdroes* his brother: againſt whom *Traian* warred with good ſucceſſe, who extended the Roman Empire to the Indians. But *Adrian* renewed league with the Parthian, *Parthanaſpates* ſucceeded: and ſoon after *Vologæſes*, who left heire his ſonne of the ſame name, depriued by his brother *Artabanus*. He being vniuſtly dealt with by the Romans trecherie, draue them to ſue for peace: which, after that *Antonius* [l] the author of the breach was dead, was eaſily obtained by *Macrinus* his ſucceſſour. But *Artaxares* a Perſian preuailed better, in a third battell ouerthrowing him, and reducing the Kingdome after ſuch a world of yeeres to the Perſian name. Some reckon this 472. yeeres from *Arſaces*, and 228. after Chriſt. *Scaliger* [m] reckoneth the time of the Parthian Dynaſtie 479. yeeres. The number of their Kings after this computation is nine and twentie. They which liſt to ſee further of their warres with the Romans, may reade the Roman Authors, which haue written the ſame: the ſumme whereof is here preſented to your view.

[i] *Mat. Burgh-lehner. theſ. hiſt. lib. 6. tom. 1.*

[k] *Cornel. Tacit. Annal. Lib. 11.*

[l] *Herodiani Macrinus.*

[m] *Ioſ. Scal. Canon. Iſagog. l. 2.*

Cornelius Tacitus [n] tells a merry tale (for I thinke theſe Tragedies haue wearied you) and pertinent to our purpoſe, of a good-fellow-like *Hercules*, whom the Parthians worſhipped. This kind-hearted god warneth his Prieſts in a dreame, that neere to his Temple they ſhould ſet his horſes readie furniſhed for hunting, which they doe, lading them with quiuers full of Arrowes. Theſe after much running vp and downe the Forreſt, returne home at night blowing and breathleſſe, their quiuers being emptied. And *Hercules* (no niggard of his veniſon) acquainteth the Prieſts at night by another viſion, with all his diſport, what woods hee hath ranged, and the places of his game. They ſearching the places, finde the ſlaine beaſts.

[n] *Cor. Tac. l. 12.*

Better fellowſhip, certaine, had their *Hercules*, then their Kings, when they inuited any to their Feaſts. For the King [o] had his table alone and loftie, the gueſts ſit below on the ground, and,

[o] *Athenæus lib. 4. cap. 14.*

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and, like dogs, feed on that which the King casteth to them. And many times vpon occasion of the Kings displeasure, they are haled thence and scourged, and yet they then prostrate on the ground, adore their striker. They [p] worshipped the Sunne at his rising. *Bardesanes* [q] in *Eusebius*, saith of them, that to kill his wife, or sonne, or daughter, or brother, or sister (yet vnmarried) was not prohibited by the Law to any Parthian, nor any way subiect to punishment. The Parthian [r] Ensigne was a Dragon; the Royall Ensigne a Bow: their stile was, *King of Kings*; they ware a double Crowne. They had an ointment made of a certaine composition, which no priuate man might vse. Nor might any else drinke of the waters of *Choaspes* and *Eulæus*. None might come to the King without a present. The *Magi* were in great authoritie with them. Their Rites were mixt of the Persian and Scythian. Nothing was more seuerely punished then adulterie. A seruant might not bee made free, nor might be suffered (except in the warres) to ride, or a free-man to goe on foot. Their fight was more dangerous in flying, then in standing or giuing the onset.

p *Herodiani Macrinus.*
q *Eusebius de præparat. Euang. lib. 6. cap. 8.*
r *Sueton. Caligula. 5.*

Terga [s] *conuersi metuenda Parthi.*
The Parthians flight doth most affright.

s *Seneca in Oedip.*

They account [t] them the most happy which are slaine in battell. They which die a naturall death are vpbraided with cowardise. Their fight *Lucan* [u] describeth:

t *Am. Marcel. lib. 23.*
u *Lucanus.*

Pugna leuis, bellumq; fugax, turmæq; fugaces,
Et melior cessisse loco, quàm pellere, miles:
Illita terra dolis, nec Martem cominùs vnquam
Ausa pati virtus, sed longè tendere neruos.

That is,

Light skirmish, fleeing warre, and scattered bands,
And better Souldiers when they runne away,
Then to beare off an enemy that stands,
Their craftie caltrops on the grond they lay:
Nor dares their courage come to right-downe blowes,
But fighteth further off most trusting to their Bowes.

Many Cities amongst them, and two thousand Villages are said [x] to haue been ouerwhelmed with Earthquakes. They are said to bee of spare diet, to eate no flesh, but that which they take in hunting: to feed with their swords girt to them, to eate Locusts: to be false lyers and perfidious: to haue store of wiues and strumpets. Their Countrey is now called Arach; in it is made great quantitie of Silkes. *Isidorus Characenus* [y] hath set downe the seuerall Countries, with their dimensions, how many Schæni each of them containeth, with their chiefe Cities, and their wayes and distances: which giueth great light to Geography, and the knowledge of the Parthian greatnesse. *Schænus* is accounted threescore furlongs.

x *Pius secundus Gramaye Parth.*
y *Is. Char.* σταθμοὶ παρθικοί.

§. II.

Of the Hircanians Tappyri and Caspians.

HYrcania (now called Straua or Diargument) hath on the West, Media; on the East Margiana; on the South, Parthia; on the North, the Sea, which hereof is called the *Hyrcane*, otherwise *Caspian*. Famous it hath beene, and is, for store of woods and Tygers. There are also other wilde beasts. Here in the Citie Nabarca was an Oracle, which gaue answeres by dreames.

Some Riuers in this Countrey haue so steepe a fall into the Sea, that vnder the waters the people resort to sacrifice or banquet; the streame shooting violently ouer their heads, without wetting them. *Ionius* writeth, That the ayre is vnwholsome by reason of the Fennes. Straua the chiefe Citie aboundeth in trafficke for Silke. The Ilands before it in the Sea, were no lesse refuge to the Inhabitants in the *Tamberlaine-tempest*, then to the Italians in the time of *Attila*, whose places, [z] where now Venice standeth. Their Religion, as the State, both in times past and present, hath followed the Persian, of whom we are next to speake.

z *Contaren. hist. of Venice.*

It is reported [a] of *Tappyri*, inhabiting neere to Hyrcania, that their custome was to bestow their wiues on other men, when they had borne them two or three children: so did *Cato* his wife *Martia*, on *Hortensius*: and such, saith *Vertomannus*, is the custome at this day of the Indians in Calechut, to exchange wiues in token of friendship.

a *Strab. l. 11.*

They had wine in such estimation, that they anointed their bodies therewith. The [b] Caspij shut vp their parents, after they are come to age of seuentie yeeres, and there in respect of pietie

b *Cælius Rhod. lib. 18. cap. 28.*

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pietie (what more could the impious doe?) ſtarue them to death. Some ſay, That after that age they place them in ſome deſert, and a farre off obſerue the euent. If the fowles ſeize on them with their talents, and teare them out of their coffins, they account it a great happineſſe: not ſo, if dogges or wilde beaſts prey thereon. But if nothing meddle therewith, it is accounted a miſerable and lamentable caſe. The Derbices account all faults (though neuer ſo ſmall) worthy of the vtmoſt puniſhment. The *Earth* was their Goddeſſe: to their holies they admitted nothing female, nor to their tables. They killed ſuch as were aboue ſeuentie yeeres old, calling to that bloudie banquet their neighbours, eſteeming ſuch miſerable, as by diſeaſe were intercepted and taken away. Old womens fleſh they eate not; but ſtrangled, and then buried them: they likewiſe buried ſuch as died before that age.

CHAP. IIII.

Of Perſia, and the Perſian State, in the firſt and ſecond Perſian Dynaſties.

PErſia, if wee take it ſtrictly, is thus bounded by [a] *Ptolomey*: It hath on the North, Media; on the Eaſt, Carmania; on the South, part of the Perſian Gulfe. But this name is ſometimes ſtretched as farre as that wide and ſpacious Kingdome; all that Empire being often called in Authors, Perſia, and differing in the bounds and limits, according to the enlarging or contracting of that Monarchie. It is ſuppoſed, that the Perſians deſcended of *Elam*, the ſonne of [b] *Shem*; whoſe name remained vnto a Region called *Elymais*, mentioned by [c] *Ptolomey*, placed in the North parts of Media. *Plinie* mentioneth [d] the *Elamitæ*, on the South next to the Sea, which name *Ierome* [e] in his dayes gaue to one of that Nation, *frater quidam Elamita, &c.* *Xenophon* alſo nameth the Tribe of the Elamites. *Moſes* telleth of the raigne and power of *Chederlaomer* King of Elam, [f] in that morning of the world extended to the borders of Canaan. [g] *Herodot.* reports, that they were called of the Greekes *Cephenes*; of the neighbouring Nations, *Artæi*. *Suidas* [h] affirmes, that they were called of the Inhabitants *Magog* and *Maguſæi*. Other names are by *Ortelius* [i] added, *Chorſori*, *Achæmenij*, *Panchaia*, &c. It was called Perſia of *Perſæus* the ſonne of *Danae*, or of *Perſes* the ſonne of *Andromeda*; or (as others) of *Perſes* the ſonne of *Medea*.

a *Lib. 6. cap. 40.*
b *Gen. 10. 22.*
c *Ptol. lib. 6. c. 2.*
d *Plin. l. 6. c. 18.*
e *Hieron. in Eſ. 13. Xenophon.*
f *Gen. 14.*
g *Herodot. li. 7.*
h *Suidas in verb. Magog.*
i *Ortelij Theat. & Theſaurus.*

§. I.

Of the beginning of the Perſian Monarchie by CYRVS.

FRom the time of *Chedorlaomer*, whom *Abram* with his houſhold-armie ouerthrew, vntill the time of *Cyrus*, little mention is made of them, hee freed them from the Median ſeruitude, and erected firſt that mightie Perſian Monarchie. *Bizarus* [k] (which hath written twelue bookes of the Perſian affaires) ſuppoſeth that in that time of their ſubiection to the Aſſyrians and Medes, they had Gouernours, and Lawes, of their owne: onely owing a tributary ſubiection to the other, as their ſupreme Lords. This hee collecteth out of *Xenophon*. *Cyrus* was by name foretold by *Eſay* [l], and the re-building of Ieruſalem and the Temple, by his authoritie, before that Babylonian Monarchie was erected which deſtroyed them. GOD after reuealed to *Nebuchadnezzar* and *Daniel* by dreames, this Perſian both riſing and fall. And by dreames did he make way vnto the effecting of his decree; as appeareth in *Herodotus*, *Iuſtine* and others. For *Aſtyages* [m] dreaming that hee ſaw a Vine growing on the wombe of his daughter *Mandane*, which couered all Aſia (interpreted by his Wizards, of the ſubuerſion of his Kingdome by his daughters future iſſue) married her, as before is ſaid, to *Cambyſes*, a Perſian, deſcended of the ſtocke of *Perſæus* ſonne of *Iupiter*, and *Danae*, and the ſonne of *Achæmenes*, [n] ſo that in that remote Region, meanes might faile vnto any aſpiring deſignes. The Chaldæans report, as *Alphæus* recordeth out of *Megaſthenes*, that *Nabuchodonoſor* hauing conquered all Libya, and Aſia, as farre as Armenia, at his returne rauiſhed with diuine fury, cryed out, That a Perſian Mule ſhould come and ſubdue the Babylonians. This agrees ſomewhat both with the dreame, and the madneſſe recorded of that King by *Daniel*, Chap. 2. and 4. The Oracle of Delphos made like anſwere to *Cræſus*, That the Lydians ſhould then flee, when a Mule ſhould gouerne the Medes. He was termed a Mule, [o] becauſe of his more noble parentage by the mother, then the

k *P. Bizar. Hiſtoria rerum Perſicarum. Chriſt. Pezel. mellific. hiſtori. pars 1.*
l *Eſa. 44. 28.*
m *Herodot. l. 1. Iuſtin. lib. 1.*
n *Of this family and other of the Perſians, ſee Reineccius, tom. 1.*
o *Chriſt. Pezel. Mellif. hiſtor. pars. 1.*

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the father, and their diuersitie of Nation. *Strabo* p thinkes he was called *Cyrus* of a Riuer in Persia, being before called *Agradatus*. *Plutarch* q saith, hee was called *Cyrus* of the Sunne, which with the Persians hath that name. *Polyœnus* r calleth his wife *Nitetis*, daughter of *Apries* King of Egypt. *Suidas* saith it was *Bardane*, and that shee was daughter of *Cyaxares*, otherwise called *Darius Medus*. Hee conquered the Median Empire first; and after added two other, the s Lydian and t Babylonian. *Crœsus* the Lydian consulting with the Oracle about the successe of his warre, receiued answere:

p *Strab. lib.* 15.
q *Plutarch. in vita Artaxerxis.*
r *Polyœnus l.* 8. *strat.*
s *A. M.* 3402
t 3409. *Caluisius*

Κροῖσος ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει,

That is,

Crœsus *passing Haile, great state shall make to fall.*

This he interpreted of the ouerthrow of *Cyrus*, but proued it in himselfe; *Crœsus* his sonne had beene mute, till (now seeing the sword of his enemy readie to giue the fatall stroke vnto his father) violence of sudden passion brake open those barres, and stops which Nature had set before as impediments to his speech, and by his first most fortunate-vnfortunate language, cried to the bloudie Souldiers to spare his u father. After his many great exploits, hee warred vpon *Thamyris* the Scythian Queene, where he lost his life. I know not how, Diuine Prouidence seemeth to haue set those Scythian stints to the Persian proceedings; those great Monarches, both in the elder, and our later world, euer finding those Northerne windes crossing, and in some dismall successe prohibiting their ambition that way.

u Great were the Treasures which *Cyrus* gate in his warres; but his expenses in his daily diet (engrauen in a Pillar, which *Alexander* caused to be razed) seeme incredible: the particulars whereof, see in *Polyæn. lib.* 4. and *Opmeerus pag.* 105.

Cyrus was of so firme memory, that hee could call all the souldiers (some say, but all that had any place of command) by their proper names. He ordained, that his souldiers should in the first ioyning with the enemy sing certaine Hymnes to *Castor* and *Pollux*, that by this meanes they should not bee surprised with sudden feare. He gaue leaue to the Iewes to returne and re-people their Countrey, and to re-build the Temple. x *A. M.* 3419. *Ezra* calleth this the first yeere of *Cyrus*; not the first of his reigne, but of his *Easterne Monarchie*, as in his Edict himselfe proclaimeth; *The Lord* GOD *of Heauen hath giuen mee all the Kingdomes of the Earth*. For after he had ouercome *Darius Medus* (whom *Berosus* calleth *Nabonnidus*) in battell, and forced him to keepe himselfe in Borsippa: hee besieged and obtained Babylon; where spending some time for the setling of his affaires, he after that forced *Darius* to yeeld; and returning to Babylon, made a conquest of Susiana. All which atchieued, the ninth yeere after the taking of Babylon, the seuentieth of the Iewish Captiuitie, the nine and twentieth of his raigne, and the first of that his Babylonian Empire, hee made the decree aboue mentioned, and dyed the second yeere after. It is probable also, that the Persians who held *Cyrus* in such veneration, began their Æra, or new Computation, from this time of his setled Empire: an honour giuen after by the Easterne world to *Alexander* in like manner. The Babylonian Kingdome was thus *diuided and giuen to the Medes and Persians*; first to *Darius*, by bloud and descent a Mede, and after, by conquest to *Cyrus* a Persian.

x *Scalig. Caluisius. Alij. A. M.* 3421. *Ezra* 1. 2. *Scal. Proleg. ad Em. T. ed. vlt. & in not. Frag. Dan.* 5. 28.

We haue large Fragments of *Ctesias* (who was present in the battell betweene *Artaxerxes* and *Cyrus*, as was *Xenophon* also, who hath written the same at large) collected and reserued by *Photius*, who saith, hee had read foure and twentie Bookes of this *Ctesias* his Persica, in which hee much differeth from the reports of *Herodotus*; professing, that hee had either seene those things which hee writeth, or receiued them of the Persians themselues. He affirmeth that *Astygas* (so he calleth *Astyages*) was nothing of kinne to *Cyrus*, but being by him conquered, was first imprisoned, and after inlarged, and kindly intreated; *Cyrus* taking his daughter *Amytis* (her husband *Spytama* being slaine) to his wife. He subdued the Bactrians, and tooke *Amorges* King of the Sacæ prisoner. But his wife *Sparethra* with an Army of three hundred thousand men, and two hundred thousand women, came against *Cyrus*, and taking him and *Parmyses* the brother of *Amytis* prisoners, in exchange of them redeemed her husband *Amorges*, after this helped *Cyrus* in his warres against *Crœsus*, who (the Citie being taken, and his sonne, which had beene giuen in hostage, slaine before his face) fled vnto *Apollos* Temple, whence by Magicall illusions he made an escape; and being taken againe and bound faster, his bands with thunder and lightning were loosed, whereupon *Cyrus* freed him, and gaue him the Citie Barene, neere to Ecbatana. *Cyrus* after that warred against the Derbices, who by the helpe of the Indians and Elephants, ouerthrew *Cyrus*, who receiued there a wound by an Indian, whereof hee three dayes afterwards died. But by helpe of *Amorges* the Derbices were ouercome, and their King *Amorœus* slaine with his two sonnes. *Cyrus* before his death made *Cambyses* his eldest sonne his heire, and *Tanyoxarces* his younger, Lord of the Bactrians, Choramnians and Parthians, and set *Spytades* sonne of *Spytama* ouer the Derbices. He reigned thirtie yeeres.

Xen. de exped. Cyri. Iun.

Phot. Bibliotheca 72.

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§. II.

Of the ſucceſſion of CYRVS: *and of* CAMBYSES.

CAMBYSES (*Cteſias* addeth in his twelfth Booke) ſent his fathers bodie into Perſia. He warred vpon Egypt, and ſent *Amyrtæus* the King with ſixe thouſand Egyptians Captiues into Suſa, hauing ſlaine fiftie thouſand Egyptians, and loſt ſeuen thouſand and two Perſians. In the meane time *Sphendadates* one of the Magi, being corrected by *Tanyoxarces* for ſome offence, accuſed him to *Cambyſes* his brother, who caused him to die with a draught of Buls bloud, deceiuing his mother and his brothers followers, as if hee had put the Magus to death for that ſlander. And ſo neerely did they reſemble each other, that *Sphendadates* was ſent to the Bactrians, where fiue yeeres after, the myſterie of this iniquitie was detected by *Tybetheus* an Eunuch (by him chaſtened) vnto *Amitis*, who, when ſhee could not obtaine him of *Cambyſes* to puniſhment, poyſoned her ſelfe. *Cambyſes* after hee had reigned eighteene yeeres, died at Babylon of a wound which he had receiued in his thigh, by whittling a ſticke to paſſe away the time, hauing receiued before direfull preſages of this diſaſter, in his ſacrifice not bleeding, and *Roxane* bringing him forth a ſonne without a head. *Bagapates*, and *Artaſyras* his chiefe Eunuches procured the Kingdome to the Magus, reigning with the name of *Tanyoxarces*, till *Ixabates* detected him, who fleeing into a Temple was drawne thence and ſlaine. But ſeuen chiefe men, *Onophas*, *Idernes*, *Norodabates*, *Mardonius*, *Bariſes*, *Ataphernes*, and *Darius* ſonne of *Hyſtaſpes*, conſpired againſt the Magus, and by the helpe of *Artaſyras* and *Bagapates*, ſlew him in his bed-chamber, hauing reigned ſeuen moneths, ordaining the ſolemne feſtiuall *Magaphonia* in remembrance thereof. *Darius* being mounted to the Throne by the neighing of his Horſe (as theſe Princes had before agreed) built him a Sepulchre in his life time, in a Hill; which when hee would haue ſeene, the Chaldæans forbade him, and his parents curious of that ſight, were let downe by the Prieſts with ropes: but they terrified by the ſudden ſight of Serpents, let goe their hold, and *Darius* for that loſſe of his parents ſlaine in the fall, cut off the heads of the Prieſts, in number fortie. He marched with eight hundred thouſand men into Europe againſt the Scythians; but returning with loſſe, dyed after hee had reigned one and thirtie yeeres.

Plutarch in the *life of Artaxerxes* accuſeth *Cteſias* of abſurd fables, &c.

But before we follow *Cteſias* any further, let vs ſee what the common report by *Herodotus* and others hath deliuered of theſe proceedings: and let the iudicious Reader chuſe whom hee wil embrace. *Scaliger* and others, rather follow *Herodotus*, who relateth of *Cambyſes*, that ſucceeding his father, hee tooke, and after ſlew *Pſammenitus* King of Egypt. And when hee would haue added Æthiopia [a] to his new Conqueſts, with the ſpoiles of the Temple of *Ammon*, for which purpoſes he ſent two Armies; the one was almoſt conſumed with famine, the beaſts and prouiſions failing, and that barren deſart denying graſſe; the remainder by conſuming one another, were (a ſtrange remedie) preſerued from conſumption, euery tenth man being by lot tythed to the ſhambles, and more returning to their fellowes mawes, then on their owne legs. The other Armie was quite buryed in the ſands. At his returne, finding the Egyptians ſolemnizing the feaſt of their Idoll *Apis*, hee ſlew the ſame (it was a *Bull* which they worſhipped:) and after dreaming that *Smerdis* reigned, hee ſent, and ſlew his brother which was ſo called, in vaine ſeeking to fruſtrate this preſage, which was fulfilled in another of that name. He fell in loue with his ſiſter; and asking whether it were lawfull for him to marry her, the Iudges (whoſe authoritie with the Perſians laſted with their liues) anſwered, that they had no ſuch law, but they had another, that the King of Perſia might doe what him liked; whereupon hee marryed her. His crueltie appeared, in that *Prexaſpes* preſuming to admoniſh him of his too much inclination to drunkenneſſe, he anſwered, he ſhould ſee proofe of the contrary, and preſently ſending for *Prexaſpes* his ſonne, with an arrow ſhot him to the heart: the father not daring but to commend his ſteadie hand and Art in ſhooting. He dyed of his owne ſword, which falling out of his ſcabberd as hee mounted his horſe, killed him, not fearing in this Countrey of Syria any ſuch diſaduenture, becauſe the Oracle of *Latona* [b] in Egypt had told him he ſhould dye at Ecbatana; which he vnderſtood of Media, and was fulfilled at another Ecbatana (more obſcure) in Syria. Hee cauſed a Iudge, which had beene corrupted with money, to be flayed, and made of his skin a couering for the Tribunall. *Polyænus* tels, That againſt the Egyptians hee vſed this ſtratageme; to ſet the gods (dogs, cats, ſheepe, &c.) in the fore-front of his battell. He neither deſerued nor obtained that honourable funerall which *Cyrus* had, who was buryed at Paſargadæ, a Tower ſhadowed with trees, hauing in the vpper part a Chappell furniſhed with a bed of gold, a table, cups, and veſſells of the ſame metall, with ſtore of garments and furniture, ſet with iewells. Certain *Magi* were appointed to attend it, with daily allowance of a ſheepe,

Seneca de Ira, l. 3. c. 14.

[a] *Herodot. l. 3.*

[b] *Bizar. l. 1.*

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ſheepe, and once a moneth a horſe for ſacrifice. His Epitaph was, *O man, I am* CYRVS, *King of Aſia, Founder of the Perſian Empire; therefore enuy me not a Sepulchre.* *Alexander* opened the ſame in hope of gold, but found nothing, ſauing a rotten ſhield, a ſword, and two Scythian bowes: he crowned it with gold, and couering it with his owne apparell, departed. Theſe things [k] *Strabo*, *Arrianus*, and *Curtius* report.

k *Strab.l.15. Arrian.6. Curtius.l.9.*

§. III.

Of the ſucceeding Monarchs vntill ALEXANDERS *Conqueſt.*

NExt to [a] *Cambyſes* ſucceeded, for a ſmall time, one *Smerdis*, which was ſlaine as an Vſurper, by the ſeuen Princes; and [b] *Darius*, the ſonne of *Hyſtaſpes*, ſucceeded, deſigned to that greatneſſe by the firſt neighing of his horſe. For when no male iſſue Royall was left, theſe Princes agreed, That meeting in a place appointed, he whoſe horſe firſt neighed, ſhould be acknowledged Emperor. *Darius* his horſe-keeper, the night before, had ſuffered his horſe there to vſe his brutiſh luſt with a Mare; which the place preſently cauſing him to remember, he there (by his luſtfull neighing) aduanced his Maſter to the Scepter. *Darius* for his couetouſneſſe (firſt exacting tribute) was called a Merchant, *Cambyſes* a Lord, *Cyrus* a Father of his people. Babylon rebelled, and was [c] recouered by the coſtly ſtratagem of *Zopyrus* [d], who cut off his noſe and eares, and fleeing in that deformed plight to the Babylonians, accuſed *Darius* of that crueltie. (*Cteſias* telleth this of *Megabyzus.*) They beleeuing, entertained him, and knowing his Nobilitie and Proweſſe, committed their Citie to his fidelitie, which he vpon the next opportunitie betraied to his Maſter. *Darius* warred againſt the Scythians, but vnfortunately. His Army was of 700000. men. After *Darius* his death *Xerxes* [e] reigned (whom *Scaliger* proueth to bee *Aſſuerus*, the husband of *Eſther*. This *Eſther* is by ſome thought to be *Ameſtris*, whom the Ethnike writers blame for crueltie: moued haply thereto by the execution committed vpon *Haman*, and the Iewiſh enemies in the booke of *Eſther* related. They adde (perhaps in ſlander and hatred) that ſhee killed fourteene children in one bloudie vow, and other things which I will not rehearſe; but returne to *Xerxes*.

a 3428.
b 3429.
c 3436.
d *Iuſtin.l.2. Plutarch. in Apophtheg.*
e 3466. *Scal. Animad. in Euſeb. pag. 101.*

He made league with the Carthaginians, warred vpon the Grecians with an Armie (as *Herodotus* [f] numbreth) of 1700000. foot-men, 80000. horſe-men, 20000. Chariot-men: Others ſay, That there were 2317000. foot-men in land-forces, beſides 1208. ſhips. *Cteſias* hath only 800000. men, beſides Chariots, and 1000. ſayle of ſhips. Before the Army was drawne the ſacred Chariot of *Iupiter*, by eight white horſes; no mortall man might aſcend the Seat. Hee offered to *Minerua* at Troy 1000. oxen. He, taking view of his huge Army, wept, in thinking, that of all that number in a hundred yeeres none would be aliue. At the paſſing of the Helleſpontike ſtraits, he (beſides other deuotions performed) at the Sun-riſing took a golden Viall full of ſacred liquor, and caſt the ſame into the Sea, with a golden Bowle & a Perſian Sword; vncertaine whether in honour of the Sun, or in ſatisfaction to the angry Helleſpont, which a little before, in more then madde arrogance, he had cauſed to be whipped, and hurled fetters therein, with many menacing threats. Hee wrote letters with like threatnings to Mount Athos, and accordingly pierced his bowells, and made way by force thorow that high and huge Mountaine. This Expedition was in the yeere of the World 3470. *Leonides*, with his Spartans, enlarged his glory at the Thermopylæan ſtraits [g], or narrow paſſage, which a long time, with a handfull of men, hindred the Perſians from paſſing. *Mardonius* was ſlaine, and *Xerxes* fled out of Greece, after hee had taken Athens, and loſt great part of his Army, which in two yeeres ſpace receiued fiue ouerthrowes, at Thermopylæ, at Artemiſium, at Salamis, at Platææ, at Mycale. *Xerxes* being ſlaine of *Artabanus* his kinſman, A. M. 3485. *Artaxerxes* ſucceeded, in whoſe time Egypt rebelled, helped therein by *Inarus* and the Grecians.

f *Herodot.l.7.*

g *Xerxes* ſent firſt 15000. after 20000. and laſtly 50000. choyce men againſt them, which all had the worſe: till a Traytor taught *Xerxes* another way where to paſſe and come vpon their backs: and then *Leonides* in the night entred the Perſian Campe, and ſlew 20000. with his 500. men, which were killed being wearie with killing.

Among other the mad parts of *Xerxes*, it is reported, That he fell in loue with a [h] Plane tree in Lydie, which hee adorned with chaines and coſtly furniture, and appointed a Guardian thereto. *Artaxerxes* writ to *Hyſtanes*, Gouernour of Helleſpontus, That hee ſhould giue *Hippocrates Cous* (who then liued, and whoſe writings ſtill remaine the Phyſicians Oracles) as much gold and other things as hee would, and ſend him vnto him. In his time the Egyptians rebelled, and created *Inarus* their King, to whom the Athenians ſent three hundred Gallies for defence; but by *Artabazus* and *Megabyzus* they were ſubdued. *Artaxerxes* dyed, *An. M.* 3525.

h *Ælian. Var. Hiſt.l.1.*

After this *Artaxerxes*, ſurnamed *Long-hand*, another *Xerxes* ſucceeded and reigned a ſmall time, as did alſo *Sogdianus*, or *Ogdianus*, or (ſo *Cteſias* calleth him) *Secyndianus*, whom *Darius Nothus* ſlew, and poſſeſſed the Throne. *Cteſias* nameth him *Ochus*, and ſaith that hee

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changed his name to *Darius*. In the time of this King was the Peloponnesian Warre, which *Thucydides* hath related. *Artaxerxes Mnemon* his sonne succeeded, *An. M.* 3545. He slew his brother *Cyrus*; *Ctesias* was there present with *Artaxerxes*, whom hee cured of a wound giuen him on the breft by *Cyrus*, with whom was then present and partaker, that great Philosopher, Captaine, and Historian hereof *Xenophon*. *Artaxerxes* was a name giuen (as some write) to all the Persian Kings: it signifieth a great Warrior, as *Brisson* and *Drusius* obserue. This *Mnemon* reigned fortie yeeres. After his death succeeded *Ochus*, and reigned three and twentie yeeres. Next to him was *Arses*, or *Arsames*; and last of all *Darius*, whom *Alexander* ouerthrew the second time at Arbela, *An. M.* 3619. & conquered that Persian Monarchy to the Macedonians. Of the Macedonian successors of *Alexander* (so much as concerneth this place) is before handled in our Syrian relation. They were depriued of these parts by *Arsaces*, of whom & all his Parthian followers, euen now ye haue read in the Chapters of Parthia.

§. IIII.

Of the Persian Chronologie.

CONcerning these Persian Kings, Chronologers (after their wont) differ not a little. Master [a] *Liuely* hath taken great paines in this Argument; besides the painefull labours of *Scaliger*, *Iunius*, and many others, both Rabbins, and Greekes, and Latines, in whose streames Elephants may swim, and the greatest Students may finde enough to busie their studious braines: for mee, it is sufficient to taste, or at least to enter so farre as a Lambe may safely wade, without perill of drowning. The Hebrewes, through ignorance of the Olympiades, and humane Authors (where they are destitute of their owne) are most absurd, some [b] reckoning but foure Persian Kings in all, till *Alexanders* time: some account [c] fiue: and some [d] three. Against these, *Pererius* and *Temporarius* [e] most sharpely (and not vnworthily) enueigh, as also against their [f] Chronicles, which ascribe to the Persians, from the first yeere of *Darius* the Mede, but two and fiftie yeeres. *Iosephus* better seene in Ethnike Authors disseenteth from them. As for *Metasthenes* of *Annius*, wee haue before shewed him to be counterfeit, and the rest of his brethren, to bee either the bastards of *Annius*, or Changelings, which hee hath nursed, and would father vpon those Authors, whose names they beare. *Viues* [g] calls them *Portentosa, & vel solo auditu horrenda*; monstrous reports, dregs, friuolous pamphlets of vncertaine Authors; which, if any bee in loue with, hee may enioy without him his corriuall. [h] *Goropius* bestowes much paines in the vncasing of them; and learned men [i] doe now generall distaste them. *Iosephus* [k] cites *Megasthenes in quarto Indicorum*, the fourth Booke of his Indian Historie; from whence *Petrus Comestor* alledgeth the same testimonie, with depraying the word *Indicorum*, and making it *Iudiciorum*. *Annius* addes, not onely the corrupting of the name *Metasthenes* for *Megasthenes*, but a Historie vnder his [l] name, *de Iudicio Temporum & Annalium Persicorum*, wherein no marueil if hee proceed in the Storie, as he began in the Title. *Beroaldus* [m] in the Persian Chronologie faineth diuers names to the Persian Kings; as *Assuerus*, *Artaxerxes*, *Darius Assyrius*, *Artaxerxes Pius*. *Liuely*, and other moderne Writers out of the Greeke Olympiads and Histories, haue giuen truer account of the Persian Times and Gouernment, beginning with the fiue and fiftieth Olympiad, and continuing the same to the third yeere of the hundred and twelfth.

Scaliger and *Caluisius* (as you haue seene before) doe a little differ from this account of Master *Liuely*, which he liuely proueth by conference of other Histories, both Humane and Ecclesiasticall, *Clemens*, *Eusebius*, *Herodotus*, *Diodorus*, *Polybius*, *Xenophon*, *Thucydides*, *Dionysius*, *Halicarnassæus*, *Liuie*, and others. As much adoe is made about the beginning and ending of *Daniels* weekes, and the time of the building and finishing the second Temple, both which are much illustrated by the right knowledge of the Persian Chronologie. [n] *Iunius*, *Liuely* [o], and some others begin the account of the threescore and ten weekes, and reckon the building of the second Temple, in the second yeere of *Darius Nothus* [p], to whose reasons I referre the Reader, and returne to our Persian affaires. How this Persian Empire agreed to the dreame of *Nabuchodonosor*, and the visions of *Daniel*; *Broughton* [q], *Reusnerus*, and others haue written; it were too tedious here to relate. *Artaxerxes* (others call him, perhaps more truely, *Artaxares*) recouered the Persian Name and Empire fiue hundred thirtie eight yeeres, as *Bizarus*, *Lib.* 4. reckoneth, after *Alexander* the Great had extinguished them, and in the yeere of our Lord 230. Others say it was in the yeere of Christ 233. and in the yeere of the World 4182. and 563. after *Alexanders* Conquest: others otherwise. The Catalogue of [r] the Persian Kings in that their second Dynastie, you may reade before, *Lib.* 1. *c.* 13. But for better satisfaction of the Reader, we will here present a short view of their Historie.

a *Liuely* his Chronologie of the Persian Monarchie.
b *Aben-Ezra.*
c *Rab. Moses.*
d *R. Sadiah & Abr. Dauison.*
e *Temporar. l.* 3.
f *Seder Olam Rabba, Sedar Olam Zota*, Historicall Cabala. See *l.* 2. *c.* 3.
g *L. Viues, in procem. l.* 18. *de Ciuit. Dei.*
h *Gorop. Beccefelan.*
i *Mercator. Ios. Scaliger, Volaterranus, Pererius, Temporarius, &c.*
k *Ioseph. contra Ap. lib.* 1.
l *Metasthenes Annij.*
m *Beroaldi Chron. l.* 3. *Vid. Reinec. p.* 2. *D. Angelo. Chrono. l.* 1. *&c.*
n *Iun. Annot. in Dan.* 9.
o *Liuely* his Chronologie.
p *Olymp.* 89. *An.* 3.
q *Brought.* Concent. *Eliæ. Reusneri Isag. hist. l.* 2.
r Of this later Persian Dynastie, See *Agathias, Bizarus, Pezelius*, and *Lampadius in Mellificio Hist. part.* 2. & 3 *Cedrenus & Zonaras, An. l.* 3. *&c.*

§. V.

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§. V.

Of the second Persian Dynastie.

ARTAXARES being a man of hautie spirit, fought three battells with *Artabanus* the Parthian, and at the third time depriued him of life and Scepter together. Hee proceeded to subdue the neighbouring Barbarians; and passing ouer Tygris, disturbed the Romane Prouince of Mesopotamia, deuouring in hope, and threatning in termes, all those Asian Prouinces, sometimes subiect to the Persians, before the Macedonian deluge. *Alexander Seuerus* (sonne of *Mammea*) the Emperour writ to him, to stay his course: But Pikes, not Pens, were like to preuaile with *Artaxares*, who brought into the field seuen hundred Elephants, and eighteene hundred Chariots, and many thousands of Horse-men, but with much bloud-shed was forced to leaue the honor of the day to the Romanes. *Herodianus* seemeth to write harder fortunes of the Romans in this warre. But *Lampridius, Eutropius, Orosius*, and *Zosimus* write, That *Seuerus* obtained the victory, and tooke Ctesiphon and Babylon, and subdued also Arabia. *Agathias* [a] affirmeth, That *Artaxares* was called *Magus*. *Artaxares.* [a] *Agathias. l.2.*

Valerianus was ouer-throwne by *Sapores*, the successor of *Artaxares*, in Mesopotamia, and there taken, & was made a foot-stoole for *Sapores*, on whose necke he vsed to tread, when he tooke horse; and at last was flayed aliue, and sprinkled with salt. *Zosimus* saith, That he was treacherously taken at a meeting for conference: and *Trebellius Pollio* ascribeth it to the treason of his guide. This cruell Tyrant afflicted the Roman Prouinces, to Cilicia and Cappadocia, filling with dead bodies the broken spaces betweene the Hils, feeding (as it were) those deformed gaping iawes with cruell banquets of mans flesh. *Odenatus Palmirinus* brought some light to the Romans in this darkened and dreadfull Eclipse of their Sun, and recouered the Roman Territories. His wife *Zenobia* after his death, like another *Semiramis*, proued a fortunate Generall & Warrior against the Persians, and also against the Romans, from whom she withheld Syria, til *Valerius Aurelianus* carried her to Rome, being by vnexpected accident surprised. As for *Valerianus*, it was the iust iudgement of God for his cruell persecution of the Christians, whom he had at first fauoured, till one of the Egyptian Priests had perswaded him to this, and other wickednesse, as humane sacrifices, and such like. *Euseb. l. 7. c. 9.* He was taken of *Sapores*, *An. Dom.* 260. after *Caluisius* computation. *Buntingus* hath two yeeres lesse. *Sapores.*

In the time of *Probus* the Persians sued for peace, and obtained it; he procuring such peace in the East (saith *Vopiscus*) that a rebellious Mouse was not heard to peepe. *Carus* his successor warred against the Persians, and hauing entred their Country as farre as Ctesiphon, was slain with a Thunder-bolt (no Roman Emperour, by, I know not what secret destinie, from the time of *Crassus*, passing those parts, without vnfortunate successe.) This was *An. Dom.* 283.

Diocletian sent *Galerius* against *Narses* the Persian, sonne to *Varranes*, or *Varaaranes*, the second: (for after *Sapores*, *Hormisda* his sonne had reigned a yeere; *Varranes* the first, three yeeres; *Varranes* the second, sixteene; and a third of that name onely foure moneths, as *Agathias* reckoneth.) But not farre from Carrhæ (fatall to the Romans) *Galerius Cæsar* lost [b] almost all his Armie, and therefore found homely welcome at his returne, *Diocletian* suffering him to lacquey (in his purple Robes) some miles after his Chariot. Indignation supplying his former defects, he recouered his credit with the ouer-throw of the Persians; *Narses* fled, leauing his wiues, sisters, and children to the Conqueror. A league was made, with returne of Armenia, Mesopotamia, and Assyria to the Romans. [b] *Oros. & Pom. Latus, A.D. 296*

Misdates the Persian, began his reigne *An. Dom.* 301. To him *An.* 309. succeeded his sonne *Sapores*, and reigned (which I think was neuer read of any) longer then he liued in view of the World, beginning his reigne before his birth, which he continued threescore and ten yeeres. For *Misdates* [c] dying without issue male, and leauing his wife great with child, the Princes consulted with the *Magi*, whether this future birth would bee male; which they affirmed, obseruing their predictions by a Mare, then ready to foale; and the Princes set on the Crowne, or Royall Ensigne, on the mothers belly, acknowledging him for their King. This *Sapores*, in a letter to *Constantius* the Emperour, intituled himselfe *King of Kings, partaker of the Starres, brother of the Sunne and Moone:* he demanded all that had before belonged to the Persians, to bee restored. Betwixt them grew a bloudie warre, as *Ammianus* relateth. *Sapores* tooke Singara and Bezabde, *An. Dom.* 359. but was repelled into Persia by *Constantius*. *Iulian* his successor seeking to subdue the Persian, lost himselfe. The best part of himselfe he had lost before in Apostasie, which plucked this destruction vpon him, *An.* 362. It is vncertain whether diuine or humane hand executed this iustice on him. *Iouinian* was presently saluted Emperor, but forced to agree on dishonourable conditions with the Persians, leauing the Rabdicens, Carduens, Rhesens, Zalens, and Nisibis to the Persian Dominion. And a *Sapores 2.* [c] *Agathias. l.4.*

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little after, in the reigne of *Valens*, the league was broken by *Sapores*, who wonne Cteſiphon: *Valens* intending this war, was by the Gothes ouerthrowne, and burnt aliue, before he could effect any thing, *An.* 377. When *Theodoſius* reigned, the peace was renewed.

After *Sapores* ſucceeded *Artaxerxes*; and after him *Sapores* his ſonne, both which reigned nine yeeres. Then followed *Varanes Cermaſat* eleuen yeeres, to whom ſucceeded [d] *Iſdigertes*, who held peace with the Romans. *Procopius* writes, That *Arcadius* the Emperour on his death-bed, *Ann.* 407. ordained in his laſt Will, this *Iſdigertes* the Tutor and Protector to his ſonne and heire *Theodoſius*, which he faithfully performed. *Agathias* alſo acknowledgeth it a currant report. [e] *Maruthas* was in credit with this King. Hee was a Chriſtian Biſhop, and by his prayers had cured him of a grieuous ſickneſſe, which the *Magi* with their *Fierie* ſuperſtition, and all their labour, could not effect. The *Magi* conſpiring againſt *Maruthas*, watched opportunitie, that when the King ſhould come (after the Perſian wont) to worſhip the *Fire*, a man (whom they had hidden before within the earth for that purpoſe) cried aloud, That the King ſhould goe forth, as being accounted of their god impious, who ſo loued a Chriſtian Biſhop. Hereupon the King bethought him of ſending him away. But *Maruthas* ſuſpecting the knauerie, counſelled the King to cauſe the earth to be didded vp; for the *Fire*, ſaith hee, cannot ſpeake. The King going into the Chappell or Sanctuarie, and hearing this voyce againe, followed *Maruthas* his counſell, and found out their packing, and puniſhed the authors, allowing *Maruthas* to build a Church, whereſoeuer hee pleaſed in Perſia. And whiles the *Magi* yet added to their treacheries, he not onely puniſhed their perſons, but diſtaſted their Religion, and purpoſed to become a Chriſtian, but by death was preuented; which happened *An.* 421. *Varanes* or *Vararanes* his ſonne, followed not his ſteps, but both brake league with the Romans, and perſecuted the Chriſtians. *Narſes* his Generall, with his forces, were defeated, Azamæa waſted, Niſibis beſieged by the Imperialls: The Saracens, which ayded the Perſian, ſtricken with a ſtrange furie and amazement, drowned themſelues in Euphrates. It is ſaid, a hundred thouſand men periſhed. *Theodoſius* then Emperour, knew theſe things by *Palladius* [f], who in three dayes did ride from Conſtantinople hither, and backe againe in as many, vſing to flie in this manner to any the remoteſt parts of the Empire, with ſuch admirable, and almoſt miraculous expedition; with his celeritie making that ſpacious Empire ſeeme but narrow and ſtrait. *Vararanes* ſent an Armie of thoſe expert Souldiers which were among them, for their excellencie, called *Immortall*, but the Romans ſwords ſoone proued them mortall. Thus ſucceeded that Warre which he had begun, for deſpight to the Chriſtian Religion and profeſſion. He was forced to ſeeke peace, and ended or mitigated his perſecution. To him ſucceeded, *Ann.* 441. another *Izdigerdes*, who reigned ſeuenteene yeeres; and after him *Perozes*, who reigned foure and twentie yeeres: after him, his brother *Obalas* (*Bizarus* calls him *Bleſes*) ruled foure yeeres. *Cabades* his ſucceſſour renewed the Warres with the Romans: and no maruell, for hee was cruell to his owne people, and warred euen againſt Nature: for hee ordained (as ſome report) That women ſhould be common, any wedlock-bands notwithſtanding. Whereupon his Nobles conſpired againſt him, depriued and impriſoned him. *Bleſes* was enthronized (*Scaliger* hath *Zamaſpes*) who foure yeeres after reſigned the State vnto *Cabades* againe, who hauing before reigned eleuen yeeres, added thereto thirtie more. *Necephorus* [g] tells, That hee became friend to the Chriſtians, and permitted free libertie of that Religion vpon this occaſion. Betweene Perſia and India was a Caſtle, called *Tzundadaer*, wherein *Cabades* had heard, that much money and iewells were kept. *Cabades* vſed all meanes to obtaine it, but in vaine; ſo ſtrongly was it (as the Storie ſaith) garded with Deuills. Hee therefore vſed all the Perſian Exorciſmes to diſpoſſeſſe them; and when they preuailed not, he ſought to effect it by the Iewes, but with the former ſucceſſe. At laſt hee made vſe of the Chriſtians, who expelled the ſpirits, and deliuered the Caſtle vnto him.

It is reported, that he ſlew *Zeliobes*, King of the Hunnes, for playing on both hands, and comming to helpe him in his Warres againſt the Romans, hauing before ſworne to aſſiſt the Emperour. About theſe times were the *Manichees* [h] deſtroyed in Perſia, for corrupting his ſonne *Phatuarſa* with their infectious leauen. He therefore ſlew their chiefe Prelate *Indagarus*, and many thouſand *Manichees*, all in one day, hauing aſſembled them with a wile, profeſſing, that he would make that his ſonne King. He aſſembled alſo the chiefe of the *Magi*, *Glonazēs*; and *Boazanes* a Chriſtian Biſhop, for the greater ſolemnitie, with like deuotion as *Iehu* ſacrificed to *Baal*, with the preſence and aſſiſtance of *Iehonadab*, 2. *Kings* 10. *Caluiſius* ſaith this was done *An.* 523. *Cabades* dyed, *An.* 531.

His ſonne *Coſroes* the Great ſucceeded, and reigned eight and fortie yeeres. Hee about the thirteenth yeere of *Iuſtinians* Empire, *An.* 539. inuaded the Roman Dominions, tooke Surus, burnt Berræa, deſtroyed Antiochia, and with leſſe ſucceſſe beſieged Edeſſa. *Agathias* preferreth this *Coſroes* for his great exploits before *Cyrus* and *Xerxes*. Yet was his end ignoble,

d *A.* 400. *Bunt.* *Iſdigertes.*

e *Niceph. Calliſt. lib.* 14. *cap.* 18.

f *Socrat. hiſt. Eccleſ. l.* 7. *c.* 19.

g *Niceph. Calliſt. l.* 16. *c.* 36. *Cedrenus, Zonar. An. l.* 3.

h *Manes*, firſt Author of his Hereſie, was flayed aliue, and caſt to the Dogs *Niceph. lib.* 6. *cap.* 22.

Coſroes.

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ignoble, and vnworthy his high ſpirit. For *Mauritius* in the time of *Tiberius*, entred into the Perſian Dominions, and burnt ſome Villages neere to the place where *Coſroes* then was for his recreation, and ſaw this burning ſpectacle: wherewith Indignation and Griefe muſtering greater multitudes of fearefull, vnquiet, enraged thoughts in his heart, then *Mauritius* had Souldiers in his Armie, vnable to beare ſuch vnwonted ſights of hoſtile flames in his Countries, and ſuch vnwonted fights of inward perturbations, euen greatneſſe of ſpirit made way to Puſillanimitie, and being weakned with colluctation of contrary paſſions, a feauer, taking that occaſion and aduantage, apprehends him, and ſoone after kills him.

Some ſay, his ſonne *Ormiſda* reigned ſeuen yeeres with his father. Hee ſucceeded and reigned eight yeeres. Hee was exceeding cruell, by reaſon of a prophecie that his ſubiects ſhould diſpoſſeſſe him, which cauſed him to diſpoſſeſſe thouſands of them of their liues: and made him ſo odious, that they eaſily after apprehended the occaſion to fulfill that ſubtill deuilliſh Oracle. Againſt him *Mauritius* performed worthy attempts, which made way vnto him for the Romane Empire. And then alſo hee had good ſucceſſe againſt the Perſians, by the valour of *Philippicus* his Generall: inſomuch, that the Perſians moued with theſe and other diſcontents, by incitement of *Varamus*, depoſed *Ormiſda*, killed his wife and ſonne before his eyes; which hauing remained to performe vnto him that their laſt, vncouth, vnnaturall ſeruice, were preſently after put out, with burning needles thruſt into them; himſelfe firſt impriſoned, and after beaten to death with clubs, by *Coſroes* his ſonne. That *Varamus* had, a little before, beene ſent as Generall againſt the Roman Armie: which his ſeruice being found vnſeruiceable, and the Romans preuayling, he was not onely depriued of his place; but, to his further diſgrace, was, by the Kings commandement, [f] clothed in womans attyre: which indignities he repayed, not in words alone (in his letters ſtiling *Ormiſda*, The *Daughter of Coſroes*) but with thoſe vnnaturall and diſloyall practiſes: which hee continued alſo againſt *Coſroes*, ſonne and heire of *Ormiſda*, forcing him to flee to *Mauritius* the Emperour for ſuccour. For *Varamus* did not approue his ſucceſſion, but writ vnto him to relinquiſh his royaltie, for feare of ſucceeding in his fathers fortunes. In that letter he ſtileth himſelfe, *Friend of the Gods, Enemy of Tyrants, Wiſe, Religious, Vnblameable, Happy, Prouident, &c.* CHOSROES giueth him an anſwere, wherein he thus writeth, CHOSROES *King of Kings, Lord of Lords, Ruler of Nations, Prince of Peace, Saluation of men, amongſt the gods a man good and eternall, amongſt men a god moſt Illuſtrious, moſt glorious Conquerour, riſing with the Sunne, giuing eyes* (Starres) *to the night, Noble from his anceſtrie, &c.* But for all theſe great Titles, he was compelled to flee, as is ſaid, and write in a lower ſtile to *Mauritius*.

Theophilactus Simocatta, ſpeaking of the Abares, a Scythian Nation dwelling neere Iſter, ſaith, that they were deſcended of the Hunnes, and that *Bocolabras* (which word ſignifieth one that is a Prieſt and *Magus*, for their Prieſts were their Diuiners) hauing offended *Chagan*, the Prince of theſe Abares, fled vnto their originall Nation, dwelling in the Eaſt, neere to the Perſians, commonly called Turkes. This I mention to ſhew the Turkiſh originall, and their common deſcent with the Hunnes (with whoſe poſteritie in Hungarie they now hold ſuch continuall diſſentions) by the teſtimonie of an Author, which writ his Hiſtorie a thouſand yeeres ſince. In his third Booke and ſixth Chapter, hee ſaith, the Hunnes which dwell in the North-Eaſt, whom the Perſians called Turkes, were ſubdued by King *Hormiſdas*; and whereas before the Perſians had vſed to pay them fortie thouſand pieces of gold to buy their peace, they now forced theſe Hunnes to pay ſo much for tribute to the Perſians. The Perſian Gold bred ſuch ſurquedrie and exceſſe amongſt the Turkes, that they had their Beds, Tables, Horſe-furniture and Armours of ſolide Gold: which prodigalitie made them couetous, and to demand larger contribution from the Perſians; hence aroſe thoſe warres and that thraldome of the Turkiſh Nation. This Author, firſt of all other to my knowledge, mentioneth the Turkiſh warres, which ſince haue yeelded matter for Authors more then enough.

Theſe Turkes are [g] ſaid to helpe *Varamus* in his rebellion; but both hee and they receiued diſcomfiture by *Narſes* the Roman Generall, and ſixe thouſand were taken and ſlaine. The Turkes being asked why they helped *Varamus*, anſwered, That they were forced thereto by famine: they were alſo marked with a Black Croſſe, which (they ſaid) they learned of the Chriſtians, thereby to expell hunger. *Coſroes* thus recouered the Kingdome by aide of the Empire, which *Varamus* had vſurped to himſelfe.

Hee [h] was deepely ſeene in the Chaldæan myſteries, and being by a Roman Gouernour reproued for ſome exceſſe, in thoſe times when he ſo much needed their helpe: he anſwered, That the times did aduantage him to thoſe reproofes: but know (ſaith hee) that calamities ſhall alſo befall the Romans, and the Babylonian Nation ſhall rule them three weekes of yeeres. After that, in the fifth weeke, the Romans ſhall ſubdue the Perſians: which being come to paſſe, a day ſhall come that ſhall haue no night, and the expected end of the Empire

Simocatta Hiſt. Maut. l. 3. c. 16.

f Simocat. l. 3. c. 8. & l. 4. c. 3.

Simoc. l. 4. c. 7, 8.

Simoc. hiſt. Mauric. l. 1. c. 3. & 8.

Turcomannia.

g Bizari hiſt. Perſ. lib. 5. Simocat. lib. 5. cap. 10.

h Niceph. l. 17. & 18. ex Simocat. lib. 5. c. 15.

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ſhall be at hand; in which time corruption ſhall be aboliſhed, and men ſhall liue according to Diuine Ordinance. This, either falſe or vncertaine prophecie (according to that *Deepeneſſe of Satan*) he vttered, but what effect anſwerable hath followed, I know not. [i] In his time the Saracens, confederate with the Romans, ſpoyled the Countries of Babylonia.

i *Simocat. l. 8. c. 1.*

This *Coſroes* reigned nine and thirtie yeeres. He held peace with the Romans whiles *Mauritius* liued; but when *Phocas* cruelly and trecherouſly had ſlaine him, a world of euills at once aſſaulted the Empire. The Germans, Gaules, Italians, Hunnes, and Perſians, by their Armies afflicted the publike State; and the Roman Biſhop then began to aſpire to an vniuerſall Soueraigntie, which that *Murtherer* firſt entituled him vnto. That Armie which was yet red with the bloud of *Mauritius*, by the Perſians ſword was puniſhed, and died in their owne bloud: who hauing ouerthrowne the Romans in two battailes, made way for further conqueſts. Thus did God puniſh that Murtherer, and beſides (to pay him in his owne coyne) *Priſcus*, *Heraclon*, and *Heraclius* conſpired againſt this Conſpirer, and murthered the Murtherer, and hauing cut off his Priuities, and his Head, hurled him into the Sea, and deſtroied his Iſſue.

Heraclius ſucceeded in this troubled ſtate of the Empire: *Choſroes* preuailing by his victorious Armies entred Apamea, Edeſſa, Cæſarea, Cappadocie, and ſubdued Aſia, whiles the Auares, or Abares waſted and ſpoiled Europe: the Saracens alſo (as in preludes of their future fortunes) committed great ſpoyle in Syria. This in the third yeere of *Heraclius*: in the fourth, the Perſians tooke Damaſcus; in the fifth, Ieruſalem (carrying away [k] the Croſſe) and ſlew therein by inſtigation of the Iewes 90000. and ſubdued Palæſtina. In the ſeuenth, he inuaded Egypt and Africa, and conquered all, euen to Ethiopia. In the ninth, the Auares entred Thrace with an Armie, and *Chagan* chaſed *Heraclius* into the Citie, ſpoiling many Townes: but the next yeere compounded on peaceable conditions; the Perſians at the ſame time tooke Ancyra a Citie of Galatia. In the twelfth yeere of *Heraclius*, a certaine Aſtrologer, *Stephanus Alexandrinus*, prophecied, that the Saracens ſhould rule in power and dominion three hundred and nine yeeres, and then ſhould endure much diſquiet and trouble fiftie ſixe yeeres. What he ſaw in the Starres we know not: but their Fates were longer-liued. *Saes* at this time ſent with an Armie from *Choſroes* waſted all the Eaſt, and held fraudulent conference with *Heraclius*, who ſent with him ſeuentie chiefe men Embaſſadours to *Choſroes*. All theſe *Saes* treacherouſly lead captiues and bound into Perſia, which yet could not ſatisfie his tyrannicall Maſter, who (becauſe hee had ſeene *Heraclius*, and had not brought him aliue) cauſed him to bee flaied quicke: and ſent *Sarbarus* againſt the Romans. *Heraclius* beganne his expedition with penitent, and lowly ſeeking peace with GOD, who made his warres proſper againſt the Perſians. Some ſay he ſent Embaſſadours to *Choſroes*, who refuſed all conditions, except they would renounce their crucified GOD. This GOD preuailed againſt that preſumption, and deliuered Gazacum into the hands of *Heraclius*, in which Citie was the Temple of the Sunne, the treaſure of *Cræſus*, and impoſture of *Coles*. There he found the abominable image of *Choſroes*, in the Globe-faſhioned [l] roofe of the Palace, as it were ſitting in heauen. About this were the Sunne, Moone, and Starres, which hee worſhipped ſuperſtitiouſly, and certaine ſcepter-bearing Angels ſtanding about the ſame. There were certaine deuices to imitate ſhowers of raine, and the noiſe of thunder. Theſe all, together with the Temple of the *Fire*, and the Citie, *Heraclius* committed to the deuouring, not the deuotion of the fire. Hee after ouerthrew *Sarbarazas*, and *Sarbarancas*, and *Sais*, Perſian Generalls, with all their forces; and ſo preuailed, that *Choſroes* in impious reuenge, robbed all the Chriſtian Churches in his dominion of their gifts and treaſures, compelling all the Chriſtians (a worſe ſacriledge) to the Neſtorian hereſie. He alſo ſent *Sais* with a great Army againſt *Heraclius*, and *Sarbarus* with another againſt Conſtantinople, ſtirring vp the Slauins and Gepeds to helpe him, with the Weſterne Hunnes or Auares. *Heraclius* ſend one Army to the ſafeguard of the Citie, another againſt *Sais*, and with the third hee went to the Lazikes, ſeeking to winne the Eaſterne Turkes, called Chazari, to his partie. Theſe breaking through the Caſpian Straits vnder *Zebeelus* next in dignitie to *Chagan*, committed exceeding ſpoyles. *Heraclius* meane while ouerthrowing *Sais*, who dying with indignation of this loſſe and griefe for his Maſters diſpleaſure, could not thus appeaſe his fury, but his carkaſſe was deſpightfully intreated; although the Heauens fought for *Heraclius*, and with a ſudden ſhower of Haile cauſed that Perſian ouerthrow. Tenne dayes was Conſtantinople beſieged, but by diuine power preſerued, as *Cedrenus* and others write, by a miraculous Viſion. *Choſroes* makes *Razaſtes* his Generall, who encounters with *Heraclius*, not farre from Niniue, and loſt his life and the field. This victoriouſly he proceeded, chaſing *Choſroes* before him fiue and twentie miles in a day, which could not before go fiue. And when ſome had accuſed *Sarbarus*, as inclining to the Romans, he ſent to *Cardarichas* his Colleague to kill him; which letter being intercepted, cauſed *Sarbarus* to become ſuch indeed; who adulterating his Maſters

Cedrenus pag. 334.

k *Sup. l. 2. c. 22.*

l ἐν τῷ παλατίῳ σφαιροειδεῖ στέγῃ, &c.

Chron. Alexandrinum de his reb. fuſius; quod & hos illo tempore ſcriptum videtur.

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Masters letters, and putting in other foure hundred chiefe men, called an assembly, and publikely reading the letters, caused a rebellion. And in the yeere 626. *Cosroes* now at his wits end, or rather quite beyond them, appointed *Medarses* his sonne to bee his successour and heire apparent: wherewith *Siroes*, his elder sonne, being discontented, conspired to betray his father and brother to *Heraclius*: and soone after caused them both to bee slaine at Ctesiphon. Peace [m] was concluded with the Romans, and their Prouinces restored. Onely Arabia was by *Mahumet* holden, as a Seminary of a greater mischiefe, vnder which the world with griefe and amazement still groneth. *Lope Obregon* in a large Spanish booke, of the confutation of the Alcoran, which, hee saith, hee gathered out of the Moores writings, tells that *Mahomet* serued *Heraclius* in his warres against *Cosroes*, with more then ten thousand horse-men; *Vbequar*, *Homar*, *Hozmen*, and *Hali*, being chiefe Commanders vnder him, and being after the victorie denied pay, conquered a great part of Persia to himselfe. And when *Siroes* successour to *Cosroes*, withstood him; he gaue him the ouerthrow, and therefore the Persians chose a new King to represse these Arabians: and that after this, *Heraclius* sending for the Crosse which hee had recouered from the Persians, from Ierusalem to Constantinople, (this *Palladium* being gone) hee wanne Ierusalem, and the Countries about. Other prodigious miracles hee farseth into his storie, and describes a Throne which *Cosroes* had made a Tower of siluer garnished with precious stones, vnder the same on one side the Sunne, on the other the Moone, and iust with it the Crosse, which he had taken from Ierusalem, and that hee would be adored for King and Lord of the World. But I will not ingage my selfe farre for this Historian.

m *In Chrō. Alex.* you may reade the letter of *Siroes* to *Heraclius*.

Siroes, *Adeser*, *Barazas*, and *Baram* the daughter of *Cosroes*, in their order of succession in that disordered and turbulent estate, had scarse two yeeres allowed to them all: to whom succeeded *Ormizda Iezdegird*, who about the yeere 632. was ouerthrowne and slaine by the Saracens: and that Persian Kingdome (then weakened by ciuill dissentions) was subdued to Saracenicall seruitude; and that second Persian Dynastie (continued as *Scaliger* [n] reckoneth in eight and twentie successions, the space of foure hundred and two yeeres) had an end. From thence vnto this time their Religion is Saracenicall: their State gouerned by the *Califas*, [o] and such Commanders or Sultans as they had placed ouer them, till their Sultans warring with the Calif for Souereigntie, procured aide from the Turkes: who dispossessed them of their Kingdome presently, after they had disburthened them of their enemies: The Turkes were displaced and chased away by the Tartars. Of these both Saracens and Turks, you haue the historie in the former booke, and therefore needlesse here to be related: Of the Tartars shall follow in their order. Now let vs a little looke backe to the Greatnesse, and other things most remarkable in the Persian Kings.

n *Ios. Scalig. Can. Isag.*

o *Io. Lampadius Mellific. Hist. part.* 3. and our third booke sheweth the order in succession of them.

CHAP. V.

Of the Persian Magnificence, and other their Antiquities.

THe time of the first Dynastie, howsoeuer *Dionisius Halicarnass.* contracteth it to two hundred yeeres, and *Cedrenus* to two hundred and fourteene: yet *Q. Curtius* (who writ the ouerthrow of the same by *Alexander*, in the time of *Claudius*, vnder whom, if *Brissonius* [a] hath gathered truly, he was Proconsull of Africa) and *Herom.* and *Clemens Alexand.* and others little disagree from that our former account reckoning two hundred thirtie one. In which space the greatnesse of their Kings appropriated the Title of the *Great King* vnto themselues, as *Drusius* in his *Obseruations*, and *Brissonius* out of *Dio.* *Chrysostomus*, *Aristides*, *Isocrates*, and others haue obserued: so *Artaxerxes*, *Ezra.* 7. 12. calleth himselfe *King of Kings*, which the Parthian after annexed to his Stile. The Kingdome was Hereditarie both in Persia and Parthia, the eldest Sonne begotten in Wedlocke, succeeding. In long Expeditions the Heire apparant was nominated. They vsed to be inaugurated or crowned (after our Phrase) at Pasargadæ, [b] by their Priests, which *Plutarch* thus describeth. The designed King goeth into a Chappell of the Goddesse of Warre (it may be thought *Minerua*) and there putting off his former Habit, puts on that which *Cyrus* ware before he was King: then doth he eate a lumpe of Figges, and Turpentine, and drinkes a cup of sowre Milke: their other Ceremonies are not knowne. On his head was set a Cidaris or Tiara; this was a kind of Cap or Turbant, not like a Felt of wooll, but of diuers pieces of cloth sewed together, *Tritis pilea suta de lacernis*; the Kings differing from the common sort, because his ascended streit with a sharp top not bowed any way; to the other Persians it was deadly to weare a Tiara, except the top bowed (in token of subiection) to their forehead. Only the posteritie of those, which with

a *Bris. de Reg. Pers. lib.* 1. *Curt. lib.* 4. *Her. in Dan.* 9. *Clem. Strom. l.* 1.

b *Plut. in vita Artaxerxis.*

Tiara what it was, *de hac plura vid. ap. Seldens Tit. Hon.*

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with *Darius Histaspis* slew the vsurping *Magus*, might weare them bending to the middle of their head, and not hanging downe to their browes, as the other. The Kings Tiara was properly called *Cidaris*, and was set on by the *Surena*, which was an hereditarie dignitie next to the King. About this Cidaris hee wore a Diadem, which some Authors [c] confound, and make to be the same; others otherwise: it was a purple band, or of blew colour, distinguished with white, which was wreathed about the Tiara. The right or strait Tiara, with that purple and white band, was the note of royaltie, as the Crowne in these parts. The Diadem in [d] other Countries, was a white band wreathed about the forehead. The new King was placed also in a golden Throne, and (if hee pleased) changed his former name, as *Codomannus* to *Darius*.

His subiects adored him as a god (so did the Greekes [e] interprete it, and *Mordecai* which refused this ceremonie to *Haman*) prostrating themselues on the ground with a kinde of veneration; turning their hands behind their backe, if they had any sute to the King. *Sperchies* and *Bulis* Lacedemonians, and *Conon* [f] the Athenian refused this Rite: *Ismenias* [g] the Theban dissembled it with taking vp his ring, which for that purpose hee let slip from his finger, when hee came before the King. *Timagoras* [h] was put to death by the Athenians for doing it. In the time of *Apollonius* [i], none might come to the presence of the King, which had not before done the like adoration to his Image. They also when they came into the presence of the King, held their hands within their sleeues; for default herein, *Cyrus Iunior* slew *Antosaces* and *Mitræus*, as *Xenophon* writeth. Likewise, for the greater Maiestie they seldome were seene of the people, and then neuer on foot: neither might any enter the Palace without licence of the King, signifying his attendance first by a messenger: this honour was reserued to the Princes which slew *Smerdis*, which might enter at all times, but when the King was in bed with his wife; which *Intaphernes* (one of the seuen) transgressing, therefore lost his head. Yea, the Scripture [k] noteth the danger hereof in *Haman*, the Kings greatest fauourite, and *Ester* the Queene, neither of which had libertie of entrance, without the Kings call or admission. It was a capitall offence to sit on the Kings Throne, to weare the Kings garment, or in hunting to strike any beast before the King had stricken. The King (as before is noted, of *Cambyses*) was not subiect to any law: the people were held in much slauery, if that may be so called which is voluntarie. In this affection, they which were [l] scourged at the Kings command, were thankefull to him, for that they were had in remembrance with him. Their obedience appeared, when *Xerxes* [m] being in a ship in danger, many at his word leaped into the Sea to lighten the ship. Yea, they would be their owne executioners when they had offended the [n] King. None might salute him without a present. His birth-day was obserued a sacred and solemne festiuall. His death was bewailed with a silence of lawes and sutes fiue daies, and with extinguishing [o] that *Fire*, which euery one obserued in his house, as his household deitie.

The Kings abode was according to the season: seuen moneths saith *Zonaras* [p] in Babylon, three in Susa, and two in Ecbatana. *Ælian* therefore compares them to Cranes, and *Aristides* to the Scythian Nomades: alway by this shifting, enioying a temperate season. *Susa* or *Shushan*, was so called of the abundance of Lillies, which in that language are so named, saith *Stephanus*: a Region so defended by high mountaines from the Northerne blasts, that in the Summer the vehement heat parched their [q] Barly (it is *Straboes* report, and therefore they couered the roofes of their houses with earth two cubits deepe) and it killed the snakes as they crossed the wayes. It was situate on Choaspes, and entertained the Kings Court in Winter, as Ecbatana in Summer the chiefe Citie of the Medes. Sometimes it also remoued to Pasargadæ; and sometimes to Persepolis, the richest Citie, if *Diodorus* [r] bee beleeued, vnder the Sunne, wherein was a Tower enuironed with a three-fold wall, the first of which was sixteene cubits high, and made with battlements, the second twice as much, the third square, and sixtie cubits in height of hard stone with brazen gates: on the East thereof was a Hill of foure acres, wherein were the Sepulchres of the Kings. *Alexander* in reuenge of the burning of Athens, and by instigation of wine, and *Thais* his Concubine (*Mars, Bacchus, Venus*, three heauy, vnruly, tyrannicall enemies, conspiring) burned this sometime Treasure-house of Persia.

The Persian Court or Palace had many Gates, and Guards which took turnes by lot: (you reade the words of *Aristotle* in his booke *de Mundo*, hereby manifested to bee his, or at least as ancient, in that he writeth of the Persian State flourishing before *Alexander* in his time had subuerted it) some, hee saith, were called the Kings *eares*, others his *eyes*, and others had other offices, by which the King learned whatsoeuer was any where done, and therefore holden as a God: And besides his Posts which brought newes, by Fires or Beacons, he might in one day learne the State of that huge Empire, extended from the Hellespont to India. The Palace-roofe admirably shined with the brightnesse of Iuorie, Siluer, Amber, and Gold. His Throne

c *Drus. Obseru. lib.* 12. *cap.* 12. *Brisl. l.* 1. *pag.* 44.

d *Diademasa-seiola candida, &c. Am. Marcel.*

e *Isoc. in Paneg. Ester* 13. 14.

f *Iustin. lib.* 6.

g *Ælian. V. hist. lib.* 1.

h *Val. Max. lib.* 6. 3.

i *Philost. lib.* 1.

k *Ester* 5. *&* 6.

l *Stob. ser.* 12.

m *Herodot. l.* 8.

n *Ambros. Hex.* 5. 21.

o *Diodor. Sic. lib.* 17.

p *Zon. Annal.* 1.

q *Strab. l.* 15. *& Eustath. in Dionys.*

r *Diodor. Sic. lib.* 17.

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Throne was of Gold, borne vp with foure Pillars, beſet with gemmes. His bed was alſo of Gold, (which was propounded the reward to *Zorobabel* and his companions, *Ezra* 3.3.) yea, *Herodotus* tells of a Tabernacle of Gold, of a Plane tree, and a Vine of Gold giuen to *Darius* by *Pithius* the Bythinian. This Vine *Athenæus* [f] reporteth, was adorned with iewels, and hung ouer the Kings bed, the Grape-cluſters being all precious ſtones: in a Parlour at his beds feet were three thouſand Talents of Gold, in another at the head, called the Kings bolſter, were fiue thouſand Talents. Gardens were [t] adioyning, which they called Paradiſes: ſome very large, wherein were kept wild beaſts, as Lions, Beares, Bores, for the Kings game, with ſpacious Woods and Plaines, incloſed in wall. *Tully* out of *Xenophon* relateth the induſtrie of *Cyrus*, which with his owne hand had meaſured, planted, ordered, and husbanded, one of thoſe pleaſant Paradiſes. *Alexander* enriched them with Trees and Plants out of Greece. The Perſian Kings dranke the water of Choaſpes onely, which to that purpoſe was boyled, and carried with them in Siluer veſſells whereſoeuer they went. The Parthian Kings dranke of this [u] and of the Riuer Eulæus (a Riuer riſing in Media, which after it hath buried it ſelfe, againe recouering the light, compaſſeth the Tower of Suſa, and the religious Temple of *Diana*. *Daniel* calls it *Vlay*; it ſeemeth to be, or to become the ſame with Choaſpes; and ſo doth *Ptolomey* confound them) they dranke alſo onely Chalybonian wine, made at Damaſcus in Syria, and their bread was made of the wheat of Aſſos in Phrygia. Their ſumptuous feaſting [x] appeareth in the Scripture, beyond what is read in any ſtorie of any King: in which was ſomewhat of euery [y] Nation ſubiect to him, ſet before him: his Salt was brought out of Egypt. Amongſt the baggage and ſtuffe of *Darius*, which *Parmenio* tooke at Damaſcus, were found two hundred ſeuentie ſeuen Cookes, nine and twentie Scullians, thirteene which had charge of white-meates, ſeuenteene which were to miniſter water, ſeuentie which belonged to the wine-celler, fortie which looked to the oyntments, and ſixtie ſixe which made Crownes. How many may we thinke, were there in his ſetled Court? His dining-roome was full of muſicall women, whereof one began the ſong, the reſt followed: three hundred of theſe creatures ſinging, playing, dancing, ſpent the night in his bed-chamber. Hee [z] which could deuiſe any new pleaſure, was highly rewarded: for which purpoſe *Xerxes* promiſed largely to ſuch Epicurean-Maſters by an open Proclamation. The King vſually ſate alone, ſometimes his mother and wife were admitted: other gueſts ſate where hee might ſee, but not be ſeene of them: yea, they had ſlauiſh ſauce to their ſweet meates, being narrowly watched by the Eunuches, whether they caſt any liberall lookes towards any of the Kings women. Yet, the Parthian gueſts had more ſeruile entertainment, as euen now wee ſhewed. Concerning the multitudes of their women, and curioſitie of their luſts, the booke of *Eſter* yeelds ample teſtimonie. *Cicero* addeth, that they beſtowed for the maintenance of their wiues robes, and dreſſes; one Citie for their haire, another for their necke; yea, the reuenues of whole countries on ſuch exceſſe. *Socrates* in *Platoes Alcibiades* telleth of an Embaſſador into Perſia, which was almoſt a whole day in trauelling through a Region, called the *Queenes Girdle*, another called the *Queenes Head-tire*, and ſo for euery other part of her Wardrobe.

The Kings [a] children (eſpecially the eldeſt ſonne) were preſently after their birth committed to Eunuches, which beſide education did compoſe and order their lims: at ſeuen yeeres of age they learned to ride and hunt, hauing skilfull inſtructers for that purpoſe: at foureteene yeeres they were committed to the diſcipline of the *Royall Maſters*, which were foure choiſely learned; the firſt in Prudence, which taught the *Magia* of *Zoroaſtres*, and the inſtitution of a King: the ſecond, in Iuſtice; who taught to ſpeake and deale truly: the third, in Temperance, wherein hee inſtructed his new diſciple: as the fourth in Fortitude. The Perſian King had one, whoſe office was to ſalute the King with theſe words; *Ariſe, O King, and thinke on ſuch things as Meſoromaſdes would haue thee.* Almoſt euery day hee performed his holy Rites, for which cauſe were ſlaine [b] euery day one thouſand ſacrifices, amongſt which were Oxen, Aſſes, Harts, the *Magi* being preſent. Before their ſacrifices they diſcourſed of pietie: and when they went to this their deuotion, there were men on both ſides the way ſet in rankes, with officers called *Maſtigophori*, who ſuffered none but great perſonages to enter. Firſt, were led Bulls, foure and foure together, which were ſacrificed to *Iupiter*. After them, were led Horſes to bee offered to the Sunne. Then followed a Chariot drawne with white Horſes, hauing a golden beame, and crowned, ſacred to *Iupiter*: after that, the Chariot of the Sunne like the former. Then a third Chariot, the Horſes couered with Scarlet; after which followed men carrying fire, and next, the King in his Chariot; before which went foure thouſand Target men, and two thouſand Speare-men about it: There followed three hundred with Darts on horſe-backe: two hundred horſes with golden bridles: and after them three thouſand Perſians, and in the laſt place the Medes, Armenians, Hircans. *Xenophon* indeed, which writes this in his *Inſtitution of Cyrus*, intends rather the frame of a iuſt Empire, then the truth of Hiſtory, yet profeſſeth to relate no other Rites and Cuſtomes then which

[f] *Athen. l. 12. vid. Bud. de Aſ. l. 4.*
[t] *Eſter 7.*
Cic. de Senectute
[u] *Plin. l. 6. 27. & l. 36. 3. Dan. 8. 2.*
[x] *Eſter 1.*
[y] *Athen. l. 8.*
Idem. l. 12.
[z] *Cic. Tuſc. queſt. l. 5. Val. Max. l. 9. c. 2.*
Cic. in Verr. l. 5.
[a] *Vid. Xenoph. Sard. l. c. 11. A du verdier. Briſſon. Kecker. man. polit. &c.*
[b] *Athen. l. 3.*

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which the Perſians embraced: neither doth hee in theſe things diſagree from *Herodotus* and *Curtius*. The Kings Chariot was drawne with white horſes, the drowning of one of which was the cauſe of drying [c] the Riuer Gyndes. For *Cyrus* enraged for the loſſe of his white Palfrey, diuided the riuer by force of men into three hundred and twentie rills; ſo that it wilderd and loſt it ſelfe in thoſe many by-wayes: an argument what Diuiſion can doe. Theſe horſes were of the Niſæan race in Media. When the King deſcended from his Chariot, a golden ſtoole was ſet him to ſtep on: one alway attending his Chariot with ſuch a ſtoole. While hee rode in his Chariot, hee ſpent the time in whitling with a knife, not in reading, or any graue meditation, and therefore was vnlearned. When hee went on progreſſe into Media, [d] he enioyned the Countrey to ſpend three dayes before to hunt Scorpions, which there abounded; allowing rewards therefore. They vſed by themſelues or their Legats, to viſite their officers in the Prouinces, and to puniſh or preferre them according to their merits. In iudgements they not onely conſidered the crimes and accuſations, but the counterpoiſe alſo of their vertues: and the clemencie [e] of *Artaxerxes* (in their irreuocable law) appeared in cutting off the *Tyara* of condemned perſons, in ſtead of their heads.

c *Sen. de Ira. l. 3 c. 21.*

d *Ælian. v. b. 14. 12. & l. 15. de Animal. c. 26.*

e *Am. Marcel. l. 30.*

As often as the King entred into Perſepolis, euery Matron was to haue a piece of gold giuen her: the men alſo were rewarded which multiplied children: but eſpeciall rewards were beſtowed on them which were called *Oroſange*, which had deſerued well of the King, whoſe names and facts were therefore recorded, as we reade of *Mordecai*, and his recompence. *Themiſtocles* receiued of the Kings bountie the Citie Magneſia, to finde him bread (which Region was worth fiftie Talents yeerely) Lampſacum for wine, Myus for cates. The chiefe gift giuen to any was a mill of gold. The Kings birth-day was a ſolemne feaſt called [f] *Tycta*, that is perfect, for the magnificence thereof: in which hee gaue gifts to the people; yea, hee might not denie any petition then made to him. The King nouriſhed ſo many Indian dogs for hunting, that foure great villages in the plaine of Babylon were aſſigned to their ſuſtenance. *Artaxerxes* cauſed *Megabyzus* (as *Cteſias* writeth) to bee beheaded for ſtriking a Lyon with his dart, which was readie to aſſault the King, becauſe he therein tranſgreſſed the Law, and preuented the Kings triall of his valour. The reuenues of the tributes were 14560. Euboike Talents: the ſiluer and gold were melted and kept in earthen veſſels, which were broken when they came to vſe the ſame. Beſides this, the ſubiect prouinces yeelded to the maintenance of the King other things: as Armenia, horſes; Babylonia, foure moneths victuals, and the reſt of Aſia the other eight; and other Regions their peculiar commodities. The Kings ordinarie guard, night and day guarded the Palace, the moſt of them Perſians: another band of 10000. choice horſe-men were wholly Perſian, and were called *Immortall*: one thouſand of the beſt of them, called *Doryphori* and *Melophori*, were choſen into the Kings guard. They receiue no money but allowance of victuall for their wages. *Curtius* mentioneth a guard next to the Kings perſon, called the Kings kinſemen, which were 15000. But it were too tedious to recite the *Homotimi*, *Megiſtanes*, and other his court-officers and attendants, the *Surena* which was the chiefe Magiſtrate and others, whereof *Briſſonius* hath written. As their liues were burthened with voluptuouſneſſe, ſo they prepared for their deaths (that *they might deſcend ſuddenly into the graue*, as *Iob* ſaith of the proſperitie of ſome wicked, *without any bands*, to vſe *Dauids* phraſe, of a lingring *death*) certaine poyſons, tempered of the excrements [g] of the Dircærus an Indian bird, which in ſhort time, without ſenſe of griefe depriued them of life. After the Kings death they extinguiſhed the SACRED FIRE, which rite *Alexander* obſerued [h] in *Hephæſtions* funerall. In Perſepolis were erected vnto them ſtately Monuments, with Titles and Epitaphs inſcribed. The Monuments of the Kings there, [i] with other Antiquities haue conquered Time and *Alexanders* Fires, yet remaining ſo freſh, as if they were new made, many ſtill ſhining like glaſſe. Among which a Iaſper Table is remarkable, inſcribed with letters which none can reade, all of a Pyramide or Delta forme in diuerſifyed poſtures. Twentie ſuch Pillars remaine of admirable greatneſſe, beautie, and likeneſſe, of a laſting Marble, with Images in long habits like the Venetian Senators, with wide ſleeues and long beards: others ſitting as in high arched ſeats, with footſtooles in great Maieſtie. There are alſo huge Coloſſean horſes, with giantly riders, of Marble. And although a goodly fertile Countrey doth inuite habitation, of ten leagues extent euery way, yet is there now but one poore village of foure hundred houſholders, called *Margatean*, in this plaine of Perſepolis. Our Author acknowledgeth *Diodorus* his relations iuſtly agreeing with his eyes: and eſteemeth theſe Monuments farre beyond all other the worlds miraculous Artifices.

Eſter. 2. Æmil. Probus.

f *Herod. l. 9.*

Curt. l. 3.

Ber. de reg. Perſ.

Iob. 21. Pſal. 73.

g *Ælian. de Animal. l. 4. c. 41.*

h *Diod. S. l. 17.*

i *Garcias. Figueroa. Epiſt.*

I might here terrifie the delicate and already-wearied Reader, with repreſentation of their Martiall marching, diſcipline, numbers, armors, and the like; of which *Briſſon* hath written a whole booke. Yet becauſe wee haue thus farre waded in matters of the Perſian Magnificence; let vs take a little view of the Heyre and Succeſſour to that Greatneſſe, Great *Alexander*,

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Alexander, in ſtate entring Babylon, thus by *Curtius* related. Many came forth to meet him: the wayes were all ſtrowed with flowers and garlands, on both ſides were erected ſiluer Altars, laden with Frankincenſe and all kinde of odors. There followed him for preſents droues of Horſes and Cattell: Lions and Leopards in grates were carried before him. The *Magi* after their manner of Proceſſion ſinging, had the next place; after them the Chaldæans, and the Babylonians both Diuiners and Artificers, with muſicall Inſtruments. Then the Horſemen, furniſhed beyond magnificence in exceſſe of prodigalitie. The King with his Armie followed, and laſt of all the Townſ-men. Hee that will compare with theſe relations, that which in the bookes of the Romane Ceremonies is written of the Popes ſtrait Tiara, enuironed with a triple Crowne: the veneration performed to him by all, euen Emperours kiſſing his feet, holding his bridle and ſtirrop, putting their ſhoulders vnder his Chaire, when hee liſts to ride on mens ſhoulders, holding water to his hands, and bearing the firſt diſh to his Table: the change of his name at his election: his Palfrayes alwayes white, like the Niſæan, led before him, one of which carryeth his God vnder a Canopie: his Scala, Proceſſions, and other Rites; ſhall ſee ſome hence borrowed, moſt exceeding the Perſian Exceſſe. Once, all Religion with them ſeemeth turned into State and Ceremonie, the ſoule being fled, and this *(bodily exerciſe)* bodie of exerciſe, in exerciſe of the body, onely left.

Sac. Cer. Rom. Ec. l. 1.

CHAP. VI.

Of the Perſian Magi.

THe name of *Magi* is ſometimes applied (ſay ſome) to all the Perſians, or elſe to a particular Nation amongſt them: ſometime it ſignifieth the moſt excellent in Philoſophie, and knowledge of nature, or in ſanctitie and holineſſe of life. Thus [a] *Suidas* calls the Perſian *Magi*, *Philoſophi*, and *Philothei*, ſtudious of knowledge, of nature, and of God. Sometimes it ſignified ſuch as wee now call *Magicians*, practiſers of wicked Arts. Among the Perſians this name was ancient and honourable, ſaith [b] *Peucerus*, applyed onely to the Prieſts, which liued in high reputation for dignitie and authoritie, being alſo Philoſophers, as the Chaldæans were. To theſe were committed the cuſtodie of Religion, of ancient Monuments, of later Hiſtories, of publike records, and the explanation of the Perſian wiſdome, whoſe account appeareth in that after *Cambyſes* death, one of them is reported to ſucceed in the Throne. Now, whereas the Ethnicks had a tradition of two [c] *Genij*, which attend euery man, one good, the other euill; proceeding (in likelihood) from Diuine Truth, concerning good and euill Angels, which are either *miniſtring Spirits* for mans good, or *tempters* vnto euill: curious men hence tooke occaſion to deuiſe new Arts, which were called μαγεία and γοητεία; by the one calling vpon the good *Dæmon* or *Genius*; by the other on the euill: which *euill One* could eaſily *turne himſelfe into an Angel of light*, to delude blind people, being indeed (as in our *White* and *Blacke* witches at this day) worſe when an Angel, then when a Deuill.

Boshhieri Ara Cœli.

a *Suidas in v. Magia. Pſellus de Dæm. Scal. ex 327.*

b *Peucerus de diuinat. c. de Magia. & Delrio diſquis. Mag. l. 1. Proclus de An. & dæm.*

c *Brutus* was terrified with ſuch a *ſpectrum*: the like they tell of *Marius* & many others

Hereof were diuers kindes; [d] *Necromancie*, which inuocated the ſpirits of the dead: of which ſmoaky Soot, the Heathens Diuine Poets, and our Poeticall Diuines in the tales of Hell and Purgatory, ſtriue who ſhall haue the blackeſt tincture. They had alſo their *Lecanomanciæ*, which was obſerued in a Baſon of water, wherein certaine plate of gold and ſiluer were put with Iewels, marked with their iugling Charactars, and thence after pronuntiation of their words were anſweres whiſpered; [e] *Gaſtromancie* procured anſwere by pictures, or repreſentations in glaſſe-veſſels of water, after the due Rites. *Catoptromancie* receiued theſe reſemblances in cleere glaſſes: *Chryſtallomancie*, in Cryſtall; *Dactyliomancie*, was a diuination with Rings (which perhaps *Gyges* vſed) conſecrated by certaine poſition of the heauens, and diuelliſh inchantments. *Onymancie*, with Oyle and Soote daubed on the Nayle of an vndefiled Childe, and held vp againſt the Sunne: *Hydromancie*, with water: *Æromancie*, with ayre. But what ſhould I adde the many more names of this Artleſſe Art, vnworthy the naming? *Tibi nomina mille, Mille nocendi artes*; Infinitely diuerſified are theſe blind by-wayes of darkneſſe and miſchiefe. *Delrio* hath other diuiſions of Magicke, which from the efficient hee diuideth into *Naturall*, *Artificiall*, and *Diabollicall*: from the end, into *Good and Bad*; and this bad (which is by explicite or implicite compact with Deuills) into *Magia ſpecialis*, *Diuinatio*, *Maleficium*, *& Nugatoria*. *Zoroaſter* is ſuppoſed Author both of the good and bad vnto the Perſians. Naturall Magicke is by *Delrio* diuided into that which worketh wonders (not miracles) and that which diuineth. But I am weary of this Magicall ſearch. Leaue wee them in their Mazes, Circles, Labyrinth of Errour, and let vs take view of the Perſian Magi, from whence *Plinie* [f] deriueth the firſt originals of Magicall Vanities; which are (ſaith hee) compounded

Diuers kindes of Diuination.

d Νεκυομαντεία

e γαστρομαντεία κατοπτρομαντεία. χρυσαλλομαντεία. δακτυλιομαντεία, ὀνυμαντεία, ὑδρομαντεία, ἀερομαντεία. *Cum multis alij de quibus Peucerus, & Reginold. Scot. in Detect. Mag. & Cælius Calcag. Amat. Mag. Comp. Agrippa de van. ſci. c. 42. & ſeq.*

f *Plin. l. 30. c. 1.*

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compounded of three Arts, that exercise most imperious power ouer the mindes of men; *Physicke*, and that offering her selfe more sublimate and pure, in the sacred name and rites of *Religion*, beautified also with the addition of *Mathematicall* Sciences; (*a threefold cord not easily broken*, like a three-headed *Cerberus*, or trible crowned Prelate holding the world in feare, or loue thereof) *Zoroastres* (who liued at *Eudoxus* testifieth, fixe thousand yeeres before *Plato*) first inuented it in Persia. *Hermippus* affirmeth, that *Agonax* taught him. *Apusorus* and *Zarates* among the Medes, *Marmaridius* the Babylonian, *Hippocus* the Arabian, and *Zarmocenidas* the Assyrian, haue been famous for their practise and writings of this Art. *Pythagoras*, *Empedocles*, *Democritus*, *Plato* sailed farre to learne it, vndertaking long exiles (rather the pilgrimages or peregrinations) to that end. He impiously addeth *Moses* and *Iochabel* (it may be he meaneth *Ioshua*) to this impious number. The Scripture tells of *Iannes* and *Iambres*, and *Simon Magus* famous in this infamie. *Hierom* saith, they were the Philosophers of the Chaldæans, and that the Kings did all things after the direction of their Art; which (they are *Plinies* words) in the East ruleth the King of Kings. *Porphirius* affirmeth, that they which were wise in diuine mysteries, and performed them, were called of the Persians *Magi*: the same, saith *Picus*, that *Philosophers* were amongst the Greekes. The like hath *Philo*, and *Proclus*, and *Arnobius* of *Hosthanes Magus*. They were studious in prayers, instituted sacrifices, and mysteries, as the Indian Brachmanes, and Græcian Theologie; acknowledged Angels, Paradise, the soules immortalitie. *Patricius* also addeth to this their Philosophie and Theologie, Astronomie and Physicke, and all knowledge of Nature. It is like that in the Persian *Magi* concurred both a certaine stocke or kindred, which were also so called (as is said) and the Philosophicall Inquisition of Nature, and the Priestly function, and also some either implicite or explicite societie with Deuills. The same they were, at least in profession and reputation, that the Philosophers with the Greekes, the Priests in Egypt, *Gymnosophistes* in India, Chaldæans in Babylon, *Druydes* in Gallia and in this our Ile, the Italian *Aruspices*, and other religious persons (the Treasurers of their Theologie and Philosophie) in other places. As for those *Magi* mentioned in the g Gospell, some suppose them to come from Æthiopia; some from Arabia; some from Mesopotamie; some from Chaldæa; and some from Persia; and some from diuers of those Regions. Whencesoeuer they came, they had a brighter *Starre* to guide them with diuiner light, then those Magicall brans of hellish fire could yeeld.

Hier. in Dan. 2.
Plin. l. 30. c. 1.
Vid. Patric. Zoroast.
g *Matth. 2. 1.*
Beskhier. Ara Cœli.

Plato h commends this *Magia*, and calls it *Machagistia*, and θεῶν θεραπεία the worship of the Gods; and saith, that the Kings of Persia learned it, as a knowledge of Diuine Mysteries, wherein by the worlds Common-wealth, they were instructed to gouerne their owne. Others, as they were led by differing affection, doe as much discommend them. And truely (as in the Chaldæan, and Ægyptian Priests) their searching out the mysteries of Nature cannot but deserue commendation, but their abusing this naturall Philosophie to vnnaturall conspiracie with deuils, cannot but be detested of those which are not themselues detested of GOD. And either from this deuillish conspiracie, or ouer-curious vanitie, did arise their predictions of future euents: in which respect the Ethnikes had them in high reputation. *Ammianus Marcellinus* i saith, that *Zoroastres* added much to this Art from the Chaldæan mysteries, and *Hystaspes*, the Father of *Darius*, from the *Brahmanes*, which hee in his Indian trauels had found in a woodie solitarinesse, and learned of them the motions of the Starres, and pure rites of sacrifices: which he taught the *Magi*, and they, together with the skill of diuination, deliuered to their posteritie by Tradition: and that progenie is alway consecrated to Diuine Seruices, and keepe continually burning certaine fire which first came from heauen; a small portion whereof was wont to bee carried before the King of Asia. There were but a few of them at the first: and it was vnlawfull to touch the sacrifice, or approch to the Altar, before the *Magus*, with a certaine set speech had powred on his sacred preparatiue liquors. Afterwards being increased in number they grew into an entire Nation, and inhabited vnwalled Townes, being gouerned by their owne lawes, and honoured for Religion. *Cicero* writeth, that the *Magi* did assemble together in *Fana*, into certaine Temples or consecrated places, to consult about their diuinations. They presaged to *Cyrus* thirtie yeeres reigne. They dranke the herbe *Theangelis*, and vsed also the herbe *Aglaophon* or *Marmaritis* when they would diuine. They diuined by the notes and markes of the bodie: they foretold the euents of prodigies. They might not teach any but Persians the mysteries of their science, without the Kings leaue. And yet *Plinie* saith, that *Plato*, *Democritus*, *Empedocles*, and *Pythagoras*, vndertooke exiles (as is said before) rather then trauels, to learne the same, which after their returne they taught. *Apollonius* also for the same cause went into Persia and India: whose Philosophie plainly appeareth by the history of his life to bee soyled with Magicall impuritie. And although some commend one sort of *Magia*, as being their Theologie and Philosophie, yet seeing their Philosophie was corrupted with curiositie, end their

h *Plato Alcib. Apul Apolog. Persarum lingua Magus est qui nostra sacerdos.*
i *Am. Marcellin. l. 23.*
Cic. de Diuin. l. 1.
Plin. l. 24. 17.
Vel. Pater l. 2.
Plin. l. 30.

Theologie

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Theologie with superstitious Idolatrie, it could not be free from some kinde of (at least implicite) sorcerie, as the examples of those [c] which were most eminent herein, do shew. Such as one *Pases* was, who by enchantments would make shewes and resemblances of sumptuous feasts, with many attendants: and had a Magicall [d] or enchanted halfe-peny, which would returne to him againe, when he had bought any thing therewith. Yea, howsoeuer, *Patricius* would not excuse only, but highly commend the Oracles (as he termeth them) of *Zoroaster*, yet doth he cite out of him, that *Barbarous names must not bee changed. For all things haue their names of God, which haue an vnspeakeable power in holy things:* which words seeme to incline to Charmes; which are commonly in barbarous vnsignificant termes. Other things which he with great paines hath gathered out of the Platonikes, stamped with *Zoroasters* name, are many of them diuine, being interpreted in the best sense. For they are for the most part obscure, and many exceeding the sense of such weake Readers, as I confesse my selfe. Some I haue here expressed.

c *Apollonius, Hostbanes, Charendas, Democritus, & Pythagorici & Platonici.*

d *Suidas*, hence came the Prouerbe, τὸ Πάσητος ἡμιωβόλιον.

In all the world shineth the Trinitie; of which the beginning is Vnitie. The Father perfected all things, and deliuered them to the second Minde, which all mankinde calleth the First: He remaineth in the paternall profunditie. It is the minde of the Minde which is framer of the fierie world. All the world is of fire and water; and earth, and ayre. Hee fastned a great company of not-wandring Starres, and seuen wandring creatures, ioyning fire to fire, the earth in the midst, and the water in the receptacles of the earth, and the ayre aboue them. Let the immortall soule lift her eyes vpwards, not downewards into this darke world, which is vnstable, mad, heady, crooked, alway encompassing a blind depth, hating the light, of which the vulgar is carried. Seeke Paradise. The soule of man will after some sort bring God into it selfe: hauing nothing mortall, it is wholly rauished of God. It resoundeth the harmony, vnder which is the mortall body, extending the fiery minde to the worke of pietie. I desire not sacrifices and inwards, these are playes, flee these things if thou wilt open the sacred Paradise of piety, where vertue and wisdome, and the good law, are gathered together. If these things are harsh, what would these obscurities be in his Theologie, wherein he first placeth One beginning, then a paternall profunditie of three Trinities, euery of which hath the Father, the Power, the Minde. Next in order is the *Intelligible Iynx*, and after it *Synocheus*, *Empyræus*, and *Æthereal is*, and *Materialis*; and after these the *Teletarchæ:* after which the *Fontani Patres*, *Hecate:* and such a rabble of names follow, that the recitall would seeme to coniure the Reader into some Magicall maze or circle. They which are curious of those inextricable labyrinths, may resort to *Psellus*, *Patricius*, and the Platonikes, which ascribe these things to the Assyrians and Chaldeans, as they doe to *Zoroaster* also. *Delrio* and *Patricius* finde sixe of the *Zoroasters* mentioned in Authors, (*Goropius* after his wont, paradoxicall, none at all) the first of which was inuentor of this Magike, a Chaldæan, supposed to liue in the time of *Abraham*. *Berosus* first, and after [e] *Iulianus* a Magician, both Chaldæans, communicated these mysteries to the Greeks: and diuers of those Heretikes [f] in the prime age of the Christian Church, were not a little sowred with this Magicall leauen, as appeareth by *Irænæus*, *Epiphanius*, *Augustine*, and others that write against them. *Basilides* his *Abraxas* (the mysticall Characters of which name make three hundred sixtie fiue, the number of dayes in the yeere, and of heauens after his opinion) is supposed the same with *Mithra* the Persian Deitie, and hence to haue deriued his Magicall descent: which wee may note of others, if this belonged not to another labour.

„ *Zoroast. Orac.* „ *324. ap Patric. Vid.* „ *etiam Heur.* „ *Duret, &c.*

e *Suidas in verbo Iulianus.*
f *Vid. Iren. Tertul. August. & ad eum. Dam. &c.*

The *Magi* had one chiefe among them in their Societie, called by *Sozomene*, [g] *Princeps Magorum*. *Cicero* [h] affirmeth, that none might be Kings of Persia, before they had learned the discipline of the *Magi:* neither was it any more lawfull for euery one to bee a *Magus*, then to be a King: Such was their estimation in Persia. *Strabo* [i] tels that they vsed carnall company with their mothers: and when they are dead are cast forth vnburied, to bee a prey to the Birds. *Heurnius* maketh *Zoroaster* Author of incestuous copulations of all sorts, and [k] of the not-burying rite, but either to burne or cast forth the carkasse, (yea Authors write that he himselfe desired and obtained to be consumed with fire from heauen.) Nothing seemed to them more vnlucky, & signe of former lewdnesse, then that no bird or beast would prey on their dead. And the souldiers which sickned in their Armies, were laid forth yet breathing, with bread, water, and a staffe to driue away the beasts and fowles, which yet when their strength failed them, easily deuoured both the meat and keepers. If any recouered, and returned home, the people shunned him as a ghost, nor would suffer him to follow his former trade of life, till he were expiated by the *Magi*, & as it were restored again to life. The Romans in pittie, passing thorow some part of Persia, where they found a carkasse in the field, buried it; but the night following, in a vision, a graueold man in habit of a Philosopher, reproued that fact, willing them to leaue the naked bodie to the dogs and birds, and the mother Earth (saith hee) will not receiue those which haue polluted their mothers. Which in

g *Sozom. l. 2. c. 9*
h *Cicero de diuinat. l. 1.*
i *Strabo l. 15. Nam Magus ex matre & gnato gignatur oportet (saith Catullus) Si verè est Persarum impia religio. Sic. Luc. l. 8.*
k *Otho Heur. Indicus. c. 28.*
Agath. l. 2.

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the morning they found verified, the earth hauing vomited vp that carkasse, which there lay on the top of the graue. The *Magi* hereby appeare to haue had intercourse with the deuill: as
Cic. Tusc. 1. by their predictions also, of *Sylla*, *Ochus*, *Sapores*, and others, mentioned by *Paterculus*, *Ælianus*, *Agathias*, and other Historians. Thus were the *Magi* buried in the bowels of beasts and birds. *Tully* saith, that the other Persians were wrapped in waxe, and so preserued. The
l *Iouin. l. 2.* *Ostanæ* and *Astrampsychi* are by *Suidas* reckoned successours of the *Magi*. *Hierome* l citeth out of *Eubulus* three kindes of the *Magi*; the most learned of them liued onely on
m *Pausan. l. 6.* meale and hearbes. *Pausonias* m reporteth, that in Lydia, in the Cities Hierocesarea, and Hypæpo, he saw Temples hauing Persian surnames, and in euery of those Temples a Chappell and Altar, whereon were Ashes, not like in colour to the ordinary sort. The *Magus* entring 10 into the roome, layeth drie wood on the Altar, after that hee hath set his mitre on his head, and then at the name of a certaine God, singeth barbarous hymnes (which the Greeks vnderstand not) out of the booke: which being done, the heape is fired, and the flame breakes
n *Diog. Laert. de vit. Philos. l. 1.* forth. *Diogenes Laertius* n relateth, that these *Magi* spent their time in the seruice of their Gods; offering vnto them prayers and sacrifices, as if none but they might bee heard; they disputed of the substance and generation of the Gods, whom they reckoned to bee the *Fire*, *Water*, and *Earth*. They reprehended Images, especially such as made a differing sexe of Male and Female, among the Gods. They discoursed of Iustice. To burne their dead bodies, they held it impious: but to lye with their owne mothers, or daughters, they accoun- 20
o εἰδώλους. ted lawfull. They practised Diuinations, and fore-tellings, affirming, that the Gods appeared to them, that the ayre was full of formes o or shapes, which subtilly, and as it were by euaporation, infuse themselues into the eyes. They forbad outward ornaments, and the vse of gold. Their garments were white, the ground their bed, Hearbs, Cheese, & Bread, their food. *Aristotle* saith, that they held two beginnings, a good spirit and an euill, calling the one *Iupi-*
p *Empedocles.* q *Manes* father of the Manichees. *ter* and *Oromasdes*; the other *Pluto* and *Arimanius*. (*Empedocles* p translated this plant into Philosophy, and long after, q *Manes* a Persian heretike into Diuinitie.) *Theopompus* addeth these opinions of theirs; That men should againe be restored to life, and become immortall, and that all things consisted by their praiers; *Hecatæus* that the Gods were begotten: *Clearchus*, that the *Gymnosophistæ* descended from the *Magi*. Thus farre *Diogenes*. 30

Plut. de Osir. & Isid. *Plutarch* in his Treatise *de Osir. & Isid.* citeth, approueth, and applyeth the opinion of the *Magi* vnto many others, which they conceiued touching their two beginnings, *Arimanius* and *Orimazes*: for whereas they saw such a mixture of euill in euery good, (which made *Salomon* to brand them all with the title of *vanitie*) they gathering that good could not bee either cause or effect of euill, found out this remedy worse then the disease, to hold two
r Or *Ormisdas*, or *Oromazdes*: this was the Sunne. Authors of all things, calling r *Orimazes* a God; and *Arimanius*; the fountaine of euill, a deuill; the one cause of light: the other of darkenesse. Betwixt these two they placed *Mithres* as Mediator or Intercessor. *Zoroastres* was author of this opinion. To the first of these was praise and vowes offered: to the later mournfull deuotions. For, rubbing a certaine hearbe called *Omomi*, they call on *Dis Pater & Orcus*, then they wash it with the bloud of a 40 slaine Wolfe, and carry it into a shadowie place, where they powre it out. They assigne plants partly to the good, partly to the bad God: as they doe also quicke creatures; the earthly creatures to the good, the watery to the bad, and therfore esteem him happy that hath killed most of them. *Oromazes*, say they, begotten of pure light, and *Arimanius* the childe of darknesse, warre one against another. The first created six Gods, *Benevolence*, *Truth*, *Politie*, *Wisdome*, *Riches*, *Honest delight*: the later as many contrarie. When *Oromazes* had thrice enlarged himselfe, he was as farre beyond the Sunne, as the Sunne is from the Earth, and formed the Starres: Of which, one he fixed as a Gardian and Watch-man, the Dogge-starre: hee made other twentie foure Gods, which hee closed in an Egge. *Arimanius* did as much, but his twentie foure brake their shell; and so became good things and euill mingled. But a 50 fatall time shall come, when *Arimanius* the Author of plague and famine shall perish, and then shall bee one societie of all mankinde in happinesse, vsing but one language. *Theopompus* saith, according to their opinion, that one of these Gods shall raigne three thousand yeeres, the other being discomfited; and other three thousand they shall fight and labour to destroy one another: at last *Dis Pater* shall be destroyed, and men shall bee happy. This opinion of the *Magi*, the Chaldeans haue applied to their Astronomy; in the seuen Planets, making two good, two bad, three indifferent: The Grecians to their *Iupiter*, *Dis Pater*, and *Harmonia*: *Empedocles* to his *Friendship* and *Discord*: *Aristotle* to his *Forma & Priuatio*: *Pythagoras* to his *One* and *Two*: *Plato* to his *Idem & Alterum Manes* to his deuilish heresie, as before is said. The Persians in this respect, as some expound their mysteries, called *Mithra triplex*, as a third person and reconciler of the other two. And there haue not wanted, which 60 ascribe this threefold *Mithra* to that threefold day, as they interprete that Signe of the Sunnes going backe ten degrees, in the dayes of *Hezekiah*, which if there were houres made,

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made, the day twice ten beside the ordinarie twelue houres. But (as in *Hercules* his generation) a threefold night attends these mistie mysteries, which I could as willingly construe of some misconstrudd notice of the blessed Trinitie. *Dio Chrysostomus* telleth of *Zoroaster* the Author of this science, that enflamed with the loue of vertue, hee forsooke the world, and went apart into a mountaine. And afterwards leauing that habitation, he seemed (to those to whom hee would shew himselfe, which was onely to the *Magi*) to shine with a fire which came downe from heauen vpon him. This perhaps was borrowed and peruerted from the shining face of *Moses*. *Ap. Briss.*

Onely Persians, saith [f] *Gramay*, were chosen into their number. The name *Magi* is among Authors applied also to the Chaldeans, which in Babylon professed the same Arts and superstitions; the Disciples (saith [t] *Lucian*) of *Zoroastres*, of whose cunning in charmes you may reade in his *Necromantia*, a pleasant discourse: *Mithrobarzanes*, a Chaldean *Magus* and *Menippus*, whom hee washed twentie nine dayes in *Euphrates* by the Moone, and in the morning sets him against the rising Sunne, with long charmes: after that spitting three times in his face, hee brings him backe againe, not once looking aside. Their meate was Acornes, their drinke Milke, Mulse, and the water of Choaspi, their lodging on the wide field on the grasse. After all this, he brought him about midnight to Tygris, where washing him, hee purifieth him with a Torch, and the herbe *Squilla*, and other things, &c. which howsoeuer *Lucian* suteth to his scoffing humour, yet I haue inserted, as somewhat expressing their superstitions, obserued in charming and diuinations. [f] *Gramay Asia.* [t] *Luciani. Necrom.*

CHAP. VII.

Of the religious, and other rites of the ancient Persians.

§. I.

Of their Gods and superstitions out of HERODOTVS.

LEauing these *Magi*, let vs take a view of the Persian religious rites which [u] *Herodotus* thus describeth. The Persians neither erect Images, nor Altars, nor Temples, and impute it to madnesse in such as doe: therefore, as I thinke, because they are not of the Greekes opinion, that the Gods haue risen from men: Their custome is ascending vp the highest Hils, to offer sacrifice to *Iupiter*, calling the whole circle of heauen *Iupiter*. They sacrifice to the *Sunne* and *Moone*, and *Earth*, to the *Fire*, and *Water*, and *Winds*; to these onely they haue accustomed to sacrifice from the beginning. They sacrifice also to *Vrania*, which they haue learned of the Assyrians and Arabians. The Assyrians call *Venus*, *Militta*; the Arabians, *Alitta*, the Persians, *Metra*. [u] *Herodotus lib. 1.*

Their rites in sacrificing are these. Being to sacrifice, they neither set vp Altar, nor kindle fire, nor vse vestments, pipes, cakes, or libaments; but he which intendeth to sacrifice, placing the sacrifice in a cleane place, calleth vpon that God, wearing their *Tiara*, [x] girded about with myrtle. The sacrificer prayeth not for himselfe alone, but generally for all Persians, and especially for the King. And after that the sacrifice is cut into small pieces, he streweth vnder the sodden flesh, small herbes, chiefly Trifoly; and setting the flesh in order thereon, the *Magus* standing by, singeth [y] some hymnes (of the generation of the Gods) which they hold to be a most effectuall inchantment. Without one of their *Magi* no sacrifice is accounted lawfull. After all this, the sacrificer vseth the flesh at his pleasure. [x] See *sup. c. 5.* [y] Theogonias

Of all daies, euery man accounteth his owne birth-day to be most solemnly obserued: and then maketh greatest cheare. The richer sort then set whole Beeues, Camels, Horses, Asses, baked in an ouen or furnace, on the Table the poorer, smaller beasts. The Persians are small eaters: but in their drinking, consult of the weightiest affaires. Of which they deliberate fasting, but pronounce sentence after they are well in drinke. To vomit or make water openly, is vnlawfull to them. Those that are equall, salute when they meete each other with a mutuall kisse; which is fastened on the cheeke only, if they be of vnequall degree. They hold themselues the best of all men, their neighbors so much better, how much neerer them they dwell. They are much addicted to Venerie with both sexes. Next vnto Martiall valour, they repute excellent the procreation of many Children; the King allowing annuall presents to him who hath begotten most Children, and therefore they vse many women. The childe commeth not in his fathers sight till hee be fiue yeeres old, but liueth with the women, that if hee die before, his father should thence conceiue no griefe. From that time till hee bee

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twentie, hee learneth three things; to ride, to shoot, to speake truth. For *to lie* is with them the most shamefull thing; the second, *to be in debt*. For one fault onely no man ought to bee punished. Whatsoeuer is not meet to be done, ought not to be spoken. A Leprous person, if hee bee a Citizen, may not enter into the Citie, nor haue any societie with men: for this disease is sent (say they) for some offence against the *Sunne*: if hee bee a forrenner, they banish him out of their Region, and for the same cause carry into that Region white Pigeons. In a River they neither spit, nor make water, nor wash, but haue them in very religious veneration. They might not cast any carkasse or pollution therein. These things, saith *Herodotus*, I affirme of the Persians out of mine owne knowledge: that which followeth I doe not so well know; that they burie not their dead bodies before they bee torne of some Fowle or Dogge: but I well know that their *Magi* doe wrap them vp in Waxe, and then bury them. These *Magi* differ both from other men, and from the Egyptian Priests in this, that these pollute themselues with the death of nothing but their sacrifices, but the *Magi* with their owne hands kill any thing: except a man and a dogge: yea, they esteeme it some great exploit, if they haue killed very many Ants or Serpents, or other things which creepe or flye. Thus farre *Herodotus*.

§. II.

Of the same and other Rites out of STRABO.

STRABO [a] nameth *Anaitis*, *Amanus*, and *Anandatus*, Gods of the Persians: When the Persian Emperors had ouerthrowne the [b] *Sacæ*, they encompassed with a wall a certaine rocke situate in a field, and erecting a Temple of the aforesaid Gods, there instituted yeerely solemnities, named *Sacæ*, which of the inhabitants of Zela are yet celebrated (so they call the place.) That Towne in great part belongs to them which are called *Sacred Seruants*, to which *Pompey* added a great Country. Some report that *Cyrus*, hauing ouercome the *Sacæ*, attributing this victory to diuine power, consecrated that day to his Country-Goddesse, naming it *Sacæa*, and whersoeuer the Temple of that Goddesse is, there also are celebrated those Sacæan feasts in manner of the Bacchanals, day and night, the men and women drinking themselues drunken. *Strabo* in the end of the same eleuenth Booke mentioneth their Temples, and amongst others the Temples of *Tanais*, which before in *Herodotus* is denied to be the vse of the Persians: [c] *Cicero* blameth the *Magi*, for procuring *Xerxes* to burne all the Temples of Greece, because they included their Gods in walls, and to whom the whole world was a Temple and house. Their deuotion to the Sun and Moon, made them spare *Delus*, sacred to *Apollo* or the Sun, and the Temple of *Diana*, or the Moone at Ephesus, as an Interpreter of *Aristophanes* hath glossed. Some hold that *Xerxes* burnt the Græcian Temples for reuenge of the burning of Sardis, and the Temple of *Cybele* by the Athenians, and not for hatred of all Temples. The Greekes would not permit the Temples so burned to bee re-edified, that those ruinous places might be places of argument for reuenge to all posteritie. The Ionians, as *Isocrates* testifieth, cursed them which should repaire them. [d] *Strabo* thus also reporteth of the Persians: They haue neither Images nor Altars: they sacrifice in an high place, they thinke heauen to be *Iupiter*: they worship the Sunne, whom they call *Mithra*, the Moone also and *Venus*, and the Fire, and the Earth, and the Windes, and the water: they sacrifice in a cleane place, and present their sacrifice crowned: and when as the *Magas*, ruler of this businesse, hath diuided the flesh in pieces to euery one, they goe their wayes, leauing no part thereof to the Gods, who (say they) are satisfied with the soule of their sacrifice. Some, as it is reported, lay a part of the Numbles on the fire. They sacrifice especially to the *Fire* and to the *Water*, laying on the fire drie stickes, the barkes pulled off, and laying thereon fat Tallow, and powring on the same, Oyle, they kindle the same, not blowing with their breath, but fanning, or otherwise enforcing the winde thereto: If any bloweth the fire, or cast any dead thing or durt therein, he is punished with death. They performe their *Water-ceremonies* in this sort: Comming to a Lake, Riuer, or Fountaine, they make a Ditch, and there slay a sacrifice, with great heed that none of the next water be touched with the bloud: after laying the flesh on Myrtle and Lawrell, the *Magi* burne the same with small twigs, and making certaine prayers, sprinkle oyle mixed with milke and honey, not in the fire or water, but on the earth. They are a long while muttering their prayers, holding a bundle of small Tameriske-twigs. That which in one place *Strabo* saith they worshipped *Mars* onely, is a fault of the negligent Writers, as [e] *Casaubon* hath obserued in his Notes.

In Cappadocia, where is very great store of the *Magi*, which (of the Fire) are called *Pyrethi*, and many Temples of the Persian gods, they slay not the sacrifice with a knife, but a club

a *Libr.* 11.

b These *Goropius* with Dutch Etymologies, and interpretations bringeth from the Cimmerians & Saxons. See his *Saxonica. pag.* 606.

c *Cit. de Leg. lib.* 2.

d *Strab. lib.* 15.

e *Is. Cas. Annot. in Strab* 15. *Strabo lib.* 15.

club or mallet, wherewith they beat it. The *Pyreitheia* are great incloſed places, in the midſt, whereof there is an Altar: thereon the *Magi* keepe much aſhes, and a fire continually burning, whither they euery day reſort, and make their prayers about an houres ſpace, holding a bundle of twigges before the fire, hauing their heads couered with a kind of labelled Mitre, hanging downe on both ſides, that the ſtrings couer their lips. Theſe things are done in the Temples of *Anaitis* and *Amanus*. For there are their Temples, and their Image of *Amanus* is carried in proceſſion. Theſe things we haue ſeene.

It ſeemeth, that whereas *Herodotus* reporteth they had no Temples, Altars, nor Images: and *Strabo* ſo often mentioneth their Temples, and here the Altar and Image of *Amanus*; that in *Herodotus* dayes they had none: which grew afterwards in vſe, as a forraine rite brought in among the Perſians after the Macedonians had conquered them: or elſe that there were differing Sects among their *Magi*, ſome (as theſe in Cappadocia) embracing Altars, Images, and Temples, ſome refuſing ſome or all theſe. For otherwiſe *Strabo* diſagreeth not onely from *Herodotus*, but from himſelfe, before denying them the vſe of Altars and Images, and here affirming it of the Cappadocian *Magi* (in other things) of the Perſian Religion. Perhaps the burning of the Græcian Temples purchaſed to them that conceit with the vulgar: we know they honoured the Temple and Altar at Ieruſalem. And leſſe matters ſet on the Friers laſts, make ſeely Papiſts beleeue now, that Proteſtants haue no Churches nor Religion, nor ſcarcely the ſhape of men.

Iulius Firmicus [f] in his Treatiſe of the myſteries and errors of prophane Religions to *Conſtantine* and *Conſtans* Emperours, ſpeaketh of the Aſſyrians and Perſians: that the Aſſyrians aſcribed the principalitie of the elements to the ayre, the Image whereof they worſhipped, ſtiling it with the name of *Iuno*, or *Venus the Virgin*, whom the Quires of their Prieſts worſhipped with effeminate voyces and geſtures, their skin poliſhed, and attire faſhioned like women. Yea their Prieſts became impure *Ganymedes*, and ſuſtained the Sodomiticall luſts of others in the Temples, not ſhaming, but glorying of ſuch deuotions, and compoſing themſelues to all delicate, laſciuious, filthy behauiour: and thus wantonly dreſſed, with much minſtrelſie call vpon the Goddeſſe to infuſe into them a diuining and propheticall ſpirit. Eaſily may that *Impure ſpirit* finde acceſſe and entertainment in ſuch impure bodies. But the Perſians and all the *Magi* preferre the fire. Theſe diuide *Iupiter* into two powers, metamorphoſing his nature into both ſexes. They make the woman with a three formed countenance, wound about with monſtrous Serpents (fit enſignes for the Deuils worſhip:) and worſhip a man which had driuen away kine, applying his holies to the power of the Fire: him they call *Mithra*, whoſe blinde deuotions were done in places anſwerable, namely in hidden Caues.

[f] *Iul. Fir. cap. 4. & 5.*

§. III.

Of the ſame out of Chriſtian and other Authors.

HESYCHIVS ſaith, that *Mithras*, or the Sun was chiefe god with the Perſians: and therefore the moſt religious and inuiolable oath of the King was by *Mithra*. And this is confirmed by [g] *Firmicus* alſo, who ſaith, that the Perſians preferre the Fire before all the other Elements, and that they call the ſame *Mithra*. (The reaſon is, becauſe they held, as in the beginning of this worke we noted out of *Zoroaſter*, that the Sun and all the Stars are celeſtiall fires.) They performed their deuotions to the ſame in dark Caues, where they could not ſee the brightneſſe of that light. This *Hierome* calls *Mithras* Den: and *Tertullian* affirmeth that *Mithras* Knights or Souldiers were initiated in the ſame. To whatſoeuer god they ſacrificed, they firſt called vpon the Fire, and poured out their praiers thereto. To this Fire they dedicated certaine Chappels or Oratories, wherein to keepe it alway burning; theſe were called *Pyreia*: of which *Claudian*: *penetralibus Ignem Sacratum rapuere aditis*. They ſuppoſed that it came downe from heauen. They worſhipped all πυροειδῆ whatſoeuer [h] had any reſemblance of fire, as the Carbuncle ſtone. They obſerued differing ceremonies in their Fire and Water-deuotions. To the Fire [i] they vſed theſe ſet words when they added fewell thereto, *Lord Fire eat*. They offered wine in a cup, which they called *Condy*. The coſtly ſacrifices of their Kings wee haue alreadie mentioned. *Plutarch* [k] tels that *Artaxerxes* married his owne daughter *Atoſſa*, (*Heraclides* addeth his other daughter *Ameſtris*.) And when *Atoſſa* was leprous, his loue notwithſtanding continued, and he beſought *Iuno* for her, touching the ground with his hands, repleniſhing the way between the Temple and Palace (which was ſixteene furlongs) with offering of gold, ſiluer, purple, horſes. *Plutarch* [l] writeth that *Ameſtris* the wife of *Xerxes*, in ſacrifice to *Pluto* for her health, buried twelue men quicke in the earth. To *Mithra*, ſaith *Photius*, they offered men, women, and children. And as they

[g] *Iul. Firm. de errore pro. rel. cap. 5.*

[h] *Euſtath. in Dionyſ.*

[i] *Max. Tyr.*

[k] *Plutarch. in Artax.*

[l] *De ſuperſtit. Phot. in vit. Athan. 258.*

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d *Celſ. ap. Orig. l.1.*

they tell of *Molechs* ſeuen ambries, ſo alſo is related of *Mithra* [d] according to the number of the ſeuen Planets.

e *Gram. Aſ. Perſica.*

We may further adde (from *Gramay* [e] his Collections out of diuers Authors, and from others, concerning the Perſian Religion) that they ſometimes obſerued the Græcians Deities, calling *Iupiter, Bel*; *Hercules, Sandes*; *Venus, Anaitis*. To *Iupiter* was ſacred a Chariot with a beame of gold. They Sunne the worſhipped (by the name of *Mithra*, and *Elductus*) at Sun-riſing: and adored alſo the painted Image thereof. They accounted the Horſe the Suns peculiar beaſt, and offered vnto him white Horſes. Ouer *Darius* his Tabernacle, the Image of the Sunne, encloſed in the Chriſtall, ſhone forth ſo that it might bee ſeene of all. The order alſo of *Darius* his march, when he warred againſt *Alexander*, had in their firſt place their Fire, which they called *Sacred* and *Eternall*, carried on ſiluer Altars. Next hereunto the *Magi* ſinging their country-Hymnes, followed by three hundred ſixtie fiue young men, (ſo many as their yeere had dayes) clothed in bright red, then came *Iupiters* Chariot, drawne by white Horſes: after whom followed a horſe of exceeding greatneſſe, conſecrated to the Sun. Their riders had white garments and golden rods. Likewiſe both ſides of the Kings Chariot were adorned with Images of gold and ſiluer: two being moſt eminent among them; the one of *Peace*, the other of *Warre*.

That Souldier, which was initiated in *Mithraes* hollowed orders, was firſt proued by eightie ſeuerall kindes of puniſhment: and if he continued ſtedfaſt, he was waſhed, putting on his head a [f] crowne with a ſword interpoſed. Chaſte Virgins were hollowed the Sunnes Prieſts or Nuns. They worſhipped *Diana*, whom they called *Nannea* (as ſome will haue it) in that Hiſtory of [g] *Antiochus*. They ſolemnized certaine Feaſts, the chiefe whereof was that of *Mithra*. Another holy day they called the *Deſtruction* [h] *of vices*, in which the *Magi* killed venemous things, and offered; and the ſeruants lorded it fiue dayes together, ruling both the Family and their Maſters. *Magophonia* they celebrated in memory of the *Magi* ſlaine by *Darius Hiſtaſpis*, and his Colleagues. Of their holy-day *Sacea* before is ſpoken: in which (ſome report, that) the ſeruants changed offices and garments with the maſters. *Minutius Fœlix* [i] obiecteth againſt them their inceſtuous copulation with their mothers. *Arnobius* derideth their worſhipping of Riuers. The Chriſtian Fathers, and Heathen Authors are plentifull in the narration of the Perſian vanities. *Euſebius* [k] citeth a ſaying of *Bardeſanes Syrus*; Among the Perſians there was a law to marry their ſiſters, daughters, and mothers: which cuſtome the Perſians obſerued alſo in other Countries, and therefore other Nations hating them, called them *Maguſſai*; of which are many in Egypt, Phrygia, and Galatia, whoſe poſteritie ſucceedeth them in the ſame wickednes. This name *Maguſſai* is deriued of *Magi*.

f *Tertul. de Coron. milit & Præſc. ad hær.*
g *2. Mac. 1. 13.*
h *Athenæus lib. 12.*
i *Min. Fœl. Octau. Arnob. con. Gent. lib. 6.*
k *Euſeb. de præpar. lib. 6. c. 8.*

§. IIII.

Of the Perſian Education and Schooles.

BVt of all other things this is moſt commendable and admirable, which the Perſians obſerued for learning and practiſe of vertue, if we giue like credite to [l] *Xenophon* herein, as [m] others haue done. They had a kinde of publike Schoole, called the *Free or liberall Market*, not for the ſale of merchandize (which kinde of Markets the ancient Perſians [n] wanted) but the learning of ingenuous, liberall, and vertuous conditions. This was diuided into foure parts, one for children till ſeuenteene yeeres of age, the ſecond for youths to ſeuen and twentie, the third for men till fiftie, the fourth for old men. In this liberall Market or Colledge was a Palace, and Iudgement-place. Early in the morning the children reſort hither: here alſo were the ſtriplings, and the riper-aged men, daily: the old men often. The ſtriplings boarded and lodged there (except they were married) and preſented themſelues to the Magiſtrates in Armour. Each Court had twelue Prefects, according to the number of the Perſian Tribes. To the children are old graue men appointed, likewiſe to the youths men of riper age, as maſters of Manners. The children come not in the Fathers ſight till fiue yeeres of age, or as *Valerius Maximus* [o] hath, till ſeuen, and eſpecially learne truth: they were taught by theſe Prefects the rules of Iuſtice, not by bare rules, but by examples (for which cauſe alſo, *Auguſtus* [p] would haue the Senators children preſent in the Court.) Yea a good part of the day was to this end ſpent by thoſe Prefects, in hearing and deciding ſuch caſes as fell out amongſt theſe their ſchollers, about thefts, reproaches, or other wrongs. Next to Truth and Iuſtice, they learned Sobrietie, Abſtinence, Continence, and Temperance, wherein they were well furthered by the examples of their Maſters: neither might they [q] eat but in their preſence and with their leaue, and that not of the choiſeſt fare, but bread and creſſes, whereto they added drinke from the next riuer. They planted in them a hatred of vices,

l *Xenophon. Cyrop. lib. 1.*
m *Briſſ. lib. 2. A. du Verdier, &c.*
n *Herod. lib. 1.*
o *Val. Max. l. 2. cap. 6.*
p *Sueton. Aug. cap. 36.*
q *Cic. Tuſc. queſt. lib. 5.*

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vices, especially of lying, and in the next place of debt, which cannot but bee attended with much disquiet: and therefore wisely did *Augustus* command to buy him the pillow of a Roman Gentleman, that died incredibly indebted, as if there had therein rested some sleeping power, whereon, one so much indebted could take any rest. Ingratitude was as little gratefull as the former, and by the Persian lawes, ingratefull persons were subiect to accusation and punishment, as not *Xenophon* onely, but [r] *Marcellinus* also hath marked, howsoeuer *Seneca* [t] findes such a law onely amongst the Macedonians, which perhaps was hence borrowed. They hated such as forsooke their friends and country-men in need. Their awfull respect to their parents was such, that they might not sit in the mothers presence without her leaue: the father had tyrannicall power ouer his children, for life and death. That which was vnto them vnlawfull in deed, was not permitted in obscene and filthy words to bee spoken. Thus were the Noble-mens children brought vp neere the Palace gates; and in the Prouinces neere the gates of the Deputies or Gouernours.

r *Am. Marcel. lib. 23.*
t *Senec. de Ben. lib. 2. cap. 7.*

For bodily exercise, they learned to shoot, to cast darts, to ride and manage vnruly horses, and to fight on horse-backe. And this was their education till seuenteene yeeres of age: at which time they were of the second ranke of Springals and youths, and for ten yeeres after did not repaire home at nights, but lay and abode in this Court or Colledge. When the King went on hunting, halfe of them attended him in armour. Their dyet was the same, but somewhat larger, as is before related of the children: and in hunting, if it continued two dayes, had but one dayes allowance. They vsed to run long races, of thirtie or fortie furlongs: they exercised the sling, leaping and wrestling, the King propounding rewards to the Victor. The helpe of these were vsed by the Magistrates against robbers, murtherers, and the like wicked persons: as also of the *Men*, which was the third order, the Seminary of Magistrates and Souldierie of the Persians, till they were fiftie yeeres old or somewhat more, at which age they were freed from musters and forraine employments, but at home were employed in publike and priuate iudgements. None might attaine this honour in Age, but by those degrees before expressed: nor might any haue that education but the children of the rich, which were able to beare the charge. It was vnlawfull amongst the Persians [t] to laugh in loud manner openly, or openly, or by the way to doe the easements of nature by siege, vrine, or vomit: or to make water standing.

t *Am. Mar. lib. 23.*

§. V.

Of the Persian Luxurie, and Marriages, Funerals, &c.

BVt this ancient Persian discipline and sobrietie, with wealth and looseneſſe were afterwards corrupted, especially in drinking; to represse which, the Kings made an order, *Est.* 1. that none should bee compelled to forget their health, in remembring of healths, or other Bacchanal deuices, whereof would G o d wee had lesse cause to complaine. The vse of Harlots [u] were also added to their drinkings, which when the Embassadors sent to *Amyntas* King of Macedon, to demand *Earth and Water* (which was the Persian custome when they exacted full subiection and possession) extended to Matrons. *Alexander* his sonne [x] sent young men armed in womens habite amongst them, which quenched their hot flames of lust with their bloud. Hence haply it was, that *Assuerus* would needes make shew of *Vashti* the Queene in his magnificent Feast, which occasioned her depriuation, and *Esters* succession. Amidst their cups they consulted of warre and weightie affaires; but some say, they decreed not till afterwards. The Persians vsed banquettings vnder Arras hangings, before the time of *Attalus*, from whom the Romans first borrowed the vse of them, of his *aula* or hall hanged therewith, calling them *aulæa*. But the wals of the richer Persians were hanged with them, the floures spread with costly carpets, their cupboards furnished with rich plate, their bodies shining with curious & costly ointments, their kitchin stored with garlick, as a preseruatiue against serpents and venemous creatures, their chambers swarming with Concubines; yea, mothers, daughters, and sisters wedded and bedded with them: their second seruices celled in Scripture, *The banquet of wine*, when after the belly full farced with meats, with which they dranke water, they had other tables set with wine, on which they gaue a new onset, as a fresh enemy: these and the like excesses would glut our Reader. Loth were I to bring him to their mourning [y] rites, in which they shaued themselues, their Horses, and Mules; they vsed sackcloth, and entred not the Court: they couered the face of such as incurred the Kings anger, as we reade of *Haman*. Their executions were flaying, crucifying, burning, burying aliue, stoning, cutting asunder, &c. This pertaineth to their religion, their diuination by lots, as before *Haman*, they perhaps

u *Ambros. de Helia. cap. 15.*
x *Iustin. lib. 7.*
Ester 5. 6.
y *Vid. Druſ. Obſ. lib. 12.*

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haps the *Magi*, *cast Phur*, that is, *a lot, from day to day, and from month to month*, to see which would be the most lucky and fatall time for his mischieuous plot against the Iewes. Their mariages they celebrated in the Spring: and on their mariage day the husbands eate nothing but an Apple, or the marrow of a Camel. The Persians are accounted authors of making Eunuches [z], which [a] *Petronius Arbiter* and *M. Seneca* impute to the curiositie of their lust, which might thus be longer serued of them. They vsed in salutation to vncouer [b] or put off the Tiara. Here I might lade you with the Persian wardrobe, the length and varietie of their garments; and I might tell you of their earings and Iewels, painting of their faces, long haire: of their kissing salutations, if they were equall, and of the knee of the superiour by the inferiour, and adoration of the chiefe: of their womans womanly detestation in the eagerest degree of hatred and indignation, the fingering of wooll: of their inhumane cruelties to the kindred of those which had committed some grieuous crime, to punish all for the offence of one. The Persians made banquets to their gods, and gaue them the first fruits thereof. But it is time to leaue their gods and them; and let mee obtaine pardon, that this great Monarchie, sometime stretching from India to Ethiopia in one hundred twentie seuen Prouinces, hath stretched so farre, and commanded mee so long attendance in this Discourse. Let mee now looke vpon the Mahumetan face thereof.

z *Donat. in Terent. Eunuch.*
a *Petron. Arb. Satyr.*
M. Senec. Controu. 4. lib. 10.
b *Eustath. in Dionys.*
Curt. lib. 3.

CHAP. VIII.

Of the alterations of the State and Religion in Persia, vnder the Saracens.

§. I.

Of the Saracenicall Conqueste and Schisme in Persia: the third Dynastie.

THe Saracens (as is alreadie shewed) a people bred, as it were of putrifaction in that corrupt estate of the world, dispossessed of his state and life *Ormisdas* the last Persian King. Their Religion had sustained small alteration in Persia before this time, for ought I finde, sauing what the Christian had in these parts preuailed, (which belongeth to another taske.) But from that time that the Saracens were Conquerours, the soules of the Persians haue no lesse been subiect to those fooliish Mahumetan superstitions, then their bodies too cruell slauerie: yea, the [c] name of Persian was drowned in the title of *Saracens*. *Homar* was then Caliph. But when *Iezid* the sonne of *Muaui* was Priest and King (such are the Caliphs) of the Saracens; *Mutar*, the Deputie or Gouernour of Persia, proclaimed himselfe a Prophet, and seized on the State: from him the Persian Sophi deriueth his originall. When *Iezid* was dead, the Inhabitants of Cusa in Arabia proclaimed *Hocem* the sonne of *Ali* Caliph: but *Abdalam* the sonne of *Iezid* intrapped and slew him; and at his Sepulchre was after erected the Citie Carbala. This *Hocem* had twelue sonnes, *Zeinal*, *Abadin*, *Zeinal*, *Muamed*, *Bagner Muamed*, *Giafar Cadened*, *Ciafar Musa*, *Cazin Musa*, *Holi Macerat*, *Alle Muamed Taquin*, *Muamed Halmaquin*, *Alle Hacem Asquerin*, *Hacem Muamed Mahadin*: This last, [d] the Persians say that hee is not yet dead, but that he shall come sitting on a Horse, to preach their Law to all Nations: beginning in Massadalle, where *Ali* his grandfather lieth buried. And therefore they haue there alway a Horse prepared ready, which in time of Diuine Seruice, on a certaine festiuall day, they bring with Lights burning to the Temple, in which *Ali* is buried, praying him to send his nephew quickly. That day is solemnly celebrated, with so great concourse of people, as a Portugal there present, said, he had neuer seen the like. The other eleuen brethren were buried in diuers places. To returne to *Mutar*; *Abdimelec* one of the following Calipha's, sent *Ciafa* against him, by whose ouerthrow that new Prophet wan new and greater estimation then before. But another Tyrant *Abdala Zubir*, arising amongst the Saracens, sent his brother *Musub* against *Mutar*, who slew *Mutar*, and was soone after slaine himselfe of *Abdimelec*, who recouered againe the Prouince of Persia. *Abdimelec* being dead, in the yeere seuen hundred and two and twenty, *Gizid* his sonne [e] succeeded, and another *Gizid* vsurped the Scepter in Persia, but was ouerthrowne by *Masabner* the Captaine of *Abdimelecs* sonne.

In the raigne of *Maruan*, *Asmulin* tooke on him the protection of *Mutars* Sect, affirming *Ali* to bee greater then *Mahumet*: hee was Prince of the Corasens in Persia, and by one *Catabanus* his counsaile incited the seruants, by force or treacherie to kill their Masters; and these being growne great by their Masters wealth, were diuided into two factions; the

Caisme,

c *Curio Sarac. hist. lib. 1. Blondus* saith, that *Mahumet* was present at their first conquest, and that by his commaund they relinquished their name, and accepted the Saracen. *dec 1. l. 9.* So also affirmeth *Lope Obregon* in confut. of the Alcoran. *fol. 44.* See supl. *3. c. 2.*
d *Barr. As. dec. 2. lib. 10. c. 6.*
e *Curio Sarac. hist. lib. 2.*

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Caiſmi, and the *Lamonites*. *Aſmulin* Captayne of the *Lamonites*, deſtroyed the *Caiſmi*: and with his *Lamonites*, and *Catabanus* inuaded Perſia, and were there encountred by *Iblinus* the Lieutenant, with an Army of an hundred thouſand men; but the *Lamonites*, by the incouragement of *Aſmuline* and *Catabanus*, (whom they reckoned Holy men) diſcomfited him and his; and afterward encountred *Maruan* himſelfe with three hundred thouſand men, and made him to flee with foure thouſand into Egypt, where *Salin* the ſonne of *Aſmulin* ouerthrew him. Thus the Maruanian race being expelled (the reliques whereof ſettled themſelues in Feſſe and Spayne) *Aſmulin*, from whom the family of the Sophi deſcendeth, with *Catabanus*, reigned ouer the Saracens. But let the Reader obſerue what in the former Booke and ſecond Chapter we haue written of the diuiſions and ſchiſmes often happening in Perſia, following the relations of *Mirkond* a Perſian Authour; and therefore more to be obſerued then the more vncertayne relations of Chriſtian Authors.

By all which hath beene ſaid, appeareth a continuall difference betwixt the Perſians and other Saracens about their Religion; either (as ſome affirme) for that the Perſians preferred *Ali* before *Mahumet*, or for that (which is more likely) they accounted *Ali*, and not any of the other three (*Eubocar*, *Oſmen*, or *Homar*) to be the true ſucceſſor of *Mahumet*. The Sultans or Deputies of Perſia, which gouerned there vnder the Caliph, vſed that their Schiſmaticall fancy, as they ſaw occaſion to their owne ambitious deſignes, vnder colour of Religion. Some ſay that the Turkes obtayning Perſia, ſtripped the Chalifa of Bagadet of his temporalty, which (the ſword being decider of controuerſies in their Religion) was no new thing. Nor did it become old or continue long. For by the relations of *Benian in Tudelenſis*, and others, it appeareth that the Caliphas of Bagdet recouered their ſtate, till the Tartar diſpoſſeſſed both the Turke and them, as we haue already ſhewed out of *Zachuthi*, and *Mirkond* in our Hiſtory of the Saracens.

§. II.

Of the Tartars ruling in Perſia, which was the Fourth Dynaſtie.

WE are to ſpeake more fully of the Tartars afterwards: heere yet we are enforced by neceſſity of the Perſian ſtory to mention them. *Mirkond* writes, that *Chingius Kan* great founder of the greateſt Empire the Sunne hath ſeene, in the yeare 1219. inuaded Maurenahar (which is to the North of Perſia) and chaſed *Mahomet Koarrazmcha* into Karaſon. The Tartar put all he found to the ſword: the like he did at Balk; and thence ſent 30000. men after *Mahomet*, which ouer-tooke and ſlew him in Gueylon, and put the Countrey to fire and ſword. In Rey and the Countrey about, the Tartars are ſaid to haue ſlaine 600000. perſons (ſome ſay 1600000.) and in the Prouince of Nichabur 1150000. men, beſides women and children, committing the like ſpoyles during a whole yeare throughout all the Prouinces of Perſia. *Almoſtancher Byla* the Chalife forced them to retyre into Maurenahar. But *Oktaykahon* or *Occoda Can* his ſucceſſour both ſubdued Perſia, and rooted out the whole Family of *Mahomet Koarrazmcha*, *Gelaladin* his ſonne being vanquiſhed neere Multon in India, whither had retyred himſelfe. *Mango Chan* gaue Perſia to *Vlah Kukhan* or *Halaon*, who ouerthrew the Saracens, tooke Bagdet, ſtaying there in and in the Countries about 1600030. perſons. In the yeare 1261: he ſubdued Alep and Damas. Hee dyed in Perſia and gaue his Countries to his three ſonnes; to *Habkaikahon* (*Haithon* calls him *Abaga*) Hierak, Mazandaron and Karaſon: to *Hyachemet*, Aron or Armeni, and Aderbaion: to *Taudon*, Diarbek and Rabyah. To others other parts, as Bagadet to *Atalmok Iauuny* to repayre it, which he did. *Habkaikahon* the eldeſt raigned in Perſia ſeuenteene yeares, and then his fourth brother *Nicudar Oglan* (*Haithon* calls him *Tangador*) ſucceeded him, who made himſelfe a Mahumetan and called himſelfe *Hamed*. After whoſe ſhort raigne *Argonkhon*, *Geniotukhon*, *Badukhan*, *Gazun* a (he made Casbin his Imperiall Citie) *Alyaptu*, ſucceeded in order. This laſt made himſelfe Mahumetan, kept his Court at Tauris, and firſt brought in the cuſtome of tribute children, which he tooke from their parents (Chriſtians and Iewes) to frame to his ſeruice. Hee built Sultania. His ſonne and ſucceſſour *Abuzayd* ſpent his ſummer at Sultania, and his winter at Bagadet: after whoſe death, which happened A. H. 736. the Tartarians were diuided into Perſia, euery one making himſelfe King of that which he held, which continued till the time of *Tamerlane*: Thus haue I out of *Mirkond* related theſe Tartar-Perſian affaires. But if I adde ſomewhat out of *Haithon*, which liued in the middeſt of theſe times, let it not ſeeme tedious: firſt of a Paradiſe deſtroyed by the Tartar *Haalon*: and then of the ſucceſſors till his time, not mentioning ſome which ruled but a little while in Perſia.

Mirkond Hiſt. Perſica.

Aleppo and Damaſco.

a *Caſan.*

In

In the North-East parts of Persia (which of this new Heresie they called *Mulchet*) there was an old man, named *Aloadin*, a Mahumetan (as all those parts then were) which had inclosed a goodly [b] Valley, situate betweene two Hills, and furnished it with all variety, which Nature and Art could yeeld, as Fruits, Pictures, rills of Milke, Wine, Honny, Water, Palaces, and beautifull Damosells richly attyred, and called it *Paradise*; to which was no passage, but by an impregnable Castell. And daily preaching the pleasures of this *Paradise* to the youths which he kept in his Court, sometimes he would minister a sleepie drinke to some of them, and then conueigh them thither; where being entertained with these pleasures foure or fiue dayes, they supposed [c] themselues rapt into *Paradise*. And then being againe cast into a trance by the said drinke, hee caused them to be carryed forth; and after would examine them of what they had scne, and by this delusion would make them resolute for any enterprise, which he should appoint them; as to murther any Prince his enemie. For they feared not death, in hope of their Mahumeticall *Paradise*. But this [d] *Haolon* or *Vlan*, after three yerees siege, destroyed him, and this his *Fooles Paradise*. Some tell [e] this of *Aladeules*, in the time of *Zelim* the first. *Abaga* succeeded him in the gouernement of these parts, *Anno* 1264. but not in the Christian Religion: *Tangodor* the next, became a Saracen, and called himselfe *Mahomet*, and at Tauris and other places destroyed the Churches of the Christians, as *Haolon* had done of the Saracens: he banished the Christians: and peruerted as many Tartars as he could to Mahumetisme. But *Argonus* the sonne of *Abaga* rebelled, and taking him, cut him asunder in the middle, succeeding in his place, *Anno* 1285. After him *Regayto*, whom the Tartars slew, placing in his stead *Baydo* a Christian, who forbad the preaching of Mahumetisme among the Tartars, and reedified the Churches of the Christians: *Casan* succeeded in his Dominion and Deuotion: and after his death *Carbaganda*, who in his childhood had beene baptized, and named *Nicholas*, but when his Christian Mother was dead, he became a Saracen.

Thus farre out of *Haithonus*; in which History appeareth the vicissitude of diuers Religions, sometime Tartarian, sometime Christian, sometime Mahumetan, as in the Princes who gouerned these Countries vnder the great *Cham* or *Can* of the Tartars: so also no doubt in a great part of the Countries themselues, which vsually are of the Kings Religion. This *Carbaganda* reigning about 1305. is the last Tartar Prince which ruled in the parts of Sytia: and in Persia the state was soone after diuided into many Soueraignties. For as their Religion, so also their Empire fayled; the Egyptian Soldans preuayling in Syria; the *Ottoman* Tukes, in Asia; and *Gempsas*, in Persia. This *Gempsas* was Soldan of the Parthians [f]: and about the yeere 1350. restored that Persian Kingdome to the Parthians [g]. Thus our Christian [h] Historiographers. *Mirkond* mentions him not. Likely it is, when all fell to sharing, he got his part. Of *Tamerlan*, *Mirkond* relates, that when *Chingius* sent *Occoda* into Maurenahar, *Carachar Nuyon* was made his first Visier, in which dignity hee and his posterity continued there, till *Teymur* or *Tamurlan* the fifth from him, with other great gouernments. *Teymur* being Visier and Captayne Generall to *Sciorgat Meckhom*, which raigned in Chagaty, and dyed *A.* 1370. was proclaymed King in his steed. He by his prosperous armes subdued *Maurenahar*, *Turqueſtan*, *Koarrazm*, *Karason*, *Sistom*, *Industan*, *Hyerakhen*, *Parc*, *Kermon*, *Mazandaron*, *Aderbaion* and *Kusistam*, *Bagadet*, *Alep*, *Damasco*: defeated Sultan *Farache* King of Egypt, and after tooke *Baiazet* the great Turke prisoner. He dyed, *Anno* 1405. His victories are by [i] others enlarged to Russia and China: and the great *Chams* state settled on him. *Mirzab-Charok* his fourth sonne succeeded him in the Empire: and after him, *Anno* 1447. his sonne *Mirzah Oleghbek*: but as after *Alexander*, so after *Tamerlan*, their hastie gotten Empire was much distracted among the great Souldiers his followers, which held great shares to themselues, making warre on their Masters sonnes. And one of the descendants of them. *Abtelatife* slew *Oleghbek* in the field, *Anno* 1450. and was slaine of his Souldiers fixe moneths after. Sultan *Abusayd*, grand-child to *Miromcha*, the third sonne of *Tamerlan* succeeded, slaying *Abdula* the brother of *Abdelatife*. But he also was slaine by *Mirzah Tadigar Mahamed*, one of *Acembec* or *Vsuncassans* partakers, who had before slaine *Iooncha* (*Contarini* and *Barbaro*, which were in Persia with *Vsuncasan*, call him *Iausa*, others, I know not why, *Malaonchres*, others *Demir*) after whose death *Abusayd* was called to the gouernment of Kermon, Hierak and Aderbaion, and being sollicited for peace by *Asembeius*, *Acembec* or *Vsuncassan* aforesaid, reiected it, and so lost himselfe, and left those parts of the Persian Empire to the Conqueror. But in Maurenahar Sultan *Hamed* his sonne succeeded 28. yeeres: and after him his nephew *Babor*, the last of *Tamberlans* bloud there raigning, *Ichaybekan* comming from Vsbek, *Anno* 1500. and dispossessing him. Yet did *Babor* possesse Gaznehen, and some part of India, till his death 1532: where his sonne *Homayon* succeeded him, and to him his sonne *Gelaladin Akbar*, commonly called *Melabdim Echbar* the Great *Mogol*, Father of him which now raigneth, of whom in the next booke. *Tadigar* that slew *Abusayd* was also of *Tamerlans* race,

b *Aloadins* Paradise.

c A right *Fooles Paradise*. Of the many foolish opinions touching Paradise, see *sup. l.1.c.* 3. and if that weary him not, let him reade *Moses Barcepta* his disputes thereof in three Bookes: *in Biblioc. Pat. to.* 6. where he shall also finde many of the ancient Fathers conceits thereof.

d *M. Paul. & Odor.*

e *Cartwright.*

f *Peucer. l.* 4. *&* 5.

g Or to the *Turcomans*: for *Mirkond* makes that the Nation of Vluncassan.

h The stories of Christians touching these parts are much defectiue: neither agreeing with *Mirkond* nor *Cantarini* and *Barbaro* which were in Persia, and learned these things more truely.

i *Albacen* in the life of *Tamerlan.*

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race, the ſonne of *Mahamed*, ſonne of *Bayſangor*, ſonne of *Mirzah Charok*. He by *Acembecs* helpe chaſed *Ocem*, another of *Tamerlans* poſterity, by *Hamar Cheque* his third ſonne, King in Karaſon and Strabat, out of thoſe parts into Faryab and Mayman neere Balk, whence hee ſuddenly returning with a ſmall force, by aduantage of *Yadigar* or *Hiadigar* his negligence, ſlew him, and recouered his Realme. He dyed, *Anno* 1506. Two of his ſonnes ſucceeded him, *Bahady* and *Muſafar*, whom *Chaybec Vsbek* chaſed out of their Kingdome. *Bahady* fled to *Iſmael Sophy* who gaue him the lands of Chambe Gazon in Tauris, and tenne Serafs [i] of gold by the day; thence he was after carryed priſoner by the Turke to Conſtantinople, where hee dyed.

[i] A Seraf is eight ſhillings.

Beſides theſe of the poſterity of *Tamerlan* there were other Princes in Perſia, and the parts adioyning, as thoſe of the factions of *Blacke Sheepe*, and *White Sheepe*. Of the former was *Kara Iſſuf*, which conquered Tauris, Sultania, Casbin, and the countries of Seruan and Diarbech: but dying was ſpoyled to his ſhirt of his Souldiers: yea, they cut off his eares for his iewells, and left him in the open field. *Charrok* held long warres with *Scander*, and *Iooncha* his ſonnes, the latter of which after many conqueſts was ſlaine by *Acembec*, and *Acen Aly* his ſonne and ſucceſſour: and thus the *White Sheepe* faction preuayled, *Ozun Acembec* or *Vſun-Caſan* the head thereof, of the *Tarcoman* Nation, heire of Diarbech, and Lord of many Prouinces which hee conquered (as before is noted) but defeated by *Mahumet* the great Turke, He dyed *Anno*, 1471. His ſonne *Calil* ſucceeded, who was ſlaine by his brother *Iacob* or *Yacub*, whoſe wife bearing diſhoneſt affection to one of the Court, ſought by the murther of her husband to aduance this Courtier to her husbands bed and Empire. And [k] hauing conueyed venome into a golden cup, preſents her husband the ſame to drinke, who ſomewhat ſuſpecting her, cauſed her to begin; himſelfe and his ſonne following her both in dinking and dying. And thus was Perſia, by the wickedneſſe of one woman, made the Stage of ciuill warres, whiles the chiefe Nobles ſought each to poſſeſſe himſelfe of the State, which at laſt after fiue or ſixe yeeres war, befell to [l] *Alumut* or *Elnan-beg*, then being but fourteene yeere old, who was ſlaine by *Iſmael* in the yeere 1499.

[k] *Viaggio di mercante apud Ramuſ.*

[l] *Mirkond* reckons of this family Kings after *Iacob*, *Bayſangor*, *Roſtan*, *Hagmet*, *Aluuan* and *Morat*.

And thus yee haue had the ſucceſſion of the Perſian Kings in the firſt and ſecond Dynaſtie: of the Saracens you heard in the former Booke: next after whom, the Tartars and theſe here mentioned, till *Iſmael* obtayned the ſtate, whoſe poſterity ſtill hold it.

Beniamin Tudelenſis telleth that *Senigar* then King of Perſia, had two and fortie Kingdomes ſubiect to him, and that his Dominion extended foure moneths iourney, and ſpeaketh as though hee were not ſubiect to the Caliph in his temporalities: Maſter *Polo* reckons eight Kingdomes of Perſia, Caſibin, Curdiſtan, Lor, Suoliſtan, Spaan, Siras, Soncaia, Timocaim; [m] not reckoning Hirak, the chiefe Citie wherof was Tauris, and diuers other Countries, now, and before his time ſubiect to the Perſian. And by moſt Hiſtorians it appeareth that Perſia had before the dayes of *Tangrolopix*, and till the Tartars conqueſt, Sultans, which yeelded ſmall ſubiection to the Chaliphs.

[m] In this diſcourſe wee haue reckoned many other Regions, in regard of ſubiection, Perſian.

§. III.

Of Iſmael Sofi, firſt founder of the preſent Perſian Empire, or fifth Dynaſtie.

THe Hiſtorie of *Iſmael*, becauſe it giueth much light both into the State and Religion of Perſia, is more fully to be reported. After that *Muſtacen Mumbila*, or *Almuſtacenbila Abdula*, the Caliph of Bagdet, had bin by the Tartars done to death in the yeere after *Haithonus* account 1258. about the yeere 1369. there aroſe in Perſia [n] a Nobleman called *Sophi*, Lord of the Citie Ardouil, reporting himſelfe to be of the bloud of *Alle* or *Hali*, deſcended from *Muſa Cazin*, or *Cerſin*, one of the twelue ſonnes (as is ſaid) of *Hocem*, thirteene deſcents diſtant. This *Sophi*, or (as our *Tarik Mirkond* aforeſaid calls him *Cheque Safy*) had iſſue *Cheque Mucha*, the father of *Cheque Ali*, who begate *Cheque Ebrahem*, and he *Sultan Iuneyd*, father of *Cheque Aydar*, who begate *Iſmael*. Theſe continued their *Hali*-holies. Our Authors mention none from *Sophi* to *Iuneyd*, whom they make his ſonne, calling him *Guinne*, otherwiſe written, *Guini*, *Guine*, and *Giunet*. [o] *Minadoi* ſaith, That *Sexchiuni*, or more diſtinctly, *Siec Giunet*, was Authour of the Perſian ſect, who vnder the name of [p] *So*, and of *Siec* (that is, of a wiſe man, and an Author of Religion) or rather vnder the pretence of holineſſe, began to perſwade the people, that the three firſt ſucceſſors of *Mahomet* were vſurpers, onely *Ali* ought to be named lawfull ſucceſſor, and ought to be called vpon in their prayers, and by all meanes to be honoured. From this time forward the Sepulchre of *Ali* and his ſonnes in Caſe grew in great credit, and was viſited euery yeere after the ſame

[n] *I. BB. par. 2. l. 2. Oſor. de rebus Eman. lib. 10. Surius comment. Knolles T. hiſtor. pag. 464.*

[o] *Minadoi, l. 2.*

[p] *E. T. pag. 490. Mirkond* reckons *Iſmael* the thirteenth after *Morts Aly*: being the ſonne of *Aidar*, he of *Iuneyd*, he of *Ebrahem*, he of *Aly*, he of *Mucha*, and he of *Safy*, who liued in *Tamerlans* time.

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ſame ſort that the Turks viſit the Sepulchre of the other three: and the Kings of Perſia vſed there to bee crowned, and girt with their ſword, and their great Calife there kept his reſidence. Becauſe this Cafe was neere Babylon, hence grew the common error, that theſe things were done at Babylon or Bagdet. *Iouius* alſo is deceiued, where he maketh *Arduelle* or *Aidere*, author of the Perſian faction. *Soſi* is by *Minadoi* deriued of *Soſiti*, a people ſubdued by *Alexander*: but *Scaliger* more fitly *Tzophi*, which in Arabike ſignifieth a man of pure Religion. In this reſpect there is no leſſe contention betweene theſe & other Muhammedans, then betweene the Samaritans and the Iewes: ſo that the Perſians are a kinde of Catharists or Puritans in their impure Muhammedrie. *Claudet Duret* mentioneth another Etymologie, that *Sophi* ſignifieth Wooll, and that this profeſſion in token of humilitie, wearing nothing on their heads more precious then wooll, were ſo called. But the former deriuation is more probable. *Nic. Nicolai* in his third Booke hath alſo that woollen deriuation: and *Geffrey Ducket* ſaith, that *Sophi* ſignifieth a Begger, and that the King is not there in Perſia ſo called, but *Shaugh*; which agreeth with their report, which ſay that *Iſmael* renewed or continued the name *Soſi* or *Soſiti*: but his ſucceſſors leauing that, and the name of *Siec*, haue retayned onely the Title of *Saha*, which ſome write *Shaugh*, ſome *Xa*, a Royall title communicated by the head of this ſuperſtition to thoſe Kings which participate with them therein. *Ioſeph Scaliger* [p] ſaith, that *Sa* or *Scha* is the ſame with Monſieur among the French, and Don among the Spaniards. The Iewes and Arabians write it שאה and the Grecians σῶχ. It is ſometimes ſet before the name, as in the preſent King *Scha Habas*; ſometime comes after, as *Melixa* for *Melic-ſcha*. *Barrius* [q] begins this pedigree at the father of *Giunet*, or *Guine* (ſo he calls him) and not as *Minadoi*, with *Guinet* himſelfe. He addeth, That for the Enſigne, Character, or Cogniſance of his Sect, he ordayned, that in the midſt of their Turbant (which they weare with many folds) there ſhould ariſe a ſharpe top, in manner of a Pyramis, diuided into twelue parts (in remembrance of *Ali* his twelue ſonnes) from the top to the bottome. They vſed the colour Red on their heads (ſaith *Minadoi*) by ordinance of *Arduelle*, and therefore were called *Cheſelbas*, that is, Red-heads; ſome write it *Cuſelbas*. *Sophi*, as *Mirkond* affirmeth, was holden in ſuch reputation of holineſſe by *Tamerlane*, that he came to viſit him as a Saint; and at his requeſt, ſet free 30000. ſlaues, which he had taken in the warres againſt *Baiazet*, to whom *Cheque Sophi* gaue apparell and other neceſſaries, and ſent them home to their houſes: whereby hee wan great fame and affection. *Barrius* and others attribute this to *Guine*, and ſay that theſe ſlaues became his diſciples firſt, and after Souldiers to his ſonne *Aidar* againſt the Chriſtian Georgians.

[p] *Scal. Can. Iſag. lib. 3.*

[q] *Io. Bar. Aſia. Dec. 2. l. 10. c. 6.*

This [r] *Aider Erdebil* (or after *Iouius*, *Harduelles*) forſaking (as ſome ſay) the world, led a ſtreight life in continency and auſterity, and was therefore admired as a Prophet, and reſorted to, out of all parts of Armenia and Perſia, comming to Tauris to ſee him: Hee inueighed againſt the common opinion concerning *Mahomets* ſucceſſors, as *Guine* and *Sophi* had done, ſhutting vp heauen to all, ſauing *Hali* his followers. For ſo the Perſians vſe to ſay in their prayers; Curſed be *Ebubeker*, *Omar*, and *Oſman*: GOD be fauourable to *Hali*, and well pleaſed with him. *Vſuncaſſan* moued with his fame, gaue him in mariage his daughter *Martha* begot of the Chriſtian Lady *Deſpina*, daughter of *Calo Ioannes* Emperour of Trapezond; both of them by this alliance ſtrengthning themſelues againſt the Turke. *Aidar* had by this *Martha*, *Iſmael*, whom ſhe trayned vp in the principles of Chriſtian Religion. *Iacob* ſucceſſor of *Vſuncaſſan*, iealous of the multitude of *Aidars* diſciples, and the greatneſſe of his fame, cauſed him to be ſecretly murthered; perſecuting all his profeſſed followers with fire and ſword. *Iſmael* then a child, fled into Hyrcania to one *Pyrchales*, a friend of his fathers, who afterwards ayded him to the recouering of his patrimonie. *Boterus* ſaith, that *Iacob*, after the murther of *Aidar*, committed his two ſonnes, *Iſmael* and *Solyman*, to *Amanzar* (a Captayne of his) to be conueyed to *Zalga*, a ſtrong mountaynie place: but he brought them vp liberally with his owne children, and in his laſt ſickneſſe, gaue them horſe and two hundred Ducats, with aduice to repaire to their mother; where taking vpon him the protection of the ſect of *Hali*, and the reuenge of his fathers death, his enterpriſes ſucceeded proſperouſly. [f] *Giouan Maria Angiolelio* ſaith, that *Iacob* being poyſoned 1485. the Signiorie was poſſeſſed by a kinſeman of *Iacobs* called *Iulauer*, after whoſe three yeeres raigne ſucceeded *Bayſingir* two yeeres; after *Ruſtan* ſeuen yeares, who ſent *Solimanbec* [t] againſt *Sechaidar* the father of *Iſmael*, who made challenge to the State in right of his wife the daughter of *Vſuncaſſan*, who ſlew him in the field. *Ruſtan* would alſo haue killed the mother and her ſonnes, had not entreatie of his Nobles preuented it. He committed them to ward in the Iland of the Armenians in the Lake *Aſtumar*; whither he ſent for them againe after three yeeres, but they for feare fled to Ardouil, & there liued cloſely for a time. *Ruſtan* was ſlaine by *Agmat* through his mothers procurement, who loued that *Agmat*, who abode Sultan fiue months, & was ſlaine by *Ruſtans* Souldiers. And *Aluan* the kinſman of *Vſuncaſſan* was Signior, whom *Iſmael* ſlew.

[r] *Surius Com. Knoll. T. Hiſt. pag. 464.*

[f] *Cap. 11.*

[t] *Mirkond* ſaith *Solyman* was ſent by *Iacob* in ſuccour of *Farrok* King of *Seyruan*, vpon whom *Aydar* warred.

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A certaine x Merchant (who abode a long time in Tauris, and trauelled thorow the most part of Persia, skilfull of the Turkish, Persian, and Arabian languages, either seeing himselfe, or learning of them which did see, in the time of *Ismael*) relates this history somewhat otherwise, whom, as learning of the Persians themselues the Persian affaires, we may reckon worthy to be followed. Hee saith, that this *Sechaidar* in Ardouil was this head of thy Sophian Sect, and had three sonnes and three daughters by the daughter of *Vsuncassan*. He was a zealous enemie against the Christians, oftentimes with his followers repayring into Circassia, doing the people much damage, which when in the daies of *Sultan Alumut* hee attempted as before times, he was by *Alumuts* order forbidden at Darbent further passage: but seeking to make way by force, he was by the forces of *Alumut* taken, and his head, on the top of a Lance, presented to *Alumut*, and by his command, giuen to the Dogges to bee eaten; the cause why the Sophians are such enemies vnto Dogs, killing all they finde. This newes comming to Ardouil, his three sonnes fled, one into Natolia, another to Aleppo, *Ismael* the third to an Iland in the Lake of Van, in which is a Citie of Christian Armenians, where he abode foure yeeres in the house of an Armenian Priest, being then about thirteene yeeres old, who vsed him courteously, and instructed him in the rudiments of Christian Religion. A yeere after he went from Arminig to Chillan, where he kept with a Gold-smith his fathers friend. In this time hee had intelligence, by mutuall writing, with his friends at Ardouil: and with this Gold-smith hauing gathered together eighteene or twentie men of their Sect secretly to take a strong Castle, called Maumutaga, and hidden in ambush two hundred horse-men of his friends in Ardouill, suddenly slaying the Guard, and possessing himselfe of the Castle, he entred a Towne not farre from the Castle, killing the Inhabitants, and carrying the spoile to the Castle. This Castle was verie rich, because it was a principall Hauen of the Caspian Sea; and so strong, that when *Alumut* had newes hereof, hee was disswaded from sending any power thither to besiege him. Two daies iourney from hence is Sumachi: which with his power, now encreased, he also took, and diuided the spoiles euery where to his Souldiers, which with fame of this liberalitie came from all parts vnto him. He sent also into Hiberia, three or four daies iourny from thence, which was then gouerned by seuen great Lords, three of which, *Alexander Sbec*, *Gorgurambec*, and *Mirzambec*, with many promises of present spoiles and future exemptions from tribute, hee won to his side, receiuing from each of them three thousand horse, so that he was now growne fifteene or sixteene thousand strong. *Alumut* with thirtie thousand valiant Souldiers went to meet him between Tauris & Sumachia, and hauing passed a great Riuer, ouer which were two Bridges, he presently caused them to be broken: *Ismael* arriuing there the next day, with great diligence found a passage thorow the streame, and with his whole forces, in front, in the breake of the day, assailed *Alumut* his armie, little suspecting such a good morrow, that *Alumut* with a few companions hardly escaped. The pauilions, horses, and other bootie, *Ismael* bestowed on his Souldiers: and then hasted to Tauris, where entring without resistance, hee made great slaughter, killing all the race of *Iacob*, opening his Sepulchre, and the Graues of other Noble-men, which had been at the battaile of Darbent against his father, and burning their bones; three hundred harlots he caused to be cut asunder in the middle: hee killed all the Dogs in Tauris, and because his mother had married to one of those Nobles, which were in the battaile of Darbent, he caused her head to bee stricken off in his presence. In this while many Townes, Cities, Castles, and Lords submitted themselues to him, and weare his red-coloured Turbant: but the Castle Alangiachana (whereto were subiect eighteene Villages of Christians, which vsed yeerely to send to Rome two men from the Patriarch to the Pope, of whose faith they were, speaking *Armenian*, hauing some bookes, but quite lost the vse of the Italian language) this Castle (I say) held out for *Alumut* vntill his death.

While *Ismael* was Sultan in Tauris, the Sultan in Bagadet *Murat Can* son of *Iacob*, with an army of 30000. marched against him, and in a plaine, meeting with *Ismael* was there ouerthrown not seuentie persons escaping to Bagadet with *Murat Can*: the place bearing witnes of the slaughter, buried vnder many new hils of bones. All these things were done *An.* 1499. And while I was in Tauris, many came from Natolia, Caramania, and Turkie to serue him; of whom they were graciously entertained. *An.* 1507. our Author being then in Malacia, saw with his eyes, the Sultan *Alumut* conueyed prisoner by *Amirbec*, who with foure thousand men going from Mosull (neere to the sometime-Niniue) to Amit, where the Sultan kept, with promise and profession of his succour, being admitted the Citie, tooke him, and cast a chaine about his necke, whose head *Ismael* smote off with his owne hands. He was presented to him by *Amirbec* in the Country of Aladuli against whom *Ismael* was now warring: where taking the Citie Cartibirt, he cut off the head of *Becarbec* sonne of *Aladuli*, Lord thereof, with his owne hands. From thence returning to Tauris, hee had almost done as much to his two brethren, whom hee had left Gouernours in his absence, for transgressing their

x *Apud Ramusium, to. 2.*

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Commission: but with much intreatie of his Lords, spared their liues, yet confined them to Ardouill, not to depart from thence. The next yeere hee pursued *Murat Can*, who was come to Syras, a Citie not inferiour to Cairo in Egypt, with thirtie sixe thousand men, but male-content, and therefore many of them flying vnto *Ismael*. Whereupon *Murat Can* sent two Embassadours with fiue hundred followers, with offer of Vassallage vnto him. *Ismael* cut them all in pieces, saying, That if *Murat Can* would be his Vassall, hee should come in person, not by Embassage. *Murat Can* had closely sent Spies to obserue the sequell of his businesse, and being hereof by them aduertised, fled: For many of his Nobles had alreadie put on the red Turbant, of whom he feared to bee taken, as *Alumut* had beene; and therefore with three thousand of his most faithful he fled vnto Aleppo: but the Soldan of Cairo not admitting him, he went to *Aladule*, who entertained him honourably, and gaue him his daughter to wife.

q *Ispahan.* *Ismael*, after great slaughter in Siras and Bagadet, was forced to returne to q Spaan with his Armie. For *Ieselbas* the Tartar had taken all the Countrie of Corasan, and the great Citie of Eri, which is in compasse betwixt fortie and fiftie miles, well peopled, and full of Merchandize; He had taken also Straua, Amixandaran, and Sari, on the Caspian shoare; and with intent to beguile *Ismael*, desired leaue to passe thorow his Countrey to Mecca on Pilgrimage. *Ismael* with deniall, and other sharpe words repelled his suit, and abode a yeere in Spaan, to withstand his enterprises. After he returned to Tauris, where were great triumphs solemnized in his honour. This Sophi is so loued and feared (saith this Merchant) that they hold him as a God, especially his Souldiers: of which some goe into the warres without Armour, holding it sufficient, that *Ismael* will succour them: others, because they content themselues to die for *Ismael*, goe into battaile with naked breast, crying, *Schiak*, *Schiak*, that is, God, God. And they forget the name of God, alway naming *Ismael*: they hold, That hee shall not die, but liue euer. And where other *Mosulmans* say, *La ylla yllala, Mahamet resullalla*, the Persians say, *La ylla yllala, Ismael vellilalla*, reputing him a God and a Prophet. I haue learned, that *Ismael* is not contented to be called or worshipped as god. Their custome is to weare red Bonnets, with a certaine thing like a girdle, large below, and straighter vpwards, made with twelue folds, a finger thick, signifying the twelue Sacraments of their sect, or those twelue brethren, nephewes of *Ali*. *Ismael* was of faire countenance, of reasonable stature, thicke and large in the shoulders, shauen all but the mustachees; left-handed, stronger then any of his Nobles, but giuen to Sodomie. At his second comming to Tauris, hee caused to take twelue of the fairest boyes in the City to serue his lust, and after gaue to each of his Nobles one for the like purpose; & before tooke ten of the best mens sonnes for the same intent.

Osorius de Reb. Emman. lib. 10. 1. Bot. Ben. Thus farre haue wee had commerce with this nameless Persian Merchant in *Ramusius* his shop, who sometime attended on his Court and Campe. Others adde hereunto, that he sent Embassadours to all the Mahumetan Princes of the East, to receiue that Red-hat Ensigne, together with his Sect; as did his sonne *Tammas* after him, when *Nizzamulucco* onely accepted thereof. But it is the common opinion, that the greatest part of the Mahumetans in Soria and of Asia Minor are secretly of that Sect. *Ismael* after this warred, and wonne, vpon the Zagatai Tartars, and other adiacent Nations, that hee left vnto his successours a verie great estate, reaching from the Caspian Sea to the Persian, and betweene the Lake Iocco and Tygris, the Riuer Abbiam, and the Kingdome of Cambaya, more then twentie Degrees from East to West, and eighteene from North to South. Hee ordained a new Lyturgie, and forme of Praier differing from the ancient. Such was his authoritie, that they would sweare, By the Head of *Ismael*, and blesse his name, saying, *Ismael* grant thee thy desire. Vpon his Coyne, on the one side, was written, *La illahe illalahu Muhamedun resulalallahe*: And on the other, *Ismaill halife lullahe*, that is, *Ismael* the Vicar of GOD. The Iewes, at the first, had this *Ismael* in such admiration, that they foolishly reckoned *Ismael* to be their promised *Messias*, gratulating themselues in this conceit, thorowout the most part of Europe, celebrating festiuall Solemnities, with mutuall Presents, in testimonie of their ioy; which yet was soone dashed, none hating the Iewes more then *Ismael*. He lieth buried at Ardouil, in a faire Meskit, with a sumptuous Sepulchre made by himselfe in his life time; where is a faire Stone Hospitall erected by him for strangers, allowing to all trauellers three daies reliefe for horse and man freely. Ardouil is in latitude thirtie eight degrees.

Knol. Turk. Hist.

Ismael called *Chaliph.*

Surius. Comm. in An. 1500.

Ant. Ienkinson.

Angiolello, c. 13. The life of *Ismael* had beene answerable to the bloudie presages in his ominous birth; for he came forth of his mothers wombe with both his hands shut, and full of bloud: for which cause his father would not haue brought him vp, but commanded him to be slaine: but they which carried him away, moued with compassion, secretly nourished him three yeeres, and after presented him to his father, who then acknowledged and receiued him with loue and kindnesse: for this his bloudie and warre-like spirit dwelt in a louely and amiable bodie, adorned with all the Ensignes of beautie. Hee died *Anno* 1524.

Ph. Camerar. Medit. Histor. Cent. 2. c. 4.

HON-

HONGIVS *his Map of* PERSIA.



§. IIII.

Of SHAVGH TAMAS *the Persian troubles after his death.*

SHIACH THECMES, or *Shaugh Tamas*, succeeded, and reigned aboue fiftie yeeres. Hee liued deuoutly, and yet (for their Law reconcileth both) verie voluptuously, inheriting his fathers Throne, but a not his valour, and spending the greatest part of his time amongst his women. So zealous hee was of their superstition, that when *M. Ienkinson* came to his Court with the Queenes Letters, to treat with him of Traffique and Commerce for our English Merchants, before his feet touched the ground, a paire of the Sophies owne Shooes or Basmackes (such as himselfe vsed to weare, when he arose in the night to pray) were put vpon his feet, lest their holy ground should be polluted with Christian steps. And being admitted into his presence, and asked of his Religion, whether he were a *Gower*, that is, an Vnbeleeuer, or a *Muselman*, (so they call them of their owne profession) hauing answered, that he was a *Christian*, beleeuing Christ to be the greatest Prophet: Oh thou vnbeleeuer (said hee) wee haue no need to haue friendship with the vnbeleeuers, and so willed him to depart: which he did, and after him followed a man with a Basanet of Sand: sifting all the the way that he had gone within the said Palace, euen from the Sophies sight vnto the Court-gate.

Michael Isselt. in An. 1576.
a *Busbeq. epist. 3.*

Ant. Ienkinson. Hak. 10. 1. p. 349

In his time *Solyman* (as our Turkish Relations before is shewed) much endamaged the Persians, and tooke Babylonia, Tauris, and other parts of their dominions: yet did *Tamas* recouer some part thereof againe, and draue *Solyman* out of Tauris, (or Ecbatana, as *Minadoi* interpreteth, and by a composition, caused him to raze the Fort of Chars, erected by the Turkes in his frontiers. Hee dyed the eleuenth of May, 1576. leauing behind him eleuen children: *Mahamet* the eldest, who had liued a while in Heri (sometime called Aria)

Lib. 3. cap. 8.

Minadoi, of the Warres betweene the Turkes and Persians, &c.

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and after in Siras (anciently named Persepolis) his second sonne was *Ismahel*, whom for his fierceneſſe his father had confined to the Caſtle Cahaca: the third, *Aidere*; the reſt, *Mamut*, *Solimana*, *Muſtaffa*, *Emanguli*, *Alichan*, *Amet*, *Abrahim*, and *Iſmahel* the younger. Hee appointed his ſecond ſonne *Iſmahel* his ſucceſſour, eſteeming him more worthy then *Mahomet Codabanda* (this ſurname was giuen him for his diſeaſed eyes [b]) as being giuen to a ſtudious and quiet life, and contenting himſelfe, that *Abas Mirize* (which now reigneth) was confirmed in the Citie of Heri, and honoured with the title of the Viſier of that Countrey.

[b] Others ſay, blind: *Mirkond*, and Sir *M. S.*

Periaconcona, the daughter of *Tamas*, and elder then any of the brethren, being in Commiſſion with other Counſellors of State to ſee her fathers Will executed, whiles the Poſts ranne with aduertiſements to *Iſmahel*, was attempted by *Aidere* with earneſt ſolicitation for the Crowne: whoſe ambitious deſire ſhe ſo farre ſatisfied, as that ſhee cauſed him to bee inueſted in Regall apparell, and ſettled in the great Gallerie, attending the acclamation of the people; being publikely inſtalled, as though hee were elected King. But meane while ſhee ſet ſure guards of men, deuoted to *Iſmahel*, at the gates of the Palace; thus purpoſing to entertaine him (with dreames of dangerous honours) till *Iſmahel* arriued at Casbin. But whiles hee (ſuſpecting the deceit) ſought to flee, hee left his head behinde in the hand of *Sahamal* his vncle, which he caſt, all-bloudie, in the middeſt of his conſpiring partakers. *Iſmael* ſoone after came, and receiued with publike applauſe the deſired Soueraigntie: and as he had before addicted himſelfe to the ſtudie of the Turkiſh Law; (enough, if it had beene knowne, to haue barred his ſucceſſion) ſo now, after the Turkiſh manner, he founded his Throne (a foundation to ſlipperie to ſtand) in bloud, cauſing the heads of his eight younger brethren to be cut off, together with all ſuch as were neere them in bloud or affinitie, and all the fauourites of the late ſlaine *Aidere*. Thus is Casbin dyed in the bloud of her hopefull Gallants, and entertaines her beholders eyes with ſtreames of bloud running from the ſlaine, which cauſe another ſtreame of teares to iſſue from their liuing friends; who filling the ayre with mournefull complaints (which returning anſwere by ecchoes, ſeemed to ſympathize their griefe) and in compaſſion of thoſe dying bodies, then gaſping their fatall breaths, imitating (with true affection, and not affected imitation) the ſame in deepe and broken ſighes: viewing alſo their owne dangers in the preſent ruine of their neereſt and deereſt, ſome-time allies & acquaintance: toſſed with this variety of turbulent paſſions, conceiue, in this confuſion of thoughts (that which is truely the daughter and mother alſo of confuſion) *Trecherous Diſloyaltie* to the Author of theſe their ſorrowes. *Iſmael* poſting on to his owne deſtruction, had now forbidden the douotions of *Aly* the Perſian Prophet, and enioyned the Turkiſh Rites of *Abubachar*, and other the followers of *Mahomet*, by impriſoning, rayling, pulling out the eyes, and killing *Ali* his obſeruants, eſtabliſhing his Decree, not ſparing, in this perſecution, to torment the tender Ladies (ſome of them of his owne bloud) nor reuerencing age or profeſſion, depriuing euen the Califfe of Casbin (the eye of their blindneſſe) of both his eyes, becauſe he would not ſee equitie in this noueltie; and purpoſing (as the Fame went) to goe to Bagdat, there to receiue the Crowne from him whomſoeuer hee ſhould find the ſucceſſour of the great Califfe. In the middeſt of his cruelties hee was (with like crueltie) murthered by *Perſaconcona*. The *Executor* of her fathers Will is thus made an *Executioner* of her fathers ſonne, hauing brought in the conſpirators, apparelled in womens weeds, to ſtrangle him among his Paramours. This was done the twentie foure of Nouember, 1577. after he had reigned one yeere, ſeuen moneths, and ſixe dayes.

Turkiſh Parricide imitated in Perſia.

§. V.

Of MAHOMET CODABANDA, *and his ſonnes* ABAS.

MAHAMET CODABANDA thought it now time for him to looke to his right, which by meanes of *Mirize Salmas*, the chiefe of the Sultans, hee obtained. This Sultan preſented him with the head of that *Virago Periaconcona*, vpon the top of a Launce, with the diſheuelled haire, gaſtly lookes, and bloudy impreſſions, yeelding an vncouth (though not vndeſerued) ſpectacle to the beholders: which (if like the Snakie ſcalpe of *Meduſa* it did not transforme them into ſtones; yet, as if it had been the Banner of *Megera*) ſeemed to diſplay new quarrels, kindling inward hatreds, tumultuous ſeditions, and ciuill broyles, which expoſed them to *Amuraths* forces, who thought it fit time for him to fiſh with his Turkiſh nets in this troubled Perſian ſtreame. Of theſe warres is alreadie ſpoken. [c] Much loſſe did the Perſians by this meanes ſuſtaine, and much more had followed, had not *Emir Hamze*, *Mahomets* eldeſt ſonne, with his valorous attempts, ſtopped the Turkiſh

De Meduſa & Megera, vide Poetas.

[c] *Lib. 3. cap. 8. I. Silueſt. in Du Bartas tranſl.*

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proceedings, and like the Easterne Sun, with his greater brightnesse dispersed those weaker beames of *The Moone Standards of proud* OTTOMAN.

But soone was this Sunne eclipsed, not by the Moones interposition (for that is naturall, if wee vnderstand it of the heauenly; and ordinary, if of the earthly and Turkish) but by extraordinarie and vnnaturall procurement (as was thought) of his ambitious brother *Abas*, or (of others suspected) of his father; effected by a treacherous Eunuch that guarded him, which suddenly strucke him thorow the bodie and slew him. *Abas* his brother, by solemne oath cleared himselfe of this odious imputation. And yet hee is no lesse suspected of a more monstrous and vnnaturall treacherie against his owne father, who is thought [d] to bee poysoned by his meanes, that by these bloudie steps hee might ascend to that Throne, which now he enioyeth. But (all this notwithstanding) he hath since so subtilly handled the matter, that hee is both beloued of his owne, and feared of his enemie: his subiects sweare and blesse in his name. [e] He hath recouered from the Turke both Tauris, and other Regions of Seruania and Georgia, which the Turke had before taken from the Persians. Hee was reported also to haue taken Bagdat, but (it seemeth) not truly. *Ianſonius* [f] in his Newes 1610. reporteth of diuers victories obtained by him against the Turke (which caused publike Fasts and supplications to be appointed at Constantinople:) and of the Persian Embassage, with rich Presents and holy Reliques to the Emperour at Prage. *Gotardus Arthus* likewise in his [g] *Gallobelgicus*, relateth of *Abas* his Embassage to Constantinople about a Peace: but when his Embassadour returned with Articles, whereby the Persian was bound, vnder shew of gifts, to pay an annuall tribute to the Sultan, he therefore put him to death; putting out the eyes also, and cutting off the hands of the Turkish Embassador which was sent with him. Of Bagdat and old Babylon wee haue spoken elsewhere: let this be here added out of *Balbi*, [h] that trauelling from Felugia to Bagdat, which hee reckoneth a dayes iourney and a halfe, one whole dayes iourney thereof, was by one side of the ruines of Babylon, which hee left on the left hand.

As for Tauris, in the yeere 1514. *Selim* tooke it (as some say) on composition, which hee brake, and carried thence three thousand of the best Artificers to Constantinople. *Anno* 1535. *Solyman* gaue it for a prey to his souldiers; *Anno* 1515. *Osman* spoiled it with vncouth and inhumane cruelties; whatsoeuer the insulting Conqueror, in the vtmost extent of lawlesse lust, could inflict, or the afflicted condition of the conquered could in the most deiected state of miserie sustaine, was there executed. *Abas* in recouerie hereof vsed the Canon, an Instrument which before they had, to their owne losse, scorned. The Prince is (saith our [i] Author) excellent both of composition of bodie, and disposition of minde, of indifferent stature, sterne countenance, piercing eyes, swart colour, his mustachees on the vpper lip long, his beard cut close to the chin. Hee delights in Hunting and Hawking, Running, Leaping, and trying of Masteries; He is an excellent Horse-man and Archer. In the morning he vseth to visit his stables of great Horses, and hauing there spent most of the forenoone, he returnes to his Palace: About three of the clocke in the after-noone, he goeth to the At-Maiden, which is the high street of Hispaan, the Citie of his residence, round about which are scaffolds for the people, to sit and behold the King and his Nobles at their Exercises of Shooting, Running, Playing at Tennis, &c. all on horse-backe. In this place very often, in his owne person, he heareth causes, and pronounceth sentence, executing Iustice seuerely.

Now that we may mention some of the chiefe Cities of Persia (vnder which name I here comprehend, as vsually in this Historie, their [k] Dominion, not as it is measured by the Pens of Geographers, but by the Swords of their Princes.) In Sumachia, Master *Cartwright* saith, They saw the ruines of a cruell spectacle, which was a Turret erected with Free-stone and Flints, in the midst whereof were placed the heads of all the Nobilitie and Gentrie of the Countrie. A mile from this Towne was a Nunnerie, wherein was buried the bodie of *Amaleke Canna*, the Kings daughter, who slew her selfe with a knife, for that her father would haue forced her to marrie a Tartarian Prince: the Virgins of the Countrey resort hither once a yeere to lament her death. Sechi is foure dayes iourney thence, not farre from which is Eres, which, because they yeelded to the Turke, were by *Emir-Hamze* vtterly destroyed, man, woman, and child. Arasse is the chiefe Citie of Merchandize in all Seruania, especially for raw Silks. Tauris hath out-liued many deaths, and is very rich by reason of continuall Trade, nourishing almost two hundred thousand people within her compasse; for wals, it hath [l] not. This was sometime the Seat-Royall, and after that, Casbin, which is situate in a fertile Plaine, foure dayes iourney in length, wherein are two thousand Villages. The buildings are of Bricke dried in the Sunne, as in Persia is most vsuall: The At-Maidan, or chiefe street, is foure square, almost a mile in circuit. Neere to it is Ardouil, of chiefe note for beginning of the Sophian Superstition. Geilan is foure dayes iourney from Casbin, and stands neere to the Caspian Sea. Neere to Bachu is a Fountaine of black oyle; which serueth all

d *Minadoi, l. 9.* in his nine bookes, translated by Mast. *Hartwell*, the Reader may see these wars at full.
Relatione di Persia, & in Thesoro Politico.
Henricus Porsius, Laurentius Riseburgicus.
Anonymus quidam de eodem bello scripsit.
e *Cartwright.* *Anno* 1603.
f *Ianson. Merc. Gallobelg.*
g *Got. A. Merc. G.* 1613.
h *Gaspar. Balbi.*
i *Cartwright.*
k Media Gheilan, Massandran, or Hyrcania, Parthia, Aria, Candahar, Heri, Coraſſan; Farſi, or Persia, with the Caramanian desart, the Kingdome of Lar, and the Turcoman nation are subiect to this King: and he hath also subdued and ruined the houses of some great men, which in his fathers dayes would doe what they list.
l Sir *Anthony Sherley* saith it hath mud-wals.

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the Countrey to burne in their houſes. Caſſan is well ſeated, and rich in Marchandize, but ſubiect to heat more then other parts of Perſia. No perſon is there permitted to be idle. Hiſpaan is thought by ſome to be Hecatompolis: the walls are a dayes iourney about on horſe-backe; before the greateſt, now the Royall Citie of the Perſians. It hath a ſtrong Fort, two Seraglio's, the walls whereof gliſter with red Marble and Parget of diuers colours, paued all with Moſaique worke, all things elſe combining Maieſtie and Louelineſſe, Magnificence and Beautie. The inhabitants, as did the ancient Parthians (whoſe chiefe Citie it ſometime hath beene) buy, ſell, talke, and performe all their publike and priuate affaires on horſe-backe: the Gentlemen neuer goe on foot. Sciras is thought to bee Perſepolis, it is rich of Trade, and there is the beſt Armour made in all the Eaſt, of Iron and ſteele, cunningly tempered with the iuyce of certaine herbes. The Gouernement of this State in Warre and Peace, I leaue to [m] others.

m *Sanſouino del gouerno di reg. l.6. Botero, &c.*

§. VI.

An Appendix touching the preſent Perſian King, out of Sir ANTHONY SHERLEY.

HAuing thus followed the currant of Authors in theſe Relations of Perſia: there hath ſince the firſt Edition been publiſhed the Trauels of Sir *Anthony Sherley* into theſe parts (with Sir *Robert Sherley* his brother) penned by himſelfe: with ſome extracts whereof to furniſh this Chapter (alreadie tedious) as with a ſecond ſeruice after a full ſtomacke, will (I hope) renue appetite, with the varietie (ſo farre fetched and ſo deare bought) howſoeuer before cloyed with fulnes: To let paſſe therefore thoſe worthy Brethren (Worthies indeed in this kinde, beyond the reach & worth of my blurring praiſe, and eclipſing commendations) and to come to their Trauell and obſeruation. Hauing paſſed not without manifold dangers to Aleppo: and thence to Birr, and ſo downe Euphrates: by the way they aduentured to ſee the Campe of *Aboriſci* King of the Arabs, inhabiting the deſarts of Meſopotamia, a poore [n] King with ten or twelue thouſand beggerly ſubiects, liuing in tents of blacke haire-cloth, well gouerned. They came to Bagdat, which is wholly on the other ſide of Tygris, except one Suburb in the Peninſula, to which men paſſe by a bridge of boats, euery night diſſolued for feare of the Arabs, or ſtormes: whence, through the bountie of an Italian Merchant, Sir *Victorio Speciero*, they eſcaped (for they were not vnſuſpected) with a Carauan of Perſian Pilgrims wich came from Mecca. Thirtie dayes they were on the way to the Confines: and fifteene from thence to Casbin, where they ſtaied a moneth attending the Kings arriuall; being in the meane time well vſed, vpon conceit that the King would like well of their comming: the people otherwiſe are ill in themſelues, and onely good by example of their King, and ſtrict obedience to him. For of the ancient Perſians there are few, theſe being the poſteritie of thoſe which haue been here ſeated by the tranſplantations of *Tamerlane* and *Iſmael* (not to mention any, more ancient) out of [o] other Countries.

n This King was a Saniack of the Turke, whereas they on the Weſt-ſide of the Riuer in an huge extent, and infinite numbers roue, and rob all: the Turke keeping a-againſt them fifteene hundred Ianizaries at Damaſco, and twelue thouſand at Cairo. Old Babylon is North from Bagdat about fiue and awentie miles. *Io. Newbury.*

o *Courdics, Tartars, Turkmans, &c.*

The King himſelfe, by our Authors Relation, in his vertues and gouernment, is, as if ſome Philoſopher ſhould diſcourſe of what ſhould be, rather then an Hiſtorian declare what is: as did *Xenophon* [p] ſometimes in his *Cyrus*: Of thoſe imputations of Paricide and ambition, not a word. His order of attaining the Crowne, is thus reported.

The Perſian cuſtome, being that onely the elder brother ruleth, the reſt are made blinde by burning baſons, hauing otherwiſe all contentments fit for Princes children: when *Xa-Tamas* was dead without iſſue, his brother (ſo hee calleth him, contrary to our former relations, and to that of *Mirkond* the Perſian, which I more maruell at) *Xa-Codabent*, was called, Blind to the Kingdome. He had iſſue Sultan *Hamzire Mirza* the eldeſt, who ſucceeded him, and this preſent King called *Abas*. The eldeſt in his fathers life time adminiſtred all things, which blindneſſe made the other vnfit for: but *Abas* at twelue yeeres of age, vnder the gouernment of Tutors held the Prouince of Yaſde, where the loue of the people made him ſuſpected to his Father, who ſecretly reſolued his death. *Abas* by his friends hearing it, fled to Coraſan a Tartar people on the Eaſt of Perſia, both by their religion and dependance, Turkiſh, and of themſelues otherwiſe vnquiet, and addicted to ſpoyle. This King honoured *Abas* as his ſonne. His father ſoone after dying, *Sultan Hamzire* ſucceeded, who was forced to renew his truce with the Turk, by reaſon of the rebellion of the Turcomans, whom by force he ſubdued, beheaded their Princes, & for his ſecuritie ſlew twentie thouſand of the ableſt amongſt them for the wars. And then wholly bending his thoughts againſt the Turk, was by treaſon ſlaine by his Barber. His Princes, Authors of this fact, ſhared his State amongſt them, euery one making himſelfe Lord of that Prouince which he gouerned: vniting their reſolutions againſt *Abas*, whom alſo the Turke (which had his hand in the buſineſſe) had

p Some haue fooliſhly beleeued as Hiſtorie, thoſe things which *Xenophon* writ as a Philoſophicall Poem, &c.

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had vndertaken ſhould bee kept ſtill in Corazan. *Abas* neuertheleſſe ſo wrought, that the King of Corazan diſmiſſed him, with three thouſand horſemen, to winne poſſeſſion of that State, which ſince hath deuoured the Tartars, and is growne terrible to the Turke, being no leſſe in Extent then the Turke hath in Aſia, and better both peopled, gouerned, and deuoted to their Soueraigne. But it was not eaſily atchieued. In Siſtane one of the neereſt Prouinces, hee was encountred with twenty thouſand, his troupes cut in pieces, himſelfe forced to flee to the mountaines, where he liued three moneths vnknowen amongſt the heardmen, flitting vp and downe with tenne or twelue followers. Wearie of this life, hee determined to ſhew himſelfe in Yaſd, his *quondam* Prouince, which ſo well ſucceeded, that numbers come flocking to him, and *Ferrat Can* alſo a great Prince (diſcontent with the preſent State, no part of which had falne to him, hauing at that time no Prouince in his gouernement, when the King was ſlaine) reſorted to him with his brother, and tenne thouſand followers. They were welcome, but hee much more, as a great Souldier and a wiſe Prince. With theſe forces hee ouerthrew his neereſt enemies, which cauſed thoſe of Shyras, Aſphaan, Caſſan, aſſiſted by the Kings of Gheylan and Mazandran, to gather mighty forces. In the meane time, the Turkes armed at Tauris, and the Prince of Hamadan, hauing called in a ſtrength of the Courdines, was marching towards Casbin. Thus beſet with Armies, hee leaueth *Ferrat Can* with *Zulpher* his brother and fiue thouſand men in Casbin: & himſelfe with the reſt of his power, marched towards the *Can* of Hamadan. Now did *Ferrat Can* (according to former agreement betweene the King and him) profeſſe himſelfe altered from the Kings part, and writeth to the Rebells, offering to ioyne his ſtrength with theirs, and to mutinie the Kings Armie alſo, which was lodged in the Mountaynes, in ſhew to keepe the ſtraits, indeede to expect the euent. Thus the Cans aſſembled at Casbin, and after long deliberation, concluded, that it was needeleſſe and not ſafe to call in the Turkes forces, and diſpatched a meſſenger and preſent to the Baſſa of Tauris, to reſerue his fauour till a time more needfull. Hereof *Ferrat* ſent word cloſely to the King, and of a banquet which ſhould bee at his houſe a few nights after, where the Principalls of the Army ſhould meet. Hither *Abas* bid himſelfe a gueſt, poſting thither with fiue thouſand of his beſt horſe, which he diſpoſed in the mountaine, couered with *Ferrats* troupe, expecting the appointed ſigne: which being giuen late in the night when the whole company was heauie with wine and ſleepe, the King was receiued into the houſe with three hundred men, where without any vprore he ſlew ſeuentie. And at the breake of the day the Kings people made as great ſhouts & noyſe, as if all the Army had bin there, whereat the Alarme being giuen, all betooke them to their armes, repairing to *Ferrats* lodging to their Princes; whoſe heads laced vpon a ſtring, were there preſented to them out of a Tarras, vpon which the King preſently ſhewed himſelfe with *Ferrat Can*; *Zulpher* hauing his fiue thouſand men ready in a troupe in the great place. All theſe things together ſo amazed them, that they thought the Kings pardon a high preferment, which he freely granted both them, and the ſuccours ſent thither by the Kings of Cheylan and Mazandran. The reports hereof made *Hamadans* Armie to vaniſh, and the King tooke order preſently by new *Cans* for the gouernment of thoſe parts. Hee led his ſouldiers to Hiſphaan, giuing out that the treaſures of the Kingdome were there layd vp by the Rebels; a good policie to winne it, which with as much pretended indignation he raſed, for fayling of his ſeeming hopes. To ſatisfie his Souldiers better, he led them againſt the Kings of Gheylan and Mazandran, where the entrances by Nature difficult, thorow the vnpaſſable woods and hilles, were made eaſie by the reuolt of thoſe to whom the charge of keeping the Straits was giuen, whoſe liues *Abas* had before ſpared at Casbin. The ſucceſſe was, the two Kings were ſlaine, and the ſouldiers enriched with the ſpoyle of a Countrey exceeding fertile, thus ſubdued to his Scepter. The people he remoued into other parts of his Dominion, ſending the former inhabitants into Cheylan and Mazandran.

Not long after the brother of that King of Coraſſan, which had beene Tutor to *Abas*, rebelled againſt his brother, and ſlew him and all his children, except one with whom his Tutors fled into the Mountaines. This occaſion *Abas* apprehended for the ſubduing of that Countrey in the Infants right, which (notwithſtanding the treaſons of *Ferrat*, now weary of his former loyalty, and conſpiring with the Turke and Tartar to betray his Maſter to them) hee effected. Theſe things with larger circumſtances *Abas* himſelfe related to Sir *Anthonie* and Sir *Robert*. As for his gouernment, the ſame is there alſo deſcribed, but I haue beene too long in the former. Hee hath Poſts once a weeke from all parts. The Viſire ſitteth in counſell with the Kings counſell euery morning, and the King himſelfe euery Wedneſday. The pooreſt may offer him any ſupplication, which he readeth, regiſtreth, ordereth. One example of Iuſtice is admirable, which he ſentenced on the Gouernour of Casbin, conuict of many extortions, briberies, and other crimes: That all his goods and lands ſhould be ſold for ſatisfaction to thoſe whom hee had ſpoyled; and if any thing wanted, ſince the

King

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King by giuing him that authoritie, was partly the cause of those excesses, hee condemned himselfe to pay the residue out of his treasurie. If any thing aduanced, it should bee giuen to his children, with a grieuous Edict, that no succour should be ministred to himselfe. Neither should hee at once end his punishment by death, but during his life weare a Yoke like a Hogs-yoke, and haue his eares and nose cut off: nor might any relieue him; but hee should get his liuing with his owne hands, that hee might feele in himselfe the miserie of pouertie. This made the Turks Embassador there present sweare, that such fortune & such vertue must needs be his Masters ruine. His bountie to our Author, his magnificence otherwise, let the Reader there learne, as likewise his priuate disports and exercises. At his entrance into Hisphaan, the wayes were couered two English miles with Veluet, Satin, and Cloth of Gold, where his horse should passe. He feasted Sir *Anthony*, before his employment in that honorable Embassage to the Princes Christian (after the maner [m] of the ancient feasting vsed by the Persians) thirty dayes together, in a Garden of two miles compasse, vnder Tents pitched by small rils of water; where euery man that would come, was placed according to his degree, vnder one or other Tent, prouided abundantly with meate, fruit, and wine, drinking as they would without compulsion. The ioy of which feast was augmented by the Tartars of [n] Buckhawrd, yeelding themselues to his subiection, and by the great Mogors great offer with his eldest sonnes daughter, to the young sonne of King *Abas* in marriage. But I referre the more desirous to Sir *Anthonies* owne booke; hauing thence gathered this, because it differeth so much in some things from others; then whom, he had farre better meanes of intelligence.

He carryeth with him 500. Dogs, and as many Hawkes for all game: Sparrowes for Flies, Marlins for birds, Eagles, &c.

m *Esther.1. Athenæ.l.4.* tels of 15000. guests, & 400. talents spent in one of those Feasts, but that of *Assuerus* was greater.

n *Bucara* or *Bogharre.*

CHAP. IX.

Of the Sophian Sect, or Persian Religion, as it is at this present.

§. I.

The differences betwixt the Turke and Persian, with the zeale of both parts.

IT hath beene already shewed, how the Saracens had one Calyfa, or Caliph, whom they esteemed the Head of their Religion and Empire, in right vnto both succeeding their grand Seducer, *Mahomet*: and how the foure Captaines or Doctors, each ayming, vnder colour of Religion, to further his ambitious Proiects, made way to difference of Sects in the beginning, and in succeeding Ages the Sword decided, who was rghtfull succesſor, the posterity of each challenging to himselfe that right, according as they were able in the Fielde to maintaine it. These Persians affected *Hali*, as truest interpreter of their Law, and Lord of the State, to whom *Mahomet* gaue his daughter in his life time, and his *Alcoran* at his death, being his kinsman also by birth; and although, by the violence of the contradicting Caliphes, they did not alway make hereof open profession, yet euer and anone, as occasion was offered, this fire brake out, yet neuer into so great a flame, as after the yeere 1369. by *Sophi*, *Guine*, *Aidar*, *Ismael*, and their succesſors, vnto this day: their Sect being that onely, of the seuenty two Saracenicall (so many some [a] account) which shall in the Persian estimation haue admission into Paradise, all the rest (and why not this also?) leading to hell.

From that diuision betwixt the Persians and Arabians, about the succesſor of *Mahomet* (it is *Barrius* his Relation, in which the Persians call themselues *Sia*, which signifieth the vnion of one body, but the Arabians call them *Raffadin*, that is, vnreasonable, and themselues *Cunin*) proceeded other Sects amongst the Mahumetans; and amongst the Persians, two called *Camarata* and *Mutazeli*, which follow little the saying of the Prophets, but would haue all proued to them by naturall reason, not allowing *Moses* or *Mahomet* any further. There is one Sect amongst them called *Malaheda*, which subiecteth all things to *Chance*, and to the *Stars*, not to Diuine Prouidence. There are other called *Emozaidi*, which reiect many things in the Alcoran, and follow the doctrine of *Zaidi*, the Nephew of *Hocem*, second sonne of *Ali*, these inhabite on the confines of *Prester Iohn*, and in Melinde.

But to come to the common Persians, and to obserue out of *Barrius* the diuersity of opinion betwixt them and the Arabians; their Doctors reduce these differences into seuenteene conclusions. The Persians say, That GOD is the Author and worker of euery good, and that euill commeth from the Deuill: The Arabians say, That would bring in two Gods, one

a *Theodorus Cantacuzen. ap. Cras. Io di Bar. Asi. dec. 2. l. 10. c. 6.*

Deuill, *quasi* doe-euill: or Deuill, of Διάβολος, an Accuser or Cauiller.

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one of good, the other of euill: the Persians say, that God is eternall, and that the law and creation of men had a beginning: the Arabians answere, That all the words of the law are prayses of the works of God, and therefore eternall, like himselfe: the Persians say, That the soules of the blessed in the other world cannot see the essence of God, because he is a Spirit of Diuinity; onely they shall see his greatnesse, mercy, pitty, & all other good things which he works in the creatures: the Arabians answere, That they shall see him with their eyes, euen as hee is; the Persians say, That when *Mahomet* receiued the Law, his soule was carried by the Angel *Gabriel* into the presence of God: the Arabians affirme it of his body also: the Persians say, That the children of *Ali*, or *Alie*, and *Fatyma*: and their twelue Nephewes, haue preheminence aboue all Prophets: the Arabians grant it aboue all other men, but not aboue the Prophets: the Persians say, that it is sufficient to pray thrice a day vnto God; in the morning when the Sunne riseth, which is called *Sob*; the second (*Dor*) at noone: the third (*Magareb*) before Sunne-set, because these three containe all the parts of the day: the Arabians require twice besides, according to their law, called *Hacer*, and *Assa*. The rest of their seuenteene Articles of difference, mine Author hath not expressed. These are sufficient, to shew that they not onely differ about the successors of *Mahomet*, as *Minodoi* affirmeth, but about Dogmatical points also in their ridiculous Theologie, and interpretation of their law.

These differences haue continued of old and long continuance; what hath in latter times accrewed hereunto by the Sophian additions of *Guine* and his followers, is in part touched in the former Chapter. Let vs now take view thereof, as the same at this present hath infected Persia and the neighbouring Regions.

There is resident in [b] Casbin their profane Priest, called *Mustaed-Dini*, that is to say, the chiefe of the law, who is as the *Mufti* among the Turkes; and in the other subiect Cities are certaine peculiar heads obedient to this chiefe Priest, who notwithstanding are not chosen or displaced at his pleasure, but by the King himselfe, who should not onely be a King, but a Priest, as *Ali* and *Mahomet* were; from whom hee challengeth succession. And we haue shewed before that *Ismael* was called *Halife*, or *Chalife*, that is, the Vicar of God. Howbeit, for auoyding of greater trouble, he granteth that fauour, and putteth ouer that burthen from himselfe vnto others; to whose iudgements he also referreth himselfe, whensoeuer there is any Consultation or Treatie touching their law and religion. Vnder the *Mustaed-Dini* are the Califs (sayth *Minadoi*) and these are they that execute their dayly Seruice in their Mosches or Temples. The chiefe of these Califs is hee that putteth the Horn vpon the Kings head, when he is first enthronized: a ceremonie now performed in Casbin, because the Turkes forbad it to bee performed in Cafe, neere vnto Babylon, according to the ancient wont. Other Cities also haue a *Mustaed-Dini* and Calif, although inferiour to them of Casbin. These inferiour Califs seeme to be Vicars (so the word signifieth) of the *Mustaed-Dini*.

b *Minadoi lib.* 2 The chiefe is now at Hispaan. *Cartw.*

The difference betweene the Turke and Persian (as commonly it happeneth in case of Religion) is so hotly pursued on both sides betwixt them, that they neither vse mutuall marriage, nor Merchandize, as some affirme: there can be no certaine Peace, or continuing Truce. And if one altar his Religion and turnes to the other side, hee is not receiued without a new [c] Circumcision. *Baiazet* the great Turke burnt two hundred Houses in Constantinople, infected with this Sect, together with the inhabitants, and set forth a publike Edict against it. *Ismael* is sayd, in like hatred of the Turkes to haue caused a Swine to be nourished, which, in despight of the *Ottoman* he named *Baiazet*. *Solyman* returning from Amasia, was entertained in the house of one of this Sect, who therefore, after the departure of his Prince, purified his house with washings, perfumes and other ceremonies; as if it had beene polluted with a Turkish guest; for which cause himselfe was slaine, and his house rased. But let vs take a further view of this Sect in other Countries.

Phil. Camerar. I. F. Ob. subcis. cent. 3. c. 12.

c There bee meanes to draw vp that skinne by Art, which may endure a new cutting.

§. II.

Of the spreading of the Persian Opinion.

NEither could it containe it selfe in the limits of the Persian Kingdome, but was spread further, and receiued euen in the heart of Turkie, and skirts of India. For amongst other the Disciples of *Aidar*, *Chasan Shelise*, and *Schach Culi*, afterwards surnamed *Cuselbas*, fleeing the fury of the Persian King, who had slaine their Master, and persecuted his followers, came into Armenia *Minor*, and there tooke vp their dwelling at the great Mountaine Antitaurus, at the foot whereof the broken Rocks haue many darke Caues, the worke of Art partly, partly of Nature; which place of the inhabitants is called *Teke-ili*, whereof *Schach Culi* was after called *Techellis*. Here these two giuing themselues

Knol. T. H. Suvius Comm. in An. 1500.

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selues wholly to a contemplatiue life, in a strict austerity contenting themselues with such things as the earth voluntarily affoorded, began to grow in knowledge, first of the Heardsmen and Shepheards; after, of the Husbandmen and Countrey people, admiring their new holinesse. Yea, *Baiazet* himselfe, then Emperor of the Turkes, moued with zeale of their deuotion, sent them yeerely fixe or seuen thousand Aspers. Afterwards becomming Fortune-tellers, and prognosticating things to come, they were by the superstitious people drawne into Villages and Cities, where they preached *Hali*, according to *Aidars* doctrine, enioyning their Disciples the red Band on their Turbants; of which the Turkes tearme them *Cuselbas*, that is, Red-heads, with which, in short time, the Cities and Townes were filled.

When they were thus multiplied, there met ten thousand of them at a Fayre at Tascia, or Attalia, where they executed the chiefe Magistrate; and being perswaded by these new Masters, they sware neuer to forsake their Captaines, or refuse any labour for their most holy Religion, vowing their soules and bodies in defence thereof. These Captaines not hauing otherwise to maintaine their followers, gaue them leaue to forrage the Countrey adioyning, and to liue vpon the spoyle of them that would not receiue their new doctrine, which they in many troupes, and with many preyes accordingly performed. They entred into Lycaonia, and the people fled out of the Countrey into Iconium. There two Prophets set vp Proclamations of blessings to all such as would receiue their Sect, and of destructions to the gainesayers. *Ismael* also, to encrease their strength, had sent them some troupes of horsemen. In the *Politike Historie* which *Crusius* hath giuen vs, in the first booke of his *Turcogracia*, it is sayd, that two hundred thousand followed *Sach Cules*: In this war *Baiazets* two Nephewes, with the forces of the Countrey, encountring them in battell, receiued the ouerthrow: *Corcutas*, the sonne of *Baiazet*, with his Armie durst not assayle them. Thus marched they into Bithynia, where neere vnto the Riuer Sangarius, *Caragoses Bassa*, Viceroy of Asia, affronted them, hauing before commanded *Achmetes*, the eldest sonne of *Baiazet*, to leuie forces in his gouernment of Cappadocia and Pontus, to shut them in at their back. But *Techellis*, after the losse of seuen thousand men, and all his Ensignes, chased him out of the field into Cutaie the seat of the Viceroy, where he besieged and tooke him with his wiues and children: and after being pursued by *Alis Bassa*, with forces out of Europe, hee impaled this *Caragoses* in the way on a sharpe stake fastened in the ground. Here was hee forced to fight, and his fellow *Chusan Shelife* slaine; but *Techellis* recouering the battell almost lost, left *Alis Bassa* slaine in the place; the Turkes fleeing before him. *Ionuses Bassa* was sent against him, when hauing lost a great part of his strength, hee had retired his weakened forces into Antitaurus, out of the Woods and Mountaines, often assayling the Turkes: whence at last he fled into Persia. *Ionuses* caused strait inquisition to be made for these new Sectaries, doing such to death with exquisite torments, as had borne armes in the late rebellion, and burned the rest in the forehead with an hot yron: and after transported them, together with the friends and kinsemen of such as had beene executed, into Europe, there to bee dispersed through Macedonia, Epirus, and Peloponnesus, for feare of a second returne of *Techellis*. The remainder of *Techellis* his power, as they fled into Persia, robbed a Carauan of Merchants; for which outrage, comming to Tauris, their Captaines were by *Ismaels* command executed, and *Techellis* himselfe burnt aliue; but yet is this Sect closely fauoured in Asia.

§. III.

Of their Rites, Persons, Places, and Opinions, Religious.

Gef. Duck. Hakton. 1.

WE haue now seene the Proceedings of this Sophian Sect, both in Persia and Turkie, both here kept downe, and there established by force. To weare red on the lower parts of their body, were to these *Red-heads* scarsely piacular. Touching *Hali*, they haue diuers dreames: as that when they doubted of *Mahomets* successor, a little Lizard came into a Councell assembled to decide the controuersie, and declared that it was *Mahomets* pleasure, that *Mortus Ali* (or *Morts Ali*) should be the man. He had a sword wherewith hee killed as many as he stroke. At his death he told them that a white Camell would come for his body, which accordingly came, and carried his dead body and the sword, and was therewith taken vp into heauen; for whose returne they haue long looked in Persia. For this cause the King kept a horse ready sadled, and kept for him also a daughter of his to be his wife; but she died in the yeere, 1573. And they say further, that if he come not shortly, they shall be of our beleefe.

Some say it is for one of his Nephewes.

They haue few bookes, and lesse learning. There is often great contention and mutinie in great Townes, which of *Mortus Ali* his sonnes was greatest: sometime two or three thousand

ſand people being together by the eares about the ſame; as I haue ſeene (ſayth Maſter *Ducket*) in Shamaky, and Ardouill, and Tauris, where I haue ſeene a man comming from fighting, and in a brauery bringing in his hand foure or fiue mens heads, carrying them by the hayre of the crowne. For although they ſhaue their heads commonly twice a weeke, yet leaue they a tuft of hayre vpon their heads about two foot long, whereof, when I enquired the cauſe, They anſwered that thereby they may bee the eaſier carried vp into heauen when they are dead. In praying they turne to the South, becauſe Mecca lyeth that way from them. When they be on trauell in the way, many of them will as ſoone as the Sunne riſeth, light from their horſes, turning themſelues to the South, and will lay their gownes before them, with their ſwords and beads, and ſo ſtanding vpright doe their holy things, many times in their prayers kneeling downe, and kiſſing their beades, or ſomewhat elſe that lieth before them.

When they earneſtly affirme a matter, they ſweare by God, *Mahomet*, and *Mortus Ali*, and ſometime by all at once, ſaying, *Olla Mahumet Ali*, and ſometime *Shaugham boſſhe*, that is, by the *Shaughes* head. *Abas* the young Prince of Perſia charged with imputation of treaſon, after other Purgatorie ſpeeches, ſware by the Creator that ſpread out the ayre; that founded the earth vpon the deepes; that adorned the heauen with Starres; that powred abroad the water; that made the fire; and briefly of nothing brought forth all things: by the head of *Ali*, and by the Religion of their Prophet *Mahomet*, that hee was cleare. If any Chriſtian will become a Boſarman, or one of their ſuperſtition, they giue him many gifts: the Gouernor of the Towne appointeth him a horſe, and one to ride before him on another horſe, bearing a ſword in his hand, and the Boſarman bearing an arrow in his hand, rideth in the City curſing his father and mother. The ſword ſignifieth death, if hee reuolt againe. Before the *Shaugh* ſeemed to fauour our Nation, the people abuſed them very much, and ſo hated them that they would not touch them, reuiling them by the names of *Cafars* and *Gawars*, that is, Infidels or Miſ-beleeuers. Afterwards they would kiſſe their hands, and vſe them gently and reuerently. Drunkards and riotous perſons they hate; for which cauſe *Richard Iohnſon* cauſed the Engliſh, by his vicious liuing, to be worſe accounted of then the Ruſſes.

Knol. Tupk. hiſt. pag. 964.

Arthur Edwards. Hakſom. 1.

Rich. Cheinit.

Their opinions and rites moſt-what agree with the Turkiſh and Saracenicall. Their Prieſts are apparelled like other men: they vſe euery morning and afternoone to goe vp to the toppes of their Churches, and tell there a great tale of *Mahomet* and *Mortus Ali*. They haue alſo among them certaine holy-men called *Setes*; accounted therefore holy, becauſe they, or ſome of their anceſtors, haue beene on pilgrimage at Mecca; theſe muſt be beleeued for this Saint-ſhip, although they lie neuer ſo ſhamefully. Theſe *Setes* vſe to ſhaue their heads all ouer, ſauing on the ſides a little aboue the Temples, which they leaue vnſhauen, and vſe to braide the ſame as women doe their hayre, and weare it as long as it will grow. *Ioſafa Barbaro* at Sammachi lodged in an Hoſpitall, wherein was a graue vnder a vault of ſtone, and neere vnto that a man, with his beard and hayre long; naked, ſauing that a little before and behind, he was couered with a skinne, ſitting on a peece of a matte on the ground; I, (ſayth hee) ſaluted him, and demanded what hee did: he told mee hee watched his father: I asked who was his father; He, quoth he, that doth good to his neighbour; with this man in this Sepulchre I haue liued thirty yeeres: and will now accompany him after death; and being dead, be buried with him: I haue ſeene of the world ſufficient, and now haue determined to abide thus till death.

Ducket.

Ioſ. Barb. apud Ramuſ.

Another I found at Tauris on all-Soules day, in the which they alſo vſed a commemoration of Soules departed, neere to the Sepulchre in a Church-yard; hauing about him many birds, eſpecially Rauens and Crowes: I thought it had beene a dead corpſe, but was told it was a liuing Saint, at whoſe call the birds reſorted to him, and he gaue them meat.

Another I ſaw, when *Aſſambei* was in Armenia, marching into Perſia againſt Signior *Iauſa*, Lord of Perſia and Zagatai, vnto the City of Herem; who drew his ſtaffe in the diſhes wherein they are, and ſayd certaine words, and brake them all: the *Sultan* demanded what he had ſayd: they which heard him anſwered, that he ſaid hee ſhould be victorious, and breake his enemies forces, as hee had done thoſe diſhes: whereupon he commanded him to be kept till his returne; and finding the euent according, he vſed him honourably. When the *Sultan* rode thorow the fields, he was ſet on a Mule and his hands bound before him, becauſe he was ſometime accuſtomed to doe ſome dangerous folly: at his feet there attended on him many of their religious perſons, called *Daruiſe*. Theſe mad trickes he vſed according to the courſe of the Moone, ſometimes in two or three dayes not eating any thing, buſied in ſuch fooleries, that they were faine to bind him: Hee had great allowance for his expences.

One of thoſe holy men there was, which went naked like to the beaſts, preaching their faith: and hauing obtained great reputation; hee cauſed himſelfe to bee immured in a wall forty dayes, there to abide without any ſuſtenance: but when this time was expired, and

ſome

some wondered, one more nose-wise then the rest, smelled the sent of flesh: the *Sultan* hearing it, committed him and his disciple to the Cadilasher, who by torments caused them to confesse the coozenage; for, thorow a hole which was made in the wall by a caue, he had broth conueyed to him, and therefore they were both put to death: In the yeere 1478. *Chozamirech* an Armenian, being in his shop in Tauris, an Azi or Saint of theirs came to him, and willed him to deny his Christian faith: he answered him courteously, and prayed him not to trouble him: but when he persisted, hee offered him money; the Saint would not haue the money, but importuned his first sute: *Chozomirech* sayd hee would not deny his Christian faith: whereupon the other plucked a sword out of a mans scabard which stood by, and with a wound which hee gaue the Armenian in the head, killed him, and ranne away. But the Armenians sonne complayning to the *Sultan*, procured his apprehension at Merin, two dayes iourney from Tauris: and, being brought before him, he with a knife killed him with his owne hands, and caused him to be cast on a dung-hill for the dogges to eate; saying, Is this the way to encrease the faith of *Mahomet*? But when some of the more zealous people went to one *Daruiscassan*, which was in guarding of the sepulchre of *Assambei* the former *Sultan*, and (as it were) Prior of the Hospitall, and requesting of him, obtayned the body to burie it: the *Sultan* hearing it, sent for him, and sayde to him, Darest thou countermand my commands? Away and kill him; which was suddenly dispatched. Hee further to be reuenged of the people, committed the Towne to the sack, which for the space of three or foure houres was done. And then he forbad further spoyle, and fined the Towne in a great summe of gold. Lastly, hee caused the Armenians sonne to come before him, and with many kind words comforted him. This long history I haue inserted, to shew the extremity of blind zeale, and religious fury in the seculars and votaries of these Persians, if iustice should not withstand their rage.

Before is mentioned the commemoration of their dead, which is thus performed ouer their Sepulchres. Thither resort great multitudes of men and women, olde and yong, which sit on heapes with their Priests, and with their candles lighted: the Priests eyther reade or pray in their language; and after cause to bee brought somewhat to eate in the place; the place containeth betweene foure and fiue miles; the pathes which leade thither are full of poore people, which beg almes, some of whom offer to say some prayer for their benefactors. The sepulchres haue stones vpon them engraven with the names of the buried parties: and some haue a Chappell of stone thereon.

Ios. Barb. At Merdin he saw a naked man, which came and sate by him, and pulling forth a booke, read thereon, and after drew neere and asked him, whence he was; hee answered, a stranger: I also am a stranger, saith he, of this world, and so are we all; and therefore I haue left it, with purpose to goe thus vnto mine end; with many words besides touching meekenesse, and the denial of the world. He said, I haue seene a great part thereof, and finde nothing therein that contents me, and therefore haue determined to abandon it altogether. To this Merdin a man cannot passe, but by a way made of stone, continuing a mile: at the head therof is a gate and way to the Towne; and within the Towne is another hill with a like way of fiue hundred paces in height. There is an Hospitall for entertainment of all strangers, made by *Ziangirboi*, the brother of *Vsuncassan*: and if they be of better sort, they are entertained with carpets spread for them, worth an hundred ducats a peece: and victuals for all commers.

We might heere take further view of their stately Temples, their great and populous Cities, and other things worthy obseruation, if that our Turkish History had not related the like also among them, especially touching the persons and places religious. For the rest I referre the Reader to other Authors.

Sir Ant. Sher. The present King *Abas* (more, as it seemeth, in policie, to secure himselfe of factions, and against the Turke, then conscience) is a great persecutor of that sect of *Mahomet* which followeth the interpretation of *Vssen* and *Omar*. This hee labours to extirpate and make odious: hauing in vse, once a yeere with great solemnitie to burne publikely (as maine heretikes) the images of *Vssen* and *Omar*. Then doth he cause his great men publikely, in scorne of their institution, to goe with a flagon of wine, carried by a footman, and at euery village, or where they see any assembly of people, to drinke: which himselfe also vseth, not for loue of the wine, but to scandalize the contrarie religion. Yet are there of the greatest, exceeding precise Turkes, if they durst shew it.

I. Ward to M. Haywood. In a Letter of *Iohn Ward*, written in Tauris, May 14. 1605. this King is blamed for making slaues of poore Armenians, and forcing many to Mahumetisme, pulling downe Churches, and vsing more rigour then the Turke.

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§. IIII.

Of Natures wonders, and the Iesuits lyes of Persia.

THE [f] wonders of Nature in these parts are: neere Bachu, a fountaine of oyle continually running, and fetched into the farthest parts of Persia: and another neere Shamakie, of Tarre, whereof we had good vse and proofe in our ship. Hereabouts you shall haue in the fields, neere to any Village in the night, two or three hundred Foxes howling. Kine they haue like ours, and another sort great boned and leane, as hard fauoured as those which *Pharaoh* dreamed of. In Persia groweth great abundance of Bombasin cotton: this groweth on a certaine tree or brier, not past the height of a mans waste, with a slender stalk like to a brier or carnation Iuly-flower, with very many branches, bearing on euery branch a fruit or cod round, which when it commeth to the bignesse of a Wall-nut, openeth and sheweth forth the cotton, which groweth still like a fleece of wooll, to the bignesse of a mans fist, and then being loose is gathered: the seeds are flat, and blacke, as big as pease, which they sow in their fields, and plowed ground in great abundance.

I had thought I had ended this Chapter, and our Persian Expedition; but our good friends the Iesuites would needs entertaine your wearie eyes, with reading an exploit of theirs, related by [g] one, sometimes their fellow Catholike, now (I hope) our fellow Christian. For the credit of this honest and loyall (of their *honest* returne not with a *non est*, and loyall with a lie-all) societie, was a French pamphlet by them dispersed (a little before the Powder-treason) amongst their Catholike friends in England, reporting the miraculous conuersion of the King of Persia, by one *Campian* a Iesuite, an English-man, that had expelled a Deuill out of a possessed partie; and commanded the Deuill at his departure to giue a signe thereof, by striking downe the top of a steeple. Which being effected, the Kings conuersion followed, together with many of the Nobilitie, to the Roman faith; libertie also being granted to preach it openly, and to build Churches and Monasteries thorowout the Kingdome. This was beleeued in England, especially by a friend of our Authors, vnto whom that Pamphlet was sent, who requested him to say Masse in thanks-giuing to GOD for so great a benefit. But in the end, that Iesuite who sent the Pamphlet gaue out, that it was but a thing deuised by French Hugonets, to disgrace their societie. Gracious societie! that can sometime cure their lies with a distinction of *piafraudes*, [h] sometime couer them with a robe of the new fashion, *Æquiuocation*: sometimes can expose their bastards at other mens doores, to shield themselues from shame, with laying the blame on others; and haue a mint in their pragmaticall heads of such supersubtle inuentions: what are they now disgraced? and that by Hugonets? Euen as truly as the Parliament-house should haue beene blowne vp by Puritans [i] (this also was the Ignatians deuice) or like to that newes of the late Queene [k] whose Ambassadours were at Rome for the Popes Absolution: or that of *Bezaes* recantation, and Geneuaes submission to the Pope. Blessed *Ignatius* (let mee also inuocate, or let him deigne to reade in that all-seeing glasse [l] this poore supplication) infuse some better spirit, or some cleanlier and more wittie conueyance at least, into thy new progenie, lest the Protestants grosser wits sent, see, feele the palpablenesse, and impute the Iesuitical courses to that Author which said, he [m] *would go out and be a lying spirit in the mouth of all* ACHABS *Prophets, which,* [n] *when he speaketh a lie, speaketh of his owne, because he is a lier, and the father thereof.* Hitherto wee tooke *Ignatius* for their father, but now we find a New, of whom they borrow Bankruptly shifts, beseeming onely the Merchants of Babylon, disgracing humanitie, defacing diuinitie, worthily [o] *raunged amongst the poore policies of the Hospitall of the desperate.* Since also, *Ianſonius* in his *Mercurius Gallobelgicus* hath told vs newes of the Kings graunt to build a Temple and Monasterie for Christians, himselfe, as hee saith, much enclining to that religion: whereupon many haue been baptized, and not a few through the power of holy-water, [p] haue beene cured. The King hath further sent to the Georgians to vnite them to the Romish Church: and the Armenians also, by an embassage to Rome haue protested all obedience to that See, as they before had done in the Couent of Saint *Augustine*, which is in the chiefe Citie of Persia. He setteth downe the copie of King *Abas* his Letter to the Pope, wherein he requested him to send a Prelate to gouerne at *Tres Ecclesiæ*, where the chiefe of the Armenian Christians vsed to reside. The like he writeth in another letter to the King of Spaine: which, if it be so, argueth rather his policie, to obtaine good will and helpe of the Christians against the Turk, then any loue to Christian Religion.

f *Ducket.*

g *Iohn Copley* his Doctrinall and Morall Obseruations concerning Religion. *p.* 85.

h Deuout deceits: *spectatum admissi risum teneatis amici?* Had euer any but a Iesuite dispensation to marry Deuotion and Deceit, Godlinesse and Cousenage together?

i Proceeding against the Traitors.

k Relat. of Religion.

l *Speculum Trinitatis.*

m 1 *King.* 22. 22.

n *Ibn* 8. 44. *Apoc.* 8. 15.

o Sir *Ed. Sands* Relat. of Religion in the West. *A. 1. Mor. Gal.* 1619.

p Who can cure these miracles of lying? *An.* 1608.

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CHAP. X.

Of the Scythians, Sarmatians, and Seres, and of their Religion.

§. I.

Of the Scythian Name, People, Region, Language, and manner of life.

VNder the name Scythia, is contained a verie great part of the world: It was diuided into *Scythia*, *Europæa*, and *Asiatica*. *Pliny* [a] saith, That this name reacheth vnto the Sarmatians and Germans, and to those fartheſt Nations, which were vnknowne to other men. And *Strabo* in his firſt booke ſaith, That all knowne Regions towards the North were called Scythians or Nomades: and in his eleuenth booke he affirmeth, that the Greekes called all thoſe Northerne Nations, Scythians, and Celtoſcythians. Thoſe beyond the Adriatike and Pontike Seas, and the Riuer Iſter or Danubius, were called Hyperborei, Sauromatæ, and Arimaſpi: thoſe beyond the Caſpian Sea, Sacæ and Maſſagetæ. Some [b] will haue this name to be giuen them ἀπὸ τῆς σκύζεσθαι, which ſignifieth to be angrie: Others of their *Shooting*, [c] called ſtill of ſome of thoſe Nations, and in ſome other languages. *Schieten*, of which our word Shoot is deriued: *Mela* in his third Booke and fifth Chapter, calleth them all Sagæ: and in the fragment which beareth the name of [d] *Cato de Originibus*, is mentioned *Scythia Saga:* this word *Saga*, *Beroſus* [e] interpreteth a Prieſt: ſaying, that *Noah* left the Scythian Armenians his rituall bookes, which onely Prieſts, and that onely among Prieſts, might reade, who were therefore called *Saga*, as *Noah* himſelfe had been. Theſe peopled the Countries from Armenia to the Bactrians, all which place was called *Scythia Saga:* ouer which *Sabatius* reigning in the time of *Iupiter Belus*; *Araxa* with his ſonne *Scythia* poſſeſſed all from Armenia Weſtward, to Samatia in Europe. The Grecians fable, *Hercules* to be the father of theſe Nations, begetting *Scythes* [f] on a monſter, whoſe vpper halfe reſembled a Woman, the nether part a Viper. It were an endleſſe and boundleſſe worke, to ſeeke and ſet out the true and proper beginnings and bounds of this ſo large a Tract of the world, called Scythia: the particular Nations of them would be but harſh to recite out of *Pliny*, *Mela*, *Strabo*, and others: the multitude whereof he that will may find in [g] *Ortelius* his *Theſaurus* collected together. The Sarmatæ, or Sauromatæ, are ſometime made one peculiar people of the Scythians: and ſometimes the names are confounded, Sarmatia alſo being diuided into Europæa and Aſiatica, whereof the one is interpreted by [h] *Oliuerus*, *Polonia*, by *Ortelius*, *Ruſſia*, and the other *Tartaria*.

Goropius [i] in his *Becceſelana* admiring his owne language, coniectureth that while *Nimrod* and his company fell to babel, or after our pronuntiation, babble at Babel, others, namely, the Cymbrians, or poſteritie of *Gomer* ſtaied ſtill in Margiana, a Countrie fruitfull of Vines; whither hee imagineth *Noah* deſcended out of the Arke, and there abode after the Floud. Theſe he ſuppoſeth, being not at Babel, retained their old and firſt vniuerſall language. But Margiana growing too little for their multiplied numbers, they were forced to ſend out Colonies. And thus the Saxons, Tectoſages, Sauromatæ, Getes or Gothes, the Danes, Galles, and other Scythian Nations, the true poſteritie of *Gomer*, and keepers of the firſt language, as he by Dutch Etymologies gathereth, peopled both Scythia and Sarmatia in Aſia, and Europe, together with all Germanie, France, England, Norway, Denmarke, and ſome parts of Aſia Minor. Hee that will bee further informed of his Reaſons, let him reade his *Saxonica*, *Gotodanica*, and other Treatiſes of his *Becceſelanian* Antiquities.

Ptolomey [k] diſtinguiſheth Scythia from Samatia: hee confineth Sarmatia Europæa, with the Sarmatian Ocean, and the land vnknowne on the North: with Viſtula on the Weſt: the Eaſterne border is Tanais: from whence vnto the Hircanian Sea Eaſtward, is Sarmatia Aſiatica, on the North abutting on the vnknown parts of the earth, on the South with the Euxine Sea, and a line drawne right from thence to the Caſpian Sea. Scythia is by [l] him placed to the Eaſt of Sarmatia, diuided by the hill Imaus, extending vnto the Region called Serica, hauing on the North vnknowne places: on the South, the Sacæ, Sogdiana, Margiana and India. But our purpoſe is to take them here in their more generall ſenſe, vnderſtanding all the North pars of Aſia, now Tartaria Aſiatica (for of Europe, ſauing wherein the Europæan Scythians agree with the Aſian we are not now to ſpeake:) And of theſe, firſt to conſider their ancient Scythian Rites, and in the next place their later Tartarian appellation and Religion.

Iuſtin [m] out of *Tragus* relateth the arguments vſed of the Egyptians and Scythians, each ſeeking

a *Plin. l. 4. c. 12.*

b *Scythæ ἀπὸ τῆς σκύζεσθαι. Cælius li. 18. 24.*

c *Plin. l. 7. c. 56.* ſaith that *Scythes*, ſonne of *Iupiter*, inuented the Bow and Arrowes.

d *Cato Annij de orig. & ap. A. Riccobon.*

e *Pheudo Beroſus lib. 2. & 3. & 5.*

f *Herod. lib. 4. Diod. Sic. lib. 2.*

g *Ortel. Theſ.*

h *Oliu. in Melam. Ortel. Theſ. geo.*

i *Gorop. Becceſel.*

k *Ptol. l. 6. c. 5.*

l *Ptol. l. 6. c. 14.*

m *Iuſtin. lib. 2.*

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seeking to challenge to themselues, to bee the ancienteſt of Nations: in which quarrell the Scythians preuailed. Their manners and cuſtomes hee thus reporteth. They haue no limitation of lands, nor tillage, nor houſe, but alwaies wander thorow places not inhabited, feeding their Heards & Flocks. They carrie their wiues and children with them on Carts, which alſo being couered with hides, they vſe for houſes. No offence is more hainous amongſt them then theft: gold and ſiluer they as much contemne, as others deſire. Milke and hony is their food; their clothes, skinnes of beaſts, for the vſe of wooll they know not. They haue three times ſought the Empire of Aſia, neuer conquered of others. They chaced *Darius* the Perſian King out of their coaſts: they ſlew *Cyrus* with all his armie: they ouerthrew *Zopyron* a Captaine of *Alexander* the Great, with all his forces. They onely heard of, neuer felt the Roman armes, and themſelues founded the Parthian Empire.

That which credulous and fabulous antiquitie hath reported, of the monſtrous peoples inhabiting the Northerly and vnknowne parts of Scythia, is not here to be recited, the Countries being at this time diſcouered, and knowne to haue no ſuch men, as either by nature are bald and flat noſed, with huge chins; or haue but one eye, where there are alſo Gryphons, keepers of their treaſures; or men with Goats feet: or other monſters of men, which [n] *Pliny*, *Herodotus*, and others, haue rather mentioned then beleeued; *Mandauil* and *Munſter* following them in like Relations. Next to theſe both in place and credit, wee may reckon the Hyperboreans, of whom the Delians [o] report that they ſent to *Delos* Virgins, with ſacrifice to *Lucina*, bound vp in wheat-ſtraw: through ſo many Nations inhabiting betweene. Of the Iſſedones is reported, that when one dieth, his kindred bring thither beaſts, which they kill, and cut, and dreſſe, and eat together with the fleſh of the dead man, whoſe skull alſo they keepe and gilde, vſing it as an Idoll, to which they performe yeerely ceremonies: theſe exequies doth the ſonne there performe to his dead father.

n *Plin lib. 7. Solinus cap. 20.*

o *Herod lib. 4. Pius Faundus in hiſtoria Aſiæ*, confuteth this tale. *Vide Aelam lib. 2. cap. 13. Cum not. Her. Barb. &c.*

§. II.

Of the Religion, Diuination, and other Scythian Rites.

GEnerally of the Scythian Religion thus. Of the gods, they worſhip firſt *Veſta*, whom they call in their language *Tabiti*: next of all *Iupiter*, in their ſpeech *Papæus*, and the Earth, ſuppoſing her to bee the wife of *Iupiter*, and call her *Apia*. In the next place they worſhip *Apollo* and *Venus*, by the names of *Oetoſyrus*, and *Artimpaſa*, and *Mars*, and *Hercules*. Some of them ſacrifice alſo to *Neptune*, or *Thamimaſades*. Images, Altars, and Temples, they thinke ought not to bee made, except to *Mars*. Their manner of ſacrificing is generally this: The ſacrifice is preſented with the fore-feet bound, the Sacrificer at his back hauing laid aſide his holy veſtment, woundeth the ſame, and while it falleth, calls vpon that god to whom he ſacrificeth; and then putteth a halter about the necke, and ſtrangleth it, without kindling any fire, or vowing, or other ceremonie, and flayeth it: the fleſh plucked from the bones, hee caſteth into a great Caldron, the bones hee vſeth for fewell to ſeeth the ſame (for wood the Countrie doth not yeeld:) And if they haue not any ſuch veſſell, they put all the fleſh with water into the paunch, and ſo the beaſt doth ſeeth it ſelfe. After it is boyled, he which ſacrificed offereth the libaments, or offerings of the fleſh and inwards: their ſacrifices are, beſides other beaſts, eſpecially of horſes.

Their Temples to *Mars* they build on this manner. They heape together bundles of twigges, three furlongs in length and breadth, and aboue on them is made a ſquare plaine, three ſides thereof are vpright, the fourth is made ſlope, and the bending-wiſe, thereby to get vp: thither they bring euerie yeere an hundred and fiftie Waines of twigges to ſupply the waſte of them. Vnderneath this worke is erected an old iron ſword, and this is their Image of *Mars*, to which they offer yeerely ſacrifices, both of other cattell and of horſes: and more to this blade then to other gods. Of their captiues they offer one of an hundred, but after another manner. For after they haue offered wine on their heads, they kill them by a certaine veſſell, and after lifting them vpon that their heape or Temple, they embrew the Sword-god with the bloud. This they doe aboue: beneath in the Temple they cut off all the right ſhoulders of the ſlaine men, and hurle them vp in the aire together with the hands; whereſoeuer the hand ſhall fall, there it lieth, and the dead bodie apart. When they haue performed all their ſolemnities, they depart. Swine are ſo odious to them, that they will haue none of them nouriſhed in their Countrie.

Scythian Temples.

There are among them Diuiners, whoſe Rites are theſe. They bring great bundles of willow twigs, which they lay on the ground, and vntie, and laying them aſunder one by one, diuine. Some of them practiſe diuination with the leaues of the Teil-tree, which they fold,

Scythian Diuination.

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and vnfold in their hands. The King, when at any time hee falleth ſicke, ſendeth for three choice men of thoſe Diuiners; who for the moſt part name ſome man vnto him, which hath forſworne himſelfe, hauing ſworne by the Kings Throne, an oath vſed of the Scythians: preſently the man is brought forth, who, if he denieth what their art hath accuſed him of, the King ſendeth for twice the number of Diuiners: and if they by new practiſe of their art find him guiltie, his head is cut off, and the firſt Diuiners ſhare his goods: but if they ſhall abſolue him, more Diuiners are ſent for; and if the moſt of them doe abſolue him, then thoſe three firſt are thus done to death. They lade a waine with twigs, and binding the Diuiners hand and foot, and ſtopping their mouthes, caſt them into the waines, and ſet all on fire, burning Oxen; waine, and men together, vnleſſe ſome of the Oxen by the burning of their harnes eſcape. This puniſhment inflict they on their falſe prophets. They make their leagues with other Nations in this ſort. They powre wine into a great bowle, mixing therewith the bloud of them which ioine in league, cutting ſome part of the body with a knife or ſword; and then dip in that bowle or mazer a ſword, arrowes, an axe, a dart, and after curſe themſelues with many words, laſt of all drinking the wine. *Nicephorus* p *Gregoras* relateth the Scythian Cuſtomes and Expeditions, and their contempt of gold and ignorance of the vſe of it. Theſe on the one ſide, and the Chriſtians on the other, forced the Turkes, which were alſo a kind of Scythians, to ſettle themſelues as they could, in the parts of Meſopotamia, Chaldæa, and Aſſyria, where they left there owne, and learned the Rites and Cuſtomes of the Mahumetans. The Kings are buried amongſt the *Gerrhi*, with many ceremonies, carrying the dead bodie through all the Countries ouer which hee reigned, which cut and ſhaue themſelues; and with him is buried his beſt beloued Paramour, his Cup-bearer, Cooke, Maſter of his horſe, Waiter, Meſſenger, Horſes, and the firſt fruits of all oher things, and alſo golden Cups: and then they caſt on earth, making a verie great hill.

p Nic. Greg. hiſt. Rom. lib. 2.

When the yeere is gone about, they take fiftie of his principall attendants, which are not ſlaues, but freeborne Scythians, and ſtrangle them with ſo many horſes of the beſt, and faſten the dead men on the dead horſes with much ſolemnitie. But to relate all the particulars hereof, and their burials alſo of priuate men (whoſe dead bodies are carryed about fortie daies, from one friend to another, entertained euerie where with feaſts, &c.) would be too tedious. He that would haue a ſight of theſe things, let him reſort to *Thomaſo Porcacchi* his *Funerali Antichi*, where theſe things are not onely diſcourſed in words, but deſcribed in artificiall pictures.

The Scythians ſo farre hate forraine Rites and Religions, that *Anacharſis*, a Scythian Philoſopher, hauing trauelled through a great part of the world, and vowed to the mother of the gods, if he returned home in ſafetie, that he would ſacrifice to her, with ſuch Rites as hee had ſeene obſerued in *Cyzicus*: in the performance of his vow, was ſlaine by King *Saulius*.

Scyles q alſo being King of the Scythians, when he brought in forraine Rites, and obſerued the mad *Bacchanal* ſolemnities, which hee had ſeene among the Greekes, loſt both his Kingdome and life. r They cut off the noſes of men, and imprinted pictures in the fleſh of women, whom they ouercame: and generally their Cuſtomes of f war were bloudie: what man ſoeuer the Scythian firſt taketh, he drinketh his bloud: hee offereth to the King all the heads of the men he hath ſlain in battaile: otherwiſe he may not ſhare in the ſpoile: the skins of their crownes flayed off, they hang at their horſe-bridles: t their skins they vſe to flay for napkins and other vſes, and ſome, for cloathing. Once a yeere the chiefe men haue a ſolemnitie amongſt them, in which they powre wine into a Mazor, of which none may drinke, which hath not ſlaine an enemy.

q Ph. Camerar. Med. hiſt. Cent. 1. 58. yet the Turkes (their of-ſpring) hold diuers Religions.
r Athenæus lib. 12. cap. 8.
f Herodot. li. 4.
t Plin. lib. 7. c. 2.

Theſe Cuſtoms were generall to the Scythians in Europe and Aſia (for which cauſe u *Scytharum facinora patrare*, grew into a Prouerbe of immane crueltie, and their Land was iuſtly called x Barbarous:) others were more ſpeciall and peculiar to particular Nations Scythian.

u Polyb. hiſt. l. 9.
x Barbara nec Scythiæ telus, &c. Tibul. lib. 3.

§. III.

Of particular Nations in Scythia, their Acts and Rites.

OF the barbarous y crueltie of the Scythians, the ſea confining was called *Euxinus* by the contrarie, as the furies were called *Eumenides*, ſaith *Ammianus*, becauſe they ſacrificed ſtrangers to *Diana*, whom they worſhipped vnder the name of *Orſiloche*, and hanged vp their heads on the walles of their Temples. The Ile *Leuce*, neere to *Taurica*, was dedicated to *Achilles*, where none of his deuout worſhippers durſt abide in the night-time; for none might ſpend the night on ſhoare without danger of his life. *Arrianus* in his *Periplus* (or *ſailing about*) of the Euxine Sea, ſpeaketh of this Iland,

y A. Mar. l. 22.

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Iland, and the deuotions therein performed to *Achilles* and *Patroclus*: that certaine birds keepe the Temple, watering and ſweeping the ſame with their wings, and the Goates which feed in the Ile there preſent themſelues for ſacrifice, when the price is firſt paid at the Altar to the contentment of that Deitie, or Diuell, whoſe illuſion (if not others colluſion) it muſt needs bee: But becauſe this Iland adioyneth to Europe, I muſt forbeare theſe things till another time. He alſo deſcribeth the Nations, both in Aſia and Europe, which abutt round about that Sea. *Iornandes* [z] bringeth theſe Scythians bordring from Scanzia (ſo hee calleth that Peninſula, which others name, Baſilia, Scandia, Scandinauia, &c. Wherein are the Kingdomes of Sweden, Gothland and Norway) and attributeth to the Goths thoſe warres, which the Egyptians and Perſians are ſaid to haue made againſt the Scythians. Neere to Mæotis King *Filimer* planted himſelfe and his followers; in Dacia, Thracia and Mæſia *Zamolxes*, who was alſo a great Philoſopher. Theſe and the reſt were not onely a terrour to the skirts of Aſia, but to the heart of Africa and Europa, in proceſſe of time ſacking Rome, and ſhaking that Roman Monarchy almoſt to the ground. *Simocatta* [a] in his Mauritian Hiſtory giueth the preeminence of Martiall valour, amongſt the many many Scythian Nations to the ABARES. *Chaganus* the Scythian King, ſent Embaſſadors to *Mauritius*, with an Epiſtle, wherein he ſtileth himſelfe Gouernour of ſeuen Nations, and Lord of the ſeuen Climats of the world. He comquered the Abdelæ or Nephthalites, the Abares (ſome of which fled to Tangaſt to the Turkes) and the [b] Ogor-Nation which dwell by the Riuer Til (or Volga) whoſe ancient Princes were called *War*, and *Chunnai*. He conquered alſo the Prince of Colch, in which war hee ſlew three hundred thouſand people, their carkaſſes lying ſcattered foure daies iourney. Hee ſubdued alſo the Turkes at the hill Icar, which is foure hundred miles diſtant from the golden Mountaine: ſo they call a mountaine in the Eaſt, becauſe of the fertilitie and ſtore of cattell therein: which alwayes the greateſt Chagan amongſt the Turkes poſſeſſeth. For *Chagan* is not a proper name, but a Princely title, which in thoſe parts, and the Countries adioyning is ſtill continued: the Tartars calling their Princes *Chan* (which [c] ſome perhaps falſly, write *Cham*) and the Perſians and Turkes ſtill vſing that title. Theſe Turkes vaunted themſelues neuer ſubiect to Earth-quakes or Peſtilence. They cal their Prieſt *Taiſan*, that is, the Sonne of GOD. Their Religion I haue before mentioned. They haue a cuſtome that the males neuer weare gold. This Citie was diuided by a ſtreame, which ſometimes ſeparated two diſagreeing Nations, no leſſe diſtinguiſhed by their diſioyned mindes and differing habites, the one wearing blacke, the other red. This Citie, they ſay, was built by *Alexander*, when hee had ouercome the Sogdians and Bactrians. The Kings wiues ſhining with Iewels, are carryed in golden Chariots, each drawne with one Bull, the bridles embоſſed with gold. The Prince (as is ſaid elſewhere) ſpent the night with ſeuen hundred women. Fame attributeth another Citie, not farre hence, to *Alexander*, called Chubdan. The Prince thereof being dead, his wiues in blacke, with ſhauen heads, continually mourne, and may neuer forſake the Sepulchre. Theſe haue many Elephants, and traffique with the Indians which dwell Northwards, and make Silke. Thus much I thought worth the adding out of *Simocatta*, for better knowledge both of the Turkiſh and of the Tartarian Hiſtorie, as well as of the Scythian.

The MASSAGETAE, [d] famous for the ouerthrow of *Cyrus*, eſteeme the Sunne alone for God, and offer vnto him a horſe. They haue one wife to each man, and yet euery one vſeth alſo his Neighbors wife openly, hanging meane while his quiuer on the Waine or Cart: The beſt death, and moſt happy amongſt them, is, when they are become old, to bee cut in pieces, and to be eaten together with ſheeps fleſh: if hee dye naturally, they burie him in the earth, as dying a baſe and beaſtly [e] death. Their weapons are of braſſe, their furniture of gold, of both which they haue much ſtore, little of yron and ſiluer. [f] The BACTRIANS, when they were old or worne with ſickneſſe, caſt their Parents to Dogs, which they kept for this purpoſe, and called *Buryall Dogs*. The Bactrian women are pompous, [g] riding in great ſtate, and lye with their ſeruants, and with ſtrangers. They haue among them Brachmanes; *Zoroaſtres* the Bactrian is accounted firſt author of the Magi, and of liberall Arts: he liued twenty yeeres in a wilderneſſe with cheeſe: but others account this another *Zoroaſtres*.

The SACAE ſometimes made neerer, ſometimes further inuaſions: they poſſeſſed Bactria, and a great part of Armenia, which after of them was called *Sacaſena*, and proceeded vnto Cappadocia, where, in the midſt of their feaſtings, being in the night ſurpriſed by the Perſians, and ſlaine, they left their name *Saca* or *Sacea*, to a yeerely ſolemnitie among the Perſians, in memory of this victory. Of the *Saca*, ſome hold [h] our Saxons to be deſcended. *Dionyſius* in his Greeke verſes giueth them the higheſt praiſe for ſhooting of all others.

The AMAZONS, of whom is before related, are ſaid [i] to be deſcended of the Scythians, who vnder the conduct of *Plinos* and *Scolpythus*, ſettled themſelues by the Riuer Thermodon, and poſſeſſed the field of Themiſcyra: But when they continued to ſpoile the adioyning

z *Ior. de reb. Geticis. Scanzia Officina gentium Vagina nationum. vid. W. Laz. de Migrat. Gent. lib. 8.*

a *Simocat. hiſt. Maur. lib. 7. c. 7. Cedreni compend.*

b *An ex his Mogor natio Tartarica.*

c *Vid. Iac. Pont. Annot. in Simoc.*

Sup. lib. 3. c. 8.

Niceph. ex Simocat.

d *Strab. lib. 11.*

e *Ioan. Boem.*

f *Cælius lib. 11. cap. 21.*

g *Euſeb. de præpar. Euang. lib. 6. cap. 8.*

h *Gorop. Becceſ.*

i *Iuſtin. lib. 2. Iornandes de reb. Get.*

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Countries, they were by secret conspiracie of those people destroyed. Their wiues [k] became Warriours both in defence and offence, and did great acts vnder their two Queenes, *Marthesia* and *Lampedo*: after, *Ohera* and *Antiope* the daughter of *Marthesia*, in the time of *Hercules*, reigned: then *Penthesilea*, who in the Troian warres was slaine. Yet the reliques of that Nation continued vntill *Mintbia* or *Thalestris*, in *Alexanders* time; and by degrees ware out altogether. One of their Queenes instituted the sacrifice to *Mars* and *Diana*, called *Tauropolium*, saith *Diodorus* [l], who addeth that they liued not without men, but that they put the men to domesticke drudgeries, and exercised the women in the field. Yet doth hee no lesse then *Strabo* make doubt of these Amazonian, or Vnimammian Nation [m]: and no lesse of the HYPERBOREAN, which hee thus relateth out of *Hecatæus*, that they dwell in an Iland in the Ocean neere vnto the Pole, in which *Latona* was borne, and *Apollo* was most of all worshipped: and that the Ilanders generally are *Apolloes* Priests, euerie day chanting Hymnes in his praise: they haue also a huge Groue, and a round Temple dedicated to *Apollo*, to whom their Citie is sacred. These and other things fable they of the *Hyperborei*, to which *Salinus* [n] addeth many other, of the clemencie of the ayre, of the innocencie of the men, of their freedome from sicknes, and voluntarie seeking for death in the fulnes of daies (after they haue made merrie, casting themselues from a certaine Rocke into the Sea) all these pleasures concurring notwithstanding; things contrarie both to Truth and Nature, except with *Goropius* [o] wee turned some parts, at least of this Historie into an Allegorie. He yet historically interpreteth, that they which placed the *Hyperborei* beyond the *Arimaspi*, these beyond the *Issedones*, and those also beyond the Scythians, and these againe beyond the Cimmerians, intended the Europæan Scythians, or inhabitants about *Mæotis*, the Liuonians and Muscouites, the *Issedones* to be in *Scandia*, and all alongst those frozen or Icy Seas, as he proueth by Etymologie of the word: North-East, and Eastwards from these in the continent of Asia he placeth the *Arimaspi*, and in the continent of *America Mexicana* hee seateth the *Hyperborei*: They which list to haue recourse to his learned discourses of this argument. *Porcacchi* [p] telleth of some Scythians, which hanged their dead on trees (as the Colchi of old, and some Tartarians are still reported to do) esteeming it a disgrace to be buried in the earth. The Taurici buried with their Kings some of their best friends. The DERBICES [q] feasted with the flesh of their kinsmen, which were seuentie yeeres old: the women at that age they strangled, and after buried. The CASPIANS straitly imprisoned such as attained to that age, and their famished them. Some say they laid them amongst the woods, and obserued what became of them; esteeming them (as is said before of the Persians) highly honoured, and next to a canonizing, whom the Birds tare with their talons. In the next degree of happinesse, whom Dogs or wilde beasts praied on: but beneath all disasters and disaduentures, which could find neither the one nor the other, to become vnto them such enemie-friends. The TIBARENI crucifie those old men which they haue best loued. The HERVLES being sicke or old, were placed by their kindred on a pile of wood, and there by another, which was not of that kinne, slaine with a dagger, who being descended, the pile was fired. His wife was forced to hang her selfe, or else to abide perpetuall infamie. But I am loth to burie you in these buriall Rites.

The Scythians punished [r] no fault more seuerely then theft. They would make themselues drunken with the smoake of hearbs burnt in the fire. They sware *by the Kings Throne, by their Sword, and by the Wind* [s]. When they had sacked Athens, and piled a heape of bookes to the fire, which others had compiled with studious paines, one of the companie disswaded burning of them, lest that the Greekes neglecting the *Muses*, would become Martiall. [t] They doubled their numbers at foure, as we doe at ten, through vnskilfulnesse in numbring.

k *Gorop.* thinks (& I with him) that these Amazons were but the wiues which exercised armes, and followed warfare with their husbands.
l *Diodor. Sic. l.* 2. *cap.* 11.
m The Amazons are still one Nation, further then the relaters or their Authors haue trauelled. In two places of Asia, two of Africa, two of America; the Amazons haue beene till that men came there and found none.
n *Sol.* 21.
o *Gorop. Bec. l.* 9. *pag.* 1032.
p *Porc. Funer. Antichi.*
q *Æt. Var. hist. lib.* 4. *cap* 1. calls them *Berbiccæ*: where he saith also that the Sardoan custome was to kill their old men with clubs, *Et. lib.* 3. *cap.* 34. That the *Cei* being old, at a solemne feast or sacrifice, ended their age with a draught of Hemlocke.
r *Alex. ab Alex. lib.* 3. *cap.* 11.
s *Zonar. Ann. tom.* 2.
t *Viu. de trad. disc. l.* 2.

§. IIII.

Of the SERES.

WE might proceed further in these cold Scythian narrations, if the deepe Snowes, long Desarts, beastly Men, and man-kind beasts, Men-eaters, and other monstrous aduentures in the way, did not make it both perplexed and dangerous. Leauing therefore these horrid and vncouth Nations: the first ciuill Countrie Eastward is the [u] *Seres*, the quietest and mildest of men, fleeing the commerce and traffique with other Nations, bartering yet with such Nations as resort to them, not valuing wares by words, but by their eyes. Among them is reported to be neither Thiefe nor Whore, nor Murtherer, nor Hailes, nor Pestilence, nor such like plagues. A woman after conception, or in her purgation, is not desired. None eateth vncleane flesh; none knoweth sacrifices, but euerie one is iudge to himselfe of that which is right. They [x] tell, that they liue two hundred

u *Soli. cap.* 53. *Plin. l.* 1. yet *Dionys.* cals them ἔθνεα βαρβαρα Σηρων.
x *Io. Boem. lib.* 2. *cap.* 9. *Strabo, lib.* 15.

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dred yeeres, that the Common-wealth is gouerned by a Councell of fiue thousand; euery one of whom findeth an Elephant to the Common-wealth. They haue this name of *Sera* the chiefe Citie, by *Ptolomey* [y] placed in 177. 15. and 38. 36. This Region he limiteth on the West with Scythia *extra Imaum*; on the East, with *Terra incognita*; and likewise on the North (here some place the Promontorie *Tabin*, there the Easterne Ocean) on the South with part of India *extra Gangem*. Our silkes haue the name of this Region, where it is made of a most fine wooll, growing on the leaues of trees: *Dionys.* saith, of flowers of the earth. *Tam multiplici opere*, saith PLINY, *tam longinquo orbe petitur vt in publico matrona transluceat*. This *Serica*, [z] *Castaldus* calleth *Cataio*: and so doe most of our new writers. *Orosius* [a] numbreth from the Serike Ocean to the Caspian Sea, two and fortie Nations of Hyrcanians and Scythians, and from thence Westward to the Riuer Tanais thirtie foure. The Region betwixt Albania and the Caspian, he attributeth to the Amazons. The [b] *Seres* are supposed to inhabite the Countrey now called *Cathay*, which name *Niger* deriueth from a Scythian Nation, called *Chata*. They had a law against Idolatrie, & worship of Images. They had no Temples.

y *Ptol. l. 6. c. 16.*

z *Castald. Ortel. Thes.*

a *Oros. l. 1. c. 2.*

b *Dom. Niger. Asiæ com. 8.*

CHAP. XI.

Of the Tartarians, and of Diuers Nations which they Subdued; with their Pristine Rights.

THE names of *Scythia* and *Sarmatia*, are now together with those Nations swallowed vp and drowned in that Tartarian deluge, which about foure hundred yeeres since, with a sudden torrent ouerwhelmed the greatest part of Asia; that we speake not of Europe, the heart whereof, quaked and trembled with feare of this Tempest. From Rome did Pope [a] *Innocent* the fourth send Embassadors, by entreaties to preuent their Armes, when as they had already ouerrunne (besides those Countries which still beare their name) Russia, Polonia, Silesia, Morauia, Hungaria, euen as farre as Austria. So farre was the huge vnwealdie Empire of *Alexander*, or of the Romans, short of the Tartarian greatnesse, that the expedition of some *one* [b] *of the Subiects* of this Empire, hath pierced as farre into the West, as euer *Alexander* into the East, and that happily among more resolute courages, then the Persians or Indians, effeminated with wealth and Peace, could afford: and *Tamerlane* alone some ages after (if wee credit that Historie [c] of his life, translated out of the Arabike) subdued and obtayned more (besides his owne inheritance) then all that which the Romanes had atchieued in that eight hundred yeeres and vpwards, wherein their Empire was growing to the full: but of him afterwards.

a *Vincent. Bellua. spec. Hist. lib. 30.*

b *Baithu.*

c *Alhacen. Arab.* of the life of *Tamerlane.*

§. I.

Of the beginning of the Tartarian Nation.

THE name *Tartar* is proper to a Riuer in Mongull, from whence it was deriued to the people inhabiting neere the same, which after gaue both name and lawes to so great a part of the world. For thus writeth *Ioannes* [d] *de Plano Carpini*, which was sent Embassador to the Tartarian Court, from Pope *Innocent*, *Anno* 1246. There is a Countrey in the East part of the world called *Mongol*: which had sometimes foure sorts of Inhabitants: *Teka-Mongol*, that is, the great Mongols; *Sumorgul*, that is, water-Mongols; these called themselues [e] *Tartars*, of a Riuer which runneth thorow their Countrey, named *Tartar*: the third *Merkat*, the fourth *Metrit*. These all were alike in person and language, but diuided amongst themselues into seuerall Prouinces, and vnto seuerall Princes. In the land of *Teka-Mongol*, was [f] *Cingis*, who *began to bee a mightie hunter before the Lord*: for he learned to steale men. He ranged into other Countries, taking as many captiues as he could, and ioyned them vnto himselfe. Also he allured the men of his owne Countrey vnto him, who followed him as their Ring-leader to doe mischiefe. Then began he to warre vpon the Sumongols or Tartars, and slew their Captayne, and after many conflicts subdued them to himselfe, and brought them all into bondage. Afterward he vsed their helpe against the Merkats, whom also hee vanquished in battell. Proceeding from thence, hee fought against the Metrites, and vanquished them also. *Naimani* hearing that *Cingis* was thus exalted, greatly disdayned thereat: for they had a great and mighty Emperour, vnto whom all the fore-

d *Io. de Plano Carpini apud Hak. tom. 1. Mar. Sanut l. 2. fat. 13. c. 3.*

e *Totares vocant, id est, exules, Mercat.*

f *Chingis secund. Vincentium in Spec. Hist. Cangius, Haitono.* See *Lud. Reg. Lampadius in mellific. &c. Niceph. Greg. Hist. Rom. lib. 2.* calls him *Zirischan*.

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foresaid Nations payed tribute. Whose sonnes (when hee was dead) succeeded him in his Empire. Howbeit, being yong and fooliſh, they knew not how to gouerne the people, but were diuided, and fell at variance among themselues. These inuaded *Cingis* his Countrey, putting the Inhabitants to the sword, but were after ouerthrowne by the Mongols, and either slaine or made captiues.

g *G. Botero Ben.* h *Ortel. Ihcat.*

Some g fetch the Tartarian pedigree from the ten Tribes of Israel, which *Salmanasar* carryed captiues: and in their Maps h place hords of Danites, Nepthalites, &c. in the furthest Northerly and Easterly bounds of Asia; which yet are a great part of the world, not only from Media (whither those people were conueyed) but from any part of the Assyrian Empire. (The King of Tabor, or Tybur, in these parts, is said to haue come into France, to *Francis* the French King about the yeare 1540. and was after at Mantua by *Charles* the Emperor burned, for secret sollicitation of him and other Christian Princes to Iudaisme.) And *Opmeerus* i reporteth of that their iourney passing thorow Euphrates, miraculously staying his streame (to wonder at the vanitie of Writers) when they went into a Region called *Aisarich*, which was a yeere and a halfes trauell, there to keepe their Law; where neuer before had beene any habitation. But these things haue small probabilitie.

i *Opmeér Chro. in An. M. 3413.*

k *Cap. 42. apud Ram.* (The Latine Copie of *M. Paul.* is very vnperfect) *G. Mercat. tab. Vn. Mirkon.* recites *Chingis* his pedigree, &c.

M. Paulus k (who with his Father and Vncle liued many yeeres in the Court of the great *Chan*, aboue three hundred yeeres since) saith, that they dwelled at first (if such wandring may be so called) in the North, where they had no Lord ouer them, but payed tribute to a great Signor (there called *Uncam*, and here in these Countries *Presbyter Iohn*) to whom they payed the tenth of their beasts. But this *Uncam*, or *Presbyter Iohn* fearing their numbers euery where multiplying, deuised to disperse them through the World: which the Tartars perceiuing, with ioynt consent forsooke their former habitation, and departed thence farre off into the North, denying further tribute vnto *Vncam*.

After they had there continued a certayne time, they chose to their King about the yeere 1162. one which was called *Cingis Can*, who ruled them with such modestie and iustice, that they loued and feared him as a god, his fame reducing all the other Tartars in other parts vnder his obedience. He thus strengthened, wearie of those desarts, commanded them to arme themselues with bowes, and other weapons, and began to inuade and conquer Cities and Prouinces to his subiection, the principall inhabitants whereof hee carryed with him, kindly entertayning them, leauing such discreete Gouernours in the same, that the people were secured in their persons and goods. When he had thus subdued about nine Prouinces, he sent his Embassador to l *Uncam*, to demand his daughter in marriage: which *Vncam* with much indignation and many threatnings denying, *Cingis* assembling his forces, marched against him, and by the way enquired of his Astrologers and Diuiners touching his successe. They taking a greene reed, cleft it a sunder, placing the parts thereof a good distance one from another, and writ vpon the one the name of *Vncam*, and *Cingis* on the other; telling the King, that whiles they were reading their coniuring charmes, these reeds would fight together, and the victory should remaine with him whose reede got the better: which accordingly came to passe in the sight of the Armie: *Cingis* his reed ouercomming the other, as after *Cingis* himselfe did *Vncam*, whom he slew in the field, and possessed his daughter and state, wherin he continued sixe yeeres conquering Cities and Kingdomes, and at last was wounded at a Castle called Thaigin, in the knee, whereof he dyed, and was buryed in Mount Altay.

l *Vncam* subdued.

The next Emperour (after his account) was *Cin Can*; the third, *Baythin Can*; the fourth, *Allan* the brother of *Mangu*; *Esu Can*, the fifth; *Mongu Can*, the sixth; the seauenth *Cublai Can*, who not only inherited what the former had conquered; but in the sixtieth yeere of his raigne subdued in a manner the rest of (those parts of) the World. The word *Can* signifieth Emperour. Whereſoeuer these Emperours dye, they are buryed in Altay aforesayd; they which carry him killing all they meete within the way, bidding them goe to the other world to serue their Emperor. For this end they also slay the best horses, to serue their dead Lord in another world. When *Mangu Can* was buried, there were more then ten thousand men slaine by the Souldiers which conueyed him. In this Historie of *M. Paul*, obserue that this Catalogue of Emperours is vnsound: for *W. de Rubruquis* in *Bathyes* time, was at the Court of *Mangu Can*, to whom *Bathy* was subiect. *Occoday* is left out, and *Esu* put in. The cause of this errour seemeth to bee, the giuing of this name *Can* to the chiefe Dukes, as *Bathy*, *&c.* and the want of exact written Chronicles in those times amongst them.

§. II.

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§. II.

The great Exploits of CINGIS *or* CANGIVS *the first* Tartarian *Emperor.*

FOr further light into this Historie, I thinke it not amisse to set downe what *Haithon* or *Anthony* the Armenian hath written of the Tartarian beginnings. This our Author was Royally descended in Armenia, where hee liued about three hundred yeeres since, and at the request of Pope *Clement* the fift, writ the History of the Tartars, from *Cingis* or *Cangius* till *Mango Can*, taken out of the Tartarian Histories: the rest he partly saw with his eyes, and partly learned of his Vnckle, an eye-witnesse of the same, who had attended on *Haithon* the Armenian King, in the great *Cans* Court. The Countrey where the Tartars first dwelt (saith [m] *Haithon*) is beyond the Mount Belgian, where they liued like beasts, hauing neither letters, nor Faith, nor Habitation, nor Souldierie, nor reputation among their Neighbour-Nations. There were of them diuers Nations, called by one common name *Mogli*, which were diuided into seuen principall Tribes, whose names were *Tartar*, *Tangut*, *Cunat*, *Talair*, *Sonieh*, *Monghi*, *Tebeth*. These all being subiects to their Neighbours, a poore old man being a Smith (who, as they beleeue, was ingendred of the Sun beames) saw in his sleepe an armed man on a white horse, which said vnto him, *O Cangius*, The will of the Immortall GOD is, that thou bee the Gouernour of the Tartarians, and Ruler of the seuen Nations, to free them from their bondage and tribute. This his vision, when he reported to others, they would not beleeue him, vntill that the night following, the chiefe men amongst themselues saw the same man, with command from the immortall GOD, to yeeld obedience vnto *Cangius*. This they performed with all reuerence, and spred in the midst of them a black felt, with a seat thereon, on which the seuen Princes or chiefe men placed *Cangius*, calling him *Can*, that is, Emperor, and kneeled before him. This happily was then the most sumptuous [n] Throne their State could afford, but continued in the Royall inuestiture of their succeeding Soueraignes, their exceeding Riches and Conquests notwithstanding: at two of which solemnities (saith our Author) I my selfe haue beene present. *Cangius* thus inthronized on his felt, commanded them many things: first, to beleeue the immortall GOD: and from thence forwards, the Tartars began to call vpon the name of the immortall GOD, seeking for his ayde in all their enterprises: secondly, hee commanded to make a generall view of all such as were able to beare armes, appointing Captaines ouer tens, ouer thousands, and ouer ten thousands, which made a full Regiment. Hee commanded also those seuen principall heads of their Tribe, to bereaue themselues of their dignities; and for further triall of their obedience, each of them to bring thither his eldest sonne, and to cut off his head, each with his owne hand: which they refused not to doe, in reuerence to that diuine ordinance, whereby hee was made their Soueraigne. *Cangius* hauing thus made tryall of their fidelitie, subdued many Nations: and one day hauing his horse slaine in battell vnder him, was forsaken of his Tartars, dispayring his recouerie after they saw him fall, and might easily haue beene slaine, had not his enemies through ignorance neglected him, to pursue the rest: which *Cangius* perceiuing, conueyed himselfe into a thicket of shrubs; and when his enemies returned to despoile the dead, an Owle came and sate on the shrub, vnder which *Cangius* was hidden, which caused them not to suspect any to lurke there, and so they departed. He the next night fled to his people; who seeing him, and hearing the order of his escape, gaue thanks to the immortall GOD, who by meanes of that Bird had preserued him. They also had (after this) that [o] Fowle in such reuerence, that it is accounted a happy thing to weare one of her feathers on their heads. *Cangius* afterwards assaulting his enemies, brought vnder, both them, and all the Countries on that side of Belgian. The exact time of these things *Haithon* could not learne, notwithstanding his much enquiry: which he imputeth to their want of letters at that time.

[m] The Tartars Legend of *Cangius*, *Hait. Armen.*

[n] A sel the Tartarian throne in their Coronation.

[o] The Owle obserued.

These Countries thus conquered, the armed man appeared to him the second time, and commanded him in the name of the immortall GOD to passe the Mountayne Belgian, and goe towards the West, where he should conquer Kingdomes, Signories and Lands. And that thou mayest be assured that this is the will of GOD, arise and goe with thy people towards the Mountayne, to that part which ioyneth on the Sea: There thou shalt dismount, and turne thee toward the East, and kneeling downe nine times, shalt worship the immortall GOD, and he which is Almightie shall shew thee the way by which thou mayest commodiously passe. *Cangius* presently commands his people with their wiues and families to accompanie him in this enterprise; and when they were come to the Sea, forgat not with his followers to performe those nine worships; and staying there that night in his prayers, the next

day

day hee saw that the Sea had gone nine foot backe from the Mountayne, and left a spacious way, by which they with all their substance passed Westward. Hence it is that the Tartars ascribe some happinesse to the number of nine, and hee that will offer a present to any Tartarian Signor, must offer nine p things, which custome they vse in their tributes vnto this day, as Master *Ienkinson* found by experience to his cost. *Cangius* after many aduentures, and many lawes which of him were called *Iasack Cangis Can*, hauing first perswaded his twelue sons (wherein I thinke his nephewes were also reckoned) to concord, bidding each of them to bring him an arrow, which together, none of them, asunder, the least of them might easily breake; hee dyed.

p The number of nine.

This Historie of *Cingis* or *Cangius*, I haue thus fully related, for knowledge both of the beginnings of their State and Religion: and if these Visions seeme fabulous, yet might *Cingis* in his subtilty deale with them, as *Mahomet* with his Arabians, or *Numa* with the Romans; the one making *Gabriel*, the other *Ægeria*, Authors of their policies: and what hee in part pretended, might by Fame and Time be augmented. Although I see not, but that this History of *Cingis* may as well be credited, as that of *Alexander* in *Iosephus*, to whom appeared one in the habite of the Iewish High Priest, commanding him to vndertake that enterprise, with promise of assistance; for which cause, he whom the World worshipped as a King, and as a God, did worship, q himselfe prostrate before *Iaddus* the High Priest. And the same r Author also saith, that the Pamphylian Sea diu ded it selfe to giue way vnto his Macedonian Souldiers, hauing no other way to destroy the Empire of the Persians.

q *Antiq. lib.* 11.
r *Ios. Antiq. lib.* 2. *in fine.*

To returne to our Fryer with whom we began; he reporteth s that *Cingis*, after his victorie against the *Naimani*, warred vpon the Kythayans, where hee was ouerthrowne, and all the Nobles, except seuen, slaine. Hauing breathed himselfe a while at home, hee inuaded the Huyri, a Christian people of the Nestorian Sect, whom they ouer-came, and receiued of them Letters, of which before they were ignorant. After them, he subdued the Saroyur, Karanites, and Hudirat. This done, he waged Warre against the Kythayans or Cathayans, whose Emperour he shut vp into his chiefe Citie, where *Cingis* besieged him, till that Victuall fayling in his Campe, he commanded that they should eate euery tenth man of the Armie. They of the Citie fought valiantly with Engines, Darts, Arrowes: and when Stones wanted, they threw Siluer, especially molten siluer. But by vnder-mining the Tartars made way from the Armie into the middest of the Citie, where they issued vp, and opened the gates by force, and slew the Citizens. This is the first time that the Emperour of the Kathayans being vanquished, *Cingis Cham* obtayned the Empire. The men of Kaytay t are Pagans, hauing a speciall kinde of writing by themselues, and, as it is reported, the Scriptures of the Old and New Testament. They haue also recorded in Histories the liues of their fore-fathers, and they haue Eremites, and certayne houses made after the maner of our Churches, which in those dayes they greatly resorted vnto. They say, that they haue diuers Saints also, and they worship one God. They adore and reuerence *Christ Iesus* our *Lord*, and beleeue the Article of eternall life, but are not baptized. They doe also honorably esteeme and reuerence our Scriptures. They loue Christians, and bestow much almes, and are a very courteous and gentle people. They haue no beards, and they agree partly with the Mongals in the disposition of their countenance. There are not better Artificers in the world. Their Countrey is exceeding rich in Corne, Wine, Gold, Silke, and other commodities. Of their writing, Fryer *Bacon*, from the Relations of *W. Rubruquis*, which liued in his time, and *Rubruquis* himselfe (as in the Manuscript thereof appeareth) testifie that it was done with pencils and in characters: as the *Chinois* and *Iaponites* still vse. The *Iugres* write from the top to the bottome of the page, and from the left hand to the right: the men of Tebeth as wee doe: those of *Tangat* from the right hand to the left, but multiply their lines vpwards. The Cathayans (saith *Rubruquis*) are little men, and speake thorow the nose. They are good artificers, the sonne succeeding in the fathers trade. Their Physitians deale with hearbes, but not with vrines. There were amongst them Nestorians, who had a Bishop residing in Segni. Their bookes were in Syriake: themselues ignorant of that tongue. They were drunkards, vsurers, and some of them had many wiues. They washed their lower parts when they entred their Churches: they feast and eat flesh on Fridayes, as the Saracens. Their Bishop visits them scarce once in fiftie yeeres. And then all their Males, euen infants also, are ordred Priests. The Idolaters amongst them are more moderate, some of which weare yellow broad cowles: some are Eremites, and leade an austere life in woods and hills. Cathaya had not then any vines, but they made drinke of Rise, wherewith they also tooke a kinde of Apes, which would drinke themselues drunken with that pleasant liquor: out of whose neckes they tooke the blond wherewith they died purple.

s *Ioa. de Plano Carpini.*

t Kytayans, and their Religion.

After the conquest of Cathay, *Cyngis* sent his sonne *Thossut Can* (for so they termed him also) against the people of Comania, whom hee vanquished. Another sonne he sent against the

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the Indians, who subdued India Minor. These Indians are the blacke Saracens [u], which are also called Æthiopians. Thence hee marched to fight against Christians, dwelling in India Maior, whose King was commonly called *Presbyter Iohn*, who by a stratageme repelled them out of his dominion. In trauelling homewards, the said Armie of the Mongals came vnto the Land of Buirthabeth, the inhabitants whereof are Pagans, and conquered the people in battaile. This people haue a strange custome: When any mans father dieth, hee assembleth all his kindred, and they eat him. They haue no beards, but with an iron instrument plucke out the haires, if any grow. *Cyngis* himselfe went vnto the Land of Kergis, which they then conquered not, And in his returne home his people suffered extreme famine: and by chance finding the fresh entrailes of a beast, they cast away the dung, sod it; and brought it before *Cyngis*, and did eate thereof. Hereupon *Cyngis* enacted, That neither the bloud, nor the entrailes, nor any other part of a beast, which might bee eaten, should be cast away, saue onely the dung. Hee was afterward slaine by a thunderclap, leauing behind him foure sonnes; the first *Occoday*, the second *Thossut Can*, the third *Thiaday*, the name of the fourth is not knowne.

u Blacke Saracens.

§. III.

of OCCODAY *the next Emperour, and* CVINE CAN.

CYNGIS being dead, *Occoday* was chosen Emperour. He sent Duke *Bathy* his nephew, the sonne of *Thossut Can*, against the Countrey of *Altisoldan*, and the people called Bisermini, who were Saracens, but spake the Language of Comania, whom hee subdued. Thence they marched against Orna, a Port Towne on the Riuer Don, where were many Gazarians, Alanians, Russians, and Saracens, which he drowned with the Riuer running thorow the Citie, turning it out of the chanell. Thence they passed into Russia, and made foule hauocke there, destroying Kiou, the chiefe Citie. They proceeded against the Hungarians and Polonians, and in their returne inuaded the Morduans, being Pagans, and conquered them in battaile. Then they marched against the people called Bylori, or Bulgaria magna, and vtterly wasted the Countrey. From hence they proceeded towards the North against the people called Bastarci, or Hungaria magna, and hauing conquered them, subdued also the Parossitæ and Samogetæ, thence proceeding vnto the Ocean Sea.

Occoday 2. *Tart. Imp.*

At the same time *Occoday* sent *Cerpodan* against Kergis, who subdued them in battaile. These are Pagans, hauing no beardes at all. They haue a custome, when any of their fathers die, in token of lamentation, to draw (as it were) a Leather thong ouerthwart their faces, from one eare to the other. Hence hee marched with his forces Southward against the Armenians, which they conquered, with part of Georgia, receiuing tribute of the other part; and from thence into the Dominions of the mightie Soldan, called *Deurum*, whom they vanquished in fight. And to be short, they went on further, sacking and conquering euen vnto the Soldan of Aleppo, whose Countries they subdued. They marched against the Caliph of Baldach, and exacted at his hands the daily tribute of foure hundred Byzantines, besides Baldakines, and other gifts. Thus farre of their Conquests out of Frier *Iohn* aforesaid, who was in person with *Bathy*, or *Baydo*, and at the Court of *Cuine* the Emperour.

The *Kergis*.

Haithon [x] calleth *Baydo* the second sonne of *Occoday*, or *Hoccota Can*, affirming, That hee sent his three sonnes; *Iochi* into the West, as farre as Tygris; *Baydo* towards the North: and *Chagoday* towards the South. Hee sent also one *Baydo* (whither the same, or another) with thirtie thousand horse, against the Soldan of the Turks, whose Realme hee subdued in the yeere 1244. He addeth, That *Baydo* hauing conquered Cumania [y], (which hee confineth on the East with the Corasmians, on the West with the Euxine, on the North with Cassia, haply Casan, on the South with the Riuer Etil) he subdued Russia, Gazaria, Bulgaria, and so passing into Austria; following the streame of his victories, in the passage of a great streame was there drowned. His heires succeeded him in the places which he had conquered; which Seignorie *Tochay* possessed in *Haithons* time. This Historie of *Baydo* his death is not likely: For *Yvo* of Narbona, in an Epistle to the Archbishop of Burdeaux, recorded by [z] *Matth. Paris* in the yeere 1243. saith, That in the same present summer they had departed out of Hungarie, and laid siege to Neustat, wherein this *Yvo* then was: and in the yeere 1246. Frier *Iohn* was with the said *Baydo*, who also rehearseth that Hungarian Expedition, and his returne vnto those parts about Volga, or Etil. Likewise *William de Rubruquis*, a Frier Minorite, was sent to *Baatu* (so he calleth him) from *Lewes* the French King, in *Anno* 1253.

x *Haithon Armen.*

y *Cumania.*

z *Mat. Paris.*

And

a *Mat. à Michou de Sarmat. lib. 1.*

And to this agreeth *Mathias a Michou* [a] in his Sarmatian Historie, who witnesseth, That in the yeere 1241. the Tartars, vnder *Bathu*, came into Russia, and destroied Kiou, a Citie before stately and beautifull, hauing in it three hundred Churches and more, very faire, of which some remaine to this day among the shrubs and briers, receptacles for wilde beasts. It was the Seat of the Metropolitan, who had vnder him many Bishops thorow Moldauia, Valachia, Russia, and Muscouia. Hee sent *Peta* into Polonia, who destroied the Countrey, and on Ashwednesday turned Cracouia into ashes, abandoned before both of the Prince and People; and after ouerthrew Duke *Henrie*, and other Noblemen, with the forces of the Countrie assembled against them, together with *Pompo*, the great Master of the Dutch Order in Prussia: in which battaile, a certaine Tartarian Standard-bearer, carrying in a great Standard the Grecke letter X, and on the top of the staffe a blacke and terrible Image, with a long beard, began [b] with inchantment strongly to shake the head of the Image: whereupon a smoake and cloud of intolerable stinke was presently dispersed ouer the Polonians, and they became heartlesse and vnable to fight. Duke *Henrie*, and Duke *Boleslaus*, and *Pompo*, with the flower of their Nobility, were heere slaine, and the Countrie miserably spoiled. From hence they went into Morauia, where they put all to fire and sword more then a moneth together: and thence to Hungary to *Bathy*, who entred Hungarie with 500000. souldiers; where first ouerthrowing those forces which King *Bela* had sent to prohibite them passage, they after chased the King himselfe, with the power of his Kingdome opposing himselfe against them, out of the field, who fled into Austria, and after into Sclauonia, leauing his Countrey a prey to the Tartars: who making spoile on that side of Danubius, the next Winter passed ouer the Riuer, then frozen, and filled all with bloud and slaughter. *Bathy* sent *Cadan* to pursue the King into Sclauonia, still fleeing before him, who wasted Bosna, Seruia, and Bulgaria. And after two yeeres sackage in Hungarie, they passed by the fennes of Mæotis into Tartaria, and haply had returned to make fresh spoiles in Europe, if the Embassage of Pope *Innocent* had not diuerted their purpose: or rather, that *Occaday* their great *Chan* being about that time poisoned, they were to expect a new Commission from his successour, which was *Cuine*; who when he was installed, euen in the presence of Fryer [c] *Iohn*, the Popes Legat, erected a Banner against all Kingdomes of the Christians, except they would bee subiect to him: for their intent was to subdue all the world, as *Cyngis Cham* had ordained; and the superscription of his Seale was *God in Heauen, and* Cuine Chan *vpon Earth, the strength of God, the Seale of the Emperour of all men.* Hee kept his Court vsually in the land of Naymans, the plaines whereof were extended like to the Sea, without the rising of any hill. The cold most eager and sharpe till March, little winde, nor snow, except in the end of Aprill. At Caracarum *Rubruquis* met with an English man borne in Hungaria, which was expert in many languages; his name was *Basilius*. Heere hee found two Mosches and one Church.

b Tartarian Sorcerie.

c *Io. de Plano. C.*

W. Rubruq. M. S

§. IIII.

Of MANGV CAN *and his successor* CVBLAI.

Cuine 3. Imp. Mangu 4.

d *Haithonus de Tart.*

BVt *Cuine* in short time after died, and left the Empire to *Mangu Can*; to whom *Aytonus* [d] the Armenian King went voluntarily in person, about the yeere 1257. and receiuing gracious entertainement, made vnto him seuen petitions: first, That he and his people should become Christians: secondly, That there should be perpetuall peace betweene the Tartars and Christians: thirdly, That in all Countries conquered by the Tartars, the Churches and Clergie-men of the Christians should bee free from seruitude and tribute: fourthly, That hee would redeeme the Holy Sepulchre and the Holy Land from the Saracens: fifthly, That hee would destroy the Caliph of Baldack: sixthly, That himselfe might haue aid, as neede should require, in his defence, of such Tartars as were neere vnto Armenia: seuenthly, That such parts of Armenia as the Saracens now possessed, and the Tartars should recouer from them, might returne to the Crowne of Armenia. *Mangu-Can* answered, after deliberation with his Nobles, to the first, That himselfe would bee a Christian, and perswade other his subiects, but force none thereunto: and to the rest in order, that his requests in all should be fulfilled, and to that end hee would send his brother *Haolon* into those parts, as is before alreadie shewed. Thus was *Mangu* baptized by a Bishop, then Chauncellor of Armenia, and all his houshold, and many Nobles of both sexes. But before Ierusalem could bee recouered, *Mangu* died, and *Cobila*, or *Cublai Can* succeeded, in whose time *M. Paulus* [e] was an eye-witnesse of the Tartarian proceedings, who affirmeth, That this *Cublai* exceeded in power, not his predecessours onely, but all the Kingdomes of Christi-

Cublai. 5. Imp.

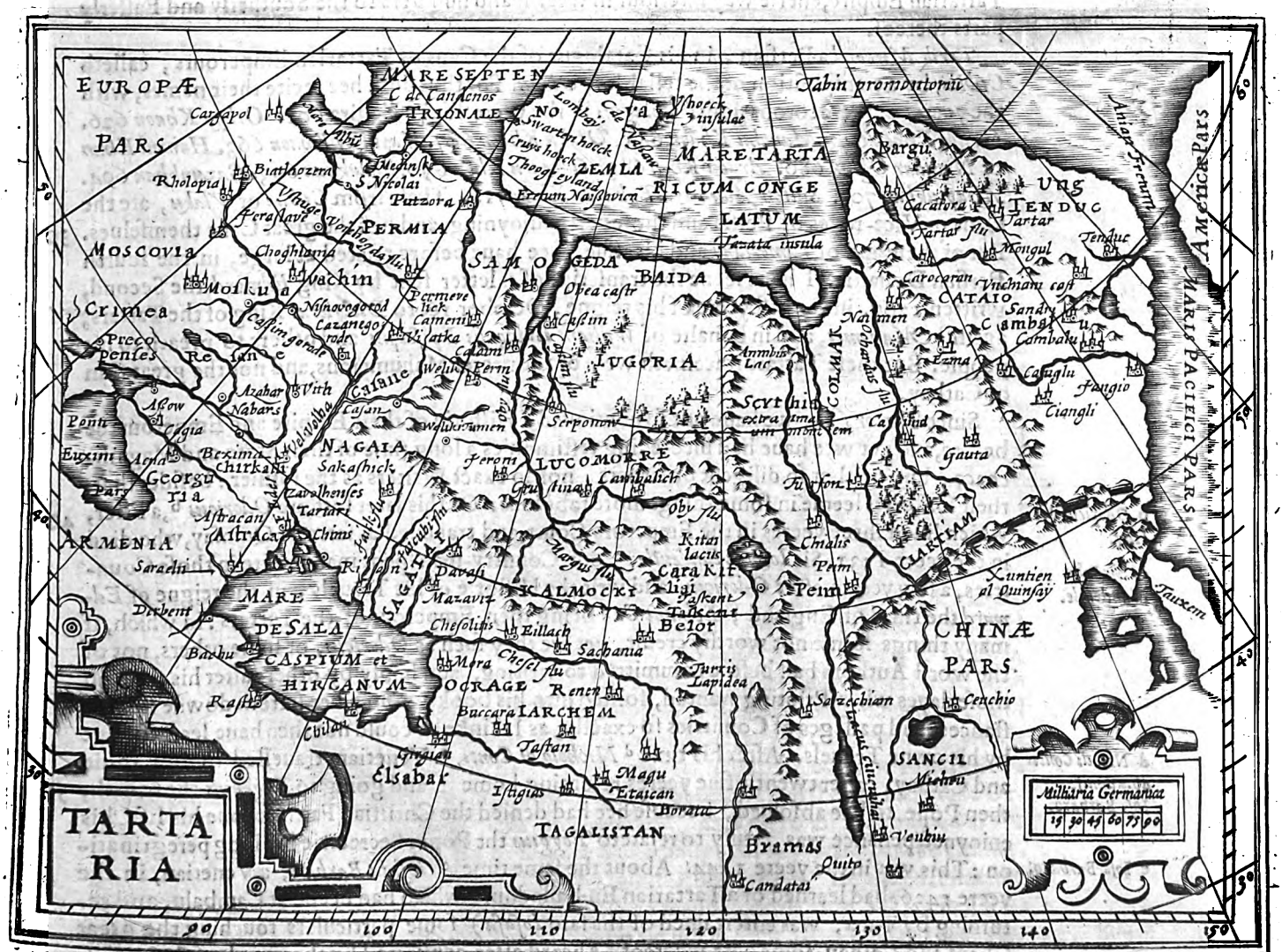
e *M. Paul. l. 2.*

ans

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ans and Saracens, although they were ioyned in one. Before hee obtained the Soueraigntie, hee shewed himselfe a valiant Souldier: but after hee was Emperour, hee neuer fought field but once against *Naiam* his vncle, who was able, out of the Prouinces wherein he gouerned, to bring together foure hundred thousand Horse, to whom *Caidu* should haue added a hundred thousand Horse more. These both conspired against their Master and Lord *Cublai*: but before their forces were ioyned, *Cublai* stopping the passages, that none might passe to carrie newes, suddenly assembled, within ten dayes iourney of Cambalu, three hundred and threescore thousand Horse, and an hundred thousand Footmen. With this power riding day and night, he came suddenly on his enemies, and hauing first consulted with his Diuiners, after their manner, gaue the on-set, and tooke *Naiam* prisoner, whom hee strangled betwixt two Carpets, lest the Earth should drinke, or the Sunne should see the bloud of that imperiall family. *Naiam* had beene secretly baptized, and now also had the Crosse for his Banner, which occasioned the Iewes and Saracens to scoffe at the Christians: but *Cublai* vnderstanding hereof, called them all before him, and said, that the Crosse would not helpe such wicked men as *Naiam*, who was a Traitour to his Lord; say yee not therefore, that the God of the Christians is vniust, to forsake his followers; for hee is the chiefe Bountie and Iustice. *Cublai* by his Captaines conquered the Kindomes of Mien, Bengala, Mangi, &c. *Anno* 1286.

HONDIVS his Map of TARTARIA.



CHAP. XII.

A Continuation of the Tartarian Historie, and the question discussed, whether Cathay and China be the same: and the iourney of BENEDICT GOES *by land from Lahor.*

§. I.

Of the Tartarian Succession to our dayes.

a *M. P. l. 2. c. 5. Tamor 6.*

AFter a *Cublai Can* succeeded *Tamor Can*, sonne to *Cingis*, the eldest sonne of *Cublai*: in whose time *Haithon* (which then liued) saith, That there were besides, three great Tartarian Princes, but subiect to the great *Can*: *Chapar*, which ruled in Turquestan, who was able to bring into the field foure hundred thousand Horsemen armed: *Hotchtay*, in the Kingdome of Cumania, who was able to arme six hundred thousand horsemen to the wars, but not so resolute as the former. *Carbanda*, the third, ruled in Tauris, able to assemble an Army of three hundred thousand Horse, well prouided. And all these liued in the Westerne bounds of the Tartarian Empire, euerie way inferiour in wealth and numbers to the Southerly and Easterly parts thereof.

Tarik Mircond a Persian, in his Catalogue of the Cans or Tartarian Emperours, calleth *Cublai*, by a transposition of the syllables, *Vlaku*. For thus doth hee recite their names, with the yeeres of their coronations. *Chinguis* in the yeere of the Hegira 602. *Otkay Khaon* 626. *Gayuk Khaon* 643. *Manchu Khaon* 644. *Vlaku Khaon* 657. *Haybkay Khaon* 663. *Hamed Khan* or *Nicudar Oglan* 680. *Argon Khon* 683. *Ganiaru Khon* 690. *Budukhan* 693. *Gazunkhan* 694. *Alyaptukhan* 703. *Sulton Abuzayd Bahader Khan* 716. These from *Cublai* or *Vlaku*, are the Cans or Vice-royes of Persia and those parts adioyning, and not the great Cans themselues. But of these and of *Tamerlane* and his issue, wee haue before related at large, in the fourth Persian Dynastie. I haue seene the transcript of a letter sent by King *Edward* the Second, written 1307. in the first yeere of his reigne, October 16. to *Diolgietus* King of the Tartars, against *Mahomet*, and in behalfe of *William Liddensis Episcopus* and others to preach to his people. But these Tartars it seemeth were of the neerer Mahumetans, and not the great Can of Cathay.

Since *Tamor Can*, we haue not so continued a Historie of their Empire and Emperours as before, and yet wee haue had succeeding testimonies a long time of their State and Magnificence, but neither so diligent obseruers, nor so exact Writers as the former: besides that, their Histories seeme in some things more fabulous. Of this later sort are *Odoricus* b, a Frier, which liued three yeeres in the Emperors Court, and trauelled as farre as Quinsay, who died in the yeere 1331. Sir *Iohn Mandeuile* c our Country-man spent many yeere in those Countries, a few yeeres after *Odoricus*, and writ the Historie of his Trauels, in the reigne of *Edward* the third of England; *Echiant Can* being then Emperour of the Tartars: in which, if many things seeme not worthy credit, yet are they such as *Odoricus*, or some others, not of the worst Authors had before committed to writing, and haply by others after his time, in those dayes when Printing wanted, foisted into his booke. Once, hee setteth downe the distances, and passages of Countries so exactly, as I thinke he could not then haue learned, but by his owne Trauels. After his time d *Nicholo di Conti*, a Venetian, trauelled thorow India and Cathay, after twentie fiue yeeres returning home: and going to *Eugenius* the fourth, then Pope, to bee absolued, because hee had denied the Christian Faith to saue his life, his enioyned penance was, truly to relate to *Poggius* tht Popes Secretarie his long peregrination: This was in the yeere 1444. About the same time e *Iosafa Barbaro*, a Venetian, in the yeere 1436. had learned of a Tartarian Embassadour (which had beene at Cambalu, and returning by Tana, was entertained of the said *Iosafa*) some particulars touching the great Cham and Cathay, some part whereof he heard after confirmed by the mouth of *Vsun-cassan*, the mightie Persian King, in the yeere 1474. So that from the yeere 1246. thus farre we haue continued succession of the Cathayan Historie, besides that which an Arabian f hath written in this Historie of *Tamerlane*, now extant in English.

b *Odoricus ap. Hak.*

c Sir *Iohn Mandeuile.*

d *Nic. di Conti. ap. Ramus. Ios. Barbaro.*

e *Ios. Barbaro.*

f *Albacen Arabs.*

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§. II.

The queſtion diſcuſſed whether Cathay be the ſame with China.

I Am the more curious in naming theſe Authors, leſt any ſhould thinke that which is written of this people to bee fabulous (all theſe, in a manner, concurring in the moſt ſubſtantiall things) and becauſe many confound [h] the Countries and affaires of China and Cathay. The cauſe of both which opinions may bee, becauſe that in theſe laſt hundred yeeres and more, in which more of the World, then euer before hath been diſcouered, yet nothing of moment is found out of this Countrie or People. Whereunto may bee anſwered, That ſince, diuers of the great Tartarian Lords, before ſubiects to the great *Cham*, hauing made themſelues abſolute Lords of their ſeueral States, the way hath not bin ſo open to paſſe, being otherwiſe of it ſelfe exceedingly both long, difficult, and dangerous: and the adioyning Princes recouering themſelues from Tartarian ſeruitude, will neither ſuffer their owne to goe out, nor others freely to enter their Dominions; as the Muſcouite, the King of China, and others. Maſter *Ant.* [i] *Ienkinſon*, which went as farre thither-ward as Bogharre, could not paſſe further for warres in thoſe parts. Neither haue any gone thither by Sea. And yet euen in this time wee haue not altogether wanted witneſſes. *Ludouicus* [k] *Vertomannus*, an hundred yeeres ſince, in Bengala, met with diuers Chriſtians, who affirmed, That there were in their Countrie diuers Signiors, Chriſtians, ſubiect to the great *Cham*. Theſe were white men, of a Citie called Sarnau. In M. *Hakluits* [l] paineſull labours we may reade of diuers paſſages out of Ruſſia and Perſia by Carauans into Cathay. *Ramuſius* alſo, in his Annotations [m] before *M. Paulus*, telleth of one *Chaggi Memet*, a Perſian Merchant, who had beene at Campion and Succuir in Catay (*Damircan* then reigning) and had acquainted him with diuers partiulars thereof.

h *Ludouicus Reg. Litera Iaponicæ. Contugo Contughi in Theſ. Polit. part. 4. &c.*

i *Hak. tom. 1. pag. 303.*

k *L. Vertomanus*

l *Tom. 1. pag. 336. & ſeq.*

m *Ramuſius.*

Alſo in the Epiſtle of [n] *Emanuel Carualius*, a Ieſuite, dated at Malaca in Ianuarie, 1599. is contained the tranſcript of *Ierome Xauerius* his letter from Lahor, the Citie Royall of the great Mogor, dated Auguſt. 1598. Wherein the Ieſuit relateth, That whiles he was in conference with the Prince, there entred into the Palace an olde man of *Mahomets* Religion, threeſcore yeeres of age, who affirmed to the Prince, That hee had come from Xatai by the way of Mecca. Preſently ſome which knew him, affirmed, That hee had diſtributed in almes an hundred thouſand pieces of gold at Mecca. The Prince asking if it were ſo, hee affirmed, That he did it becauſe he was old, and could not long liue, nor carrie thoſe things away with him. Being demanded of the State of Xatai, he anſwered, That he had there liued thirteene yeeres in the Citie Royall, Xambalu, the King whereof was verie mightie, and had in his Empire a thouſand and fiftie Cities, ſome of them verie populous. He ſaid, he had often ſeene the King, with whom no man ſpeaketh but by a ſupplication, nor is anſwered but by an Eunuch. Being asked how he had acceſſe thither, he anſwered, That he ſuſtained the perſon as well of the Embaſſadour of the King of Caygar, as of a Merchant: and being detained in the firſt City by the Magiſtrate, he ſhewed his Commiſſion, and poſt was preſently ſent to the King who returned in a moneth, riding nintie or an hundred miles a day, with change of Horſes, bringing him letters of admiſſion. No man was troubleſome to him in the way. They puniſh theeues ſeuerely (which alſo is obſerued of the Cathayans in *Ioſapha Barbaro*, and in *Marcus Paulus* aforeſaid.) The people he affirmed were white, comely, long-bearded, and very perſonable. In Religion he ſaid they were *Iſauites* (or Chriſtians, profeſſors of Ieſus) and ſome among them *Muſauites*, or Iewes, and many Mahumetans, who hoped to draw the King, being a Chriſtian, to their Sect. The Ieſuit addeth, That he further conferred with him another day about their Religion, who told him, that they had many Churches, and ſome very great many Images, both painted and carued, eſpecially of the Crucifixe, which they religiouſly worſhip. Euerie Church hath his Prieſt much reuerenced. The Prieſts liued ſingle, and kept Schooles, wherein they inſtructed the youth, which ſhould after take Orders: they had alſo one among the Prieſts ſupereminent, and were all maintained at the Kings coſts, as were the Churches alſo both built and repaired. They ware blacke clothes, and on Holy-dayes, red; with Caps much like the Ieſuites, but greater. He added, That hee had often ſeene the King go to Church: That there were many of both Sexes, which in Cloyſters liued a Monaſticall life, ſome obſeruing alſo a ſingle life in their owne houſes. He reported, That the Countrie was rich, and had in it many Mines of Siluer: the King had foure hundred Elephants, which they ſaid were brought from Malaca. And from Pegu: alſo hee ſaid, that Merchants reſorted thither, which voyage was halfe a yeere (it ſeemeth thorow the Sea betweene China and Iapan.) *Xauerius* addeth, That while he was at Caximir, he heard of many Chriſtians in Rebat, a Kingdome ioyning to Xatai, who had Churches, Prieſts, and Biſhips, to whom he had written three wayes in the Portugall and the Perſian Tongues.

n *Emanuel Carual. Epiſt. vide eadem ap. Pierre du Iarric, liure 4. del'hiſtoire des Indes Orient. cap. 16.*

This agreeth with *Vertomans* report.

The greatest obiection against this History, that distinguisheth Cathay from China, is the
o *Iacob Pantogia.* report of *Iacob Pantogia* o, a Iesuite, in a letter dated from Paquin, the Seate Royall of China, in March 1602. in which hee blameth a double errour of our Maps, both for making China larger then it is, and for adioyning to the same this questioned Kingdome of Cathay, whereas (saith he) China, or Sinay, is Cathay, and this Paquin, where now wee liue, is Cambalu. This hee proueth by the incredible riches which he here saw, agreeing to that which is commonly reported of Cathay, and by the testimonie of certaine Moores and Mahumetans,
p *Goes saith fixe.* whom he found in Paquin, which vsually, euerie fifth p yeere, resort hither vnder shew of an Embassage, and paying of Tribute; indeed for gaine, by way of traffique: (their tribute meane while obtaining sufficient retribution out of the Kings Coffers, who sustaineth them and theirs, all the time of their abode in China, at his owne costs, besides other gifts.) Of these Merchants, which resorted hither out of Persia and the Countrie of the Mogores, the Iesuites by enquiry learned, that this Countrie of China was called Cathay, and had no other name in Persia, and among the Mogores, nor did they know any other Countrie so called. And asking further, how they called the Citie Paquin, they answered, Cambalu: whereupon the Iesuit concludeth without all scruple, as is said. And againe, in the Chinian Epistles, dated 1607. is reported, That
q *Bened. Goes.* q *Benedictus Goes* (sent fixe yeeres after of the Iesuites by the way Mogor to finde out Cathay) remained in the borders of China, in the Prouince of Xanti, from whence he writ, *Anno* 1606. That he could finde no other Catay, then the Kingdome of China. This report furthereth *Pantogiaes* opinion.

But if it be not sufficient to oppose the former report of *Xauier*, to these of *Pantogia* and *Goes*, and the different qualities of the Chinians and Cathayans (as in their proper places shall follow) both in things priuate and publike, Diuine and Humane; I answere, That the name
r *Marc. Paulus lib. 2. cap. 7.* of Cambalu is by *Marcus Paulus* r and others interpreted, *The Citie of the Prince*, or *Cam.*
f *Galeotto Pereira relationes Chin. Pequim sig.* And *Perera* f interpreteth Pachin, or Paquin, where the King of China alwaies resideth, to
t *Trigant sunt Borealem Curiam, ad similitudinam australis quæ dicitur Naquin.* signifie the Towne of the Kingdome t, as he was there aduertised, the same signification (in manner) remaining to the diuers appellations in differing languages, as a common name to be applied to any Citie u Royall.

Now for custome of both, whereas in China theeues and malefactors are seldome executed (and none hath power to execute any, without speciall Commission from the King) but either they die by stripes, hunger, or imprisonment, except some few once in a yeere: *Marcus Paulus* and *Iosafa Barbaro*, from the relation of eye-witnesses affirme, That in Cambalu was such sudden and rigorous execution of Iustice, that one taking a iarre of Milke
u *Lit. Iac Anon. Anno 1603.* from a womans head, and beginning to drinke, vpon the womans out-cry was apprehended, and presently with a sword cut in sunder, that the bloud and milke issued together; a Tartarian Embassador affirming both this, and that he had seene the like execution vpon another, for taking a piece of Bayes from a woman, so chopped in twaine. But the relation of the Chinian and Cathayan differing Rites will further yeeld scruples in this case. As for the name of
x *Wil. de Rupr. Hak. tom. 1.* Cathay, ascribed to China by the Moores, I answere, That *William de Rubruquis* x, who was in the Court of *Mangu Can*, supposeth Cathay to be *Serica Regio* described by *Ptolomey* farre more Northerly, then the Iesuite reporteth China to bee, by his owne Astrolabicall
y *Ptol l. 6. c. 16.* obseruation. And to these *Seres* y *Ptolemey* ioyneth the *Sinæ*, or Chinois, on the South, and our later Geographers generally concurre in this opinion. Hee also which readeth
z *Ioannes de Plano Carp. cap. 5.* z *Ioannes de Plano Carpini* shall finde, that the Tartars conquered the Kara-Kitai, or blacke Cathayans, and then the Emperour of Kithai, be vndermining his Citie, as is said, in the daies of *Cyngis*; and yet a great part of Kitai remained still vnconquered, and withstood his forces; and namely that part which is neerest the Sea. And this wealthy countrie of great Cathaya hath many Prouinces, the more part whereof doe yet withstand the Moals or Tartars (it is the last Printed period in *William de Rubriquis.*) I hence gather that the name Kitai was applied to a great part of the North-East of Asia, happily no lesse generall to many Regions on that side, then India to the Southerly parts. And why may not the name of Kathay, as well by the Mogores and Persians, bee giuen to the North parts of China (one parcell of the North-East of Asia) as the name of India, not onely to so great a part of Asia, but to America also, which was called India, because the first Discouerers thought they had encountered the Indian Continent? And these parts of China, may much fitter retaine the name of Cathay, to which Empire it had so long been subiect, and by the Cathayan conquest was first knowne to our world. Since my first Edition I met with the other part of *Rubruquis*, which Master *Hakluit* (then whom I know none in this kind more industrious) copied out of an entire booke in the Librarie of Bennet Colledge in Cambridge. Where betweene Cataya and India he placeth a Sea: which fitly agreeth to the Chinian Map, made by the Chinois themselues, who paint a great Bay or Gulfe of the Sea betwixt the Northern parts of China, which we reckon to Cathaia, and the Southerne which may be accounted to India.

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India. Further, hee addeth, That all the Nations of Great Cathaya (which Epithete is not a little to bee obserued) are situate amongst the Caucasean hils, on the North side, euen to the Easterne Sea.

But they knew no countrie else so named! True [c]; for the Lawes of the Cathayans forbidding egresse of the Natiues and ingresse of Aliens, and a more forcible law of Mountains and Desarts, wilde beasts, and wilder men; the manifold smaller and more beggerly Segniories betweene, euerie one challenging their ninth (if not themselues confiscating, or theirs robbing all) now in so long a space, may burie euen the name and knowledge of the Great *Can*, whereas neither Armes of Princes, nor traffique of Subiects can open any new, or retaine the olde notice of Nations. What dreames did the West conceiue of the East in Asia, and South in Africke, till the Armies first, and Merchants after, of the Carthaginians, Macedonians, and Romanes discouered them? And yet how did those flouds of barbarous people afterwards drowne with barbarous ignorance the knowledge of all Arts, and this of Geographie amongst the rest? And till the Tartarians, like a terrible thunder-clap, with the lightning and noyse of their Armies, brought a more sudden then welcome knowledge of themselues to the world, who euer in Persia or Assyria had heard of their names, or of diuers people else (and these Cathayans among the rest) first knowne by their conquests? Further the Iesuite himselfe, to Paquin ascribeth iust fortie degrees: and *Marcus Paulus* his Father and Vncle went from Boghar (the altitude whereof Master *Ienkinson* [d] at his being there, obserued to be thirtie nine degrees, and ten minutes: or as [e] *Abilfada Ismael* placeth it, thirtie nine and an halfe, North, and North-East to goe into Cathay. The like course did the same men hold going into Cathay, from Armenia afterwardes with *Marcus* himselfe, [f] *sempre alla volta di Greco & Tramontana*; whereas a course directly East, or inclining to the South, must haue beene taken, if China had beene Catai. Neither is is likely that their iourney would haue beene so much letted by Frosts and Snowes. The same may be gathered out of the discourses following in *Marcus Paulus*, [g] where he abutteth the countries in succeeding linkes to Cathay, from the East to the Northwards, and from the North-East declining Westward in reckoning from thence. And whereas *Pantogia* raiseth the most Northerly part of China but to fortie two degrees at the most, wherein, as to an eye-witnesse wee yeeld him credit: How can it stand with reason, how can it be likely that in those temperate climes, the world can yeeld but a few Nations, and those base Moores and Etlinikes, when as a good part of Spaine, halfe Italy, Greece, all France, Germanie, and Hungarie (to omit other welthy parts of the world) are subiect to the same parallels? And indeed herein *Pantogia* hath well helped vs, whereas our moderne Maps haue caused no small scruple to a diligent obseruer, in placing Cathay, a countrie reported to bee so fertile and ciuill in so Northerly a clime, very indiscreetly [h] raising *Cambalu* to the height of sixtie degrees, and paralellin g Cathay with Norwey: which cannot stand with other things thereof reported, howsoeuer the Tartars themselues were happily of a more Northerly climate then this mentioned. Others go not so farre, yet they place *Cambalu* too farre within land, which *Paulus* saith is within two dayes iourney of the Sea. It seemeth that now this great Tartarian Prince (if there be any such) hath no strength at Sea, and therefore is lesse knowne. And herein participate other great and mightie Princes, *Prester Iohn* (so called) of Æthiopia in Africa, and the *Sophi*, and great *Mogor*, in Asia, ranked iustly amongst the greatest Emperours of the world: who hauing some part of their Dominion adioyning to the Sea, make little or no vse thereof. *Abilfada Ismael* a Syrian Prince, who wrote an exact Geographie in Arabike about [i] three hundred yeeres since, placeth *Cambalu* in 144. 8. *Long.* and 35. 25. *Latit.* it may happily bee 45. degrees in Latitude, one Figure being falsified, or else inuerted for 53. And as this Latitude disagreeth from that of Paquin, so the Longitude a great deale more: this confirming this opinion further, that *Chaggi Memet*, *Mar. Polo*, *Mandeuil*, *Odoricus*, *Nicolo di Conti*, and others, eye-witnesses, speake of China, or Mangi, and of Cathay, as diuers Countries.

c The names of China haue often altered, and so we may thinke of Cathay that sometimes more generall, it is now restrained by the Saracens (the only trauellers into these parts of China where they trade.

d *Hak.*

e *Abilfada Isap. Ramus.*

f *Lib. 1. cap. 1.*

g *Lib. 1. & 2.*

h *Hond. tab.*

i *Ab. Ismael* cited by *Ramus. vol. 2.*

And *Farfur* King of Mangi [k] possessed his Countries, now knowne by the name of China, in peace, till *An.* 1269. being counted a richer Countrie then Cathay it selfe, which was conquered before, if wee vnderstand it properly: and *Cambalu* seemeth to bee the Citie wherein *Cingis* the first *Cham* besieged and tooke the Cathayan Emperour. *Paulus* also mentioneth among the greatest Cities of Mangi, Panghin, and Nanghin, reporting further that Mangi alone had in it a thousand and two hundred great, rich, and illustrious Cities (as much as is reported of whole China, and more) and that after *Cublai Can* had conquered that State, he diuided it into nine tributarie Kingdomes, gouerned by so many Vice-royes vnder him: And these Cities hee fortified with Garrisons, not of the Naturall inhabitants, but of Cathay. And these things are reported by him, who long liued in these parts, *& non interfuit solum sed etiam præfuit, & quorum pars magna fuit*, possessing the place of Gouernour

k *M. P. l. 2. 55.*

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vnder the *Can* three yeeres (according to the Tartarian custome) in *Iangui* f one of the chiefe Cities of Mangi, hauing vnder it twentie seuen other Cities: and the whole Prouince of Mangi hee placeth South-East from Cathay. And wherefore doth the King of China alwayes abide in Paquin, in the Northerly part of his Kingdome; but, as all which write hereof affirme, because of the Tartars which from those parts conquered the Kingdome? which if they were so base a people, as *Pantogia* affirmeth, could not be so dreadfull to the Chinois, that their King for their sakes should there make his residence in the skirts and borders of the Kingdome. *Albacen* g a learned Arabian wrote the Historie of *Tamerlanes* life, wherein hee telleth of the great *Cham* of Cambula, and the King of China: as diuers Princes of diuers Countries, one of which accrewed to *Tamerlaine* by marriage of the *Chams* onely daughter, and the other by conquest. What needed such a wall (which I my selfe haue seene drawne in a Map of China, of a verie large forme, and made in China it selfe with Chinian characters, hanging in Master *Hakluits* Chamber at Westminster) made by the Chinois, if the Tartars were not mightie neighbours, especially themselues being so mightie and populous? But it is vnknowne! And who knew that there was such a Kingdome as China an hundred yeeres agoe? Or who hath sayled that way to seeke this, since? And how long was it before it was knowne in our world, that there was such a Prince in the world, as the great *Negus* aboue mentioned, in Æthiopia; especially hee hauing no Ships for Warre or Merchandize, nor many (scarce any) good Hauens by Sea, to make himselfe knowne: and within land Nature hath as it were imprisoned him, barring vp the passages with Mountains and Desarts: which seemeth now to be the case of the Cathayan; furthered by the iealousie of many great Princes, not to admit any Forreiner in; or licence any of theirs to passe out, for feare of innouation. *Sed plenum aleæ est*, saith h SCALIGER, *de ijs aliquid statuere quæ nobis per caliginem duntaxat nota sunt.* It is hard to determine in these mistie mysteries. Euen as in Nature it falleth out that the Sunne shineth there many houres before it ariseth to vs, so in Historie it may happen that there may shine a Tartarian Sun in Cathay, when as a darke night in this long iniquitie of distance hideth him from our eyes.

Thus haue I argued the question, and well know not which way to determine. If this could any thing further the Iesuiticall vow to the Papacie, I could then suspect this opinion of Noueltie (they indeed being the *Nouatores*, a word which *Serarius* so delights to fixe vpon vs; or *Veteratores*, as *Scaliger* answeres him; *quibus nihil antiquius quàm antiquare antiquitatem*, as *H. Stephanus* obiects to some Lypsian Mimikes:) but in matters of Geographie wee may follow him more safely then in Ouranographie, as neerer of kinne to that Great *Compasser of the Earth*. I know not how to answere many obiections against this Chinian Cathay, but by deniall of truth in Trauellers assertions, some taking too Hyperbolicall and Diabolicall i authoritie: or in the coniectures of Saracens, which, seeing Paganisme in China, so conspire with Popish Imagerie, in selfe-imagined worship: with whites, lights, funerall rites, and other blacke, darke, dead, deuotions, wherein the Chinois and Iesuits seemed alike; thought them of one religion (the Iesuites k owne coniecture:) or that, Time the consumer of all things hath deuoured Cities, Peoples and Religions: or what else soeuer.

If any respect my opinion in this controuersie, I confesse the iournall of *Goes* lately published, and hereafter inserted, hath made mee make a new search, and take a neerer view: and though Time the Father of Truth must determine the question more fully, yet this is for the present my iudgement (if I may so stile it:) That neither they which confound Cathay with China, nor they which wholly separate them are to be followed. *Medio tutissimus ibis.* They seeme in this altercation to let truth fall betweene them, which in my conceit is this, that the present Kingdome of China comprehends the best part of Cathay, besides the ancient Chinian limits, by *Polo* called *Mangi*. For *Mangi* (which is the true China) was by the great *Can* diuided into nine Prouinces or Kingdomes, as *Paulus* (which assisted in that Conquest) relateth. But when *Humvu* expelled the Tartars out of China, hee indeuoured the same in all the best parts of Cathaya (now the Northerly parts of the Chinian Kingdome) where the Tartars were strongest, and had kept their residence. These Northerly parts were gouerned by *Yunlo* his Nephew and Generall of his Forces, who after *Humvu* his death dispossessed his Sonne, and fixed his vsurped Imperiall seat at *Paquin*, or *Pequim* in the North, as being better secured there of his friends, and against the Tartars also his practising neighbours. This Citie hee called Pequim, that is the *Northerne Court*, in relation to *Nanquim* or *Nanquin*, which signifieth the *Southerly Court*, where *Humvu* had before resided; both which continue Royall Cities or supreme Courts to this day. The same which in respect aforesaid, they call in China language *quim*, the Tartarian founders called in their Idiome, Cambalu, *Citie of the Prince*, which name the Tartars and Saracens (as you haue heard) continue. But that all Cathay is not included in these sixe Prouinces, subiect to China, our reasons before out of *Rubruquis* are sufficient. And that there is yet a Grand *Can*

in

f *Marc. Paulus lib. 2. cap. 60.*

g *Abacen* his Historie of *Tamerlane*, translated by *Ican. du Bec.*

h *Scal. de reb. Sinarum. Can. Isag. lib. 3.*

Scal Elench. Tr. N. Si. Step. de Lyps. Latinitate.

Iob. 1. 17.

i *Diab. Pater mendac.*

k *Trigaut. l. 5. c. 11.*

N. Trigaut. l. 1.

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in those parts, Lord of great Cities, which are also rich and fortified, hauing Printing, Ordinance, and other ciuill Arts, as in China, may appeare by the Persian *Chaggi Memet* his Iourney into these Countries, related by himselfe to *Ramusio*. *Goes* from Camul in nine daies came to the Northerne parts, those famous walls of China: but *Memet* trauelled from Camul fifteene daies to Succuir; fiue daies further to Gauta, and then sixe to Campion, not mentioning any wall or impediment from the Chinois. These Cities hee placeth in Tanguth, which *Paulus* also doth, more Northerly the China or Cathay: both of them mentioning the plentie of *Rheubarb*, which draweth Merchants thither from farre. *Marcus Paulus* calleth Tanguth a great Prouince, containing many Prouinces and Cities; himselfe hauing liued at Campion a whole yeere. The Emperour raigning (about seuentie yeeres since) *Memet* cals *Daimircan*, this last syllable vsually being annexed to all Princes names in those parts: and cals him the Grand *Can*, affirming that Succuir and Campion, were but the beginning of his Estate, and his frontire Townes towards the Mahumetans: his people being Idolaters: Now, Tanguth was neuer that I know, by any reckoned either to Cathay (in proper signification) or China. And therefore still wee may beleeue, that there is a Great *Can* (though little in comparison of those times, when all Asia was in manner subiect to them) still holding some Northerly and worse parts of Cathay, with Tanguth and other [m] better Countries, and perhaps another *Cambula* too (this being a name appellatiue) though the King of China bee Lord of the best parts of Cathay (of the world) which will bee more apparant by the Relation of this ensuing iourney, through a great part of the Tartarian Prouinces on the West of China, here for the studious Geographie inserted out of *Ricci* and *Trigantius* their Relations of China published *Ann.* 1615. touched before out of the Iesuites Epistles.

[m] Such as those which *Presbyter Iohannes Asiaticus* held in *Paulus* his time.

§. III.

The long and dangerous Iourney from LAHOR, *a Citie of the Great* MOGOL *to* CHINA, *by* BENEDICTVS GOES.

VPon the Relations of that Mahometan, before mentioned out of *Xauerius* his Letter, *Pimenta* the Father Visitor of the Iesuites sent notice thereof into Europe to the Pope and Spaniard. They hearing of so mightie a Nation Christian, the Viceroy of India was commanded to follow *Pimenta's* directions, who employed *Benedictus Goes* a Portugall Iesuite in that Expedition, furnished as an [n] Armenian Merchant, changing his name to *Abdula Isai*, this later appellation signifying a Christian. Thus obtaining the Great *Mogol Achabar* his Letters Patents to his Viceroyes and neighbour Princes, accompanied with one *Isaac* an Armenian, he departed from Lahor the sixth of Ianuary 1603. Euerie yeere there is a Carrauan of Merchants which passe out of these parts into the Kingdome of Cascar, about fiue hundred together, for their better defence against Robbers. With these adioyning himselfe, in a moneths trauell hee came to Athec in the same Prouince of Lahor. After passage of a riuer and some stay, hee came after two moneths to Passaur: thence trauelling to a small Towne, they met with a certaine Heremite, who told them that thirtie daies thence was the Citie Capherstam, [o] in which no Saracen was permitted entrance, but Ethnikes may enter except in to their Temples. Hee tasted also of their wine, of which the countrie is fertile. They goe to their Temples in blacke. Here where they met this Heremite, they stayed twentie daies, and were faine to hire foure hundred Souldiers of the Gouernour for their defence. In twentie fiue daies they trauelled from hence to Ghideli, the Merchants trauelling armed on the toppe of hilles, the carriages at the bottome, to preuent theeues which vse from those toppes to stone the Trauellers. They were yet assaulted and many wounded by these Robbers. After twenty dayes more, they came to Cabul where they stayed eight moneths. At this place there hapned into their company the sister of *Mahamet Can* King of Cascar, by whose countrey they were to passe towards Cathay. Shee was called *Agehane*, *Age* being an honourable title annexed to her name for her Pilgrimage to Mecca (from which place shee had now returned) who being in some want borrowed sixe hundred Ducats in Merchandize of *Goes*, which shee repayed after in most fitting Marchandize for Cathay; namely, a kind of Marble (they call it *Iasper*, the Chinois *Tusce*) which is of two sorts, one taken out of the bottome of the Riuer Cotan by such as Diue for it, as they doe for Pearles, it is like to great Flintes; the other meaner, drawne forth of the Mountaine called Consangui Cascio. The solitarinesse of the place distant from Catan twentie dayes, and the hardnesse of the stone, which they mollifie with fires ouer the place, make it costly; the Merchants which buy this Priuiledge of the King, carrying with them a yeeres prouision for their Labourers. From Cabul they went to Ciarcar, where the *Mogors* Patents (which had

[n] Armenians are permitted freer passage then others.

[o] It seemes to be therefore so called, for *Capher* signifies an Infidell.

Pilgrimage to Mecca, by and from the skirts of China.

Diuers for stones, as for pearles: this is also mentioned by *Marcus Paulus*.

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had made him hitherto tribute-free) were neglected by the vnruly borderers: from thence to Parua the last towne in the *Mogors* subiection. After fiue dayes stay they passed in twentie dayes ouer exceeding high mountaines to the Region of Aingharan, and fifteene dayes after to Calcia, where the people resemble the Hollanders. Ten dayes being past, they came to Gialalabath, where the Bramenes exact custome, granted them by King *Bruarate*. Fifteene dayes after they came to Talhan, where by ciuill broyles they were stayed a moneth, the Calcians being in rebellion. Thence they trauelled to Cheman, vnder *Abdulahan* King of Samarhan, Burgauia, and Bacharate, and other confining Kingdomes, where the Calcians robbed them of great part of their goods: In eight dayes troublesome trauell they came to Badascian, where they were againe fleeced: neyther were they free at Ciarciunar their next resting, from whence in ten dayes they came to Serpanill, a desart place, and twentie dayes after to Sarcil a countrey full of villages. Two dayes iourney from this place they came to Ciecialith a hill couered with snow, where in sixe dayes trauell, many of the company perished with cold. Thence they attained to Tanghetar in the Kingdome of Cascar, and in fifteene dayes more to Iaconich; which iourney was so irkesome that *Goes* lost sixe horses. He went from hence to Hiarchan [p] the royall City of Cascar in Nouember, 1603. a Mart famous for concourse of Merchants and variety of Marchandize. He presented the King with a Watch, a looking glasse, and other Europæan gifts, obtayning his letters patents for furtherance of his iourney.

[p] *Paulus* cals it Ciarcian.

From hence hee went with the Carauan Bassa or Captaine (which buyes this place at a deare rate of the King) about the middest of Nouember 1604. to Iolci, Hancialix alceghet, Hagabateth, Egriar, Mesetelec, Thalec, Horma, Thoantac, Mingrieda, Capetalcol, Zilan, Sarc Guebedall, Canbasci, Aconserec, Ciacor. Acsu, in twentie fiue dayes, a very tedious way by stones and sands. In this Iourney they passed the desart of Caracathay. Thence they trauelled to Oitograch Gazo, Cascian, Dellai, Saregabedal, Vgan, and Cucia. And after a moneths stay here, in twentie fiue dayes more to Cialis, gouerned by the King of Cascars base sonne: with whom at first he had some difference about Religion, which with a gift was pacified. And in a disputation with the Mahumetan Doctors before him, the Viceroy tooke part with *Goes*, affirming that the Christians were the true [q] Misermans, and that their Ancestors professed that law: a thing worthy by the way to bee obserued. Here hee met with some Merchants returning from Cathay, which could tell him of *Ricci* and the other Iesuites at Paquin, as before you heard out of Pantogia. And here first did he learne, that China was Cathay. At his departing from Cialis, the Viceroy gaue him his letters of passe, and inscribed him a Christian according to his desire, whereat a Mahumetan Priest much wondered, affirming, that theirs with the Region shifted also their Religion.

This iourney for the principall places vnto Camul agrees with that report of *Chaggi Memet* in Ramusius.

[q] Musulmans, that is, right beleeuers.

In twenty dayes they came to Pucian, thence to Turphan a fortified Citie: thence to Aramuth, and so to Camul, the last City of this Kingdome of Cialis. In nine dayes they passed from Camul to the Northerne walles of China, where they stayed twenty fiue dayes, expecting the Viceroyes answere for their admission, at a place called Chiaicuon. And then being entred the walles, they came in one dayes iourney to the Citie Socieù. All the space betweene Cialis and the borders of China, is subiect to the out-rodes of the Tartars; the cause that Merchants trauell in great feare, in the day time, looking not whether the coast be cleare, and trauelling the night with great silence and secresie. They found many Saracens slaine in the way. The countrey people they seldome kill, but rob of their cattell: as for corne and rice, they hold it food for beasts, and not for men, feeding on flesh, and liuing aboue an hundred yeeres. The Saracens in these parts are effeminate, and might easily bee subdued by the Chinois if they would. On the West parts of China is that Wall before mentioned to exclude the Tartars: and two fortified Cities with strong Garrisons, hauing their proper Viceroy and other Magistrates, Canceu the head City of the Prouince Scensi; and Soceù, which is diuided into two parts, one of which is inhabited by Saracens, which trade here for Merchandize, the other by Chinois, whom the Saracens heere call Cathayans. Euery night the Saracens are enclosed in their owne Citie, in other things as the Chinois, subiect to the same Lawes and Magistrates. Neyther may any forreyner returne into his countrey which hath stayed there nine yeeres. Euerie sixth yeere, seuenty two Legates come after an olde custome to pay a kind of tribute to the King: this but a shew; the intent being to inrich themselues (as is sayd) with Marchandize, being maintained in respect of that pretence at the Kings Charge. Into Soceù *Goes* came at the end of the yeere, 1605. and here met with other Saracens returning from Paquin, which told him of the Iesuites there residing, adding that the King did not tell, but powred out of a measure a dayly allowance of money to them; which I mention, to shew that a man must bee sparing of credite to Saracen Trauellers and Merchants. But *Goes* could not a long time certifie these his fellowes of his arriuall, being ignorant of their China names, and it was foure monethes iourney to Paquin from Soceù;

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ceu; & the force of Winter is there very great: yet did they send in that vnseasonable season one of their Conuerts a Chinois called *Ioannes Ferdinandus*, who, after a tedious iourney found *Goes* then lying on his death-bed, when hee brought him the letters from the Society. Eleuen dayes after, he dyed, not without suspition of poyson, giuen him by the Saracens, who had also before deuised by the way many shifts to make themselues Masters of his goods; they haue likewise a custome, that if any dye by the way, his goods are shared amongst the rest. Here did the Saracens offer to seize all into their hands; but *Ferdinandus* professed himselfe his Nephew, (borne of a China Mother) and with much a doe, eating Swines flesh together with the Armenian, in token they were not Saracens, obtayned that little which was left of *Goes* his substance, scarcely enough to pay charges: yet this and all the other tedious circumstances of this long Narration, I haue thus largely related, for the instruction of Geographers and Merchants of these parts, desirous to know or trade those Countryes, the knowledge whereof I thinke no Europæan else hath learned by experience in some hundreths of yeeres last past. His Companion the Armenian was sent from Paquin to Macao, and thence to India, and being taken by Hollanders in the way at Sincaputa, was redeemed by the Portugals, and returned to Ciaul, where he yet liues, as *Trigautius* our Authour affirmeth. But it is high time for vs to take view of our Tartarian Religion.

CHAP. XIII.

Of the Religion of the Tartars, and Cathayans.

IOANNES [r] DE PLANO CARPINI thus writeth of their Religion. They beleeeue that there is one GOD, the maker of all things visible and inuisible, the Authour of good things and punishments, yet do they not worship him with prayers, prayses, or any certaine rites. They haue also Idols of Felt, in the fashion of a man, and the same they set on both sides of their Tent-doores, and vnder them they put a thing of Felt fashioned like a Dugge. These they account the keepers of their Cattell, Authors of their Milke and young store. Others they make of Silke, and doe them much honour. Some place them in a faire Chariot couered, before the doore of their station: and whosoeuer stealeth any thing out of that Chariot is slaine without all pitty. Their Captaines haue one alway in the middest of their Tent. To these Idols they offer the first fruits of their Milke: and the first morsels of their meate, and first draught of their drinke, at meales. And when they kill a beast, they offer the heart to their Idoll, leauing it before him till the morning, and then they take and eate it. They make an Idoll also to their chiefe Emperour, and offer thereunto with great solemnitie, as well other creatures as horses, which none after dare ride on till death. They breake not a bone of the beasts which they kill for meate, but burne them with fire. They bend themselues to this Idoll towards the South, as to a God. They worship the Sunne, Lights, and Fire; Water also, and the Earth, offering thereunto the first of their meates and drinkes, and in the morning before they eate or drinke. They haue no set rites prescribed by Law, nor doe they compell any to deny their Religion simply: although in some of their customes they are very rigorous. Thus they martyred *Michael* Duke of Russia, because he refused to doe reuerence to the Image of *Cingis Can*, which had beene their first Emperour: and compelled the younger brother of *Andrew* Duke of Saruogle in Russia, to marrie his said brothers wife according to their custome, after that they had slaine her former Husband.

[r] *Io. de Pl. Car. c. 3. ap. Hak. 1061*

They haue certaine traditions, according to which they reckon these things following to bee sinnes. To thrust a knife into the fire, or any way touch the fire with a knife, or with their knife to take flesh out of the Cauldron, or to hew with an hatchet neere to the fire. For they thinke that they should so cut away the head of the fire. They account it sinne also to leane on the whip wherewith they beate their horses (for they ride not with spurres.) Also to touch arrowes with a whip, to take or kill young Birds, to strike an horse with the raine of their bridle, and to breake one bone against another. Likewise to powre out meat, milke, or any kinde of drinke, vpon the ground: or to make water within their Tabernacle, which whosoeuer doth willingly, is slaine: but otherwise he must pay a great summe of money to the Inchanter to bee purified: who causeth the Tabernacle, with all things therein, to passe betweene two fires. Besides, if any hath a morsell giuen him which hee is not able to swallow, and for that cause casteth it out of his mouth, there is an hole made vnder his Tabernacle, by which hee is drawne forth, and slaine without all compassion. Likewise whosoeuer treades vpon the threshold of any of the Dukes Tabernacles, hee is put to death. Thus are these *Gnats strained*, when as hostile inuasions, murther, and such other *Camels*, are easily

Their sinnes.

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easily amongst them *swallowed*. They thinke that after death they shall liue in another world, and there multiply their cattell, eate, drinke, and doe other actions of life. At a new Moone, or a full Moone, they begin all new enterprises. They call her the great Emperour, and bow their knees, and pray thereto. The Sunne they say is the Moones mother, because shee hath thence her light.

Their Sorceries. They are giuen to Diuinations, Auguries, Sooth-sayings, Witchcrafts, Inchantments: and when they receiue answere from the Deuill, they attribute the same vnto God, whom they call *Itoga*, and the Comanians call him *Chan*, that is, Emperor, whom they maruellously feare and reuerence, offering to him many Oblations, and the first fruits of their meate and drinke. According to his answere they dispose all things. They beleeue that all things are purged by fire: therefore when any Embassadours, Princes, or other personages whatsoeuer, come vnto them, they and their gifts must passe betweene two fires to bee purified, least peraduenture they haue practised some Witchcraft, or haue brought some poyson or other mischiefe with them. And if fire fall from heauen vpon men or beasts, which there often hapneth; or if they thinke themselues any way defiled or vncleane, they thus are purified by their Inchanters. If any be sicke, a speare is set vp in his Tent with blacke felt welted about it, and from thenceforth, no stranger entereth therein. For none of them which are present at his death, may enter the hord of any Duke or Emperour, till a New-Moone. When hee is dead, if hee bee a chiefe man, hee is buried in the field where pleaseth him. And hee is buried with his Tent, sitting in the midst thereof, with a Table set before him, and a platter full of meate, and a Cup of Mares-milke. There is also buried with him [f] a Mare and Colt, a Horse with bridle and saddle: and they eate another Horse, whose bones the women burne for the soule of the dead, stuffing his hide with straw, setting it aloft on two or foure poles, that hee may haue in the other world a Tabernacle and other things fitting for his vse. They burie his gold and siluer with him: the Chariot or Cart in which hee is carried forth is broken, his Tent is destroyed, neither is it lawfull to name his name, till the third generation. They obserue also other Funerall Rites, too long to rehearse. They lament their dead thirtie dayes, more or lesse. Their Parents, and those of their family are thus cleansed: They make two fires, and pitch neere thereunto two Speares, with a line from the top of the one to the other, fastening on the same line some pieces of Buckram, vnder which, and betwixt the fires, passe the Men, Beasts, and Tents. There stand also two women; one on this side, the other on that, casting water, and repeating certaine charmes: if any thing fall, or be broken, the Inchanters haue it. And if any be slaine of Thunder, the men in the Tent must thus be cleansed and all things in the Tent, being otherwise reputed vncleane, and not to be touched. No menare more obedient to their Lords then the Tartars. They seldome contend in words, neuer in deeds. They are reasonably courteous one to another: their women are chaste; adulterie is seldome heard of, and theft is rare, both punished by death. Drunkennesse common, but without brawles among themselues, or discredit among others. They are proud, greedie, deceitfull. They eate Dogs, Wolues, Foxes, Horses, and in necessitie, mans flesh, Mice, and other filth, and that in as filthy a manner, without Clothes, and Napkins (their Bootes and the Grasse can serue to wipe their greasie hands:) they haue no beard, Hearbs, Wine, Meate or Beere, nor doe they wash their dishes. It is a great sinne amongst them to suffer any of their food to be lost: and therefore they will not bestow a bone on a Dogge, till they haue eaten the marrow.

f *Vin. l. 30. c. 86.*

Their sicknes and Funerals.

Their conditions.

[t] *Yuo Narbonensis* in an Epistle recited by *Mat. Paris* [t] *Anno* 1243. reporteth the confession of an Englishman, which was taken with other Tartars by the Christians. Hee saith, that they called by the Name of Gods, the auncient founders and fathers of their Tribes, and at set times did solemnize feasts vnto them, many of them being particular, and but foure onely generall. They thinke that all things are created for themselues alone. They be hardy and strong in the brest, leane and pale-faced, rough and huf-shouldred, hauing flat and short noses, long and sharpe chinnes, their vpper jawes low and declining, their teeth long and thin, their eye-browes extending from their foreheads downe to their noses, their eyes inconstant and blacke, their thighs thicke, and legges short, yet equall to vs in stature. They are excellent Archers. Vanquished, they aske no fauour; and vanquishing, they shew no compassion. They all persist as one man in their purpose of subduing the whole world.

t *Mat. Paris.*

Their proud swelling titles appeare in the Copies of those Letters of Duke *Baiothnoy* and *Cuin Can*, expressed by [u] *Vincentius*. One of them beginneth thus: By *the precept of the liuing* GOD, CINGIS CHAM *sonne of the sweet and worshipfull* GOD *saith, that* GOD *is high aboue all, the immortall* GOD, *and vpon Earth* CINGIS CHAM *onely Lord, &c.* These Letters of the Emperour, the Tartars called the Letters of GOD: & so beginneth Duke *Baiothnoy* to the Pope, who had sent Frier *Ascelline*, with *Alexander*, *Albericus*, & *Simon*, thither in Embassage. *The word of* BAIOTHNOY, *sent by the diuine disposition of* CHAM, *Know this O Pope, &c.*

u *Vincent Bel. Spec. hist. l. vlt. c. 51. & 52.*

Frier

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Frier *Iohn*, [x] saith he, stiles himselfe, *The power of God, and Emperour of all men*: and hath in his Seale ingrauen words of like effect, as is alreadie shewed. *Mandeuill* [y] hath the same report.

Will. de Rubruquis [z] saith, that they haue diuided Scythia amongst them, from Danubius to the Sunne rising, euery Captaine knowing the bounds of his pastures which they feede, in the Winter descending Southwards, ascending in the Summer Northwards. Their houses are moueable, remoued on great Carts which containe twentie foot betweene the wheeles; their houses on each side ouer-reaching fiue foot, drawne by aboue twenty Oxen. When they take them downe, they turne the doore alwaies to the South. Ouer the Masters head is an Image of Felt, called the *Masters brother*: and another ouer the head of the good wife or Mistres, called her *brother*, fastened to the wall; and betwixt both of them is a little leane one, which is the keeper of the whole house. Shee hath also at her beds feet a Kids skin, filled with wooll, and a little Image looking towards the Maidens and Women. Next to the doore on the Womens side (which is the East, as the mans side is on the West) there is an Image with a Cowes Vdder for the Women, whose office it is to milke the Kine: on the other side another with a Mares Vdder for the Men. When they make merrie, they sprinkle their drinke vpon these Images in order, beginning at the Masters. Then goeth a seruant out of the house with a cup full of drinke, sprinkling thrice toward the South, and bowing the knee at euery time: and this is done for the honour of the *Fire*. Then performeth he the like superstition toward the East, for the honour of the *Ayre*: next to the West for the honour of *Water*: and lastly, to the North, in the behalfe of the *Dead*. When the Master holdeth a cup in his hand to drinke, before he tasteth thereof hee poureth his part vpon the ground: if he drinketh sitting on horse-backe, hee first poureth part thereof on the Mane of the Horse. After the seruant aforesaid hath discharged his cups to the foure quarters of the world, hee returneth to the house: and two other seruants stand readie with two cups, and two Basons, to carry drinke vnto their Maister, and that Wife, which lay with him the last night, sitting together on a bedde. Their Sooth-sayers or Inchanters are their Priests. To this may bee added out of the Manuscript aboue mentioned, their Diuination by three bones, thorough which (being first burned blacke) the Diuinor lookes; and if the sight passeth straight and right, it is a good token; but if it be inwardly crooked or broken, hee then vpon this euill presage ceaseth from his enterprise. (Master *Ienkinson* trauelled with certaine Tartars, which diuined by the blade-bones of sheepe, sod, and then burnt to powder, which being mingled with the bloud of the sheep, they writ therewith certaine Characters, with diuers words and Ceremonies, and thence diuined of their successe, which they found true to their cost.) They vsed Diuination also by foure swords. *Mangu Can* desired a conference betwixt the Christians, Saracens, and Idolaters, to see which of them could make best proofe of his Religion. The Moal Tartars professed to beleeue one onely GOD, the Author of life and death: but as the hand, which is one, hath diuers fingers, so thought he and they, that this one GOD was pleased with diuers waies of deuotion. Their Priests were diuiners: they were many, but had one Captaine or chiefe Bishop, who alwaies placed his house or tent before that of the great *Can*, about a stones cast distant. Hee had charge of the Waine which carried the Idols: the other Priests had their places appointed them. Some of them were Astrologers, specially that High-Priest, which foretold the Ecclipses of the Moone. All the people prouided them their meat, that they might not go out of their Tents. When an Ecclipse happens, they sound their Organs and Timbrels, and make a great noyse: and when it is past they make great feasting, drinking, and mirth. They foretell Holy-daies, and those which are vnluckie for enterprises. No warres are begun or made without their word. They cause all presents which are sent to the *Can* to passe through the fire: they purifie the houshold of the dead by the like rite, which before may not bee touched. On the ninth day of May they assemble all the white Mares, and hallow them: at which the Christians must be present with their Censors. They then cast on the ground new [a] *Cosmos*, and make a great feast. They foretell the destinies of Infants newly borne: and when one is sicke, they diuine by charmes whether the disease bee naturall, or proceed of Sorcerie. They are themselues Witches, Sorcerers, Inuokers of the Deuill: this they doe in the night, setting flesh in the midst of the house readie boiled, vsing charmes, Timbrells, and falling into mad fits are bound. Then comes the Deuill and giues them answeres. Thus much *Rubruquis*.

M. Paulus thus reporteth of their Religion: They say, [b] that there is a GOD on high in heauen, of whom lifting vp their hands, & smiting their teeth three times together, euery day with Censer and Incense they desire health, and vnderstanding. They place a Table aloft in the wall of their house, in the which is written a name, that representeth this god. They haue another, which they call *Natigay* (or *Itogay*) of Felt or other stuffe in euerie house. They make him a wife and children, and set his wife on the left hand, and his children before him, which seeme to doe him reuerence. This they call the God of earthly things, which keepeth

[x] *Io. de P. C.* [y] *C. 37. Sir Io. Mand.* [z] *W. de Rubr.*

Rubruq. pars alt. M. S.

[a] Churned Mares-milke.

[b] *L. 1. c. 46.* *L. 2. c. 26.*

(Eeee)

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their children, beasts, and corne: and when they eat they annoint his mouth with the fat, and the mouthes of his wife & children, and then cast out the broth out of the doore vnto other spirits. And when their God hath had his part, they take theirs. Of this *Natigay*, they with like Ceremonies of lifting vp their hands, and smiting of their teeth, desire temperature of the ayre, fruits of the earth, children, and such like. Their wiues are exceeding chaste and obseruant: and though they bee many, yet can *Rachel* and *Leah*, yea, ten or twentie of them, agree with a maruellous vnion, intent vnto their houshold, and other businesse, whereby they are gainefull, and not chargeable to their Husbands. When they marry, [a] the Husband couenanteth with the Father of the Maide, who hauing giuen him power to take her where-soeuer hee shall finde her, hee seeketh her among some of her friends, where shee hath then of purpose hidden her selfe, and by a kinde of force carrieth her away. They marry with any, except their owne Mother and Sister. Their Widdowes seldome marry, because of their seruice to their former Husbands in another world, except the sonne marrie his fathers wiues, or the brother his brothers, because they can there in the next world bee content to resigne them to their former Husbands againe. The women buy, sell, and prouide all necessaries into the house, the men intending nothing but their Armes, Hunting, and Hawking. If one hath buried a Male-child, and another a Female, the Parents contract a marriage betwixt those two, and painting in papers, Seruants, Horses, Clothes, and Houshold, and making writings for the confirmation of the Dower, burne these things in the fire, by the smoake whereof they (in their smokie conceits) imagine all these things to be carried and confirmed to their children in the other world: and the Parents of the two dead parties claime kindred each of other: as if they indeed had married their children while they liued.

L. 2. c. 28.

a. W. de Rich. in this sort.

In *Xamdu* did *Cublai Can* build a stately Palace, encompassing sixteene miles of plaine ground with a wall, wherein are fertile Meddowes, pleasant Springs, delightfull Streames, and all sorts of beasts of chase and game, and in the middest thereof a sumptuous house of pleasure, which may be remoued from place to place. Here hee doth abide in the moneths of Iune, Iuly, and August, on the eight and twentieth day whereof, hee departeth thence to another place to doe sacrifice on this manner: He hath a Heard or Droue of Horses and Mares, about ten thousand, as white as snow; of the milke whereof none may taste, except hee bee of the bloud of *Cingis Can*. Yea, the Tartars doe these beasts great reuerence, nor dare any crosse their way, or goe before them. According to the direction of his Astrologers or Magicians, he on the eight and twentieth of August aforesaid, spendeth and poureth forth with his owne hands, the milke of these Mares in the ayre, and on the earth, to giue drinke to the Spirits and Idols which they worship, that they may preserue the men, women, beasts, birds, corne, and other things growing on the earth.

Their Sects and Orders.

Tebeth and *Chesmir.*

Bachsi.

Sensim.

These Astrologers, or Necromancers, are in their Art maruellous. When the skie is cloudy and threatneth raine, they will ascend the roofe of the Palace of the *Grand Can*, and cause the raine and tempests to fall round about, without touching the said Palace. These which thus doe, are called *Tebeth*, and *Chesmir*, two sorts of Idolaters, which delude the people with opinion of their sanctitie, imputing these workes to their dissembled holinesse: and for this cause they goe in filthy and beastly manner, not caring who seeth them, with dirt on their faces, neuer washing nor combing themselues. And if any bee condemned to death, they take, dresse, and eate him: which they doe not if any die naturally. They are also called *Bachsi*, that is, of such a Religion or Order; as if one should say a Frier-Preacher, or Minor, and are exceedingly expert in their diuelliſh Art. They cause that the Bottles in the Hall of the Great *Can* doe fill the Bowles of their owne accord, which also without mans helpe, passe ten paces through the ayre, into the hands of the said *Can*; and when hee hath drunke, in like sort returne to their place. These *Bachsi* sometimes resort vnto the Officers, and threaten plagues or other misfortune from their Idols, which to preuent they desire so many Muttons with black heads, and so many pounds of Incense, and *Lignum Aloes*, to performe their due sacrifices. Which they accordingly receiue and offer on their Feast-day, sprinkling Broth before their Idols. There be of these, great Monasteries, which seeme like a small Citie, in some whereof are two thousand Monkes, which shaue their heads and beards, and weare a religious habite, and hallow their Idols Feasts with great solemnitie of Hymnes and Lights. Some of these may bee married. Other there are, called *Sensim*, an Order which obserueth great abstinence and strictnesse of life, in all their life eating nothing but Bran, which they put in hot water, and let it stand till all the white of the meale bee taken away, and then eate it being thus washed. These worship the Fire, and are condemned of the other for Heretikes, because they worship not their Idols, and will not marry in any case. They are shauen, and weare hempen-garments of black or bright yellow, and although they were Silke, yet would they not alter the colour. They sleepe on great Mats, and liue the austerest life in the world.

Of

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Of their Astrologers in Cambalu were not fewer then fiue thousand; Christians, Catayans, and Saracens, maintained with food and rayment at the Great *Cans* charge. These, by their Astrolabe foretell of the change of weather, mortalitie, warres, diseases, &c. And if any enterprise any great worke, he resorteth vnto them, and telling the houre of his Natiuitie, by their Art is informed of the successe. They hold the soule to be immortall, and according to euery mans merits in his life, to passe into a more noble creature, till it be deified; or ignoble, as to a Pesant, and then to a Dogge, and so by degrees to the vilest. They shew much reuerence to their Parents, to whom if any bee vngratefull in their necessitie, there is an Office and Officers appointed to trie and punish the offence. In the Emperours hall none dare spit, but for that purpose carrieth a little vessell to spit in: nor dare any there make any noyse or loud talking. The Tartars were at first very vncharitable to the poore, and would curse them, saying, That if God had loued them, he would haue prouided for them: but after the Idolatrous *Bachsi* had commended Almes for a good worke, there was great prouision made for them, and euery day at least twentie thousand dishes of Rice, Mill, and Panike, by certaine Officers distributed amongst them. And for this liberalitie they adore him as a God.

Cingis amongst his first Lawes enacted (as saith *Vincentius*) the punishment of death to bee inflicted vpon offenders in those three vices, which before time had beene most rife amongst them, namely, lying, adultrie, and theft: of which yet towards other men that were not Tartars they made no conscience. *Vincent. Bel. spec. histor. lib. 30. ca. 70.*

They are great Vsurers, taking ten in the hundreth for a moneth, besides vse vpon vse: insomuch, that a Souldior in Georgia, which had borrowed fiue hundred pieces of coyne, called *Yperpera*, retaining the same fiue yeeres, was constrained to repay seuen thousand. And a Tartarian Lady for seuen yeeres vse of fiftie sheepe, demanded seuen thousand *Yperpera*. They are so couetous, that though they abound in cattell, they will scarce allow any to their owne expence, while it is sound and good, but if it die, or be sicke. They are addicted to Sodomie or Buggerie. They eate sometimes for necessitie, mans flesh, sometimes to delight themselues, and sometimes to terrifie others, reckoning it a great glorie to haue slaine many, and that by varietie of cruelties. Their heads they shaue from eare to eare, in manner of a Horse-shooe: wearing long lookes at their eares and neckes. There bee some of the Tartars, which when they see their fathers grow old and diseased, they giue them fat meates which may choake them. And when they are thus dead, they burne their bodies, reseruing the ashes as a precious jewell, sprinkling their meates with that powder. But if any thinke not this enough (which I am afraid the most will deeme too much) let him resort to the large reports of *Vincentius* in his three last Bookes, an Author, I confesse, otherwise fabulous and monkish, but herein to be beleeued, as receiuing his Reports from the eye-witnesses. *Ca. 75.* *Ca. 76.* *Ca. 77.* *Ca. 28.*

CHAP. XIIII.

Of the festiuall Solemnities, and of the Magnificence of the Grand Can.

WEe haue alreadie spoken of the solemne sacrifice obserued on the eight and twentieth day of August: we reade in our Author [a] *Marcus Paulus*, an eye-witnesse of these his Relations, of other the *Grand Cans* grand solemnities. Of which, two are principall; one, on his birth-day, which in *Cublai Cans* time was the eight & twentieth of September. On which himselfe was royally clothed in cloth of gold, and twentie thousand of his Barons & Souldiers were all apparelled in one colour, and like (excepting the price) to himself, euery one hauing a girdle wrought of gold and siluer, and a paire of shooes, some of their garments richly set with pearles and jewels, which they weare on the thirteene solemnities, according to the thirteene Moones of the yeere. On this day all the Tartars, and seuerall Princes subiect, present him with rich gifts; and all sects of Religions pray vnto their gods for his health, and long life. [a] *Marcus Paulus.*

But their chiefe feast is on the first day of their yeere, which they begin in February, celebrated by the *Grand Can*, and all the Countries subiect to him: in which they are all arrayed in white, a colour in their estimation portending good lucke. And then he is presented with many Clothes and Horses of white colour, and other rich presents, in the same religiously obseruing the number of nine; as nine times nine Horses, if they bee able, and so of pieces of Gold, Cloth, and the rest. Then also the Elephants (which are aboue fiue thousand) are brought forth in sumptuous furniture: and Camels couered with Silke. And in the morning they present themselues in the Hall as many as can, the rest standing without in their due order. First, those of the Imperiall progenie; next, the Kings, Dukes, and others, in their due place. Then commeth forth a great man or Prelate, which cryeth out with a loud

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voyce; Bow downe your selues, and worship: which they presently doe, with their faces to the earth. This Prelate addeth, GOD saue and preserue our Lord, long to liue with ioy and gladnesse. They all answere; GOD grant it. The Prelate againe; GOD increase his Dominion, and preserue in peace all his subiects, & prosper all things in all his Countries. Whervnto they answere as before. Thus doe they worship foure times. After this, the said Prelate goeth to an Altar there, richly adorned; on which is a Red Table, with the name of the Great *Can* written in it, and a Censer with Incense, which he incenseth in stead of them all, with great reuerence performed vnto the Table. This done, they returne to their places, and present their gifts, and after are feasted.

When *Cublai* had ouerthrowne *Naiam* his vncle (as before is said) vnderstanding that the Christians obserued their yeerely solemnitie of Easter, hee caused them all to come vnto him, and to bring the Booke of the foure Gospels, which he incensed often with great Ceremonies, deuoutly kissing it, and caused his Barons to doe the like. And this he obserueth alway in the principall Feasts of the Christians, as *Christmasse* and *Easter*. The like he did in the chiefe Feasts of the Saracens, Iewes, and Idolaters. The cause (he said) was because of those foure Prophets, to which all the world doth reuerence: IESVS of the Christians, *Mahomet* of the Saracens, *Moses* of the Iewes, and *Sogomambar Can* the first Idoll of the Pagans; and I (saith he) doe honour to them all, and pray him which is the greatest in Heauen, and truest, to helpe me. Yet hee had best opinion of the Christian Faith, because it contained nothing but goodnesse: and would not suffer the Christians to carrie before them the Crosse, on which so great a man as Christ was crucified. Hee also sent *Nicolo* and *Maffio*, the Father and Vncle of *Marco Paulo* our Author, in Embassage to the Pope, to send him a hundred wise men which might conuince the Idolaters, that boasted of those there Magical wonders, whereas the Christians that were there, were but simple men, not able to answere them; which if it had beene effected, he and his Barons would haue beene baptized. *Thomas à Iesu*, a Iesuite in his second booke of *Procuring the conuersion of all Nations*, reporteth, that *Clement* the fifth ordained *Iohn à Monte Coruino*, a Minorite, Archbishop of Cambalu, and nine other of the same Order he consecrated Bishops, and tooke order for the successour of the Archbishop, when he died. Whether these went or no, is vncertaine. Great pitie it is, that the Iesuites, men of so refined wits, and such mightie miracle-mongers, (our world must witnesse the one, and the East and West the other) were but of yesterdaies hatching, and that *Ignatius* had not broken his legge before those times. These had been (if they then had been) the onely men to haue remoued those obiected scandals of the simplicitie of Christians, and to haue confronted these Magicall Montebankes, as the Can here required. But these were reserued to times more fatall to the Pope, to helpe at a dead lift, by peruertings here, and conuertings there, to hold vp the supposed sanctitie of the triple Diademe. But looke wee to our Tartars.

h *Odoricus Vinc. & Io. Boem.*

h *Odoricus* saith, that in his time the *Can* celebrated, besides the former, the Feasts of his Circumcision, Marriage, and Coronation. But before the Conquest of Cathay, they obserued not any day at all with festiuall solemnities.

Cublai Can was of meane stature, of countenance white, red, and beautifull. He had foure wiues, which kept seuerall Courts, the least of which contained at least ten thousand persons. He had many Concubines; euery second yeere hauing a new choice of the fairest Maidens in the Prouince of Vngut, most fertile (belike) of that commoditie: which passe a second election at the Court, and the fairest and fittest of them are committed to Ladies, to proue and to instruct them. Their parents hold it a great grace so to haue bestowed their children: and if any of them proue not, they impute it to their disastrous planet. They hold it for a great beautie, to haue their noses flat betweene the eyes.

In December, Ianuary, and February, hee abideth at Cambalu, in the North-East part of the Prouince of Cathay, in a Palace heere to the Citie builded on this manner. There is a circuit walled in, foure square, each square containing eight miles, hauing about them a deepe ditch, and in the middle a gate. A mile inwards is another wall, which hath sixe miles in each square; and in the South side three gates, and as many on the North. Betwixt those wals are Souldiers. In euery corner of this wall, and in the middest, is a stately Palace, eight in all, wherein are kept his Munitions. There is a third wall within this, containing foure miles square, each square taking vp one mile, hauing sixe Gates and eight Palaces, as the former, in which are kept the *Grand Cans* prouisions. And betweene these two wals are many faire Trees and Meadowes stored with many beasts. Within this is the *Grand Cans* Palace, the greatest that euer was seene, confining with the wall aboue said, on the North and South. The matter and forme thereof is of such cost and Art, with such appurtenances of pleasure and state, as were too long heere to recite. Hee for a superstitious feare suggested by his Astrologers, of a rebellion which sometime should bee raised against him in Cambalu,

The Grand *Cans* Palace.

built

built a new Citie neere thereunto called Taidu, [i] twentie foure miles in compasse, and yet not able to receiue the Inhabitants of the old Citie, whence hee remoued such as might moue suspicion, hither. This Citie was built by line, in foure squares, each whereof contained sixe miles, and three gates, so streight, that vpon the wall of one gate one might see the gate right against it. In the midst of the Citie is a great Bell, which is rung in the night, to warne men to keepe within doores. The Great *Can* hath 12000. Horse-men, vnder foure Captaines to his Guard. He keepeth Leopards, Wolues, and Lions to hunt with, and with them to take wild Asses, Beares, Harts, &c. and one sort of Eagles able to catch Wolues. The two Masters of his hunting game had ten thousand men vnder each of them, the one part clothed in red, the other in skie-colour: and when the Emperour hunteth, one of these Captaines goeth with his Men and Dogges on the right hand, the other on the left, compassing a great quantitie of ground, that not a Beast can escape them. From *October* to *March*, they are bound daily to send in a thousand head of Beasts and Birds. He hath also when hee trauelleth, ten thousand Falconers, diuided in diuers companies, himselfe abiding in a chamber, carryed vpon foure Elephants, whence he may see the game, hauing also his tents pitched for his solace neere thereby. None may carry Hawke or Hunting-dog out of his Dominion, nor may Hawke or Hunt neere the Court by many daies iourneys, nor at all, in their times of breeding, from *March* to *October*.

But hee that list to be more fully informed herein, let him reade *M. Paulus* and [k] others, which haue written of this Argument. It is Religion to vs, further to suspend our discourse of Religion.

[i] *Odoricus* calleth it *Caido*.

Odoricus reckoneth a greater number.

[k] *Vincent.* 430. 31. *Io. Boem. Munster. Magin. G. B. B. &c.*

CHAP. XV.

Of the alteration of Religion among the Tartars: and of the diuers Sorts, Sects, and Nations of them now remaining.

§. I.

Of the Precopite, or Crimme Tartars.

After so long narration of the Religion of the ancient Tartars, and of the Cathayans, where their Emperours fixed their abode: it followeth to consider of the times following, wherein they haue beene diuided both in Policie and Faith. *Maginus* [l] diuideth them into fiue principall sorts; which may likewise bee subdiuided into many inferiour branches of *Hords*. The first of these he calleth *Tartaria Minor*, or the lesse, which is in Europe betwixt *Boristhenes* and *Tanais*, comprehending *Taurica Chersonesus*, inhabited by the *Precopite* Tartars, or as *Bronouius* [m] termeth them, *Perecopenses* of Perecopia, a Town and Castle in Taurica: they are called also *Ossouenses* and *Crims*, of two Townes bearing those names. These are now subiect to the Turke both in State and Religion, hauing some Townes and Mahumetane Temples, and Monasteries, and Turkish Garrisons, and a few Temples and persons Christian, of the Armenian, Grecian, and Westerne profession. They liue in their homely Cottages in the Winter, but in the Summer wander in their Carts, as the other Tartars, then whom they are somewhat more ciuill. They pay three hundred Christians yeerely to the Turke for tribute: of whom their *Can*, since the time of *Zelim*, receiueth a banner, and his approbation to the Empire, giuing his children or brethren in hostage. They elect also an heire apparant to their Empire, whom they call *Galga*: and if the *Can* will preferre his sonne to that dignitie, he killeth all his brethren, as the Turkes also deale with theirs.

It should seeme that they deriue their pedigree from *Cingis*, descended (if I may coniecture, where certaine Historie fayleth) of some of the sonnes of *Bathy*, the great Conqueror in those parts of the World. *Lotchton Can* was the first which ruled in Taurica: long since *Bathy's* time. They [n] vse the Chaldæan and Arabian Letters: they haue their *Cadies* to administer Religion and Iustice, as haue the Turkes.

They count the Don or Riuer Tanais holy, in respect of the commodities which it yeeldeth them. These [o] Tartars passing through the confines of Polonia and Podolia, to helpe the Turkes in the warres of Hungary, the wayes being secured and defended with the Garrisons, they vsed a new stratagem to make way, by driuing a multitude of Buls before them, which contrarie to their expectation, affrighted with the Ordnance, recoiled vpon their driuers, treading them downe, and scattering them. The *Chan*, when Saint *Bathor*, King of Poland, was

[l] *Mag. Geogr. Precop. Desert. Zagathai. Cazai & Morgat.*

[m] *Mart. Bronius. Tartaria.*

[n] *De his Tar. vid. L. Chalcond. l. 3. A Guag. de Sarmat. Sigism. ab Herberst. Pet. Bertius in tab. Chytræus, Anto. Geufr. us de imperijs ex 4. sect. Mahum. &c.*

[o] *Ph Camerar. in Med Hist. Cent. cap. 98.*

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was dead, ſent his Embaſſadours to be elected their King; affirming, that their Pope ſhould be his, their *Luther* his alſo: and for dainties, Horſe-fleſh would content him. His ſuit was reiected with laughter. *William Bruiſe* a Scot, from the relation of *Anthony Spinola*, deſcended of that Family in Genua, and then Embaſſador from *Caſghere* the *Crim*-Tartar into Polonia, affirmeth diuers things of the Tartarians, as namely, of threeſcore and ten diuers Kingdomes of them, the names whereof are ſcarce known to any Tartar: differing in language and manners, but all agreeing in the Tartarian appellation, warring, wandring, hard and ſpare diet: all ſometimes ſubiect to the Great *Can*, now inferiour in power (as the *Crims* ſay, which know nothing of him but by tradition) to the *Crim* or *Precopite*.

Guil. Bruſſius de Tar.

Theſe Precopites abhor Drunkenneſſe, puniſh Adulterie with death; ſteale not from their Countrey-men, nor conceale any thing which they find, walke not with weapons, haue few Lawes, the Interpreters of which are their Prieſts, which they greatly reuerence, as they doe alſo thoſe of the Chriſtians: if any thing bee not expreſſed by Law, they referre it to that generall Head, whereon hang the Law and the Prophets, *To doe as men would be done to.* The *Sar* or Emperour ſitteth himſelfe in Iudgement, with the *Galga*, and *Soldans* (ſo they call the Princes children) and the Chancellour, with other Senators, whoſe ſentences being firſt deliuered, hee determineth, and preſent execution followeth. All mettalls are the *Sars* prerogatiue (except gold, which is the Turkes peculiar) he hath alſo the tenths of the ſpoiles, and of euerie Captiue a Chekine, and if he be of great eſtate, three. He receiueth 5500. Duckets a yeere from the Turke, for which hee is bound to warre vpon none but the Muſcouite without his leaue. He brings into the field 150000. Horſe-men (leauing at home but one man in a houſe) and when the Circaſſians and Aſtracans adioyne their forces, two hundred thouſand. It is paine of death not to come. They bring with them three moneths victuall, which are dried Fleſh, Cheeſe, Garlicke, Rootes, and a ſpare Horſe for food, beſides a better for ſeruice. Their haires tied to long poles, are their banners; onely the Prince receiueth from the Turke one of ſilke. Both Horſe and Men are exceeding skilfull in ſwimming. In paſſing ouer large ſtreames, they ſet their Saddles and Baggage on Reedes or Ruſhes, which they tye to diuers Horſe-tailes, themſelues holding them by the Manes, and guiding them: ſometimes they ſit themſelues on thoſe Ruſhes, and ſometimes they kill and flay ſome of their Horſes, and turning the inſide outward, timbering them with the ribs of the Horſe, and ſowing them with the hayre, make Boates for tranſportation. They take off the wheeles of their Carts, and ſetting them on Ruſhes, as aforeſaid, tranſport them. The ſpoile is diuided in common, and euery mans loſſe thence made good: to conceale any thing is death, whether pillaged from the enemie, or found of their owne people.

D. Fletcher Deſc. of Ruſſia, 19.

In the yeere 1571. they came to Muſco and fired the Suburbs, which being of wood, burned with ſuch rage, that in foure houres ſpace it conſumed the greateſt part of the Citie, being thirtie miles or more in compaſſe. The ruſulneſſe of this ſight was ſeconded with a more diſmall euent, the people burning in their houſes, and ſtreets, and whiles they ſought to flye out of the Citie, they wedged themſelues with multitude ſo faſt in the Gate (which was furtheſt from the enemie) and the ſtreets adioyning, as that three rankes walked one vpon the others heads, the vppermoſt treading downe thoſe that were lower: ſo that there periſhed at that time, as was ſaid, by the fire and the preſſe, the number of eight hundred thouſand people or more. The Tartar ſent the *Ruſſe* a knife, (as vpbraiding him this loſſe and his deſperate caſe) therewith to ſtab himſelfe. The cauſe of this quarrell is, the Tartars title to Cazan, Aſtracan, and Moſco it ſelfe, which the Moſcouite was wont to acknowledge with this homage yeerely in the Caſtle of Mosko, to giue the *Cans* or *Crims* Horſe Oates out of his Cap, himſelfe on foot, the *Crim* abiding on his Horſe. This homage *Baſilius* changed into a tribute of Furres, which alſo by his ſonne *Iohn* was denyed. Hereupon once or twice euery yeere, ſometime about Whitſontide, but oftner in harueſt, hee inuadeth the Country: either in great numbers, if the *Can* himſelfe come, or otherwiſe in fewer, with lighter border-skirmiſhes. Their common practiſe is to make diuers Armies, and drawing the *Ruſſe* to one place, to inuade another: They are all Horſe-men, carrying nothing but a Bow, a ſheafe of Arrowes, and a Fauchion Sword: they are expert Riders, and ſhoot as readily backward as forward. The Morſes or Nobles haue Armour like the Turkes, the Common-people none other then their apparell, *viz.* a Black-ſheeps skin, with the wooll-ſide outward in the day time, and inward in the night, with a cap of the ſame.

They haue a rule, that Iuſtice is to be practiſed but towards their own: and therefore will promiſe any thing when they beſiege a Citie, but being once poſſeſſed of the place, performe all manner of hoſtilitie. When their number is ſmall, they make greater ſhew with counterfeit ſhapes of men ſet on horſe-backe. In giuing onſet, they make a great ſhout, crying together, ℞ *Olla billa, Olla billa*; they will dye rather then yeeld, contrary to the Turkes cuſtome. The chiefe bootie they ſeeke for is ſtore of Captiues, ſpecially yong boyes and girles:

℞ God help vs

for

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for which purpose they haue bands intending nothing else, and baskets like Bakers Pannyers, to carrie them tenderly. If they tyre or sicken on the way, they dash them against the ground or some tree, and so leaue them dead. The Russe borders being vsed to their inuasions, keepe few other cattell but Swine, which their Religion abhorreth to touch.

They differ herein from the Turkish Religion, that they haue certaine Idoll puppets made of silke or like stuffe, of the fashion of a man, which they fasten to the doore of their walking-houses, to be as *Ianusses* or Keepers of their house. And these Idols are made not by all, but by certaine Religious women, which they haue among them for that and like vses. They haue besides, the Image of their King of an huge bignesse, which they erect at euerie Stage, when the Armie marcheth: to which euery one must bow as he passeth by, both Tartar and Stranger. They are much giuen to Witch-craft and ominous coniectures. In marriage they onely abstaine from the Mother, Sister, and Daughter; neither doe they account that woman a wife, which hath not honoured them with the name of a Father, and then beginneth he to take a dowrie of her friends of Horse, Sheepe, Kine, &c. If shee bee barren after a certaine time, he turneth her home againe. Their Images.

Vnder the Emperour they haue certaine Dukes or Morseys, which rule ouer hords of ten, twentie, or fortie thousand, which are bound to serue the Emperour, with a certaine number of men double-horsed. They preferre horse-flesh before other meates, esteeming it stronger nourishment: this notwithstanding, they vsed to send thirtie or fortie thousand horse yeerely to Musko, to exchange for other commodities. Their Herds of Kine, and Flocks of black Sheepe, they keepe rather for the Milke then the Flesh, though they sometime eate it. They drinke Milke or warme Bloud, and for the most part curde them both together: as they trauell they sometime let their horse bloud, and drinke it from his bodie. Townes they plant none nor standing Villages, but haue walking houses built vpon wheeles, like a Shepherds Cottage; which they moue in the Spring from the South to the North, and so with Winter returne Southwards; when they come to their Stage or standing Place, planting their houses in a rank, making the forme of a Towne and Streets. Gold and siluer they neglect, as they do also Tillage, which freeth their Countrey from inuasions.

For person and complexion, they haue broad and flat visages, of a tanned colour into yellow and blacke, fierce and cruell lookes, thin haired vpon the vpper lip and pit of the chin, light and nimble bodied with short legs, practising themselues to ride and shoot from their child-hood, their Parents not suffering their children to eate till they haue shot within a certaine scantling of the marke. Their speech is sudden and loud, as it were out of a deepe hollow throat, their singing like a Cowes lowing. In the description of these *Crim* I haue been thus long, because they are now the chiefe knowne Nation of the wandring Tartars, and the rest differ little from them, except in greater Barbarisme.

Master *George Barkly*, a friend of mine, a Merchant in London, hauing trauelled Liuonia, Russia, Lithuania, and Poland, went from Cracouia, with a Tartar Duke, (which had come thither to the Parliament to sue for his two Daughters, taken by the Polachs) and staied with him in his hords (which consisted of about a thousand housholds of a kindred) six moneths. These Tartars sowed a three-square graine, called Totarka; they liued in great ease and pleasure, euerie day hunting, that for worldly pleasure he neuer any where enioyed such a life, with such loue and liking of his Tartar-Host, as if he had beene his sonne. These vsed to make sudden inrodes vpon the Polachs: the Gentlemen of Poland not dyning without their Peeces and Souldierly-seruing-men, readie to giue them entertainment. If the Christians make head against them, they know not where to find them. Resolute they are, and will ride with their Bowes in the face of a Peece. *G. Barkly.*

§. II.

Of Tartaria Deserta.

THE second part in this diuision is attributed to *Tartaria Deserta*, so called of the Desart huge tract of the Country betweene Tanais, the Caspian Sea, and the Lake Kitay: sometime knowne by the name of *Sarmatia Asiatica*. It containeth many Tribes: of which the principall are, *Zunelhensis*, called *Burgar Tartars*, of *Volga*: betweene which Riuer and *Iaick* they haue their abode. This they called the great *Hord*, and the Emperor thereof *Vlucan*, in the yeere 1506. subdued by the *Crim*-Tartars before mentioned: and after that by *Basilius* the Muscouite, to whose large stile Bulgaria is added, taking that name of *Volga*, as it were *Volgaria*, or of *Bulgar*, a Towne vpon that Riuer. *Cazan* and *Astracan*, Hords of these *Zauol*-Tartars, haue bin subiect also many yeeres to the said Great

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h *Anth. Jenkinson.*

Duke, h who caused the Prince of Cazan (being taken prisoner when hee was young) to bee baptized. Neere vnto Cazan is Vachem, the people whereof are Gentiles; and the *Cheremizes* halfe Gentiles, halfe Tartars, and *Mangat*, or *Nagai*, Mahumetan Tartars, which in the yeere 1558. were thorow ciuill warres, famine, and pestilence, destroyed to the number of aboue a hundred thousand. These Nagayans haue their diuers Hords subiect to their seuerall Dukes, whom they call *Murzes*, hauing no vse of Money, Corne, or Arts. They, in the time of their distresse, would for one Loafe of bread, worth sixe pence, haue sold Sonne or Daughter to Master *Ienkinson*, if hee would haue bought a thousand, although other-whiles they deride the Christians, as liuing on the tops of weedes (so they call our Corne). This our Author and Country-man trauelled downe the Riuer Volga to Astracan, which Riuer, after it had runne aboue two thousand English miles, hath threescore and ten mouthes or falls into the Caspian Sea. Through this Sea hee passed to Manguslaue, another part of the Desart Tartaria. The Prince whereof (*Timor Soltan*) he found and saluted in a i little round house, not hauing Towne or Castle, made of Reeds, couered without with Felt, within with carpets, accompanied with the great Metropolitane of their country, esteemed of amongst that field-people, as the Bishop of Rome is in most parts of Europe. And had he not presented himselfe to him with the Great Dukes Letters, he had been spoyled of all that he had.

i *Regumq; turres, Pauperum tabernæ.*

They passed thence with a Caruan of Merchants twentie dayes, not finding water, but as they drew out of old deepe Wells, brackish and salt: and passed sometimes two or three dayes without the same. After that, they came to a Gulfe of the Caspian Sea againe, where the water is fresh and sweet. Not so, the people; for the Customers of the King of Turkeman tolled of euery fiue and twentie, one; and seuen ninths for the said King and his brethren. Into this Gulfe the Riuer *Oxus* did sometimes fall, but is now intercepted by the Riuer *Ardock*, which runneth toward the North, and (as it were) loath to view so cold a Clime and barbarous Inhabitants, after he hath run with a swift race a thousand miles (as it were) in flight, hee hideth himselfe vnder ground for the space of fiue hundred miles, and then looking vp, and seeing little amendment, drowneth himselfe in the Lake of Kithay.

Thence they had three dayes iourney to *Sellizure*, where finding *Azim Can*, to whom hee presented a ninth, hee receiued there the like festiuall entertainment as before with *Timor*, that is, the k flesh of a wilde Horse, and Mares milke without bread. Hee and his brethren ruled all from the Caspian Sea to Vrgence, and had continuall warres with the Persians; which space is called *Turkeman*: for the other Hords of that huge Tartarian Desart, the *Kirgessen*, *Melgomazan*, *Scibanski*, *Thumen* (which still is said to remaine vnder the obedience of the *Grand Can*) *Basscheridi*, *Heseliti*, harsh names of harsher people in those most harsh and horrid Desarts, will hasten my pen and your eares, to some more pleasing subiect. The Thumen and their Neighbours are great Inchanters, and by their Art (they say) raise tempests, and ouerthrow their Enemies. The Kirgessen obserue these stinking holies: their l Priest mixeth bloud, milke, and Cow-dung together with earth, and putting them in a Vessell, there with climeth a tree, and after his deuout exhortation to the people, hee besprinkleth them with this sacred mixture, which they account diuine. When any of them dye, they hang him on a tree in stead of buryall.

k *Minimo contenta Natura.*

l *Otellua.*

The Tartars in Turkeman vse to catch wilde Horses with Hawks, tamed to that purpose, which seising on the necke of the Horse, with his beating, and the Horses chasing, tyreth him, and maketh him an easie prey to his Master, who alwayes rideth with his Bow, Arrowes, and Sword. They eate their meate, and say their prayers sitting on the ground crosse-legged, spending the time very idlely. As Master *Ienkinson* with his company trauelled from hence towards Boglar, they were assayled with fortie theeues; of whom they had intelligence somewhat before, and therefore certaine holy men (for so they account such as haue beene at Mecca) caused the Caruan to stay while they made their praiers and diuinations touching their successe. They tooke certaine sheepe and killed them, and tooke the blade-bones of the same, which they first sod, and then burnt, mingling the bloud of the said sheepe, with this poulder of their bones, with which bloud they wrote certaine Characters, vsing many other Ceremonies and words, and thereby diuined that they should meete with enemies, which after much trouble they should ouercome: which accordingly proued true. Of the faithfulnesse of these holy men he had good proofe, both heere and elsewhere, they refusing not to expose themselues to danger, and (faithlesly-faithfull) to forsweare themselues, rather then betray him and the Christians to their theeuish Country-men. For these robbers would haue dismissed the *Bussarmans*, so they call their Catholikes, if they would haue deliuered the *Caphars*, that is, Infidels, as they esteeme the Christians, vnto their power. One of their holy men (which the enemies had surprized) by no torments would confesse any thing to the preiudice of his fellowes. But at last they were forced to agree, and giue the theeues twentie ninths,

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ninths, that is, twentie times nine seuerall things, and a Camell to carry the same away. This Countrey of Turkeman or Turchestan, is the first habitation of the Turkes, and the people were called by that name, both in *Haithons* time, and in the time of *Mauritius*, as in the Turkish Historie you haue heard. *Pliny* nameth the Turkes neerer *Maotis*: but whether in deuouring the people with their swords, as they did the pastures with their cattel, they came from hence, or these from thence, or that *Pliny* might easily wander in so wandering a subiect, all auer, that from hence they went first into Persia, and in succeeding ages haue made many fertile Countries, like their Turcomania, where Master *Ienkinson* saith, groweth no grasse, but heath whereon the cattell feed: The *Ottoman*-horse blasting with his breath the ground he treads on (according to their owne Prouerbe) there's neuer groweth grasse more. The Turkeman Nation is (saith *Haithon*) for the most part Mahumetan, and many of them without Law at all. They vse the Arabike Letters. *Simocatta & Niceph. Cal. l. 11. cap. 30.*

§. III.

Of the Zagathayan Tartars.

THese Desarts and Theeues haue almost made vs forget our diuision, according to which wee should haue told you, that from the Caspian Sea hither, you must (according to *Maginus*) call the Tartars generally *Zagathayans*, [m] so called of *Zagathay*, the Great *Cans* brother, sometime their Prince. Which name [n] comprehendeth also diuers other Nations more ciuill then the former, possessing the Countries, sometime knowne by the names of *Bactriana*, *Sogdiana*, *Margiana*, now *Ieselbas*, that is, Greene heads, of the colour of their Turbants: differing from the Persians, whom they call for like cause, Red-heads. These haue cruell warres continually with the Persians, whom they call *Caphars* (as they doe the Christians) for their supposed heresie, of which in the Persian relation hath beene shewed, and for that they will not cut the haire of their vpper lips, for which they are accounted of the Tartars great sinners. In [o] *Boghar* is the seat of their Metropolitane, who is there more obeyed then the King, and hath sometime deposed the King, and placed another at his pleasure. There is a little Riuer running through the Citie, whose water breedeth in them that drinke thereof (especially strangers) a worme of an ell long, which lieth in the leg betwixt the flesh and the skin, and is plucked out about the ancle, with great Art of Surgeons well practised herein. And if it breake in plucking out, the partie dieth. They plucke out an inch in a day, which is rolled vp, and so proceed till she be all out. And yet will not the Metropolitane suffer any drinke but water or Mares milke, hauing Officers to make search, and punish such as transgresse, with great seueritie. *Zagatai* liued the space of one hundred twentie and one yeeres before *Marcus Paulus*, and was (as hee saith) a Christian, but his sonne followed him in his Kingdome, not in his Religion.

m *M. Paulus. l. 1.*
n *G. Boter.*
o *Ant. Ienkins.*

Here in this Countrey is Samarcand, the Citie of Great *Tamerlaine*, (of some called *Temir Cuthlu*, that is, as *Mathias a Michou* [p] interpreteth it, *Happy Sword*) whose Armie contained twelue hundred thousand: whose Conquests exceed (if Histories exceed not) all the Great *Alexanders*, *Pompeys*, *Cæsars*, or any other Worthies of the World. And one of the greatest Monarch now of the Earth. The *Great Mogore* is said to [q] descend of him.

Of him are many Histories written by some [r] that haue liued since his time, and could not well know his proceedings, it being generally deplored, that this *Achilles* wanted a *Homer* [s], which *Alexander* applauded in him, but wanted for himselfe: onely one *Alhacen* (an Arabian which then liued) hath written largely thereof, and that (as he saith) by *Tamerlans* command, which *Iean du Bet* [t], Abbot of Mortimer, in his voyage into the East Countrie, met with, and had it interpreted to him by an Arabian, and wee vpon his credit: which if any thinke to be insufficient, I leaue it to his choice and censure. That Author saith, that *Tamerlan* descended of the Tartarian Emperours, and *Og* his father was Lord of Sachetay, who gaue to his sonne *Tamerlan*, (which name signifieth *Heauenly grace* in their Tongue) his Kingdome, while hee yet liued, appointing two wise Counsellours, *Odmar*, and *Aly*, to assist him. Hee was well instructed in the Arabian learning, and a louer of Learned men. Nature had set in his eyes such rayes of Maiestie and beautie, that men could scarce endure to looke on them. He wore long haire, contrary to the Tartarian Custome, pretending, that his mother came of the race of *Sampson*. He was strong, and had a faire leg: whereas *Leunclauius* saith, he was called *Tamurleng*, of his lameneſſe. His first Warre was against the Muscouite; whom he ouercame. The second, against the King of China, with like successe (I mention not his battailes in ciuill warres:) The third, against *Baiazet* the Turke (whom he captiued) passing thither by the way of Persia; where *Guines* Author of the Sophian Sect, a great Astrologer,

p *Michouius Lib. 1. Cap. 8.*
q *Iesuit. Epist. Rel Mogor.*
r *Leunclav. Pe-rend Ioui us, &c.*
s *Cic. Orat. pro Arch.*
t This Historie of *Alhacen*, or the principall parts thereof, I haue published in my Pilgrimes, *To. 2 li. 1.* *Bruſius* also tels of his lameneſſe, with other things of his schooling in Caramania, where his fellow schollers, chose him their King, and other things not seeming credible.

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loger, and accounted a holy man, encouraged him with propheſies of his good ſucceſſe. This Warre he made againſt *Bainzet* in behalfe of the Greeke Emperour, and others, whom the Turke oppreſſed. He went priuately to Conſtantinople, and had ſight of the Citie, with all kindneſſe from the Emperour. He inuaded Syria and Ægypt, ouerthrew the Soldan, and won Cairo; deſtroyed Damaſcus, viſited and honoured Ieruſalem, and the holy Sepulchre, and granted great Priuiledges thereunto. The Princes of Lybia and barbarie, by their Embaſſages in Ægypt, acknowledged his Soueraignetie: In his returne by Perſia he was encountred by *Guines*, who brought with him an infinite number of ſundry kindes of beaſts, which he made tame, and by which he taught men. As ſoone as he ſaw *Tamerlan*, he made his Praiers towards the Heauens for his health, and for the Religion of the Prophet, excommunicating the *Ottomans*, as enemies to the faithfull beleeuers. *Tamerlan* gaue him fifteene or ſixteene thouſand of his [u] priſoners, which he inſtructed in his opinion: and after conquered Perſia, and ſo returned to Samarcand, where he had vowed to erect a Church and Hoſpitall, with all ſumptuous Magnificence: thence he went to Mount Althay, to burie his vncle and father in law, the Great *Chan*, in whoſe State he ſucceeded. He enriched Samarcand with the ſpoiles gotten in his warres, and called the Temple which he there built, the Temple of *Salomon*, wherein he hanged vp Trophees and Monuments of his victories, and cauſed all his battailes there to be ingrauen, thereby (ſaid he) to acknowledge the Goodneſſe of GOD. His Religion was not pure Mahumetiſme, for he thought GOD was delighted with varietie of worſhips: yet he hated Polytheiſme and Idols, onely *one* GOD he acknowledged, and that with much deuotion, after this manner. Thus he beat downe all the Idols in China, but honoured the Chriſtians, with great admiration at the ſtrict life of ſome Votaries. When *Aly* his Counſellour was dead, he built a ſtately Tombe for him at Samarcand, and cauſed prayers to be ſaid three dayes for his ſoule. Being neere his end, hee bleſſed his two ſonnes, laying his hand on the head of *Sautochio* the elder, and preſſing it downe, but lifting vp the chinne of *Letrochio* the younger, as it were preſaging vnto him the Empire, although the elder were proclaimed. But this Empire was too great, and too ſuddenly erected to continue. Of his ſucceſſe and ſucceſſors in Perſia, you haue heard before in the eight Chapter of this Booke.

[u] Some ſay 30000.

These three ſorts of Tartars which we haue hitherto mentioned, are all, for the moſt part, Mahumetans. There are ſome yet (as *Michouius* [x] affirmeth) neere the Caſpian Sea, which are not Mahumetans, nor ſhaue their haire off their heads, after the Tartarian manner; and therefore they call them *Calmuch*, or Pagans.

[x] *Lib. 1. Cap. 7.*

§. IIII.

Of the Cathayan and Mogol Tartars, &c.

THE fourth are thoſe which in greatneſſe are firſt, namely, the Cathayans, called *Carabas* (that is Black-head) of their Turbants, as the former, *Ieſelbas*. But of their Religion, further then that which hath beene before expreſſed, we can ſay little. And it ſeemeth by the relations mentioned in the former Chapters, that they are Gentiles or Chriſtians, and not of *Mahomets* errour. *Chaggi Memet* [y], a Perſian Merchant, related (as in part is ſaid before) to *Ramuſius*, that he had beene at Campion, *Damir Can* then raigning, and that vnto *Camul*, the Weſterly part of Tanguth, they were Idolaters and Ethnikes: from thence Weſtwards, Muſulmans, or Saracens. In the Epiſtle of *Caruallius* [z] the Ieſuite, it is reported by a Mahumetane Merchant, that they were Chriſtians, for thoſe reaſons (it ſeemes) yee haue heard before. By *Benedictus Goes* his obſeruations yee haue ſeen them ſo deuoted to *Mahomet*, that a tender Lady of the weaker ſexe (in the ſtrength of ſect) from the remote parts of Caſcar, bordering on China, viſited Mecca in Pilgrimage. And their zeale, or pretence thereof, put him into often perils, for his faith ſhall I ſay, or his goods? yet doth he make a difference between the Saracens and the Tartars; theſe it ſeemes profeſſing robbery, and little minding any religion. They worſhip in thoſe parts to the Weſt, for that way ſtands Mecca.

[y] *Chag. Memet.*

[z] *Carual. Epiſt.*

The fifth and laſt forme of our Tartars, are thoſe which abide in thoſe places, whence the Tartars firſt iſſued to ouer-whelme all Aſia with their Armies: of which is related at large in the eleuenth Chapter: of which, for want of probable intelligence, I can ſay little more. Our Maps place there the Hords of the Danites, Nephthalites Ciremiſſians, Turbites, and other, which ſome deriue from the diſperſion (as is ſaid) of the ten Tribes. Here is Tabor alſo, whoſe King was by *Charles* the fifth, Emperour in the yeere 1540. (as before is ſaid) burned at Mantua, for ſoliciting to Iudaiſme.

Pope

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Pope *Innocent*, King *Lewes* of France (by meanes of *William de Rubruquis*) and the King of Armenia, solicited (as you haue partly heard) both the great *Can*, and his chiefe Princes, to become Christians: and it is likely that the Tartars might, if diligence had beene vsed, and some Superstitions had not darkened the Christian profession, haue thereunto beene perswaded, which many also of them were, as appeareth in *Haiton. Mat. Westmonast.* and *Vincentius.*

But the Saracens which had before polluted those Countries, where the Mahumetan Tartars now abide, by that suitablenesse of their Law to their lawlesse lusts of Rapine and Poligamie, preuailed (as *Michouius* [a] reporteth) with *Bathi* and those other Tartars, to embrace *Mahumet*, and refuse Christ. They say, *Erssa Rocholla*, that is, Iesus is the Spirit of the Lord; *Mahomet Rossollai*, that is, *Mahomet* is the Iustice of GOD. They obey (saith hee) the Pentateuch of *Moses*, are circumcised, obserue the legall Ceremonies: they haue no Bels, but euery day crie, *La illo illo loh*, which signifieth, that there is but one GOD. They professe themselues Ismaelites, the Christians they call *Dzintzis*, that is, Pagans; and *Gaur*, Infidels [b]. They obserue three Feasts: the first *Kuiram*, to which they prepare themselues, with their thirtie dayes Lent, and in that Feast offer Rammes, Birdes, &c. The second they celebrate for *All Soules*, for which they fast a moneth, visit the graues, and doe workes of mercie. The third, they keepe for themselues and their owne saluation, and fast twelue dayes.

[a] *Lib. 3. Cap. 5.*

[b] See the Saracen History.

Iosafa Barbaro [c] (a Venetian, which liued among the Tartars about the yeere 1437.) saith, That they embraced not the faith of *Mahomet* generally, but as euery man liked, vntill about that time, in the dayes of *Hedighi*, a Captaine vnder *Sidahameth Can*, who first compelled them thereunto, being before free vnto their Idolatries, if they pleased. And of the other Tartars neere the Zagathayans, he saith, That many of them were Idolaters, and carried Idols in the Carts: yea, some of them vsed to worship whatsoeuer Beast they first met with, after they went abroad in the morning: This *Doctor Fletcher* reporteth of the Mordiuit Tartars, adding that they vse to sweare by it all that day, whether it bee Horse, Dog, or whatsoeuer else. And when his friend dieth, hee killeth his best Horse, and flaying off the skin, carrieth it on high vpon a long Pole, before the corps to the place of buriall.

[c] *L. 1. apud Ram.*

The *Moxij*, at a certaine time in the yeere, take a horse, which they set in the field, with his foure legges tyed to foure posts, and his head to another post, fastened in the ground. This done, one of them standing in a conuenient distance, shooteth him to the heart. Afterwards they flay him, and obseruing certaine ceremonies about the flesh, eate the same. The skin they fill with chaffe: and in each of his legges thrust a straight stick, that hee may stand vpright, as if hee were aliue. Lastly, they goe to a great Tree, and loppe there from as many boughes as they thinke good, and make a Roome or Sollar in that tree, where they set this horse on his feet, and worsh p him, offering vnto him Foxes, and diuers Beasts which beare rich Furres; of which offerings the Trees hang full.

Master *Ienkinson* mentioneth a Nation liuing among the Tartars, called *Kings*; which are also Gentiles, as are also the *Kirgessen* (of whom wee haue spoken) and the *Colmackes*, which worship the Sunne, as they doe also a redde Cloth, fastened to the toppe of a Pole, and eate Serpents, Wormes, and other filth. Neere to which hee placeth (in his Mappe of Russia) certaine Statues, or Pillars of Stone, which sometime were *Hords* of Men and Beasts feeding, transformed by diuine power (if it bee not humaine errour) into this stonie substance, retayning their pristine shape. These Nations are eyther Tartars, or, in manner of life, like vnto them, and may therefore passe vnder that generall appellation. And this may suffice touching the Tartarian Nation and *Religion*, which in the West and South parts of their abode is Mahumetane, in the more Northerly and Easterly, partly Heathenish, partly Iewish, or Moorish, or mixed, or as may best aduantage them, and most please them, wandring in opinion in like sort, as in their habitation. *Doctor Fletcher* reckons these things as generall to all the Hords of Tartars. First, to obey their Magistrates whatsoeuer they command about the publike seruice. Secondly, Except for the pulique behoofe, euery man to bee free and out of contolement. Thirdly, No priuate man to possesse any Lands, but the whole Countrey to bee common. Fourthly, To neglect all daintinesse and varietie of meates, and to content themselues with that which commeth next to hand. Fiftbly, To weare any base attire and to patch their clothes, whether there bee any need or not. Sixthly, to take or steale from any stranger whatsoeuer they can get. Seuenthly, Towards their owne to bee true in word and deede. Eightly, To suffer no stranger to come within their Dominion, but the same to bee slaue to the first taker, except they haue a Pasport.

D. Flet. desc. of Rus. Cap. 19.

But by this time I thinke the Reader will wish mee their pasport to bee gone from them, who haue shewed my selfe no Tartarian, whilest I dwell so long on this Tartarian discourse, happily herein as tedious to him, as staying in one place would be to the Tartar; a thing so abomi-

abominable, as in anger he wisheth it as a Curse, *Would* GOD *thou mayest abide in one place, as the Christian, till thou smell thine owne dung.* Indeed this Historie, not throughly handled before by any one, drew me along, and I hope will purchase pardon to this prolixitie.

CHAP. XVI.

Of the Nations which liued in, or neere to those parts, now possessed by the Tartars: and their Religions, and Customes.

M. Paulus l. 1. FRom those Countries, inhabited by the Persians and Zagathayan Tartars Eastward, we cannot see with *M. Paulus* his eyes (the best guides wee can get for this way) any *Religion* but the Saracen, till we come to Bascia, a Prouince somewhat bending to the South, the people whereof are Idolaters and Magicians, cruell and deceitfull, liuing on Flesh and Rice. Seuen dayes iourney from hence is Chesmur, wickedly cunning in their deuillish Art, by which they cause the dumbe Idols to speake, the day to growe darke, and other maruellous things, being the wel-spring of Idols and Idolatrie in those parts. They haue Heremites after their Law, which abide in their Monasteries, are very abstinent in eating and drinking, containe their bodies in straight chastitie, and are very carefull to abstaine from such sinnes, wherewith they thinke their Idols offended, and liue long. There are of them many Monasteries. They are obserued of the people with great reuerence. The people of that Nation shed no bloud, nor kill any flesh: but if they will eate any, they get the Saracens which liue amongst them, to kill it for them. North-eastward from hence is Vochan, a Saracenicall Nation; and after many dayes iourney ouer mountaines (so high, that no kind of birds are seene thereon) is Beloro, inhabited with Idolaters. Cascar (the next Countrey) is Mahumetan, beyond which are many Nestorian Christians in Carchan. There are also Moores, or Mahumetanes, which haue defiled with like superstition the Countries of Cotam and Peym (where the women may marrie new husbands, if the former be absent aboue twenty dayes [a], and the men likewise) and of Ciarcian, and Lop. From Lop they crosse a Desart, which asketh thirtie dayes, and must carrie their victuals with them. Here (they say) spirits call men by their names, and cause them to stray from their companie, and perish with famine. When they are passed this Desart, they enter into Sachion, the first Citie of Tanguth, an Idolatrous Prouince, subiect to the Great *Can*: there are also some Nestorians and Saracens, where they haue had the Art of Printing these thousand yeeres. They haue Monasteries replenished with Idols of diuers sorts, to which they sacrifice, and when they haue a male child borne, they commend it to some Idoll, in whose honour they nourish a Ramme in their house that yeere, and after on their Idols festiuall, they bring it, together with their Sonne, before the Idoll, and sacrifice the Ramme, and dressing the flesh, let it stand till they haue finished their prayers for their childs health: in which space (they say) their Idoll hath sucked out the principall substance of the meate: which they then carrie home to their house, and assembling their kinsfolke, eate it with great reuerence and reioycing, sauing the bones in goodly vessels. The Priests haue for their fee, the head, feet, inwards, skinne, and some part of the flesh.

a This marriage admits no Non-residence.

b Funerall obseruances in *Sabion.*

When any of great place dieth, they [b] assemble the Astrologers, and tell the houre of his nativitie, that they may by their Art finde a Planet fitting to the burning of the corps, which sometime, in this respect, attendeth this fiery constellation a weeke, a moneth, or halfe a yeere: in all which time they set before the corps a Table furnished with bread, wine, and other viands, leauing them there so long as one might conueniently eate them, the Spirit there present (in their opinion) refreshing himselfe with the odour of this prouision. If any euill happen to any of the house, the Astrologers ascribe it to the angry soule for neglect of his due houre, agreeing to that of his Nativitie. They make many stayes by the way, wherein they present this departed soule with such cates, to hearten it against the bodies burning. They paint many papers, made of the barkes of trees, with pictures of Men, Women, Horses, Camels, Money, and Rayment, which they burne together with the Body, that the Dead may haue to serue him in the next World. And all this while of burning, is the Musike of the Citie present, playing.

Idolaters, how vnderstood in this Booke.

CHAMVL, the next Prouince, is Idolatrous, or Heathenish: for so we distinguish them from Saracens, Iewes, and Christians, which I would were not as guilty of Idolatrie as the former, in so many their forbidden Rites, although these haue all; and the other, part of the

Scrip-

Scriptures, whereof those Heathens and Idolaters are vtterly ignorant. Here they not onely permit, but account it a great honour to haue their wiues and sisters at the pleasure of such strangers as they entertaine, themselues departing the while, and suffering all things to be at their guests will: for so are their Idols serued, who therefore for this hospitalitie (they thinke) will prosper all that they haue. And when as *Mangu Can* forbad them this beastly practice, they abstained three yeeres; but then sent a pitifull Embassage to him, with request; That they might continue their former custome, for since they left it, they could not thriue: who ouercome by their fond importunitie, granted their request; which they with ioy accepted, and doe still obserue.

In the same Prouince of Tanguth is Succuir, whose Mountaines are clothed with Rheubarbe, from whence it is by Merchants conueyed through the World. Campion is the mother Citie of the Countrey, inhabited by Idolaters, with some of the Arabian and Christian Nations. The Christians had there, in the time of *M. Paulo*, three faire Churches. The Idolaters had many Monasteries, abounding with Idols of wood, earth, and stone, couered with gold, and artificially made, some great, ten paces in length lying along, with other little ones about them, which seeme as their Disciples, to doe them reuerence. Their religious persons liue, in their opinion, more honestly then other Idolaters, although their honestie is such, as that they thinke it no sinne to lie with a woman, which shall seeke it at their hands; but if the man first make loue, it is sinfull. They haue also their Fasting-dayes, three, foure, or fiue in a moneth, in which they shed no bloud, nor eate flesh. They haue many wiues; of which, the first married hath the first place and preheminence. Here *Marcus Paulus* liued about a yeere.

Touching the Religion and Customes in Tanguth, the reports [c] of *Caggi Memet* in *Ramusius* (who of late yeeres was in Campion) are not much diferent. He sayth, That their Temples are made like the Christians, capable of foure or fiue thousand persons. In them are two Images of a man and woman, lying in length fortie foot, all of one piece, of stone: For which vse they haue Carts with fortie wheeles, drawne of fiue or sixe hundred Horses and Mules, two or three moneths iourney. They haue also little Images, with sixe or seuen heads, and ten hands, holding in each of them seuerall things, as a Serpent, Bird, Flower, &c. They haue Monasteries, wherein are men of holy life, neuer comming forth, but haue food carried them thither daily: Their gates are walled vp; and there are infinite of Frier-like companions passing to and fro in the Citie. When any of their kindred die, they mourne in white. They haue Printing, not much vnlike to that which is vsed in Europe; and Artillerie on their walls very thicke, as haue the Turkes. All the Catayans and Idolaters are forbidden to depart out of their native Countrey. They haue three Sciences, *Chimia*, *Limia*, and *Simia*: the first, Alchymie; the second, to make enamoured; the third, Iugling, or Magicke.

[c] *Ramusius.*

Succuir also is, according to his report, great and faire, beautified with many Temples. Their Rheubarbe they would not bestow the paines to gather, but for the Merchants, which from China, Persia, and other places fetch it from them at a cheape price. Nor doe they in Tanguth vse it for Physike, as we here, but with other ingredients make perfumes thereof for their Idols: and in some places they burne it in stead of other firing, and giue it their Horses to eate. They set more price by an herbe which they call *Membroni cini*, medicinable for the eyes, and another called *Chiai Catai*, growing in Catay at Cacianfu, admirable against very many diseases, an ounce whereof they esteeme as good as a sacke of Rhubarbe; whose description you may see at large, according to the relation and picture of the said *Chaggi*, in *Ramusius*: for (to adde that also) they haue many Painters, and one Countrey inhabited onely by them. These Tanguthians are bearded as men in these parts, especially some time of the yeere.

Northwards from Tanguth is the Plaine [d] of BARGV, in customes and manners like to the first Tartars, confining with the Scythian Ocean, fourescore dayes iourney from Ezina, in the North parts of Tanguth, and situate vnder the North starre. Eastward of Tanguth (somewhat inclining to the South) is the Kingdome of Ergnul, addicted likewise to Ethnike superstitions, wherein yet are some, both Nestorians and Mahumetans. Here are certaine wilde Bulls as big as Elephants, with manes of white and fine haire, like silke; of which, some they tame, and betwixt them and their tame Kine engender a race of strong and laborious Oxen. Here is found a beast also as big as a Goat of exquisite shape, which euery full Moone hath an apostemation or swelling vnder the belly, which the Hunters (at that time chasing the said beast) doe cut off, and drie against the Sunne, and it proueth the best Muske in the world.

[d] *M. Paul.*

Muske of a beast.

The next Easterly Countrie is EGRIGAIA, idolatrous, and hauing some Christians of the Sect of *Nestorius*. But Tenduc, next adioyning, was at that time gouerned by King *George*, a Chri-

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Christian and a Priest of the posteritie of *Presbyter Iohn*, subiect to the *Grand Can*. And the *Gran Cans* giue commonly their daughters in mariage to this generation and stocke of *Presbyter Iohn*. The most part of the inhabitants are Christians, some Idolaters and Mahumetans being there also. There bee also that are called *Argon*, descended of Ethnikes and Moores, the wisest and propereſt men in those parts. All the people from hence to Cathay, are Christian, Mahumetan, and Gentile, as themselues like best. In Thebet, the next Countrey, the people in times past (saith *William de Rubruquis*) bestowed on their parents no other Sepulchre then their owne bowels, and yet in part retaine it, making fine cuppes of their deceased parents skuls, that drinking out of them in the middest of their iolitie, they may not forget their progenitors. They haue much gold, but hold it an high offence to imprison it, as some doe with vs, in Chests or Treasuries; and therefore hauing satisfied necessitie, they lay vp the rest in the earth, fearing otherwise to offend GOD. Cambalu is in the North-east parts of Cathay: and fortie miles Westward from hence (all which way is enriched with Palaces, Vineyards, and fruitfull Fields) is Gouza, a faire Citie, and great, with many Idoll-Monasteries. Here the way parted, leading Westward into Cathay, and Southeastward vnto Mangi, or China. TANIFV and Cacianfu are Prouinces, which tend Westward from hence, inhabited with idolatrous Nations, and here and there some of the Arabian and Christian profession, full of Cities. Cunchin and Sindinfu are Ethnikes; as is *Thebeth*; where they haue a brutish custome, f not to take a wife that is a Virgin; and therefore, when Merchants passe that way, the mothers offer vnto them their daughters, much striuing which of them may be the most effectuall bawde to her childe. They taking to their pleasure such as they like, gratifie them with some iewell, or other present, which on her mariage-day shee weareth, and shee which hath most of such presents, bringeth the most accepted dowrie to her husband, as testimonies of the great fauour of their Idols. This Thebeth contained sometimes eight Kingdomes, with many Cities, but was now desolated by the Tartarians. There are great Necromancers, which by their infernall skils cause Thunders and Tempests. They haue Dogges as bigge as Asses, with which they catch wild Oxen & all sorts of beasts.

CAINDV is an Heathenish Nation, where in honour of their Idols, they prostitute their wiues, sisters, and daughters, to the lust of Trauellers; which being entertained in the house, the good man departeth, and the woman setteth some token ouer the doore, which there remaineth as long as this stallion-stranger, for a signe to her husband, not to returne till the guest be as well gone from her house, as honesty from her heart, and wit from his head. They make money of salt, as in Cathay of paper. In Caraian also, (a large Prouince adioyning) there are some Christians and Saracens, but the most Ethnikes, which are not discontented, that other men should lie with their wiues, if the women be willing.

CARAZAN is of like irreligion, their soules captiuated to the *Olde Serpent*, and their bodies endangered to mighty huge bodies of g Serpents, tenne paces long, and tenne spannes thicke, which that Countrey yeeldeth. They keepe in their dennes in the day, and in the night prey vpon Lyons, Wolues, and other Beasts, which when they haue deuoured, they resort to some water to drinke, and by their weight leaue so deepe impression in the sand, that hereby men knowing their haunt, doe vnderset this their Tract with sharpe stakes, headed with yron, couering the same againe with sand; by this meanes preying on the spoyler, and deuouring the deuourer; esteeming nothing more sauorie then the flesh, nor more medicinable then the gall of this Serpent. More Serpentine then this diet, was that custome which they vsed; when any proper and personable Gentleman, of valourous Spirit, and goodly presence, lodged in any house amongst them: in the night they killed him, not for the spoyle, but that his soule furnished with such parts of body and mind, might remaine in that house. Much hope of future happinesse to that house did they repose in so vnhappy attempts. But the great *Can* killed this Serpent also, ouerthrowing this custome in the conquest of that Prouince.

CARDANDAN confineth on the Westerne limits of Carazan. They make blacke lists in their flesh, razing the skinne, and put therein some blacke tincture, which euer remayneth, h accounting it a great ornament. When a woman is deliuered of a child, the man lyeth in, and keepeth his bed, with visitation of Gossips, the space of fortie dayes. They worship the ancientest person of the house, ascribing to him all their good. In this prouince, and in Caindu, Vocian, and Iaci, they haue no Phisicians, but when any be sicke, they send for their Witches or Sorcerers, and acquaint them with their maladie. They cause Minstrels to play while they dance and sing, in honour of their Idols, not ceasing till the Diuell entereth into one of them, of whom those Sorcerers demand the cause i of the parties sickenesse, and meanes of recouerie. The *Demoniake* answereth, for some offence to such, or such a god. They pray that God of pardon, vowing that when he is whole, he shall offer him a sacrifice of his owne bloud. If the Diuell see him vnlikely to recouer, he answereth, that his offences are so

e *W. de Rubr. c.28. Odoricus* saith the same.

f *L. Vert.* reporteth the like custome in Calicut.

g The serpents of Carazan.

h Naked pride

i Infernall Physicke.

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so grieuous, that no sacrifice can expiate: but if there be likelihood of recouery, he enioyneth them a sacrifice of so many Rams with blacke heads, to be offered by these Sorcerers, assembled together with their wiues, & then will that god be reconciled. This is presently done by the kinsemen of the sicke, the sheepe killed, their bloud hurled vp towards Heauen. The Sorcerers and Sorceresses make great lights, and incense all this visited house, making a smoke of *Lignum Aloes*, and casting into the ayre, the water wherein the sacrificed flesh was sodden, with some spiced drinkes, laughing, singing, dancing in honour of that God. After all this reuel-rout they demand againe of the *Demoniake*, if the God be appeased? if so, they fall to those spiced drinkes, and sacrificed flesh with great mirth, and being well apayed, returne home; if not, they (at his bidding) renue their superstition, ascribing the recouerie (if it happen) to that Idoll; and if he dyeth notwithstanding, they shift it off to the want of their full due, fleecing, or tasting the same before, to the Idols defrauding. Thus doe they in all Cathay and Mangi. Thus much out of the large reports of *Paulus* that renowmed Venetian, k to whom our Relations are so much indebted.

k Of him, his wealth and family see *Ramus.* Preface: his Palace is yet in Venice, now deuided into 70. dwellings. *Mich. Lock.* saw both it & his *Mappa mundi* mentioned by *Ramus.* and his Sepulchre.

Rubruquius telleth the like of CAILAR and CARACORAM, where hee had beene in these Catayan Prouinces, concerning their *Christopher* or Giant-like Idols, and Idol Temples: in one of which he saw a man, with a crosse drawne with inke on his hand, who seemed by his answers to bee a Christian; with Images like to that of Saint *Michael*, and other Saints. They haue a Sect called *Iugures*, whose l Priests are *shauen*, and clad in Saffron-coloured garments, vnmarried, an hundred or two hundred in a Cloyster. On their holy-dayes they place in their Temples two long formes, one ouer against another, whereon they sit with bookes in their hands, reading softly to themselues. Nor could our Author (entring amongst them) by any meanes breake this their silence. They haue, whersoeuer they goe, a string about them full of nut-shels, like the Popish beadrols; alway they are vttering these words, *Onmam hattani*, God thou knowest, expecting so many rewards, as they make such memorials of God. They haue a Church-yard, and a Church-porch, with a long pole on it (as it were a steeple) adioyning to their Temples. In those porches they vse to sit and conferre. They weare certaine ornaments of paper on their heads. Their writing is downewards, and so from the left hand to the right; which the Tartars receiued from them. They vse Magicall Characters, hanging their Temples full of them. They burne their dead, and lay vp the ashes in the top of a *Pyramis*. They beleeue there is one God, that *he is a Spirit*: and their Images they make not to represent God, but in memoriall of the rich after their death, as they professed to *Rubruquius*. The Priests (besides their Saffron-iackets buttoned close before) weare on their left shoulder a cloake descending before and behind vnder their right arme, like to a Deacon carrying the Housel-boxe in Lent. They worship towards the North, clapping their hands together, and prostrating themselues on their knees vpon the Earth, holding also their foreheads in their hands. They extend their Temples East and West in length, vpon the North side they build (as it were) a Vestrie; on the South, a Porch. The doores of their Temples are alwayes opened to the South. A certaine Nestorian Priest told him of so huge an Idoll, that it might be seene two dayes before a man came at it. Within the Quier, which is on the North side of the Temple, they place a chest long and broad, like a Table, and behind that chest stands their principall Idoll, towards the South: round about which, they place the other lesse Idols: and vpon that chest they set candles and oblations. They haue great Bels like vnto ours. The Nestorians of those parts, pray with hands displayed before their breasts, so to differ from that *Iugurian* Rite of ioyning hands in prayer. Thus farre *William de Rubruquius*, who was there *Anno*, 1253. In Thebet (sayth *Odoricus*) resideth the *Abassi*, or Pope of the Idolaters, distributing Religious preferments to those Easterne Idolaters, as the Roman Pope doth in the West.

l Hypocritical Shauelings.

CHAP. XVII.

Of other Northerne people adioyning to the Tartars, and their Religions.

THE Permians and Samoits that lye from Russia North, and North-east, are thought to haue taken their beginning from the Tartar-kind, whom they somewhat resemble in countenance. The Permians are subiect to the *Russe*, they liue by hunting and trading with their furres, as doe the Samoits, which dwell more toward the North-Sea. The Samoit, or Samoed, hath his name as the *Russe* sayth, of eating himselfe, as if they had sometime beene Canibals: and at this time they will eate raw flesh, whatsoeuer it be, euen the very carrion that

D. Fletcher. c.20

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lyeth in the ditch. They say themselues, that they were called *Samoie*, that is, *of themselues*, as if they were Indigenæ, *therebred*, and not transplanted from any other people. I talked (sayth our Author) with certaine of them, and finde that they acknowledge one God, but represent him by such things as they haue most vse and good by: and therefore they worship the Sunne, the Ollen, the Losy, and such like.

a *W. Pursgloue.* b *Russes* trauels translated by *Rich. Finch. Oneeko hist. ap. Hessel. Gerard.* Whose Mappe makes these things more plaine.

The PERMACKS, and SEBYRIANS are of the *Russe* Religion. The Yougorians are clothed after the Permacke fashion, but worship Images as doe the Samoeds. The Tingoseys a people farre more Easterly, are sayd to worship the Sun and Moone. They weare their apparell all of Deere-skinnes, made closer to them then the Samoeds, being also a taller people. Beyond b the Tingoseys liue the Boulasheos: beyond them the Seelahee. Beyond the riuer Yenisey the Imbaki, and Ostaki, a kind of Tartars. Beyond the Tingoseys is a Riuer called Gera. This space extending Eastward from Ob, a *Russe* was a Sommer in trauelling, and liued three sixe yeeres. *Oneeko* another *Russe* was first occasion of subduing the Samoyeds to the *Russian* Dominion, in the raigne of *Pheodor Iuanouich*. He sending his sonnes into the Samoyeds Country, found that about the Riuer Ob they were gouerned by the ancientest, had no Cities, liued in hords or companies, eate the beasts they tooke, knew not corne nor bread, were good Archers, sharpning their Arrowes with fish bones and stones: sewed Furres with bones and sinewes for their clothing, which they ware inward in Winter, outward in Summer, couered their houses with Elkes-skinnes: He grew rich by trading with them for Furres. The *Muscouite* sent thither Messengers gallantly attired, which easily obtayned leaue to erect Castles neere Ob, to which he sent condemned persons, and brought it into the forme of a petty Kingdome. *Boris* the next Emperour built Toóma 200. leagues vp the riuer Ob, and many other Townes on both sides the Riuer, the which were peopled with Samoyeds, Tartars, & Russes. It is ten weekes trauell from Ob to the Tingoseys through the Desarts. They in hords, haue deformed swellings vnder the throat. These trauelling Eastward passed a Riuer which they called c Pisida, & heard the sound of brazen bels: which if it be so, is argument of some more ciuill people, eyther of Cathay or the parts adioyning. The Cathayans are said to trade to Sergol: From the mouth of Pechora to Ob is tenne dayes sayling. Ob and Ienisey runne North and South. The Samoyeds report that in Ieneseу are great vessels drawne with ropes.

c The *Russes* call it great Ob.

W. Pursgloue & Ios. Logan.

In the yeare 1611. *Iosias Logan* and *William Pursgloue*, sailed to Pechora, where they anchored July the tenth, and on the sixteenth came to Pustozera: where Master *Logan* wintered, but *Pursgloue* trauelled from thence by Land to Colmogro. The nine and twentieth of Nouember hee departed with Russes and Permacks, for Slebotca in a sled drawne with two Deere: in their Argeshey (so they call their whole company) were two hundred and tenne sleds: and they had aboue fiue hundred for change when the other were weary. These kept company till the fourth of December, and then in company of foure sleds and a Samoyed for a guide, he left the laden sleds, and went in post for Slebotca, where he arriued the ninth day at night: and thence trauelled day and night to Colmogro, where he arriued the twelfth being two hundred and fiftie Verst's or Russe miles, somewhat shorter then ours. He returned againe with a better passage to Pechora, by reason of much snow falne in the meane while and frozen, passing ouer the mountaines, which are not high, but a Champaine Countrey. Hee left the company the first of Ianuary, and in forty houres continuall post, passed (by report) three hundred and fifty verst's. About the mouth of the Riuer Ob, d is sayd to bee an ancient Idoll, in forme of an olde woman, holding in each arme a child, and a third at her feet, called by her worshippers (the *Iugri*, *Obdarani* and *Condorani*) *Zlata Baba*, that is, the golden olde wife, to which they offer precious Furres, and sacrifice Harts, besmearing the mouth and eyes of the Idoll with the bloud. In the time of their sacrificing, the Priest demands of the Idoll touching things to come, and sometime receiueth answere. *Doctor Fletcher* e found this to be a very fable, Onely (saith he) in the Prouince of *Obdoria*, on the Seaside neere the mouth of Ob, there is a Rocke, which naturally (being somewhat helped by imagination) seemes to beare the shape of a ragged woman with a child in her armes (as the Rocke by the North Cape, the shape of a Fryer) where the *Obdorian Samoites* vse to resort, by reason of the commoditie of the place for fishing: and there sometimes practise their Sorceries, and ominous coniecturings about the good or bad successe of their iourneyes, fishings, huntings, and such like.

d *Zlata Baba Ortel. G. B. E.*

e *D. Fletcher Desc. of R. C. 20.*

The Samoits or SAMOYEDS are clad from head to foot in Deeres-skinnes, or in Seale-skinnes, with the hairy side outwards downe as low as the knees, with their breeches and netherstocks of the same, both men and women. They are all blacke haired, naturally beardlesse. And therefore the men are hardly discerned from the women, but by the lockes which the women weare downe their eares. They liue a wilde and sauage life rouing from one place to another, without any property of House or Land. Their leader in euery company is their *Papa* or Priest.

The

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The *Samoyeds* are Idolaters and Witches, obſeruing Deueliſh ſuperſtitions, as witneſſeth *Rich. Iohnſon*, who on the fifth of Ianuary, in the yeere, 1557. ſaw amongſt them, as † followeth. The *Samoyeds* about the bankes of Pechore, are in ſubiection to the Muſcouite, and when they will remoue from one place to another, then they will make Sacrifices, in manner following. Euery kindred doth Sacrifice in their owne Tent, and hee that is moſt Ancient, is their Prieſt. And firſt the Prieſt doth begin to play vpon a thing like a great Siue, with a skinne on the one end like a Drumme; his Drumme ſticke is about a ſpanne long, and one end is round like a ball, couered with the skin of an Hart.

† *R. Johnſon apud Hak. to. 1.*

Alſo the Prieſt hath as it were a white garland on his head, and his face is couered with a peece of a ſhirt of male, with many ſmall ribbes, and teeth of fiſhes, and wild beaſts hanging thereon. Then he ſingeth, as wee vſe here in England to hollow, whoope or ſhout at Hounds, and the reſt of the company anſwere him with this Outes *Igha, Igha, Igha*, to which the Prieſt with his voyce replyeth. And they anſwere him with the ſelfe ſame words, ſo many times, till in the end, he become, as it were, madde, falling downe as he were dead, hauing nothing on him but a ſhirt, and lying on his backe. I perceyued him yet to breath, and asked why he lay ſo: they anſwered, Now doth our God tell him what wee ſhall doe, and whither we ſhall goe. And when he had lyen ſtill a little while, they cryed thus three times together, *Oghao, Oghao, Oghao*, and as they vſe theſe three cals, he ryſeth with his head, and lyeth downe againe; and then he roſe vp & ſang with like voyces as he did before, with the like anſwere, *Igha, Igha, Igha*. Then he commanded them to kill fiue Ollens, or great Deere, & continued ſinging ſtill, both he and they as before. Then he tooke a ſword of a Cubite, and a ſpan long (I did mete it my ſelfe) and put it into his belly halfe way, and ſometime leſſe, but no wound was to be ſeene; they continuing their ſweete ſong ſtill. Then he put the ſword into the fire, till it was warme, and ſo thruſt it into the ſlit of his ſhirt, and thruſt it thorow his body, as I thought, in at his Nauell, and out at his fundament, the point being out of his ſhirt behind, I layd my finger vpon it. Then he pulled out the ſword, and ſate downe.

This being done, they ſet a Kettle of water ouer the fire to heate, and when the water doth ſeethe, the Prieſt beginneth to ſing againe, they anſwering him. For ſo long as the water was in ſeething, they ſate and ſang not. Then they made a thing being foure ſquare, and in height and ſquareneſſe of a chaire, and couered with a gowne very cloſe, the fore-part thereof, for the hinder part ſtood to the Tents ſide. Their Tents are round and are called *Chome*, in their language. The water ſtill ſeething on the fire, and this ſquare ſeat being ready, the Prieſt put off his ſhirt, and the thing like a garland, which was on his head, with thoſe things which couered his face, and hee had on yet all this while a payre of hoſen of Deere-skinnes with the hayre on, which came vp to his buttockes. So he went into the ſquare ſeat, and ſate downe like a Taylor, and ſang with a ſtrong voyce or hollowing. Then they tooke a ſmall line made of Deere-skinnes of foure fathomes long, and with a ſmall knot the Prieſt made it faſt about his necke, and vnder his left arme, and gaue it to two men ſtanding on each ſide of him, which held the ends together. Then the kettle of hot water was ſet before him in the ſquare ſeat, which ſeat they now couered with a gowne of broad cloth-without lining (ſuch as the Ruſſes vſe to weare.) Then the two men which did hold the end of the line, ſtill ſtanding there, began to draw, and drew, till they had drawne the ends of the line ſtiffe, and together; and then I heard a thing fall into the kettle of water, which was before him in the Tent. I asked what it was, and they anſwered, his head, ſhoulder and left arme, which the line had cut off, I meane, the knot which I ſaw afterward drawne hard together. Then I roſe vp, and would haue looked whether it were ſo or not, but they layd hold on me; and ſayd, that if they ſhould ſee him with their bodily eyes, they ſhould liue no longer. (And the moſt part of them can ſpeake the Ruſſian tongue, to be vnderſtood, and they took me to be a Ruſſian,) Then they beganne to hollow with theſe words *Oghaoo, Oghaoo, Oghaoo*, many times together: in the meane while I ſaw a thing like a finger of a man, two times together, thruſt thorow the gowne from the Prieſt. I asked them that ſate neere to me what it was, that I ſaw, and they ſayd, not his finger for he was yet dead; and that which I ſaw appeare thorow the gowne, was a beaſt, but what beaſt they knew not, nor would not tell. And I looked vpon the gowne, and there was no hole to be ſeene. At laſt, the Prieſt lifted vp his head, with his ſhoulder and arme, and all his body, and came out to the fire. Thus farre of their ſeruice, which I ſaw during the ſpace of certaine houres. But how they doe worſhip their Idols, that I ſaw not: for they put vp their ſtuffe to remoue from that place where they lay. And I went to him that ſerued their Prieſt, and asked him what their God ſayd to him, when hee lay as dead. Hee anſwered, that his owne people doth not know, neither is it for them to know, for they muſt doe as he commanded.

William Purſgloue tolde mee of the like eyther iuggling or Magicall prankes practiſed by Samoyed-Coniurours or Prieſts, whom they haue in great veneration. They haue (as hee

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reporteth) certaine Images, some in likeneſſe of a Man, others of a Beare, Wolfe, &c. which they behang with the richeſt Furres they can get, hiding them in Caues in the Woods, for feare of the *Ruſſes*: who trauell thoſe Countries to hunt after wild beaſts, as Sable, Fox, and Beuer: who, if they light vpon thoſe furred Deities take away the Furres, and beſtow on them greater heat in fires. *Puſtozera* is in 68. degrees 50. minutes. The inhabitants hold trade with other Samoieds, which haue traffique with the *Ougorians* and *Molgomſey*, for Sables, blacke and white Foxes, Beauers, Downe, Whales-Finnes. The *Ruſſes* malegning others that gaine which themſelues find in the Samoied-trade, traduced the Engliſh amongſt them as Spies. The *Ozera* or lake before the Towne was frozen ouer, the thirteenth of October, and ſo continued till the twentieth of May. *Ioſias Logan* there obſerued, and the eleuenth of December, hee could ſee but the way of the Sunne-beames: on the thirteenth, the beames but not the Sunne: which on Chriſtmas day he ſaw riſing at South and by Weſt, and ſetting at South Weſt and by South: not wholy eleuated from the Horizon, but all the way the nether part of the Sunne ſeeming iuſt and euen with it. They found the harbor of Pechora full of Ice in Iuly, the tide ſtrong and dangerous. The Towne of Pechora is ſmall, it hath three Churches: the poore in the Spring and Summer time liue by catching Partridges, Geeſe, Duckes, Swans: ſalt the fleſh and liue on them moſt of the Winter. Sayling from *Puſtozera* in Auguſt towards *Noua Zimla*, they faſtened themſelues to a piece of Ice, which cauſed their returne homewards.

Ioſ. Log. *R. Finch.* *W. Gourden.* *W. Purſglouc.*

The Samoieds know theſe vnknowne Deſarts, and can tell where the Moſſe groweth, wherewith they refreſh their wearied Deere, pitching their tents of Deere-skins neere the ſame. Their wiues and daughters fetch wood ſometimes tenne verſts off, they hang kettles on the fire with ſnow, of which melted, euery one drinkes a carouſe. When they haue ſupped, they ſpread a Deeres skinne on the ſnow within the Tent. Whereon he reſteth couered with his day-apparell. Tenne or twelue of the boyes, or maides watch the Deere to keepe them from Wolues or Beares: making a great ſhout if they ſee any. For two hundred and fifty ſleds they pitch euery night three Tents. The light of the Moone and ſnow helpe them in their trauels.

The Hollanders in the yeere 1494, ſent to diſcouer a way to Cathay and China, by the North-East, g which by Maſter *Burrough*, *Pet* and *Iacman*, Engliſhmen, had beene long before in vaine attempted. *William Barents* was the chiefe Pilot for this diſcouerie. This yeere h they ſayled thorow the ſtraits of Vaygats, and thought themſelues not farre ſhort of the Riuer Ob, The next yeere they returned for the ſame diſcouery. They i landed in the Samogithians or Samoyeds Countrey, and named a place, becauſe they there found Images carued of wood, *Idall nooke*. They gaue names to places long before diſcouered by the Engliſh, as if they had beene the firſt founders. They learned of certaine Muſcouits, that the Inhabitants of *Noua Zemla*, had neither religion, nor Ciuility preſcribed them by any Law, but worſhipped the Sunne, Moone, and North-Starre, and euery yeere offered vnto them ſacrifices of Deere and other things. On the nine and twentieth of Auguſt there aroſe a thicke fogge, whereupon *Oliuer Brunel* (which had beene three ſeuerall yeeres ſent by the King of Denmarke, for the diſcouery of Groenland) reporteth that in 76. Degrees hee had often obſerued ſuch thicke fogges, that ſome periſhed thereby. Theſe happened moſt commonly in October and Nouember. The laſt of Auguſt they had ſpeech with the Samoyeds, they were of k ſhort ſtature, ſcarſely foure foot high, with long hayre, broad faces, great heads, little eyes, ſhort and bow legges, very ſwift, clothed with beaſts skins, whereof the hayrie ſide was outward. They know no God. The Sunne (whoſe preſence they are long depriued of in the Winter (which is recompenſed in their nightleſſe Summer:) is worſhipped amongſt them. And when the Sunne is declining out of their ſight, the Moone or North-Starre, is his receiuer or ſucceſſour (if you will) in that tribute of their deuotions. They haue beſides, many Idols rudely carued. In times paſt they had no King; but now they chuſe one to that dignity. They bury the dead, and offer yeerely their ſacrifices for them to the Sunne, Moone, and North-Starre, of their Deere, which they burne, except the head and feet. They eate the fleſh of wild beaſts, eyther raw, or dryed in the ayre; which make them haue very vnſauory breath. On the ſixth of September two of them went on ſhore, on the Continent of Moſcouia, and encountred with a Beare, which killed one of them: his crie brought in other of their fellowes (which were alſo ſtragling about) to his reſcue, but the Beare laid hold alſo vpon one of them, and could not be driuen to forſake his prey, till himſelfe became a prey in recompence. The two torne carkaſſes were there buried. They tooke from one Beare which they killed, an hundred pound of fat, which ſerued them for their lamps: the skinne was nine foot l long, and ſeuen wide.

g *Hak. Voy. to. 1. Gerad. de Veer. ap. De Bryin. 3. par. Ind. Orient.*
h *Nauig. 1.*
i *Nauig. 2.*
k Deſcription of the *Samoyeds.*
l From Cherry Iland they brought home a Beares skin 13 foot long. *Ionas Pooly.*

In the yeere 1596. m there were ſent other two ſhippes, to proſecute this Diſcouerie, which on the fourth of Iune had ſight of a triple Sunne, attended and guarded with a double Rainbow,

m *Nauig. 3.*

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Rainbow, one encompassing them, the other crossing them ouerthwart. After many dreadfull combats with the Ice, and one of the ships departing from the other, they were forced to winter in *Noua Zemla*; where they built them a house to serue them for a fortification against the sauage Beares, tempestuous stormes, continuall snowes, Ice, and vnspeakeable cold; and (if worse may bee) a worse then all these, they endured a continuall night of many weekes, wherein neither the Sun, nor any of his courtly traine, the least rayes to be the harbingers of his desired presence, did present themselues to their eyes: and the fire could scarcely preuaile against the insulting tyranny of the cold to warme them. The Beares together with the Sun forsooke them, but plentie of Foxes remained; and with the Sun the Beares also returned; sometime laying violent siege to their house. From the fourth of *November*, till the seuen and twentieth of *Ianuarie* they saw no Sun. Their Watch also or Clocke was by violence of the cold forced to stand still, that they could not measure their times. Thus did they waite in expectation of the Sunnes returne, that they also (not able futher to pursue the voyage) might returne home, which eleuen of them did in *October* following.

But seeing these North-easterne Seas are so frozen and vnpassable, I will therefore in an inkie Sea finde an easier passage for the Reader, with more, both ease and securitie, to the mightie Kingdome of China, whereof wee are next to speake.

CHAP. XVIII.

Of the Kingdome of China.

§. I.

Of the Names, Prouinces, Cities, and situation thereof.

CHina is supposed of some, to be that Countrey, whose people of *Ptolomey* are [a] called *Sina*. Some thinke them to bee the people mentioned by the Prophet *Esai* [b], whereunto *Iunius* also inclineth. The Arabians call them צינין *Tzinin*: and the Portugals first of all other (because they could not pronounce it aright) called them *Chinians* (saith [c] *Ioseph Scaliger*) *Pierre du Iarric*, saith, [d] that before that time in all the East they were called *Chijs*, and the Inhabitants of Ceilan were called *Chingales*, because they were mixed with the Chinois; and Cinamom, was of the Persians named *Darchini*, that is, wood of China, as some thinke: he addeth their opinion that deriue that name from the Chinian salutation, in which they vse the word *Chij, Chij*, as a nickname therefore giuen them: and others that thinke the Citie Chincheo gaue name to the whole Region: but it were tedious to recite heere the seuerall opinions in this question. And fitter it is to heare *Ricius* his iudgement, who being sent into the Indies *Anno* 1578. after foure yeeres stay at Goa and Cochin, was by the Iesuiticall Visitor employed for China, in which he liued, about eight and twentie yeeres; some of which he spent in Nanquin and other places, but the ten last in Paquin, the Royall Citie and Residence. Hee out of his experience could best informe vs of China affaires, and a little before his death (which hapned the eleuenth of *May* 1610.) writ certaine Commentaries of his obseruations, which *Trigautius* another Chinian Iesuite, hath since reuised and published; protesting sincere truth in his Relations, which (hee saith) many former Writers, euen of their societie, wanted in many things, partly receiuing by heare-say of China-Merchants, partly staying small time, and but in the skirts of the countrey. This I premise, that none impute to mee a fault, so much after so good intelligence, to haue increased this History of China, the most admirable this day in the world. For the name he acknowledgeth *Ptolomey* his *Sinæ*, and the ancient *Seriça Regio*, to agree with this, where the poorest are clothed in silke, and whence other countries are therewith stored, the inuention whereof their Annals report 2600. yeeres before Christ. But of all these names [e] the Chinois know none: whose custome is, that when any new family attaineth the soueraignrie, the Countrey receiueth with the new Lord, new Lawes, and a new Name. So they write that it hath sometimes beene called *Than*, which signifieth *Broad*; after that *Yu*, that is, *Rest*; next *Hia*, or *Great*; afterwards *Sciam*, *Adorned*; then *Cheu*, which is *Perfect*; *Han*, the *Milken way* in Heauen; with other names many. But in the reigne of this family, which is called CIV, the Kingdome is stiled MIN, which signifieth *Brightnesse*, to which they adde TA, calling it [f] *Tamin*, or *Great Brightnesse*. Few of the neighbour Nations obserue this, and by diuers of them it is diuersly named; Those of Siam and Cochin call it *Cin*, whence the Portugals call it *China*;

a *Ptol. Geog. l. 7. c. 3.*
b *Esa. 49. 12. Osor. in par. Ep. Iun. Annot.*
c *Scal. Can. Isag. l. 3.*
d *Pierre du Iarric. l. 4. del' histoire des Indes. Orient. cap. 17. Gotard. Arthus hist. Indiæ Orient. c. 49.*

Silke when inuented.

e As neither of Cin, Cauchin-China, Battechina, Cathay, &c.
f *Perera* hath this name. Escalanta Tangis. *Odorico, N. di Conti*, Mangi. *Polo* this, and Cin. *Longobard* saith, that the Magistrates called the Countries far from the court *Mangines*, that is, barbarous;

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China; the Iaponites, *Than*; the Tartars *Han*; the Westerne Saracens (as hath beene obserued) *Cathay*: and the Chinois themselues haue one name common to all ages *Ciumquo*, as also *Chium hoa*; which signifie, the former, *a Kingdome*, the other *a Garden, in the middest*: they conceiuing the Earth square, and their Countrey in the midst thereof, which made them offended with our Maps, that placed them in the furtheſt East; and *Ricius* so disposed his Maps after, that hee placed them in the middle of the same. The King is entituled *Lord of the Vniuerse*, which how boysterous soeuer, is more excusable then in many other inferiour Potentates, the Chinois thinking (according to their Geographie) that the World contained but few other Nations, and those for the most part so contemptible, that they willingly relinquished them, or thought them not worth the conquering. Neither was euer any one Kingdome so worthy the name of GREAT, beginning at the Ile *Hainam* (which signifies the South Sea) in the 19. degree, and extendeth Northwards to 42. and from the 112. degree in Longitude (reckoning from the Canaries) in the Prouince Yunan, to the 132. Eastwards. This hath been obserued by Mathematicall Instruments and obseruations of Eclipses in their Kalenders, and especially for the Northerne computation, it is out of doubt. But for illustration hereof, we will adde out of one of their own bookes, entituled *A description of that King-*
"*dome*, printed 1579. thus interpreted. In this Kingdome are two Royall or Parliament Pro-
"uinces, Nanquin and Pequin (the one signifying the South Court, the other the
"North) and besides these, thirteene others. In these fifteene Prouinces or Kingdomes,
"are numbred by another diuision 158. Regions or Shires (they call them Fu) the most
"of which haue twelue or fifteene Cities, besides Townes, Villages, Castles, and Hamlets.
"In these are two hundred seuen and fortie great Cities, which they call CHEV, rather
"in dignitie then greatnesse, or otherwise, exceeding the inferiour Cities, called *Hien*, of
"which are 1152. The persons of such as are growne to mans estate (all which pay tribute
"to the King are 58. millions, 550. thousands, 801: not reckoning the feminine Sexe,
"Boyes, Striplings, or Youths, Eunuches, Souldiors, Magistrates, the Kings kindred, Stu-
"dents, and many others. And yet of Souldiors, notwithstanding their long peace, are
"maintained in perpetuall pay and seruice aboue one million; the three Northerne Prouin-
"ces, being almost halfe of them in militarie stipend. The bordering Kingdomes tribu-
"tarie, are to the East three, to the West fiftie three, numbred in that Booke; though this
"tribute bee of no great value. The Kingdome is also fortified by Nature and Art: the Sea
on the South and East, and steepe Precipices ioyned together with a strong wall, the space
of foure hundred and fiue leagues to the North, and a sandie Wildernesse on the North-west;
all conspiring to the strength thereof: and for the South-west it is full of Hills and Desarts,
with a few small Seignories, vnworthy their feare or desire. It is diuided into fifteene Pro-
I. Pantoia. uinces, six whereof border on the Sea, *Cantan, Foquien, Chequiam, Nanquin, Xantum, Paquin*:
the other nine be in-land, *Quiamsi, Huquam, Honan, Xiensi, Xansi, Suchion, Queichen, Iunan, Coansi*. Some sound these names somewhat otherwise. The Kings residence is at Paquin,
though Paquin enioyeth also a Court Royall, as being the Royall Seat of the ancient Kings;
which some place in Quinsay: but of that afterwards.

§. II.

Of the Commodities of China; and commodious Riuers and shipping: with two Maps, one made by HONDIVS, *the other* [h] *taken out of a China Map made there by the Chinois.*

h Of the large *China* Map, see an exposition, *To.* 2. of my Pilgrimes. *M. Ricci.*

BY reason of this large extent both East and West, and North and South, it comes to passe, that no Countrey yeelds such varietie of things, growing in such varietie of Clime and Soyle; making others indebted to it, but it selfe not indebted to any Countrey, either for necessitie or delicacie of diet. Neither haue wee scarcely any thing in Europe, which is not there found; and what is missing, is more then recompenced in other things exceeding. There is store of Wheat, Barley, Millet, Panike, and other kindes of graine. In Rice (their chiefe food) it farre excelleth Europe. Of Beanes and Pease (wherewith they feed their Beasts) in some Prouinces they haue two or three Haruests in a yeere. None of our principall fruits, but Oliues and Almonds, are wanting: others they haue vnknowne to vs, as those which they call Longanas, Coco-nuts, and other Indian fruits. Their Oranges, Limons, Pome-Citrons, farre excell the Europæan in varietie and delicacie. The like we may say of their Garden hearbes, which Religion to some, to others Pouertie, haue made their only food. Great is their varietie of Flowers; many heare vnknowne: but there, the colour more respected then the sent. As for distillations, they neuer, till of late by vs, had heard of
i See l. 1. c. 18. such an Art. Bettele and Arecca [i] growes in the foure Southerne Prouinces. Their Wine is

farre

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OF 統一 CHINA 明皇

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Pequin
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moran
NAN
NAN
Nanquin
Chian
Suchiu
Scianhu
Flu Jartcu
QUIN
Nancian
CHI
Hamcheu
CHE QUIAN
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I AN
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Canton
Amacao
CORAI vel COREA
Regnum China vectigale

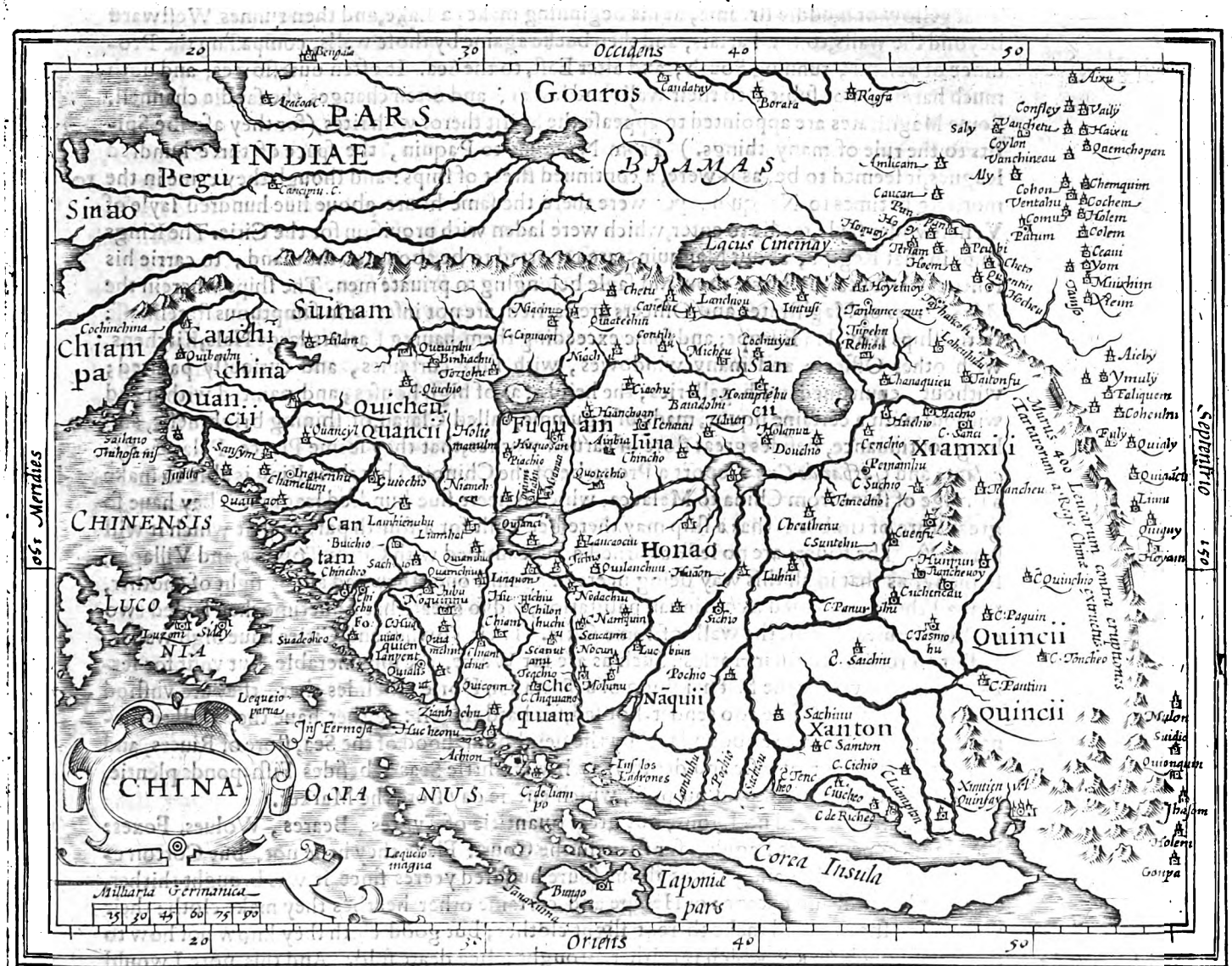
Picture of a China woman



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HONDIVS *his Map of China.*



farre inferiot to ours; for their Grapes are fewer, and leſſe pleaſant: nor doe they make Wine of them, but of Rice and other things; which is both well taſting, and not ſo burning as ours. They commonly feed on Porke: they haue ſtore alſo of Beefe, Mutton, Goats fleſh, Hennes, Duckes, Geeſe: they feed alſo on Horſes, Mules, Aſſes, Dogs, which are ſold in the Shambles as well as other fleſh. But in ſome places, either for Superſtition or Husbandry, they ſpare their Beeues and Buffalls. Veniſon, eſpecially of red Deere, is plentifull, Hares, and other things, all verie cheape. Their Horſes are not ſo comely as in theſe parts, but in number, cheapeneſſe, and vſe for burthen, excelling. Yet is there leſſe need of ſuch carriages, by reaſon of plentie of Riuers, which Nature or Art hath prouided through all the Countrey. Hence is there ſuch ſtore of ſhipping, that a moderne Author hath written, that there liue as many on the Waters, as on the Land: which, to ſuch as ſayle in thoſe Streames, will not ſeeme too exceſſiue an hyperbole. And I dare affirme this as a thing credible, that there is as much ſhipping in this Kingdome, as in all the world beſides; vnderſtanding this aſſertion of freſh-water veſſels: for their ſea-veſſells are fewer and worſe then ours. *Pantoga* [k] reporteth his owne iourney from Macao to Paquin, the ſpace of ſix hundred Spaniſh leagues (which the next way, by land, is reckoned 450.) in all that ſpace trauelling but one day by land, for ſhortning his way; otherwiſe all the way by water, carried in a Riuer, called of the Chinians a little Sea for the greatneſſe, (being the greateſt which euer he ſaw, in ſome places two or three myles broad, often tempeſtuous, and cauſe of many ſhipwrackes.) The Chinois dare not ſayle in it by night: and they ſay, That if one fall in, hee is ſo whirled, that ſwimming can ſcarcely ſaue him. They call it Yamſu, or the ſonne of the Sea. It abounds with Sea-fiſh a hundred leagues

k *Pantogia & Ric. Exped.*

l *Ricius* accounts from the chiefe Citie of Canton to Paquin 7065. China meaſures, fiue of which make a mile, fifteene a league.

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leagues from the Sea. Hee sayled after that in another Riuer of like bigneſſe, whoſe waters were thicke and myrie, which they clariſie with Allome, before they can drinke it: All the reſt of the ſtreames that hee paſſed, were made by mens hands, aboue two hundred leagues. That yellow or muddie ſtreame, at his beginning makes a Lake, and then runnes Weſtward beyond the walls, to the Tartars, and then backe againe by thoſe walls, compaſſing the Prouince of Scienſi, running South, and after Eaſt, to the Sea. It often ouerflowes, and doth much harme, not ſubiect to their walls and lawes, and often changes the ſandie channell. Some Magiſtrates are appointed to appeaſe the Spirit therof with rites, (for they aſcribe Spirits to the rule of many things.) From Nanquin to Paquin, the ſpace of three hundred leagues, it ſeemed to be, as it were, a continued ſtreet of ſhips: and though they came in the morning betimes to Nanquin, yet were there the ſame houre aboue fiue hundred ſayle of Veſſels vnder ſayle, readie to enter, which were laden with prouiſion for the Citie. The Kings ſhips in that Region, about Nanquin, are reported to be about ten thouſand, to carrie his rents and tributes, beſides a thouſand ſayle belonging to priuate men. The ſhips wherein the *Mandarines* or Magiſtrates and Officers are carried, are not inferior in ſumptuous ſtatelineſſe to the ſhips Royal in Europe; and ſome exceeding them, hauing Parlors, large Hals, Kitchens, with other Offices; and many windowes, with ſilke curtaines, and curiouſly painted; without, enuironed with galleries; the height, as of high houſes; and painted within and without with a certaine liquor, made of a gumme, called Claran, of ſhining brightneſſe, and long continuance, beſides great ſtore of carued workes, that they ſeeme Princes Palaces. *Eſcalanta* and *Gaſpar da Cruz* report a Prouerbe of the Chinois, That their King is able to make a bridge of ſhips from China to Malacca, which is neere fiue hundred leagues. They haue ſo great ſtore of timber, that a ſhip may there bee built for a fourth part of that which it will here coſt. The Riuers are no leſſe adorned and beautified with Cities, Townes, and Villages; ſo many, as that in all this way being neere or againſt one, they had alway ſight of another, that all the way ſeemed a continuall habitation; and ſo great, that ſometime they ſayled two or three houres alongſt the walls of ſome Citie. Their Townes and Cities haue high walls.

But to returne to their Horſes: Such as are for Warre, are innumerable, but vnfit for ſeruice, running away at the firſt neighing of a Tartarian Horſe: beſides that, they are vnſhod with yron, and therefore too tender-hoofed, for hard trauell: neither haue they skill to manage them. Fiſh is there aboundant, by the neighbour-hood of the Sea, ſtore of Riuers, and Lakes (for their greatneſſe and depth) as it were little Seas; beſides Fiſh-ponds plentie, maintained to that intent and purpoſe, which euerie day ſtore the Market.

Their Forreſts breed no Lyons, but great quantitie of Tygres, Beares, Wolues, Foxes: Elephants none, but at Paquin, for ſhew in the Court: Flaxe they haue not, but Cotton enough for the world; and yet not aboue foure hundred yeeres ſince it was brought thither. Silke is plentifull and cheape: of Hempe and certaine other hearbes they make cloth: their wooll they ſheare, and make thereof ſlight clothes; but good cloth they know not how to make; although that [b] which is thither brought, bee deare ſold. And this note I would commend to our Engliſh Merchants, that can beſt furniſh them. For the cold in the Northerne Prouinces, ſeemes more then the Climate threatens, farre beyond the Countries of Europe in the ſame height; their huge Riuers and Lakes being frozen ouer, the cauſe vnknowne, but gueſſed to bee the Tartarian Mountaines ſnowie tops, not farre diſtant: againſt which, they vſe furred garments.

b A note for our Engliſh Eaſt-India Merchants.

All ſorts of Metalls are here found. Beſides the ordinarie Braſſe and Copper, they make another kind, white as Siluer, no dearer then the former. Of melted yron, they make Cauldrons, Bells, Mortars, Furnaces, Ordnance, and the like, all cheaper far then here. Their gold is not baſe, but not ſo fine as ours. Siluer is vſed for money, but by weight, not by coyne; and ſo in all bargaines they vſe the ballance, the price higher or lower, as the Siluer is in fineneſſe: wherein much fraud is vſed. In many places they haue ſmall coynes of Braſſe, which come out of the publike Mint. Their great men haue veſſels of ſiluer and gold, but not ſo common as in Europe. But the women ſpend much gold & ſiluer in adorning their heads. Porcelane is their vſuall Table-furniture; the moſt excellent whereof, is made in the Prouince of Kiamſi, of yellow earth: whence it is diſperſed into the other Prouinces, and euen to vs. They will with wyre ſow the broken pieces together, and make them hold liquor, as we doe with woodden diſhes. Their glaſſe is not comparable to ours. Their buildings are of Timber, euen the Kings houſes, the lower walls ſometimes of Bricke; which, together with their ſtore of ſhipping, argues their plentie of Timber: the kindes, moſt part, ſuch as with vs. Okes are ſcarce; but in ſtead thereof, they haue a hard kind of euerlaſting wood, which the Portugalls therefore call *Iron*, being like it alſo in colour. Cedar they vſe for Funerall Coffins and Tombes, in which they are curious and coſtly. They haue alſo a kind of Reed (the Portugalls call it Bambu) almoſt as hard as yron, the greater ſort, though hollow and diſtinguiſhed

guiſhed with knots, yet ſupplying the roome of ſtuds, or poſts, in ſmaller houſes, being as big as with both hands may be griped: the ſmaller ſerue for launces, and other manifold vſes. Of theſe is exceeding plenty and cheapneſſe.

For Fuell, they haue Wood, Coales, Reeds, Stubble, and a kinde of pitchy bituminous matter, called [1] *Mui* (they haue the like in the Biſhopricke of Leege) digged out of the earth, very cheape; and not troubleſome with the ſmoake. Here growes plenty of Rhubarbe, and *Lignum ſanctum:* here is alſo ſtore of Muske. Salt is made not only by the Sea-ſide, but of diuers waters within land. Sugar is more vſed then Honey, yet like plenty of both. Waxe is there not of Honey alone, but another whiter and better, and burning clearer, made by certaine Wormes, which they keepe on Trees to this purpoſe: and a third ſort, made of the fruit of a Tree. Their Paper will not laſt with ours, nor beare Inke but on one ſide: yet they haue as white as ours, made of Cotton.

[1] This ſeemes to be ſome kind of Coale; ſuch as is found in diuers places of our Ilands.

They haue Marbles of diuers colours, precious Stones, odoriferous Woods, and Gums, with other rarities. Amongſt the reſt, a certaine Shrub, the leaues whereof are gathered in the Spring, and dried in the ſhadow, and ſo preſerued to their daily decoctions; which they drinke continually, both at Table, and when one friend enters anothers houſe, or ofter, if he makes any ſtay. They call it *Cia*, ſup it hot, more healthſome then toothſome, for it hath a bitter ſmacke. The Iaponians will giue ten or twelue duckats for one pound of the beſt, and drinke it in poulder mingled with two or three ſpoonfuls of boyling water: but the Chinois ſteepe the leaues. They haue another pitchy ſubſtance like milke, which they ſtraine out of the barke of a certaine Tree, whereof they make their *Cie*, the Portugals call it *Cicon*, wherewith they varniſh their houſes and houſhold-ſtuffe, and ſhips, in diuers colours, with glaſſe-like ſhining to the eye, ſmoothneſſe to the touch; beſides the long continuance, pleaſingly maieſticall: the cauſe they need no clothes for their Tables; which are eaſily reſtored to their cryſtall luſtre with a little waſhing, if by any fatty ſubſtance dimmed. Oyle is alſo expreſſed out of the fruit of another Tree, of vſe like the former, but inferiour ſomewhat, and more plentifull. Cinnamon and moſt excellent Ginger are here growing; Pepper, Nutmegs, Aloes, and other like, are here plentifully, out of the Ilands and bordering Kingdomes. Gunpoulder they haue in great ſtore, which they vſe not ſo much in Peeces (whereto they are more vnapt) as in Fire-workes; in which they are curiouſly artificiall, liuely expreſſing Trees, with their fruits, and other rarities. In the firſt moneth of the yeere wee ſaw as much this way ſpent at Nanquin, as would haue ſerued for two yeeres continuall warre.

§. III.

Of the Cities and Caſtles in China: and of Quinſay.

OF the number of their Cities and their differing ſorts is mentioned before. Beſides theſe, they haue two ſorts of Caſtles, both for fortification and habitation, with priuiledges alſo of Market, the greater ſort named *Huy* 293. the leſſe of greater number 2593. Their Villages are innumerable. In each Citie is an Officer that hath charge of the walls, whereby they are kept faire and ſtrong: and for further beautie, beſides commoditie of ſhadow, they plant trees at their doores, which continue greene all the yeere long. The Cities generally are like one another, except in greatneſſe. *Ant. Dalmeida Barros. Eſcalanta c.8. Gaſpar de Cruz.*

The ſtreets are ſtrait, yeelding proſpect from one gate to another. Canton (ſo the Portugals call it, according to the name of the Prouince: the Chinois call it Quamcheu, or Canceu) is accounted the leaſt of the Metropolitan Cities: it hath on one ſide a great nauigable Riuer, elſewhere enuironed with a deepe trench, filled with water, which is nauigable alſo: the walls haue foureſcore and three Bulwarkes: the ſtreets ſo broad that ten men may ride in front, and paued, adorned with many triumphant Arches, and ſhops on both ſides: the bridges there and elſewhere in the Kingdome are many, of large free ſtones very coſtly, the high wayes very ſtately which leade to the Cities: and the Kings houſes for the publike Officers very magnificent after their manner. Such was the plenty and abundance, that in this one Citie were ſpent euery day betweene fiue and ſixe thouſand Hogs, and betweene ten and eleuen thouſand Duckes, beſides a great number of Kine, Birds, Hens, Conies, Frogs, Dogs, Fiſh of many ſorts: and yet the moſt vſuall meate of the Chinois is Rice boyled with water.

Nanquin ſtandeth in two and thirtie degrees, and is eight or ten leagues from the Sea, with a Riuer leading thither. [m] It hath three faire brick walls, with large and ſtately gates. The firſt wall containeth the Kings Palace, which it ſelfe alſo is compaſſed with three walls, [m] *Pantogia.*

in

in manner of a Caſtle, with ditches full of water round about them. This I dare be bold to
n *Chriſt.exp.l.3. cap.10.* ſay (it is n *Ricius* his report) that no King in the world excells this King in a Palace, if we compare not particulars, but all things together. This firſt wall is in circuit foure or fiue Italian miles. The ſecond wall contayneth the firſt; and withall, the beſt part of the Citie, hauing in it twelue gates plated with Iron, furniſhed with Ordnance; it comprehendeth eighteene Italian miles. The third wall is not continued, but Arte ſupplying Nature elſewhere fortifying it; the compaſſe whereof can ſcarcely be knowne. The Inhabitants ſay, that two went out on horſebacke, one this way, the other that, and met againe at night, hauing ſpent the day, each in his ſemicircle. The greateſt part is very populous, howſoeuer there are alſo Mountaines, Gardens, Groues, and Lakes within the Citie. This circular forme is to bee obſerued, as of greateſt capacitie. There are fortie thouſand Souldiers in continuall garriſon. It is full of Palaces, Temples, Bridges, Towers; of beſt aire, fertilitie, and ingenious Inhabitants. The Riuer doth not onely paſſe by, but entreth the Citie with diuers channels made by arte, capable of great ſhips.

The ſtreets are (ſaith *Pantogia*) of two leagues, or of two and a halfe in length, wide, and paued. The compaſſe is at leaſt eleuen or twelue leagues, and contayneth by coniecture two hundred thouſand houſes, and (according to all the opinions of the Ieſuites there abiding) equalling, or exceeding in people foure of the greateſt Cities in Europe.

Paquin in 40. degrees. Paquin (or as *Ricius* alway calls it Pequin) is ſituate about a hundred miles from that famous Wall againſt the Tartars: in greatneſſe and neatneſſe exceeded by that of Nanquin, but in multitude of Inhabitants, Souldiers, and Magiſtrates, exceeding it. Two high and ſtrong walls compaſſe the South parts, ſo wide, that twelue horſe may eaſily runne thereon together, without hinderance. Theſe walls are of bricke, ſauing at the foundation of huge ſtones, filled with earth in the midſt, farre higher then thoſe in Europe. On the North ſide there is but one. On theſe walls as diligent watch is kept euery night, as in the hotteſt warre: in the day-time Eunuches watch at the gates, or rather exact cuſtomes. The Kings Palace is within the inner Southerne wall, neere the Gates, and ſo runnes vnto the Northerne wall, the reſt of the Citie ſtretching on both ſides. It is leſſe then the Palace at Nanquin, but more glorious, that ſeeming by the Kings long abſence a carkaſſe without life. The Citie is troubleſome (being little of it paued) in winter with durt, in ſummer with duſt, which in that Region, wherein it ſeldome raines, vpon any blaſt of winde, fills their houſes, and to preuent the trouble, there is none of any ranke which goes on foot, or rideth without a vaile hanging downe to their breaſts and couering their faces, ſo thinne that it may hinder the duſt and not the ſight, preuenting alſo the tedious knowledge and ſalutations by others. There are Muletters and Hackney-men in euery corner, to let their beaſts to ſuch as will hire them, who alſo know all chiefe places, and make way in thoſe populous ſtreets vnto their cuſtomers, both for a little money. But for this there is alſo a Booke which relateth the ſcite and ſtreets of the Citie: they may alſo hire chaires and bearers to carrie them.

In the Prouince of Sciantum is Cinchiamfu (which in *Paulus* his time, had two Churches of Chriſtians) whence is a Riuer made by hand (a thing vſuall in China) whereby they haue paſſage to Suceu, and to the Metropolitane Citie of Chequian, Hamceu. This Riuer is ſo cloyed with ſhips, becauſe it is not frozen in winter, that the way is ſtopped with multitude: which made *Ricius* exchange his way by water into another (more ſtrange to vs) by wagon, if we may ſo call it, which had but one wheele, ſo built that one might ſit in the middle as it were on horſe-backe, and on each ſide another; the wagoner putting it ſwiftly and ſafely forwards with leuers or barres of wood (thoſe wagons driuen by wind and ſaile, he mentions not) and ſo he came ſpeedily to Suceu and Hamceu, which are of the Chinois eſteemed Paradiſes. They haue a prouerbe, *thien Xam thien tham, ti Xam ſu Ham: that which the Hall of heauen or Preſence-chamber is in heauen, that on earth are Suceu and Hamceu.* And firſt for Suceu, the beautie, plentie, frequency, ſituation, make it admirable. It is ſeated as Venice, but better, in a pleaſant Riuer of freſh water, if it may not rather be called a Lake for the ſtilneſſe. They may paſſe quite through it, either by water or land, all the ſtreets and houſes are founded vpon piles of Pine-tree, and the merchandiſe brought from Marao, and other parts and ports are here ſold, as the fitteſt centre for diſperſion. It hath one gate into the land, other paſſages by boat; innumerable bridges, very ſtately and durable, but in thoſe narrow rills hauing one only arch: butter and milke-meates no where more ſpent, nor better wine of rice, which is carried thence to Paquin: by the frequencie of the Hauen and multitude of ſhips, almoſt denying faith to the eyes, which would thinke all the ſhips of the Kingdome here aſſembled, and notwithſtanding the continuall going out ſo ſupplied as if they neuer weighed: the hand-made Riuers that are made from Nanquin-ward hither, ſo peopled with Townes, Cities, Villages, as no where in the Kingdome more, as

Trig.ep.1612.

Suceu.

from

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from hence also to Hamceu. It is scarsely two dayes iourney from the Sea, and the head of that Region, in which are eight Cities. When *Hunni* expelled the Tartars, this Region held out longest against him, and therefore to this day payes an excessiue tribute, euen halfe of all which the earth brings forth: some two small *Prouinces* not paying so much as this one *Region*, and the ° Citie alone (as in the printed Booke of the Kings tributes is extant) payes twelue millions to the King, more then the greatest Kingdome in Europe, if some haue not accounted P falsely; and he which knowes this Citie will not maruell at it. It is still kept with a strong Garrison, for feare of innouation.

° *Pantagio.*

P *Botero. Relat. part. 2.* which yet of *France*, &c. cannot be iustified.

But Hamceu or Hanceu, the Metropolitane of Chequian, is perhaps more to be admired, situate South-east from Nanquin almost nine dayes iourney, not two dayes from the Sea, in 30. degrees. This Prouince of Chequian is the chiefe of the thirteene washed on the East with the Sea, hauing Nanquin and Kiamsi on the West, Fuquian on the South, Xanton on the North: numbring twelue greater Cities, the chiefe of sixtie three lesse, besides innumerable Townes, Castles, Villages; the best wits, and most learned students in the whole Kingdome; it yeelds a fertile soyle, Art contending with Nature for varietie of Riuers, so many as may seeme impossible to humane industrie, adorned with numberlesse Bridges of many arches, made of huge stones, equall to the Europæan workmanship, and so abounding with Mulberie trees and Silke-wormes, that all the China Markets, besides other Countries, are hence furnished; and ten vests of Silke may bee here had at a cheaper price, then one of Cloth in Europe. Hamceu is the chiefe Citie of this Prouince, yea, in all this Kingdome; lesse perhaps somewhat in compasse of walls then Nanquin, but better peopled; no place in the Citie emptie, not occupied with Gardens, but all builded, and all the buildings almost with diuers stories, which in other Cities of China is not vsuall. The Inhabitants are so many, and the Tribute so much, that the Iesuites durst not relate that which hereof they had heard by graue testimonie, for the incredibilitie: the description would aske a whole volume. The chiefe street is almost halfe a dayes iourney in length, and cannot be lesse then admirable. For whereas the Chinois vse to erect triumphall Arches, as Monuments, to weldeseruing Magistrates and ornaments to their Cities; this one street hath at least three hundred such (besides very many others in other parts of the Citie) of massie stones, and exceeding curious workmanship, that if the houses on both sides yeelded the like splendour, the world could not shew such a spectacle. But they occupie it all with shops, and build the most magnificence of their houses inwards, and yet those not like the Europæan Palaces. There is also a Lake close to the Citie, which the eye can scarcely measure, which sliding into a valley encompassing, embossed with diuers hillockes, hath giuen occasion to Arte to shew her vtmost in the adorning the same, beautifying all those spacious bankes with houses, gardens, groues; a very labyrinth to the bewitched eyes, not knowing whereat most in this maze to be most amazed, wherein most to delight. And in delights doe they spend their dayes, filling the Lake with vessels, furnished with feasts, spectacles and playes on the water. There is a pleasant Hill in the middle of the Citie, whereon is a faire Tower or Steeple, where they measure their houres by a strange deuice. Out of huge vessels water droppeth from one to another, the lowest being very large, in the middle whereof is perpendicularly raised a rule, distinguished with houre-spaces, which by the ascent or descent of the water, diuide the rising and declining day, and declare the houres: euery halfe houre some men appointed by tables with cubitall letters, to giue notice of the time to all men. From this Hill is a prospect ouer all the Citie. All the streets being set with trees, make shew of pleasant gardens. It is so full of Riuers, Lakes, Rills, Ponds, both in the Citie and Suburbs, as if a man would frame a *Platonicall Idea* of elegancie to his minde. The Idoll Temples are many and stately, which Idolatrie where it is wanting in China, hath a worse successour, Atheisme.

Hamceu, Hamcheu, or Hanceu.

The Lake. See the Map.

Quinsay, *ciuitas cœli.* See it described *supr.* 98.

Let vs stay a while and gaze (for where haue you such an Obiect?) Is not Quinsay (whilome, the Royall Seat of the Kings of Mangi, as *Venetus* recordeth, supposed by our moderne Geographers, to be swallowed vp with some Earthquake, or in *Bellona's* all-consuming bellie) here raised vp from the graue? The *Lake* situate on the one q side, (so *Paulus* reports of Quinsay) the *Name* Quinsay signifying the Citie of Heauen, and this called a Heauenly Paradise by the Chinois; and Han signifies *Lactea via* in Heauen; and Ceu, *perfect*: yea, Quinsay, or as *Odoricus* calls it, Canasia, and Han or Chanceu, not so disagreeing in sound, as different Dialects are wont: the *excellency* being chiefe Citie in the Kingdome, and this Prouince sometimes royall, as Pequin now and Nanquin are: the *situation*, South-east from Cinczianfu, and r fiue and twentie miles from the Sea: the *high houses*, and *shops* vnderneath: the exceeding trade, reuenue, pastimes by water, multitudes, faireneesse, and length of the streets; all so conspiring to proue this Han or Hamceu to bee that Quinsay of *Paulus*. True it is, that Quinsay was then greater, being as *Venetus* sayth, an hundred

q *Ha da vna banda vn lago, &c.*

r That which is before said almost two dayes iourney, is to be vnderstood of the Chinois iourneis, which make slow passage; sometime but sixe miles a day.

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hundred miles about: But the ouerring of that *Farfur* and his Familie, then raigning, the diuerting of the Court to Cambalu by the Tartars, and after to Nanquin by *Humvm*, and neuer returning hither, might leſſen the ſame. And might not warres, in that long ſiege by the Tartars, in the recouerie thereof by the Chinois, eaſily circumciſe her ſuperfluitie? Beſides, who knoweth whether all this huge Lake might be contained in that account of *Paulus*, ſtill compaſſed about with buildings? Or before thoſe warres, the Lake it ſelfe might (as Suceu now is) be builded on; which Time and Warre hath conſumed; nor ſince the remoue of the Court were ſo neceſſarie. *Mandeuile* mentions warres at Quinſay in his time; *Nicolo di Conti* (which was here about the yeere 1440.) ſaith Quinſay was in his time new built, of thirtie miles compaſſe. Or if any like better, that Suceu it ſelfe (to which alſo many of theſe arguments agree) ſhould be this Quinſay, I contradict not. That which ſometimes I haue thought that Quinſay, after ſo long a ſickneſſe, and conſumption of warres, died; bequeathing her Land-greatneſſe to Nanquin, her Sea-treaſures to Suceu, both ariſing out of the aſhes of that Quinſay-Phenix; I finde cannot (I meane for Nanquin) agree with the diſtance betwixt Suceu and Nanquin, aboue foure dayes iourney. Of this Quinſay, let the Reader take a large and leaſurely view in *Marcus Paulus*, which but for tediouſneſſe I could hither haue tranſcribed. Whether Hanceu or Suceu bee it, or whether both theſe Paradiſes doe now ſucceed that *Citie of heauen*, or whereſoeuer elſe it be, it was (which theſe are) the wonder of the world: reported (ſaith *Paulus*) to haue 12000. bridges, 1600000. houſholds: in which was a rich Mart of all commodities of the world; there was ſpent euery day 9589. pounds of Pepper, it had ten principall Market-places, ſquare, each ſquare halfe a mile, the chiefe ſtreets leading thereto being fortie paces wide, and running ſtraite from one end of the Citie to the other, theſe Market-places foure miles aſunder. But I forbeare the reſt; this Citie had twelue principall Companies or Arts, each of which had 12000. ſhops: the adioyning Countrey (reckoned the ninth part of Mangi) paide ſixe millions and 400000. Duckats to the Great *Chan* yeerely for cuſtome of Salt, made of the Sea-water, by the heate of the Sunne in large plaines: beſides ſixteene millions and 800000. Duckats otherwiſe.

M.P.l.2.c.68.

But let vs looke on ſome of the meaner Cities, one (of thoſe called *Hien*) is Scianhai in the Prouince of Nanquin, in 29. degrees ouer-againſt Cerra, and within foure and twentie houres ſayle of Iapon, and therefore is defended with a Garriſon and a Nauie; it hath about 40000. houſholds, and the iuriſdiction adioyning ſeemes a continued Citie with Gardens intermixed; payes to the King 300000. Duckats: there is great ſtore of Rice and Cotton, and in this Citie and the Suburban liberties are 200000. Weauers thereof: the aire wholſome, and they liue ordinarily to a great age, ſome to foureſcore, and foureſcore and ten, and many to a hundred yeeres. The keyes of Cities are euery night brought to the Gouernours, and thouſands appointed to watch to preuent theeues, themſelues being the worſt: they ring bells at certaine ſpaces to each other.

These Cities of China ordinarily want that elegance and magnificence, which ſtately Temples and ſumptuous building doe affoord vnto our Cities of Europe. Their houſes are lowe; without the ornament of Porches, Galleries, Windowes, and proſpect into the ſtreets. Beſides theſe habitations, they haue many which dwell not on land but in their ſhips. For their ſhipping is of two ſorts, one for ſayle, another for habitation alſo, and theſe meaner or fairer, according to the wealth of the owners. In the one ſide they carrie their families, in the other ſide their paſſengers. Many Barques are as victualling houſes by the way, and likewiſe as ſhops of merchandize. Many of the poorer water-dwellers get their liuing by labour on land: their wiues ferry ouer paſſengers, and vſe meanes to get fiſh. They bring vp thouſands of Duckes, hatched with artificiall heate in dung, which hauing fed with a little Rice in the morning, they put out at a doore into the water, which preſently ſwim on land, and eate the weedes which growe among the Rice (theſe weeders thereby procuring ſome wages of the husband-men to their owners) and at night are called home with a Tabor, each reſorting to their owne Barque. They haue certaine Sea-crowes or Cormorants, wherewith they fiſh, tying their gorges that they cannot ſwallow the fiſhes which they take, till their Maſters turne being ſerued, they are ſuffered to hunt for themſelues: which one in this Citie of London hath lately imitated and effected.

In the winter [f] they haue ſtore of Ice and Snow, whereby the Riuers are frozen euen about Nanquin. They haue abundance of all things neceſſarie to the life of man, fruits, fleſh, and fiſh, with prices correſpondent. They haue two, and ſomewhere three haruеſts in the yeere. Few Mountaines, but Plaines of an hundred leagues. Wine they make of Rice. They eate thrice a day, but ſparingly. There drinke (be it water or wine) they drinke hot, and eate with two ſtickes of Iuorie, Ebonie, or like matter, nor touching their meate with their hands; and therefore little napery ſerueth them. Their warme [t] drinkes and abſtinence

[f] *Anth. Dalmeida.*

[t] Of the wholſomeneſſe and vſe of warme drinkes: See *A. Perſi. del ben oſſdo.*

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nence from fruits, are great preseruatiues of their health, which for the most part they enioy, and none of them haue the stone; which some say is with vs caused by cold drinkes; but let vs take more full view of their persons and conditions.

§. IIII.

Of their Persons, Attire, and many strange Rites.

SOme of the Chinois haue faces almost square: many in the Prouinces of Canton and Quamsi, haue two nayles on their little toes, a thing common to all the Cauchin Chinois. Their women are all of lowe stature, and account small feet their greatest elegance, and therefore binde and swaddle them so from their infancy all their liues, that they seeme, in going, stump-footed: which seemes to be by deuice of some to keepe them within doores. Neither men nor women euer cut off their haire (which is generally blacke, and other colour a deformitie) they let it growe on their crownes only till fifteene yeeres of age, after that all their heads ouer, loose on their shoulders till twentie yeeres, when they put on their *virilis* [a] *pileus*, the cap of *manhood*, and then gather it vp, the men into caules or hats, hollow at the top for the haire to passe thorow; which the women vse not, but trimme vp their haire on knots with gold, siluer, stones, and flowers, eare-rings also at their eares, but no rings on their fingers. Both men and women weare long garments with wide sleeues. The men weare shooes of silke with curious workes and knots: none weares of leather but the baseſt: yea, their soles they make of cloth. The learned men weare square caps or hats, others round. They bestow long time euery morning in trimming their haire. They vse no shirts, but weare their inmost garment of white cloth, and vse often washing. They haue visants or vmbrellas to keepe off the sunne or raine, borne ouer them by their seruants; the poorer carrie them of lesse forme, themselues. The generall colour of the Chinois is white, more or lesse according to the climate. Their beard is thin, long before it comes, of a few staring haires (in some none) noses little, scarse standing forth; eyes prominent, blacke, little, of egge-fashion; (many dreames they had of *Pantogia's* eyes of a darke gray colour, as if iewels and precious things might thereby be knowne where they were hidden) their eates are small. If they would paint a deformed man, they giue him a short garment, great eyes, and beard, with a long nose, like to vs.

[a] *Virilis pileus* to the Chinois as *virilis Toga* to the Romans.

Their custome of names is very strange. The surname is ancient, vnchangeable and significant, of which there are not a thousand in all China. The name is also significant, and arbitrary, at the fathers pleasure, if a sonne: For daughters haue no names, besides the surname, but are called after their age and order; the sonnes also are so called by others; first, second, or otherwise, with their surname; the parents onely and ancestors calling them by their names, and themselues in their writings. It would bee accounted an iniurie if any other should call them thereby: or if he should call his father or kinsman by his name. When first a childe betakes himselfe to studie, his Master giues him another name, which hee and his schoole-fellowes may call him by, and no man else. When he puts on his *Mans hat*, and marries a wife, some chiefe man giues him another name more honorable, by which all men may call him, but his seruants, or such as are subiect to him. This they call the *Letter*. Lastly, when he is of full ripe age, some graue man giues him his most honorable name, which they call *Great*, and by this any one may stile him: which yet his parents and elders doe not, but onely by the *Letter*. If any make profession of Religion in any of their Sects, his ghostly Father or Authour of his profession giues him a new name (which they call) of Religion. When one visits another, if hee doe not write in his letter (of which afterwards) his honorable name or surname, the Visitee askes him of it, that he may call him thereby without iniurie. And the Iesuites did also take to themselues in China-fashion such honorable names.

Names. Surnames few.

Seales.

They are studious of Antiquities. Pictures artificially drawne with inke, without other colours they haue in highest price; the characters also and writings of the Ancients, with their Seales annexed. For many will seeke to gull men with counterfeits. All Magistrates haue the Seale of their office deliuered to them by *Humvu*, which if they lose, they are both depriued and punished, most diligently therefore preserued, carrying it with them to all places, and laying it vnder their heads at night. Men of good sort goe not in the streets on foot, but are carried in a close chaire by foure men, the curtens drawne on all parts but before: to distinguish them from Magistrates, whose chaires are euery way open. The Matrons are also carried in chaires closed euery way, by the forme easily knowne from those of Men. Coaches and Chariots the law forbids. Dice and Cards are common playes in China; Chesse also somewhat vnlike ours: for the King goes not out of foure places next him,

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and the two Bishops haue their Queenes: two men also goe before the Knights, besides the ordinary pawnes. They haue another play which makes the skilfull therein well esteemed, though he can doe nothing else, with two hundred men, some white, some blacke, on a table of three hundred diuisions. This is vsed by the Magistrates. Women goe not abroad, except seldome to see their neerest kindred, or some of basest condition.

In their offices of vrbanitie and courtesie they goe beyond all others, haue many bookes thereof, and reckon it one of those fiue vertues, which they call Cardinall. I feare to be in the relation, as they in action, tedious: and will but salute their salutations. They vncouer not the head to any, nor stirre the knee or foot, or vse embraces or kissing the hand. Their hands are hid and ioyned in their wide sleeues, except they doe some worke or with a fanne coole themselues, and in salutations first lift vp both sleeues and hands aloft in a modest manner, and then let them fall againe, standing face to face, and saying, *Zin, Zin*, which word is a rituall interiection, without any signification. When one visits another, or when friends meet in the streets, they doe thus, bowing also their bodies with their heads almost to the ground: they call this *Zo ye:* the inferiour placing the superiour, and the visited the visitor, on the right hand (in the Northerne Prouinces on the left) and then turne themselues both to the North. In solemner salutations, on high dayes, or after long absence, after the first bowing they kneele and touch the ground with their forehead: and then rise and doe it againe three or foure times ouer. In visitations, after other officious ceremonies, they offer him *Chia* to drinke (of which we haue spoken) with other iunkets. Except there bee great familiarity, he which will salute a friend, must at the doore deliuer to the seruant a letter before for his harbenger, to signifie his name in modest termes and affection towards him, with termes answerable to his estate. He is hereby warned to prepare himselfe for entertainment, clothing himselfe with apparell for that purpose, as must the guest also. If they were vnknowne to each other, they prostrate themselues, and knocke the ground diuers times with their foreheads. If they send a Present, they send withall a Letter, contayning the Inuentorie of the things sent, with termes very complementall; which he must answere with another Letter of thankes, and a Present of like or greater value besides a recompence to the messenger. Their partings from each other are as full of ceremonie. In their feasts, they set each guest to tables, one furnished with flesh and fish, the other with fruits and iunkets. They send a *Paitre* or Letter (the day, and sometime fiue or sixe dayes) before, to inuite them; and he which cannot come, with another Letter must excuse himselfe. On the day, with the first light he sends new inuitations, and againe a little before the time, or else his guests will not come. Much curtesie is in the meeting, exceeding much strayning and striuing about the place of sitting, as much solemne ceremonie in eating, as if they were bidden to be witnesses of their Hosts ostentation, to view and a little to taste his meates: but after sixe houres spent in this banquet, they may goe home to fill their bellies. In this officious trifling the Chinois spend a great part of their liues; but especially at the beginning of the new yeere fifteene dayes together, and at their birth-dayes.

When seruants salute their Masters, or the baser people their Superiors, they fall on their knees and thrice touch the ground with their foreheads, iust as they doe to their Idols: and when the Master speakes to his seruants, they stand at his side, and at euery answere fall on their knees; and so doe the people to the great men. When one speakes to another they neuer vse the second person, nor the first when they speake of themselues, except Masters and Superiours to their seruants or inferiours. Many formes of complementall modestie in termes they haue, but the lowest, to call himselfe by his proper name, as we vse the pronoune *I:* and if they speake of any, they vse some more honorable name and circumlocution, if of themselues some modester termes. The Iesuites obserue a state and keepe within doores, not easie to be spoken with, because the Chinois contemne such as obserue modestie, and price men by their maiestie and solemne reseruations.

When they send presents to each other, they may without inciuility take some and refuse others: they also vse to send presents in money. If a man be not within, when one comes with his Letter to visit, they leaue the Letter at the doore, to signifie his purpose: and this is enough also for the visited partie when in reuisiting he findes him absent. For euery one that visits must within three dayes be visited, in which respect the Iesuites were forced to cause their Porter or Seruant to keepe a note of them all, lest they should forget to repay these offices. If one meet another which hath not on his salutatory habite, he may not performe these rites till the other be vested for it; for which cause their seruants attend them with these robes; or else he that was attired must put off, and both salute in ordinary habit.

In drinking, the Inuiter beginnes, holding vp his cup in a dish with both hands, all the guests turning to him, and pledging him together at once: supping vp their liquor, at foure or fiue times, although it be water, and not at one draught. No bread is brought into their feasts,

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feasts, nor Rice. None are compelled to drinke more then they please. The maiestie of feasts is in variety of dishes, none being taken off the table that are once set on, till the feast ended, and then bestowed on the guests seruants.

Their bookes are full of precepts of obseruance to Parents and Superiours, which outwardly is there performed more then in all the world besides. They neuer sit in equall site, or ouer-against their betters, but on the lower side. This the Scholers performe to their Masters, speaking to them with great reuerence, and (if they bee poore) nourishing them whiles they liue with their owne labour. And when one is admitted Scholer to another, *Trigaut.* the Master sits in the higher end of the Hall (which is ordinarily to the North, all the Temples, and priuate buildings, if it may be, opening to the South) with his countenance to the doore. The Scholer comes before him, and foure times bowes his body, and as often kneeles downe and toucheth the ground with his forehead: euer after (though higher preferred) sitting at his side in euery meeting: although he hath beene his Scholer but one day.

§. V.

Of the mechanicall Arts in China, their Printing, &c.

WHere Nature is so prouident of Materials, Art is easily induced to triall of experiments: of which we will name such as to vs seeme rarest. They generally are not so curious for exquisite workmanship, as to make things saleable at easier and cheaper rates: where Nobilitie is wanting, & the Mandarines pay what they please, and sometime force their employments. They build for themselues, not minding continuance to posteritie: nor will they beleeue without much astonishment the magnificence and antiquitie of European buildings. Foundations they lay not deepe (vsually not at all) within the earth: which makes the greatest buildings short-liued, and their Cities walls to be often repaired. The rooses of their houses, euen where the walls are bricke, are sustained with pillars or posts of wood, and not on those walls. Printing is with them of ancient vse, at least fiue hundred yeeres, some say, more then a thousand and sixe hundred. Their manner differs much from ours, and is rather an expression then impression: they prouide a table of Peare-tree, or other smooth wood, and vpon the same lightly glue the whole sheet or written copie, which being dried is cunningly taken off, so as the characters remayne on the same table, which is presently carued and cut with Iron instruments, that nothing but the draughts or lineaments of the letters are eminent and standing vp. Then with incredible celeritie and facilitie they print off the same, one man sometimes fifteene hundred in one day. And in cutting their tables they are so ready and expedite, that one of our Composers seemes to mee as long in setting a sheet of ours, as they in cutting theirs. The reason is, the greatnesse of their characters; for so small as our letters could not easily bee engrauen in their tables. This commoditie they haue, that they may be layd by for as many impressions as they please, and in the meane time he may print off, for number of copies, as he findes sale: both which are wanting in our manner of printing. This makes their bookes so many and so cheape: and this easinesse made the Iesuites print at their owne houses, what bookes they liked. They haue also another way of printing. An Epitaph or other copie being cut in stone or wood, they lay thereon a leafe of moist paper, and on the same a woollen cloth: and then beat it on with a hammer till the thinne paper insinuate it selfe into the emptie spaces of the mould or forme, and then lightly lay on inke or what other colouring they please, so that the Epitaph or Copie remaynes in an elegant white: prouided that this be vsed where there is vse of greater characters. *M. Ricci. l. 1. c. 4.* *Printing.*

That which some hold of steeping and burning the earth, of which their Porcelane is made an hundred yeeres in the earth, remouing it euery eight dayes, others gainsay, and our Iesuite is silent. *Linschoten* affirmeth, that the earth is naturally hard, beaten small, steeped, often stirred, and of the finest swimming in the top the finest made. Painting is much vsed but not in such perfection as with vs; which is true also of graving and caruing. To adorne their pictures with oyle, or shadowes and landskips they know not, and in statues they haue no other rule of symmetrie but the eye. Their bells haue woodden clappers, and seeme not able to indure Iron, and therefore not comparable in sound to ours. Musicall Instruments they haue many and manifold: but they want Organs (except some blown with the mouth) and all such as goes with keyes, their strings are wouen of raw-silke, and know not our way of making them. Nor doe they know the discord-concord in musicall harmonie of diuers voyces; so that their musike to vs is harsh, in their owne opinion glorious. For measuring houres they vse houre-glasses of water and other deuices, but in this and dyalling very rude. *Seal. Ex. 92. Mons. de Montfart. Linsc. l. 1. c. 23.*

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They are much addicted to Comedies and therein excell vs: many young men trauelling through the Kingdome in this profession and practice, or abiding in chiefe places of resort: But there (as here) the dregs of mankind. They are hired vnto feasts, whither they come prouided for what play shall be demanded: offering to that end their booke of Comedies to the feast-Master, to chuse which hee liketh: which the guests behold in their feasting-time with such pleasure, that they continue sometimes ten houres in feeding their eyes, and tastes, with one seruice after another in both kindes. Their Comedies are ancient, few of later writing, which the Actors pronounce in a singing accent. They haue also dancers on the rope, tumblers, and other feat-workers. *Mathon* an Eunuch feasted the Iesuites, where all these kindes were employed, being of his owne familie. One of them cast three kniues vp into the aire, still catching them by the hafts. Another lying on his backe, tossed with his feet lifted vp, an earthen vessell euery way, so as hardly might be done with the hands: the like tennisse-play with his feet he vsed with a bell, and a great table. They had also dumbe shewes acted: and a boy dancing very artificially: on a sudden start vp a boy of earth keeping the same measures, and much admirable sport betwixt them.

Seales are in much vse, not onely for their Letters, but for other their writings, Poems, Pictures, and other things: they contayne onely their name, surname, degree and dignitie. They vse not one, but diuers, not in waxe, but coloured red; the *Grandes* hauing at table a boxe full of Seales, which contayne their diuers names engrauen (for euery Chinois is called by many names) and are of diuers matter, Wood, Marble, Iuorie, Brasse, Crystall, Corall, and other stones more precious. The makers of them are many and those learned, the characters differing from the vulgar, and sauoring antiquitie. The arte of Inke-making also is not here illiberall, which they make vp in balls, [x] of the smoake of oyle, and grinde with water on a stone, and then take it vp with pensils made of Hares haire, and write therewith, not with pennes, their paper being like thinne transparent parchment.

[x] I haue had of it in a square forme, to be carried in a mans pocket, as it were a marking stone.

They all of both sexes vse fannes, without which none of them come abroad, not so much for necessity (especially in colder places and seasons) as for a kind of grace: Euen as gloues with vs are most for ornament, and the most vsuall presents, so are fannes in China; of diuers matter and forme, Reed, Wood, Iuorie, with Paper, Silke, or a kind of odoriferous Straw; round, square, ouall, with sentences written therein. In these things these differ from vs, in other things are very like, in the vse of tables, stooles, beds, which other people neere and farre obserue not, but sit, feede, and sleepe on carpets spred on the ground.

[y] *Pantoia, & Mendoza, c.4.*

Things are there exceeding cheape: [y] a hundred pound of Sugar may be bought for nine or ten six-pences; and other things proportionable: so that though there are none rich, as wee interpret the word in Europe, for such and such reuenues: yet this cheapnesse doth recompence that other defect. They haue Artificers of all trades: and in idlenesse none may liue. The impotent are well prouided for in Hospitals. They haue no Gentlemen, but euery man is a Plebeian vntill his merits raise him. Preferment is atchieued onely by learning. This maketh them generally studious.

§. VI.

Of their language, writing, Astrologie, Philosophie, and Phisike.

THe beginning of this discourse must bee with their words, letters, and writing: wherein this is first to be admitted, that they haue not one booke written in the vulgar idiome or common language. But they haue one language called *Quonhoa*, for their Courts, and writings, which is common through all China, which alone the Iesuites learned, and which the learned and strangers commonly vse; women also and children attayning by this common vse to the vnderstanding thereof. As for the differing languages of each Prouince, it is not so necessary nor commendable, being but of vulgar both vse and reckoning. But in euery Tongue and Dialect the words are euery one Monosyllables, howsoeuer sometimes two or three vowels fall into one diphthong. As for them, they mention not vowels or consonants, or letters, but in writing, the letter, syllable, and word is all one, being nothing else but hieroglyphicall characters, of which there are no fewer then words, or things; which yet they so compound and connexe, that they haue not aboue 70. or 80000. If we pronounce any of their words in two syllables, it is when two of their characters are applyed to signifie one thing. Some 10000. of these characters are necessary for vsuall writing: for to know them all, is that which few either can, or need. Their sound also is in great part the same, and yet both figure and signification different: so that there is no so equiuocall a language; neither can a Hearer write out an Oration or Speech from

Quonhoa signifieth *of the Court*, by this meanes the Magistrates need not in euery new Prouince learne a new language.

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from the Speakers mouth, nor a booke be vnderstood of them which heare it read, but they must look, and discerne with their eyes that equiuocation which their eares cannot. And in speaking they are often hereby forced sometime to repeat that which hath before been elegantly deliuered, sometimes to write it, or (if such meanes be wanting) with water on the Table, or Characters formed with the finger in the ayre, to expresse their mindes to the conceit of others: and this is most common amongst the most learned which speake in print, and affect inke-horne Rhetorike. They haue fine accents, by which they also distinguish this equiuocation, that one and the same word thus by accents diuersified, shall signifie fiue seuerall things nothing alike. This makes the language hard to be learned of strangers; which yet the Iesuites haue learned to write and reade: and I would all the Equiuocators amongst them (that teach to illude oathes, and delude the World by their two-fold, two-forked, serpentine Equiuocation in *Mental* reseruations, & *Verbal* double-significations) were all there, learning the China language to conuert Heathens, rather then here practising the Romish equiuocating Dialect to peruert Christians to worse then Heathenisme. Peruerse Masters, louers of *strange language*, in Prayers to GOD, in Oathes and Assertions to Man; in the one, Parrats without reason; in the other Deuils, without Religion: this being the strongest bond which Religion hath, binding at once to GOD and Man, and yet these *Religious* Mountebanks, by iuggling querks dissoluing these bonds, and at once deluding both GOD & Man. Foolish Romans! that sent backe the Legates to *Hannibal*, that by equiuocation had before fulfilled their Oath of returning! foolish *Regulus*! that returnedst to thy Tormentors, chusing thy selfe rather then thy Oath to be tortured! and most most foolish Martyrs, that so sleightly for want of this sleight, ran vpon Fire, Swords, Lyons! And might not we begin a contention with that assertion, That *an Oath for confirmation is to men an end of contention*, which in this equiuocating *Hydra* is rather multiplied? That nei her Rome Ethnike, nor primitiue Christian Rome, could (at least by imitation of diabolicall ambiguous Oracles) deuise in those dayes so transcendent a suttlety, but Moderne Rome by Iesuiticall midwiferie, must be the Mother of so super-fine a babe! But what doth this Brat in our way? I will rather follow the Iesuits in China then in Rome (except when Rome followes them thither too) and herein with thankfulnesse accept their report. The reason of this equiuocall sound of words is ascribed to the Chinois account of eloquence, in writing rather then speaking, and therefore to furnish that, neglecting this: insomuch as familiar messages are sent by writing, and not by word of mouth. Musicall skill was a good helpe to the Iesuites in learning the language, by reason of their varietie of accents. And although this multitude of Characters be to the Memory burthensome, yet it helpes it as much another way in sauing the labour of learning diuers languages, whiles euery Prouince of China speaking diuersly, agree in writing: the Iaponians, also Corayans, Cauchin-Chinois, Leuhiees, all conceiuing the same Characters, although the Iaponians haue an Alphabet of letters to write after our manner, which the Chinois haue not. They write their lines from the top of the Page to the bottome downewards, which they multiply from the right hand to the left: whereas our custome is quite contrary, from the left hand, side-wayes. We haue three consonants B.D.R. which the Chinois neither vse, nor can by any Character expresse: and in our words which haue them they borrow some sound neerest the same. Likewise, they neuer haue two consonants without a vowell betweene: and all their words end in vowells, except M. or N. of consonants onely. This and the diuers pronuntiation of their Characters in diuers places, made the Latin forme of Baptisme hard to be expressed by the Ietuites.

Equiuocation, Mentall and Verball.

Cic. Offic. l. 3.

Hel. 6. 16.

China writing.

Now for the subiect of their studies, their chiefe is *Morall* Philosophie: in *Naturall* they are rude: and their *Ethikes* are confusedly deliuered, not digested into formall method (for of Logicke they are ignorant) but in confused sentences and discourses. The greatest of the Chinian Philosophers was *Confutius*, who was borne fiue hundred and fiftie one yeeres before the Incarnation of our Lord, and liued aboue seuentie yeres in great shew of learning & holinesse. And few of our Ethnike Philosophers haue equalled him, many he hath exceeded. The Chinois haue him in such reputation, that they thinke there neuer liued man more holy, and all his sayings are of authoritie beyond gaine-saying amongst the learned. And the Kings themselues haue euer since had him in veneration, not as a god, but as a most excellent man and Author of their learning; honouring his posteritie, the chiefe of which enioyeth by inheritance ample titles, immunities and reuenues.

They are also indifferently skilled in Astrologie and diuers Mathematicall Sciences: in Geometry and Arithmetike they haue beene more expert. The Constellations they doe not distinguish as we do, and number foure hundred Stars more then our Astrologers, reckoning some smaller, which doe not alway appeare. They tell the Quantities, and foretell Eclipses, but not exactly: and referre all their Astrologie to that which is called Iudiciall, esteeming a fatall dependance of all things from the Stars: and haue borrowed in these Arts many

Astrologie. *Vid. Ep. Thaisii. nis Sinæ ad Rit.* See the next Chap. §. 4.

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things from the Saracens. The Author of this Royall Family forbad the ſtudie of Iudiciall Aſtrologie to all but one Family, in which it continueth by inheritance. But he which now reigneth maintaines many at great coſt, both Eunuchs in his Palace, and Magiſtrates without, which haue two Courts in Paquin, one obſeruing China Kalenders, the other the Saracenicall, and compare both together. Both of them haue an open place on the top of a ſmall Hill to contemplate the Starres, in which they haue Mathematicall Inſtruments, of exceeding greatneſſe, of molten braſſe, which ſeeme to bee ancient. On this Hill alwayes one of their Colledge doth watch by night to obſerue, if any new Comet, or other raritie appeare in the Heauens: which if it happen, the next day they by libell admoniſh the King thereof, together with their opinion of good or euill enſuing. This place of contemplation at Nanquin, is within the Citie, and in maſſineſſe of Inſtruments excells that at Pequin [z] or Paquin. The Pequin-Aſtrologers haue priuiledge of foretelling the Eclipſes of Sunne or Moone; and the Magiſtrates and Prieſts are commanded to meet in a certaine place in their Robes and Veſtments, to helpe the labouring Planet: which they thinke they doe with muſicall ſound of Cymballs, often bowing their knees, all the time of the Eclipſe; fearing (as I haue heard) leſt ſome, I know not what Serpent ſhould then deuoure the ſame.

Colledges of Aſtrologie in Paquin and Nanquin, and not elſewhere.

[z] *Ricci.* calls it alway not Paquin, but Pequin.

In Naturall Philoſophie they were too Naturall, and haue very little Art. They knew not the cauſe of the Moones Eclipſe, by the interpoſition of the earth, but thought that being oppoſite to the Sunne, it loſt the light by ſome amazement: others thought that the Sunne had a hole in the midſt, againſt which when the Moone came, ſhee loſt her light. That the Sunne was greater then the earth ſeemed to them a ſtrange paradoxe, much more that this might be ſpoken of the Starres: the like was it that the Earth was round (for they thought it ſquare, and the middle and beſt part thereof to be their Kingdome) or that there could be Antipodes without falling, or that heauy things were attracted by the Center, or that there were Orbes; and for the ayre they thought it a *vacuum* or emptineſſe, not reckoning it amongſt the Elements, of which yet they numbred fiue, Metall, Wood, Fire, Water, Earth. Their Arithmetike was with beades on wyre-ſtrings faſtned to a linnen cloth. In theſe things *Rucius* declaring their ignorance and the Europæan Science, wan great admiration, they (which before thought all beſides themſelues Barbarians) ſaying, that they were to vs as the rude Tartars to them, and that they left where we began, namely at Rhetorike and Grammar, which with Ethikes and Politikes are the chiefe. Some of the Idolatrous ſects had more monſtrous and ridiculous fancies, that the Sunne hid himſelfe euery night in a certaine Hill called Siunni, which they ſaid was fixed in the Sea 24000. miles vnder the water: and for Eclipſes, they held that a certaine god named *Holochan* eclipſed the Sunne, couering it with his right hand; and ſo the Moone, with his left. Their Aſtrologers rather obſerued their old rules, little knowing or ſeeking the Naturall cauſes. The Inſtruments which they had in their two Colledges at Nanquin and Paquin, were alike, very admirable, ſeeming to be made in the reigne of the Tartars. Foure of them were very great; One a Globe marked with paralells and meridians, as great as three men could fathom, ſet vpon a great Cube of braſſe likewiſe: the ſecond was a Spheare, fiue foot in the Diameter, with Chaines in ſtead of Circles, diuided into 365. degrees, and a few minutes: the third was a Gnomon, ten foot high on a huge Marble: the fourth, and greateſt conſiſteth of three or foure Aſtrolabes, each fiue foot in the Diameter, with other appurtenances very admirable.

Naturall Philoſophy.

Flowers of China-learning.

Their Rules of Phyſicke differ much from ours: yet agree with vs in feeling the pulſe, and are not vnhappy in their cures. They vſe ſimple medicines, roots, hearbs, and the like, their whole Art in manner the ſame with our Herbariſts. They haue thereof no publike Schoole, but as each priuately learneth of ſome Teacher. In both the Royall Cities, Degrees are granted to the Profeſſors after Examination; but both this and that of little worth: none being thereby of greater authoritie, or without it hindered to practiſe. And neither in Phyſicke nor Aſtrologie doth any take great paines, which hath any hope of proficience in their Ethikes, thoſe being the refuges of Pouertie, this the high-way to Honor. Their Geography was ſuch, that they called their Countrie *Thien-hia*, that is, *All vnder heauen*, thinking the World to haue little elſe of any worth.

Phyſicke.

§. VII.

Of their Ethikes, Politikes, and Degrees in Learning.

CONFVTIVS, their Philoſophicall Prince, compyled foure Volumes of the Ancient Philoſophers, adding a fifth of his owne: theſe he called the *Fiue Doctrines*. They containe Morall and Politicall Precepts of good Life & Gouernment, with the Examples, Rites, Sacrifices, and Poems of the Ancients. Beſides theſe fiue Volumes,

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Volumes out of *Confutius*, & some of his disciples, are gathered into one Tome, diuers Rules, Sentences, Similes, touching the wel ordering of a mans selfe, family, or the kingdome; which is called the *Foure bookes*, and into so many parts diuided. These nine are their ancientest, and fountaines of the rest of their books, containing most part of their Hieroglyphicall Characters; authorized by royal Priuiledges & ancient Customes to be the Principles and Foundations of all Chinian Learning: wherin it is not enough to vnderstand the Text, but suddenly to write of euery sentence; to which purpose, that [a] *Tetrabiblion* must be cunned by heart.

a Foure bookes aforesaid.

They haue no publike Schoole, or Vniuersity, where Readers vndertake to expound them: but euery one is to prouide him a Master, at his owne choice and charge; of which are great numbers: because in that multitude of Characters, one cannot teach many, and each man desires to haue his children taught at home. They haue three Degrees, which are conferred vpon such, as by examination are found worthy. This examination is onely in writing. The first Degree, called *Sieucai*, is bestowed in euery Citie by the *Tibio* (a learned man appointed thereunto by the King) in that place which is named the *Schoole*; and somewhat resembleth our Batchellors. This *Tibio* visiteth euery Citie in the Prouince, for this purpose: whither when he is come, all the Students in the Citie and Confines, that aspire to that Degree, resort, and submit themselues to a three-fold Triall. First, he is examined of certaine *Masters*, which are set ouer the Bachellors, till they attaine a higher Degree: in which, all are admitted to triall that will, sometimes foure or fiue thousand in one Citie. These Masters are maintained by the King to this Office. These passe them ouer to a second proofe, by the *Foure Magistrates* of the Citie; which, of so great a number, chuse some two hundred of the best Writers, whom they commit to the third Examination by the *Tibio*, who intituleth twentie or thirtie of the chiefe of them, and numbreth them with the Bachellor of former yeeres. These are priuiledged to weare a Gowne, Cap, and Bootes, in token of their Degree: and in publike Assemblies, haue higher Places, besides larger Complements and Immunities, and are subiect to their *Tibio*, and those *Foure Masters*; other Magistrates little meddling with their cases. This *Tibio* doth also examine those former Bachellors, to see how they haue profited or decayed; which, according to their writing, are diuided into fiue rankes: the first, are licenced vnto some publike Offices, of lesse reckoning: the second, haue a reward, but not so great: the third, haue neither reward, nor punishment: the fourth, are publikely scourged: the last, degraded, and ranked with the Communaltie.

Schoole-Masters. Graduats, and Commencements.

1. *Sieucai.*

Their second Degree is called *Kiugin*, somewhat like the Licentiates in some European Vniuersities. This is conferred but once in three yeeres, in the chiefe Citie of the Prouince, in the eight moneth, and with greater solemnitie, to fewer, or more, according to the dignitie and largenesse of the Prouince. In Pequin, in Nanquin, 150. doe proceed Licentiats; in Cequian, Quiansi, and Fuquiam, 95. in the rest, fewer. Vnto this Triall, onely Bachellours, and but the choice of them, are admitted, not aboue thirtie or fortie of one Citie; which yet, sometimes, in one Prouince, amount to 4000. Competitors. That third yeere therefore, which happened with them 1609, 1612, 1615, &c. a few dayes before the eight Moone, which often falls out in *September*, the Magistrates of Pequin present vnto the King the Names of 100. the chiefe Philosophers in China, out of which, hee chuseth thirtie (two for euery Prouince) to bee sent Examiners. One of these two, must bee of the Kings Colledge, called *Han lin yuem*. As soone as euer they are named by the King, they must post to their designed Prouince, many Spies attending, that they speake not with any one man of that Prouince, before the *Kiugin* are entituled. Other principal Philosophers also of that Prouince are chosen to assist these Examiners in the first Triall. In euery Prouinciall Citie is a huge Palace erected for this end, enclosed with high walls, in which are many roomes, wherein, without noyse, they may discusse those writings: and in the midst of the Palace aboue 4000. Cels, or little Studies, which can hold nothing but a small table, a stoole, and one man, out of which, one is not permitted to see or speake with another. When these Posers are come to the Citie, they, and their Assistants of that Prouince, are shut vp in their seuerall Stations, before they may speake with each other, or any one else, and so continue all the time of this Act or Commencement, many Souldiers and Magistrates attending to prohibite all commerce & conference, on all hands, with any within or without the Palace.

2. *Kiugin.*

In this examination, three daies, the ninth, the twelfth, and the fifteenth of the Moone are spent in euery Prouinciall Citie, from the earliest light, til the euening darkenesse, the doores carefully shut; some refection being the day before allowed them, at publike charge. When the Bachellers come into the Palace, they are narrowly searched, whether they bring any Booke or Writing with them; and are allowed only their Pensill, Paper, Inke, and writing Plate or Stone. If any fraud bee found, they are both excluded and punished. Then the doores being shut and sealed, the two Examiners propound out of their *Tetrabiblion*, three sentences, on which euery one is to write so many Theames: also, out of those *Fiue Doctrines*,

foure

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foure ſentences, the arguments of ſo many other Theames or Orations. Theſe ſeuen Writings muſt bee adorned both with eloquent phraſe, and elegant ſentences, according to the Chinian Rhetorike; not any one Writing exceeding fiue hundred Characters or Words.

The next day of triall they haue three queſtions of ſtate propounded out of the old Chronicles, or of things which may after happen, to which they returne anſwer in three Writings. Likewiſe, the third day three caſes propounded of ſuch things as may be demanded in executing publike functions, which they anſwere in ſo many writings. Thus euery one hauing that dayes arguments written out, is by ſome thereunto appointed, brought vnto his deſigned Cell, where he writeth in a Booke his Meditations, ſubſcribing his owne, his fathers, grandfathers, and great grandfathers Names; then cloſing the booke, that none but they which are deputed, may open it, to whom they offer it. Theſe bookes, before they come to the Examiners, are new copied and tranſcribed by others in red inke, whereas the former were in blacke: and theſe tranſcripts, without the Authors names, deliuered to theſe Prouinciall Examiners, which are choſen to aſſiſt the two Principall, which reiect the worſt, and offer twice ſo many of the beſt as are to proceed at that time, vnto the Kings Examiners. Theſe make a new examination, chuſing out ſo many as are to bee admitted Graduates, and obſerue which are beſt, ſecond, and third, compoſing them in their due order. This being done, all the Examiners together compare the Copies with the Originalls (knowne by certaine numbers indorſed) and taking out the Authors names, expoſe them, written on large Tables, in Cubitall letters, about the end of the eight Moone, with great concourſe of Magiſtrates, and applauſe of their friends. This degree enioyeth farre greater priuiledges and immunities, with a peculiar habit: and if they ſeeke not to proceed further, they are capable of many publike Offices. After this, the Kings Examiners publiſh a booke, which containeth the names of the Licentiates, and the chiefe writings on euery Theame; eſpecially his, who obtained the firſt name amongſt all the Competitors, who is called *Quiayuen.*

In theſe ſtudies they ſo ſpend their ambitious ſpirits, that many die thereof. *Pantog.*

3. *Cin-ſu.* The third degree anſwers to our Doctor: they call it *Cin-ſu.* This is conferred euery third yeere alſo, but only at Pequin, the yeere next after the former Proceeding. Euery Kiugin, or Licentiat, out of all Prouinces may bee admitted to the Examination, but onely three hundred are Speeders of fiue thouſand Competitors. The Examiners are principall Magiſtrates: the time, the ſecond Moone; on the ſame dayes, and in the ſame manner, as the former. Theſe being created and pronounced Doctors in that place where the Licentiates are made, all in the Kings Palace, before the chiefe Magiſtrates of the Court (the King himſelfe was wont to be preſent) doe vndergoe a new Triall, and make a writing on a Theame propounded; according to which, the order of Offices, whereof they are made capable, is declared, being of three Rankes or Formes. He which had the firſt place in the examination of Doctors, is here ſure to haue the third: but he which here obtaines the firſt or ſecond place, is dignified with an honorable title (like to that of a Duke or a Marqueſſe with vs, if it were hereditary) all his life, and obtaineth the higheſt places in the gouernment. *Anno* 1604. three hundred and eight Doctors were made; and then another Triall was made for the Kings Collegiats of Hanlinyen: of that number were named twentie foure, choſen out of thoſe three hundred and eight, as in the former Trialls. Theſe are choſen to the chiefe Magiſtracies in the Kingdome: but ſo, as after many other trialls, onely twelue or fifteene of thoſe twentie foure be choſen.

Theſe Doctors enioy their proper Veſt, Cap, Bootes, and other enſignes of Magiſtrates, and are admitted vnto the beſt functions, ſo as they alway exceed the Licentiates, and are ſuddenly become the Grandes of the Kingdome. Thoſe Licentiates which are reiected from their Doctorſhip, if they haue no further hope, are admitted, and betake themſelues to ſome places of gouernment. But if they intend to make and abide a new triall, the ſtudie hard at home other three yeeres: ſome of them ten times aduenturing the ſame, without deſired ſucceſſe, wearing and wearying out their liues in priuate. There is a booke alſo publiſhed of the Doctors Commencement or Act, as of the former: and another yeerely, containing all the Doctors names in the Kingdome, with their Countrey, Parents, Offices, and places of Reſidence. They alſo which are fellow Commencers, and proceed either Licentiates or Doctors the ſame yeere together, euer after affect each other as brethren, and their Examiners as Parents or Maſters, although they ſometimes attaine higher preferments then theſe. In ſome Cities they haue Exerciſes of Learning, euery learned man of chiefe note hauing his day appointed whereon, to lecture or diſcourſe of ſome Morall Vertues. And they haue alſo an eſpeciall Officer, called *Tauli*, which on certaine dayes is to call an Aſſembly (he is a great Magiſtrate) and to exhort the people to vertue, as it were by preaching.

Militarie degrees. Militarie Honors are conferred in the ſame yeeres, places, titles, vnto the Profeſſors thereof: the time, is the Moone following: the ſolemnitie much leſſe, according to the Chinian account of Souldierie. Their firſt triall is on Horſe-backe, and then in full carriere they ſhoot nine Arrowes: in the ſecond, three at the ſame marke, on foot. And they which

with

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with foure arrowes mounted, and with two ſtanding, haue hit the marke, are admitted to the third triall: in which, they are enioyned to write an Oration, or Theame, of ſome queſtion propounded. And the Iudges declare in each Prouince ſome fiftie of theſe Licentiates: and when Doctors are made at Pequin, an hundreth of the beſt militarie Licentiates in all the Kingdome, after a threefold examination are there declared Doctors. The Doctors of this Societie, ſooner then Licentiates, but not without bribes, are admitted to ſome militarie place of commaund. And both Philoſophicall and Militarie, being admitted Doctors, write ouer their doores, in Cubitall letters, their Degree and Title. The Preſidents and Iudges, in all Examinations, whether of Militarie, Mathematicall, Phyſicke, or Ethicke Sciences, are their Philoſophers, without aſſiſtance of any of other profeſſors: ſo much doe they account of this Confutian Philoſophie, as if it had made them able to iudge of all things.

§. VIII.

Of the King, his Court, Iſſue, Reuenue, and Maieſtie.

CHina is a Monarchie, not knowing the names of Ariſtocratie, or Democratie, or any other Polycratie: not ſo much as Dukes, or great Nobles, enioying either Title there, or Dominion, (whereof in ancient times were many) theſe 1800. yeeres paſt. Sometimes it hath beene ſubiect to ciuile broyles, and ſometimes diuided into many petty kingdomes: but was neuer quite ſubiected to forraine Soueraigntie, till the Tartarian Conqueſt vnder one *Tiemor* (ſo the Chinois call that great Chan) which ſo continued till the yeere 1368. When one of their Chieftaynes (whom they called of the euent *Hum-vu*, that is, a floud of weapons) expelled the Tartars, compelled the Chinois to his ſubiection. The Kingdome paſſeth by inheritance. Some ancient Kings are yet commended for commending the Kingdome to the vertuous ſucceſſion of ſome rarer men then their kindred yeelded: and ſometimes the people rebelling haue diſpoſſeſſed one and ſubſtituted another. In this kingdome are no ancient Lawes: But the firſt of any Family which obtayneth the Soueraigntie, makes new Lawes at his pleaſure, which his Succeſſors in that family doe not eaſily alter. That *Hum-vu* the Conqueror is the founder of their preſent Lawes, either enacting new, or confirming the old, as he ſaw good. From ignorance of Geographie they eſteemed their King Lord of the World, and therefore call him *Thien-cu*, the ſonne of Heauen: for they eſteeme Heauen the greateſt God. Yet commonly the people call him *Hoamſi*, that is, the greateſt Monarch. *Hum-vu* was a great both Warrior and Polititian. He ordayned that none of the Kings children ſhould deale in publike functions or affayres of ſtate: yet hee made them ſeeming amends, with aſſignation of moſt ample reuenues, and the title of Guam, a Prince or petty King. Their reuenue is paid out of the Exchequer, to preuent Clients and dependance of Tenants. Much complement of reuerence is done them by the Magiſtrates, but no ſubiection. Their Children and Nephewes are honored alſo, but their titles and reuenues ſtill decreaſing as they deſcend further from the Royall ſtemme: till at laſt no more bee allowed them, then may ſupply their neceſſitie without trade or worke. Like care is had of the Royall daughters marriage and maintenance.

The Commanders which aſſiſted him in the Conqueſt, hee vouchſafed honourable titles, militarie prefectures, with other immunities and reuenues, ſtill deſcending to their poſteritie, who are ſubiect neuertheleſſe to the Citie Magiſtrates. One ſtrange priuiledge of theirs is this. The exploits *of the head* of their family vnder *Hum-vu*, are grauen in an yron plate. This continueth with the firſt borne of that family, who thereby may challenge pardon for any man in any crime, three ſundrie times, if hee offer the ſame to the King. Only treaſon is vnpardonable, which depriueth the Traytor and all his poſteritie for euer of all dignitie. Like honors doe the Kings ſonnes or fathers in law enioy, and ſome others who haue well deſerued of the State.

Only the Doctors and Licentiates are admitted to offices of gouernment, not preferred by fauour of others, or the King himſelfe, but by the Law and his merits. All Magiſtrates are called *Quonfu*, that is, Preſidents: and as an honourable title [b] *Laoye*, or *Laofie*, a Lord or Father. The Portugalls ſtile them *Mandarines*. And although theſe Magiſtrates can finiſh nothing, till by Petition they obtayne the Kings confirmation: yet he enacteth nothing which they doe not firſt ſollicite. And if any priuate man preferre a Petition to the King (which ſeldome happens, becauſe there is an Officer appointed to examine them before the King ſees them) yet the King referres them to that Tribunall whereto they belong. This I haue diligently ſearched and found for certaine, that the King himſelfe may not giue a ſumme of money, or office to any man, vnleſſe hee bee firſt petitioned by ſome of the Magiſtrates,

[b] Some falſly *Loytia* or *Laotia*.

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ſtrates, except in his owne houſhold: for thoſe gifts are not taken out of the publike treaſure, but the priuie purſe. His Cuſtomes and Tributes, which exceede without controuerſie a hundred and fiftie millions yeerely (euery houſe not priuiledged, paying tribute) are not brought into the Treaſurie of the Palace; nor may the King ſpend them after his pleaſure: but all the money and prouiſion is brought into the publike Treaſuries and Store-houſes, which are through the Kingdome. Out of theſe a certaine allowance is appointed by Law, and nothing more or leſſe, for the Kings expences, his Wiues, Children, Eunuchs, and Family. Thence the Magiſtrates and Souldiers ſtipends, and other officers through the Kingdom are diſcharged. Thence alſo the publike Edifices of the Palaces of the King and his kinſemen, Cities, Walls, Forts, and all prouiſions of Warre are mentioned. And ſome yeeres it happens, that this huge reuenue will not ſerue for neceſſary expences, but they are forced to new impoſitions. The ordinary Cenſus or *poll-money* is three Mazes or halfe Duckets; beſides the *profits of the earth* and handicrafts. The reſt are *Cuſtomes*, which in Canton, one of the leaſt *Prouinces*, are neere eight millions.

The Kings reuenues.

Cenſus. Tributum. Vectigal.

Vanlie, that is now King, hath raigned fortie yeeres, a man of great wiſedome, but vicious and tyrannicall. Hee vſeth his ſonne and apparant Heire very hardly, and hath indeuoured to make a ſecond ſonne, which he had by a more beloued wife, his ſucceſſor: but was gainesaid by all the Magiſtrates in the Kingdome, thoſe of the Court reſigning their robes and hanging them on the Palace walls, ſo that hee was forced to proclaime the eldeſt. Whoſe mother lately lying on her death-bed, the Prince could hardly obtaine his fathers licence to viſit her, and then attended with two Eunuchs: the mother comforted her ſonne, ſaying, It neuer yet happened that the heire of the kingdome dyed of hunger: (For the King ſcarſe allowes him neceſſaries, none elſe daring for feare.) The King forbad mourning and publike pompe vnto her funeralls. The King reſpects beautie only in choice of his wiues (as doe all of the Royall bloud) nor doe the great men care to preferre their daughters to the Royall bed. For it is little they can doe, and much they muſt ſuffer, euer incloſed in the Palace, neuer admitted the ſight of their friends, who alſo are not thereby aduanced to further preferments. The King hath Officers which make choice of women for him. One wife is chiefe and is as it were legitimate: the King and Heire apparant, marry other nine a little inferior: and after them ſixe and thirtie others; all which enioy the title of wiues: to which are added many more Concubines, not entituled Wiues or Queenes. Thoſe which bring the King ſonnes, proue moſt gracious, eſpecially the mother of the eldeſt ſonne: howſoeuer it fared otherwiſe in this before mentioned. This King was not the ſonne of the firſt wife, nor is his Heire.

Trigaut.
King *Vanlie.*

The Chinois are a deceitfull and trecherous people, and therefore the Kings in this age come not abroad in publike: and when in times paſt they did it, they obſerued a thouſand cautels for ſafetie, the Palace and the ſtreets being all in armes for his guard, nor was he ſeene when thus hee was ſeene, nor the ſeat knowne in which he was carryed, many other being then carryed to preuent intelligence. And when hee came into the Tribunall, hee appeared from a high window, couering his face with an Iuory table in his hand, and hauing another table on his head a cubit long, halfe ſo broad, ſo behanged with ſtones that they hid his face. The Kings colour is yellow, his garment being embroidered with golden Dragons. Theſe alſo are painted or carued in all the Palace, Plate, and houſhold furniture; the tiles alſo being yellow, and ſet forth with Dragons. This hath cauſed ſome to thinke them to be of gold or braſſe, whereas they are of earth (as I haue often felt) and yellow, greater then ours, and faſtned on the roofe with nailes, the heads whereof are guilded. If any priuate man ſhould vſe the yellow colour, or Dragons in priuate vſe, except of the Kings bloud, it were high treaſon in him. Theſe of Royall poſteritie (being now aboue 60000. all maintained at publike charge, and daily encreaſing) are a great burthen to the common-wealth: being idle, and as occaſion is offered, licentious; on whom the King hath continuall ſpies. None of them without the Kings leaue may goe out of the Citie appointed him, vnder grieuous puniſhments: nor may any of them reſide in the Royall Cities Pequin or Nanquin. The Kings Palace hath foure oppoſite gates, by which whoſoeuer paſſeth, they alight off their horſes or ſeates in which they are carryed, and paſſe by on foot, which is alſo obſerued at Nanquin. The South ſide hath three gates both within and without: by the middle of which the King paſſeth in or out, and is neuer elſe open; others at the right or left hand. No man ſpeakes to the King but the Eunuchs, and the reſt of his Family: others of all ſorts ſpeake to him only by Petition, and thoſe ſo full of complement, that euery learned man cannot make them; beſides, peculiar Magiſtrates are as it were Maſters of Requeſts to examine all Petitions to bee exhibited. At the beginning of euery yeere (which is at the new Moone which next goeth before or followes the *Nones* of February, the beginning of their Spring) a Legate is ſent out of euery Prouince to the King, which is done with more formall ſolemnity euery third

Ritus.

third yeere. And in euery Citie, euery new-Moone-day, all the Magistrates assemble to a place in the Citie, where is the Kings Throne, and his Armes (gilded Dragons) and doe worship on their knees before the same, praying *ten thousand yeares of life* to the King. The same is done yearely on the Kings Birth-day; on which day, the Magistrates of Pequin, and other Legats out of the Prouinces, and all his kindred, come to the Court with gratulations and presents. All others that haue obtained preferments, by the Kings nomination, are to goe before day, and with appointed Rites to doe veneration to the Kings Throne, hauing on a Vest of purple, siluer and gilt head-tyres, for that purpose. The kingdomes adiacent are willingly refused of this King, whose predecessors sometime possessed, after freed them, as bringing more burthen then profit: which of late appeared in Corea, which the Iaponites inuaded, the Chinois defended, as abutting on the frontiers: but when the enemy left inuading, the defender soone after voluntarily relinquished these new subiects. Yet these, Cochin-China, Sian, and other adioyning, pay a tribute rather voluntarie, for hope of protection or gayne, then required, exacted, or by the Chinois regarded. Fiue Prouinces, Chiansi, Cechian, Nanchin, Vquam, and Sciantum, pay their tributes in Rice and Wheat, which are carried in the Kings Vessels and Ships thereto appointed, which are before related to bee more then ten thousand, belonging to these fiue Prouinces, besides those belonging to Magistrates and Merchants: insomuch, that Merchants that dwell Southwards from it, are forbidden to enter those streames, lest the multitude of vessels should cloy vp the passage, or endammage the King: and yet they are so many, that sometimes they are forced to stay many daies, especially in drier seasons, notwithstanding floud-gates made against Bridges, wherewith they stay, and heighten the waters; which being full, are opened, and sometimes in the Cataract, Vessels drowned as they goe out or in; the King being at a million of gold yeerely charge to make one Streame, called the yellow Streame of the muddie colour, nauigable and safe for his ships, which are drawne against the Streame by thousands of men. Neither dare they aduenture passage by *Sea*, for feare both of Pyrates, and of the *Sea* it selfe, which would bee farre more speedie, and lesse costly. The other tenne Prouinces pay their Tributes in Siluer. His Courtiers are Eunuchs; whom their poorer parents haue gelded in their youth, in hope of this Court-preferment: where, after they are admitted by that *Manderine*, appointed to this Office, they are trained vp vnder elder Ennuchs, to bee made seruiceable. Of this drosse of mankind, are in the Court ten thousand; *Pantogia* supposeth sixteene thousand. This King is esteemed more tyrannicall then his predecessors: neither doth hee euer come abroad, as they were wont once in the yeare, to sacrifice in the Temple sacred to Heauen and Earth. His Palace is farre more spacious, but not equall in workemanship to those in Europe. It is compassed with a triple wall, the first wherof might enuiron a large Towne. Herein, besides the many lodgings of the Eunuchs, are Hills, Groues, Streames, and other things of pleasure. The Iesuite [c] our Author saith, That he passed eight huge Palaces, before he came to the lodgings of those Eunuchs, which were appointed to learne how to order their Clockes or Watches, wherewith they had presented the King: and there were as many beyond. And ascending vp a Tower, hee saw Trees, Gardens, Houses, exceeding all that euer he had seene in Europe, who yet had beene in many the most sumptuous buildings therein. Within the third wall is the King, with his women, children, and such seruants as are thither admitted. When the heire apparant is proclaymed, all his other sonnes are sent away soone after, and confined to certaine Cities, where they nothing participate in affaires of State; otherwise, are honoured as the Kings kindred, liuing in pleasure in their Palace prisons, vnto the third and fourth generation. Neither is any meanes of greatnesse left to any: the Royall kindred not dealing with affaires of Gouernment, the Gouernours neither inheriting their Offices, nor leauing either place or name of Gentrie to their Families. And those which haue command of the Souldiers, pay not their wages; nor haue their Treasurers command of their persons: and their imployments are (out of their natiue) in some remoter Prouince. Vpon occasion of the warres against the Iaponites in Corea (which much terrified this vnwarlike Nation) the Royall Treasure being exhaust, tyrannicall meanes were vsed to supply them. There is report of many Gold and Siluer Mynes in China, which the ancient Kings, vpon some policies, shut vp; and this now commanded to bee opened. Hee exacted also an imposition of two in the hundreth on all goods that were sold in the Kingdome: which had beene tolerable, if the Magistrates had beene employed: but hee vsed his Eunuchs; a proud, shameless, slauish, and imperious Nation; which, in stead of searching for Mynes, vsed their Commission in wealthy Cities, where euery rich mans house was a Myne; and except they would haue digged it vp, must bee redeemed. Some Cities and Prouinces compounded at certaine summes, which was payd to the King, as extracted out of his Mynes. Some zealous and couragious Magistrates made complaint by Libels to the King; but themselues therefore punished. One *Fumocean*, of the Prouince

[c] *Pantogia.*

of

of Vquam, was cruelly beaten, and cast in close prison: whom his Prouince so honored euen then, that they published his worthie acts in bookes: they made his picture to bee sold through all the Prouince, that all men might priuately honour him as a Saint; and erected vnto him some publike Temples, with tapers and odours continually burning. But the Eunuches, to the extreame distaste of all the subiects, continued in their tyrannicall exactions (or robberies rather) throughout the Kingdome; into one of whose hands the Iesuites fell, with their presents: The Magistrates hate them, and they insult ouer the Magistrates. At Nanquin are also some thousands of these Eunuches in the Palace, one being chiefe ouer the rest. Some of them are so arrogant, that they looke for apprecations of a thousand yeeres life (which is the custome to the Queenes and Kings children; whereas to the King they say, *Van van sin*, that is, ten thousand yeeres, as *Daniel* to *Nabuchodonosor*, *O King liue for euer*) besides the bending of the knee, as to the chiefe Magistrates. The King will for light causes sometimes cause his Eunuches to be beaten, till they die vnder the blowes. When *Ricius* was dead, they coffined him after the China fashion, till they could find some place for his burial (which till that time was at Macao, whither they sent their dead) *Pantogia* put vp a petition to the King, in behalfe of *Ricius* his corpes. (This storie will be, I hope, acceptable, as shewing the manner of obtaining any thing at the Kings hand.) *I* IAMES PANTOGIA, *a stranger of a most remote Kingdome, moued with the vertue and fame of your Noble Kingdome, haue in three yeeres saile, with much trouble, passed hither aboue* 6000. *leagues. In the twentie eight yeere of* VANLIE (for so, as we, they account their yeres by the Kings reigne) *in the twelfth Moone, I, with* MATTHEVV RICIVS, *came into your Court; where wee presented some gifts, and haue since beene sustained at the Kings charge. The nine and twentieth yeere of* VANLIE, *in the first Moone, we petitioned your Maiestie for a place of residence, and haue many yeeres enioyed the Royall bountie. In the eight and thirtieth of* VANLIE, *the eighteenth day of the third Moone* RICIVS *died, I, a Client of the Kingdome of the great West, remaine a fit subiect of pitie. The returne into our Countrey is long, &c. And I now, after so many yeeres stay, suppose that we may be numbred to the people which followeth your Royall Chariot, that your clemencie, like that of* YAO[a], *may not containe it selfe in the Kingdome of China alone, &c.* So proceeds hee to set forth the good parts of *Ricius*, and with a long supplication to beg a place of buriall, *some Field, or part of a Temple; and he, with his fellowes, should obserue their wonted prayers to the Lord of Heauen, for thousands of yeeres to him and his Mother.* This Libell was written with peculiar forme, Characters, Seales; many Rites herein necessarily obserued. Before any be offered to the King, it must be viewed of some Magistrate, and they got this to be allowed by one which is Master of Requests, which sent it presently to the King. They must also haue many Copies thereof, to shew to those Magistrates, to whom it appertaines; which they did: one of them affirming, That *Ricius* deserued a Temple also, with his Image to bee there set vp. This message he sent them by another: for when they fauour a cause, they shew great strangenesse. The King commonly answers the third day (except hee mislike, for then hee suppresseth) and sends it to the Magistrate that had presented it, who shewes which of the sixe is the peculiar Court, which iudgeth of these things: This being sent to the *Rituall Tribunall*. Their answere is sent to the King within a moneth (which there is a short space) and repeating the Petition *verbatim*, and the Kings command to the peculiar Office, answeres what the Law sayth in that case, and concludes the Petition to bee agreeing to Iustice, and earnestly pleads and sues for confirmation. The King sends this answere to the *Colao*, which subscribed his approbation; which being sent againe to the King, hee subscribed with his owne hand *Xi*, that is, *Fiat*, or be it done: which the third day after was deliuered them.

These petitions, see *verbatim, Exped. Sinica. l.* 5. Of the Officers, see the next §.

a He was a King of old, accounted a Saint.

§. IX.

Of the Magistrates, Courts, and Gouernment.

THat which the Philosopher wished, That Kings might be Philosophers, and Philosophers Kings, is in part fulfilled in China; where all the Gouernment is in their administration, which haue attained thereto, not by birth, fauour, wealth, or other Mediators, but their Philosophicall proficience and degrees, of which we haue spoken. Of these, there are two Orders: one, of the Court, which, besides their Offices in that Citie, moderate euen all those of the second sort, which are Prouinciall Magistrates, abroad in the Cities or Prouinces. Euery two moneths there is a new booke printed at Pequin, of all their Names, Places, and Degrees. First, of the Officers of Court. There are sixe Tribunals, or chiefe Courts: the first, called *Li pu* (*pu* signifieth Tribunall) which is the Court of Magistrates,

r. Li pu, Court of Magistrates.

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ſtrates, who are hence nominated throughout the Kingdome; which nomination is guided by the excellencie of their writings aforeſaid. And all beginning with inferiour Offices, come by Degrees preſcribed by the Lawes, in order, to the higher: except Iniuſtice caſt them lower, or quite degrade them; which makes him paſt hope of regayning his dignitie. The ſecond Tribunall, is *Hopu*, or the Treaſurie, which receiueth and payeth out the Kings reuenues. The third, is *Lypu*, the Court of Rites, whence are ordered matters of Sacrifices, Temples, Prieſts, Schooles, Examinations, Feſtiuall dayes, Gratulations to the King, Titles, Phyſicians, Mathematicians, Embaſſages, with their Letters and Preſents (for they thinke vnworthy the Maieſtie of their King, himſelfe to write to any.) The fourth Court is called *Pimpu*; to which are ſubiect all Militarie Matters, and Charges, and Examinations. The fifth, is *Cumpu*, that hath the handling of publike Ædifices; as the Palaces of the King, of his Kindred, of the Magiſtrates; the Nauie, Bridges, Walls of Cities, and the like. The ſixt, is *Himpu*, of criminall Caſes, Priſons, and Impriſonments.

2. *Hopu*, Court of Treaſurie.
3. *Lypu*.
4. *Pimpu*.
5. *Cumpu*.
6. *Himpu*.

All the publike affaires depend of theſe Courts, which haue their Officers and Notaries in euery Citie and Prouince, which informe them of all things. One in euery of theſe Courts is Preſident, called *Ciam*, who hath his two Cilam, or Aſſiſtants, one at his right hand, the other at the left: Theſe are accounted the higheſt Dignities in the kingdome. Next to theſe, euery Court hath their ſeuerall Offices, and ouer each, many Officers, beſides Notaries, Apparitors, and others. Beſides theſe Courts, there is another, the greateſt in the whole Court and Kingdome, called *Colaos*, which are three, foure, or ſixe Councellors of State, hauing no peculiar charge, but looking to the whole. The King was wont to ſit with them in Counſell: but now they doe it without his preſence; euery day admitted into the Palace, and there remayning in conſultation, ſend Libels many and often vnto Him, who approueth, diſalloweth, or altereth at his pleaſure.

Colaos.

Beſides theſe and other Magiſtrates, there are two ſorts, one called *Choli*, the other *Zauli*, of each aboue threeſcore, all choiſe Philoſophers, which haue before giuen approued teſtimonie of their ſufficiencie. Theſe are employed in affaires of moment extraordinarie with the Court or Prouinciall officers, with Royall authoritie: and their eſpeciall Office is, to admoniſh the King by Libell, if any thing bee done contrary to Law through the Kingdome; not diſſembling the faults of the greateſt Magiſtrates, nor of the King himſelfe, or any of His: which they performe, to the aſtoniſhment and wonder of other Nations, at their integritie and libertie; neuer giuing ouer (frownes or threats notwithſtanding) their complaints and admonitions, till they procure redreſſe. This is alſo lawfull to euery Magiſtrate, yea, to euery priuate man: but theſe are moſt reſpected, becauſe it is their peculiar Function. Theſe Libels and the Kings anſwers are printed by many, and ſo paſſe through the Kingdome, whence their Hiſtorians may bee furniſhed with intelligence. This was lately apparant in the caſe of the Prince, whom the King would haue diſ-herited, the King being ſo incenſed with numbers of Libels or Bils of Complaint; that hee depriued or deiected to inferior places aboue a Hundred; whereupon the reſt abdicating themſelues (as is ſaid) he was forced to ſurceaſe his attempt. And lately, when the greateſt of the *Colaos* tooke indirect courſes, hee was accuſed by thoſe Officers in a hundred Bills, within two moneths ſpace, though in greateſt grace with the King; which (as it was thought) killed him ſoone after with thought.

Choli & Zauli.

Beſides theſe Magiſtrates in Court, there are diuers Colledges inſtituted, to diuers purpoſes; the nobleſt of which, is *Han lin yuen*; conſiſting of choiſe Doctors, which deale not in the Gouernment, and yet are accounted of greater Dignitie. Their Office is, to compoſe the Kings Writings, to compyle the publike Annales, and to write out the Lawes and Statutes. Of theſe, are choſen the Schoole-maſters of the Kings and Princes. They wholly addict themſelues to Studie, haue their Degrees of honour in the Colledge, which they attaine by their writing; and are preferred to the greateſt Dignities, but in the Court onely. None is choſen to be of the *Colaos*, but theſe. They gaine much, by compoſing Writings for their friends, as Epitaphs, and the like, which for their very name are precious. They are alſo Preſidents and Iudges in the Examinations of the Licentiates and Doctors.

Han lin yuen Colledge.

All theſe Magiſtrates (except the *Colai*) are as well at Nanquin as Pequin. The Cities attributed to them both, are gouerned as other Cities in other Prouinces. The gouernment of thoſe thirteene Prouinces depends of one Magiſtrate, called *Pucinſu*, and of another, called *Nuganzaſu*, the former iudging ciuill caſes, the later criminall. Their Reſidence, is in the chiefe Citie of the Prouince, with great pompe. In both theſe Courts are diuers Colleagues, called *Taulo*, which are alſo principall Magiſtrates, and ſometimes reſide without the Mother-Citie, in ſome other, where they haue ſpeciall charge. The Prouinces are diuided into diuers Regions, which they call *Fu*, and the proper Gouernor of each Region, *Cfu*. Theſe are alſo ſubdiuided into *Cen* and *Hien*, that is, nobler, or meaner Townes, as bigge yet as our

Prouinciall Gouernment.

 Europæan

Europæan greater (not greateſt) Cities. Each of theſe hath a Prouoſt, called *Cicen*, or *Cihien*. *Ci* ſignifies to gouerne. Theſe Prouoſts or Gouernours haue their foure Aſſiſtants to helpe them. That which ſome thinke, that they are onely in repute of Cities, which are intituled *Fu*, and the reſt *Cen* and *Hien* but villages, is a tale. For both the Prouinciall Citie hath her *Cifu* and *Cihien*, and the Lieutenant of the Shire, or Region, hath no more power in the Shire-Towne, then in other Cities of the Shire, that is, the right of firſt Appeale. The ſecond Appeale is to the *Pucinſu* and *Naganzaſu*, Gouernours of the Prouince. Beſides theſe in euery Prouince, there are other two of more eminent place, ſent from the Court: one of which is reſident there, called *Tutam*; the other ſent yeerely from the Court, called *Cia yuen*. The former hath power ouer all, both Magiſtrates and Subiects, and in militarie affaires, and may be compared to our Vice-royes, or Deputies. The other is a Commiſſioner, or Viſiter, who enquireth into all Officers, and puniſheth the faultie (except the greateſt, whom he accuſeth to the King) and onely of all Magiſtrates executeth the ſentence of death. Many other Officers in Cities, Towns, and Villages, many Captaines and military Commanders, many which haue charge of Wals, Gates, Bridges, Forts, (euen as it were in time of Warre;) Muſters daily, and Wreſtlings might here be recited.

All the Magiſtrates, both Philoſophicall and Militarie, are reduced to nine Orders, and according to their ſeuerall Order, they receiue Money or Rice monthly: which, in ſuch maieſtie of Maieſtrates, is very ſmall; the ſtipend of the higheſt not amounting to a thouſand duckats yeerely, and euery one of the ſame Order receiuing alike; the chiefe in the militarie Order receiuing the ſame ſtipend, which the chiefe in the Philoſophicall. True it is, that more accrues to them by induſtrie, gifts, or otherwiſe: but this is the Legall allowance. All Magiſtrates weare the like Cap of blacke cloth, with eares or wings on both ſides, of Ouall forme, apt to fall off: which is done purpoſely, to make them walke gravely, without light mouing of their heads. They weare all like attire, Bootes alike, of peculiar faſhion and ſubſtance, of fine blacke Leather. They weare alſo a faire girdle, about foure fingers broad, large and looſe, of curious embroiderie, and on their breaſts and backes they haue ſquare pieces of Cloth embroidered: by both theſe are diſcerned their Places and Dignities. They are alſo knowne by their Vmbrelas, which are carried ouer their heads, ſome blew, ſome yellow; ſome two, three, and ſome one: the meaneſt on horſe-back, the greater on chayres, carried on foure or eight mens ſhoulders, according to their Dignitie. They haue other Ornaments, Banners, Chaines, Cenſers, multitudes of Sergeants, or inferiour Officers, going before them, two and two in a ranke, with Halberds, Maces, Battle-axes, Chaynes, Canes, crying out to giue way, with ſuch clamours and noyſe, that euen dogs ſhrinke away, and not a man to bee ſeene in moſt populous ſtreets: this more or leſſe, according to the degree of the Magiſtrate. Thus haue we ſeene a Philoſophicall Empire, all, euen the Souldiers, being ſubiect to them; yea, the Captaines beaten by them, as boyes by their Maſters: Neither is the ſentence of Militarie men, in matters of Warre, of authoritie with the King, like theirs; no, nor their valour comparable to theſe, in maintenance of their loyaltie, being (as yee haue ſeene) prodigall of preferment and life. The Souldiers betake themſelues to Handy-crafts, or Seruice of great Men, making ſhew of themſelues on Muſter and Pay-daies. Their Weapons, as their courage, ridiculous for offence or defence. I haue ſeene many Gunnes (ſaith *Pantogia*) in their Souldiers hands, but none, whoſe barrell was aboue a ſpan * long: a little Ordnance on their walls, but little ſeruiceable. Militarie men are little eſteemed, in ſo long peace, where they feare no enemy, not care for encrochments; that which ſome ſay, of their extending their Dominions to the Indies in former times, being a fable, and diſagreeing with their Chronicles, which are ſtudiouſly continued foure thouſand yeeres to theſe times. Neither doe they conceiue the reſt of the world worth the conquering. Maruellous alſo is the Symmetrie of all the Magiſtrates, the members of this great Body, both with the Head and each other, both in reall obedience and complemental Rites. The inferiors, whether priuat men or Magiſtrates, ſeldome ſpeaking to their ſuperiors, in the Court, or elſewhere, but on their knees, and with honourable termes, how meane ſoeuer knowne before their Degree.

No man alſo enioyeth any place aboue three yeeres, except he be a new confirmed by the King: but vſually is preferred to a greater; but in another Region, to preuent acquaintance, an occaſion of vniuſtice, or popular affection. And all the *Pucinſu*, *Naganzaſu*, *Cifu*, *Cicen*, *Cihien*, and the like principall Officers, muſt euery third yeere appeare ſolemnly at the Court at Pequin: at which time, diligent inquiſition is made of all Officers in the Kingdome, with great rigour, euery one rewarded according to his deſert. I haue obſerued, that the King himſelfe dares not alter any of thoſe things, which in this Inquiſition are conſtituted. In the yeere 1607. foure thouſand Magiſtrates, in this publike Diſquiſition, were condemned, as appeared by their names publiſhed in a Booke: ſome for couetous corruption, vſurping

a This it is like, was miſtaken by the Tranſlator or Printer: for Captaine *Saris* hath ſeene many, & ſaith they are as long as piſtols but the cock ſuch, as makes them of little ſeruice. *Botero Iarie, &c.*

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vsurping publike or priuate goods; these were wholly depriued: some for rigorous, seuentie were so serued: a third sort were such, as were old, sickly, or remisse; these might vse the ensignes of Magistrates, but liue a priuate life: the fourth were rash and vnaduised, which were put into inferior Offices, or sent to places of easier gouernment: The last ranke was of such as gouerned not themselues, or their families, in good order; and such were also for euer depriued. The like Inquisition euery fift yeere is obserued, concerning the Officers of Court, and Militarie. The Iesuites were acquainted with one great Magistrate, which was thrust into an inferior Office three yeeres space, onely for being too often at Feasts, and too much addicted to Chesse-play.

No man may beare Office (except Militarie) in that Prouince where he was borne. Thus the Militarie men haue sparres of fidelitie, and the other want occasions of corruption: for which cause also, his house-hold seruants and children may not stirre out of doores, whiles he executes his Office; but when he goes out, he seales vp his doores, both priuate and publike, hauing all necessarie seruices performed by such as are appointed thereto by the State. None weare any Weapons in the Cities, not Souldiors or Captaines, nor men of Learning, but then when they goe to their Masters, Exercises, or Warres: onely some attend the chiefe Magistrates with weapons. Nor hath any weapons at his house, except some rustie Blade, for feare of Theeues when he trauailes: and further then scratching, or pulling off the haire, they manage no quarrels, esteeming no iniurie a mortall indignitie, and him the wisest and most valiant, that flyes the furious, and offers no wrong. When the King dies, none of his bloud, but the heire onely, may stay in the Citie Royall, or remoue out of the Cities where they are confined, on paine of death. And when any contention ariseth amongst them, one of the chiefe of them, which is their Gouernor, decides it: if with others, not of the bloud Royall, the publike Magistrate.

When the King preferreth any Magistrates to some higher dignitie, if they haue verie well deserued, they are requested to leaue their Bootes behind, which are kept in the publike Chests, together with verses in their prayse, and are honoured with gifts. If they be of supereminent worth, a publike Marble Pillar is erected, with inscription of their deserts. Yea, here are two whom Temples are built at publike charge, and their Images as like as the workemen can make, set on the Altars; with a yeerely reuenue, and certaine men appointed to keepe perpetuall odours and lights there burning, (supplications excepted) in manner as they doe to their Idols. The Cities are all full of these Temples, sometime by fauour more then merit, to which at certaine times they goe, and exhibite kneelings, with meat-offerings, and other things.

In some Prouinces, vpon speciall occasions, they alter their course, as to preuent Pyracies and Robberies. Some were constituted, with Commission extended into diuers Prouinces, some bordering parts of all those Prouinces obeying him as Vice-Roy: As at Canceu, one superior to the Vice-roy of the Prouince, hauing part of Chianfi, Fuchien, Canton, and Vquam subiect, hauing out of euery Prouince two Regions, all adioyning together, assigned to him.

Although they haue no Nobilitie employed in Magistracie, yet there are some descendents of those Captaines and Great men, which helped *Hum-vu* in expelling the Tartars, which are borne Noble, called *Quocum*, as we haue elsewhere shewed. These are capable of Militarie places. One head of one of these families, resides at Nanquin, which liues in great magnificence, carried on eight mens shoulders; his Gardens, Palaces, household Furniture, Royall. *Ricius* was entertained in his Garden, wherein (besides other rarities) he saw an artificiall Mount made of vnpolished Marbles, which in the hollow places thereof contayned Chambers, Halls, Stayres, Trees, Ponds, and other Deuices; this increasing both delight and wonder, that it was of Labyrinthian forme, in a little space of ground detayning the steps two or three houres, in passing the many Mazes thereof. The coolenesse of this place was conuenient both to their Studies and Feasts.

§. X.

Of their Punishments Diuine and Humaine, and a Catalogue of their Kings.

When the King preferreth any to the dignitie of a *Manderine*, or to a higher Office, their custome is, to put vp a Libell or Supplication, inferring their insufficiencie, with many modest refusals: yet loth to be beleeued, and that the King should accordingly refuse them; as sometimes (against their will) hee doth, and certainely would, if this officious forme of deprecation be omitted by them. Notwithstanding

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all prouisions to the contrarie, they are couetous, cruell, and exceedingly addicted to bribes: and where they finde not (as it often happens) they make Lawes, sometimes contrarie to others, alway for their owne will and aduantage.

None may execute the sentence of death, but by speciall commission from the King. And therefore the Malefactors are consumed in the prisons. But they haue authoritie with certayne Canes to beat men on the legs, thighs, and hammes, in such terrible crueltie, that a few blowes may either lame or kill the partie. And therefore no King is more feared then these *Mandarines* or Magistrates. In the middest of their Cities are Palaces of the Kings for these Officers to reside in. In Paquin and Nanquin the multitude of these Magistrates is incredible, one of these Cities containing more then two thousand and fiue hundred, as many as somewhere are of Citizens. These all twice a day heare causes, and execute iustice.

These Magistrates are no way comparable in wealth to the Nobles in Europe. Their sentence against guiltie persons is without solemne furniture of words; as, Let him haue twentie strokes more or lesse, which by those Canine Cane-men is suddenly executed, the partie lying grouelling on the ground. These Canes are cleft in the midst, three or foure fingers broad: twentie or thirtie blowes will spoyle the flesh, fiftie or threescore will aske long time to be healed, an hundred are vncurable. They vse also the Strappado, hoysing them vp and downe by the armes with a cord. They bee aboue measure patient in hearing causes: and their examinations are publique. Condemned persons haue a pillory-boord fastned about their necke, and hanging downe before them to the knees, in which his Fellony or Treason is expressed; which boord neither suffereth them well to sit or lye, to eate or sleepe, and in fine killeth them. There be in euery Metropolitane Citie foure principall houses, for those chiefe Officers before mentioned; the fourth for the *Taissu*, wherein is the principall Gaole or Prison, walled about high and strong, with a gate of no lesse force: within the same are three other gates before you come where the prisoners lye, in the meane space are such as watch and ward day and night. The prison within is so great, that in it are streets and market-places, and neuer void of seuen or eight hundred men, that goe at liberty. In Canton alone are said to bee 15000. prisoners: and in this and euery other Metropolitane Citie, thirteene prisons, sixe of which are alwayes possessed, or doe possesse rather, those which are condemned to death. In euery of them are a hundred Souldiers, with their Captayne to keepe them. The offendors are allowed to worke in the day-time for their liuing; for little almes are giuen in China, and but a little Rice allowed them by the King. Such prisoners as are in for debt, haue a time appointed for payment: at which if they fayle, they are whipped, and a new time assigned: and so they proceed till the debt bee paid, or the debtor dead. If any man remone his dwelling from one place to another, the Neighbours cause a Cryer to proclaime it with ringing of a Bason, that his creditors, if hee haue any, may come to demand their debts, which the Neighbours, if they neglect this dutie, are charged with. Executions of deadly sentence are seldome, and that with many ceremonies. Thus it comes to passe, that of whippings and imprisonment there die thousands yeerely. Theeues are slightly punished the first time. The second they are burned with two characters on the arme: the third receiueth the same punishment on the face. If he steale ofter, hee is whipped more or lesse, or condemned for a certayne time to the Gallies. This makes pilfries common: for they are neuer done to death for theeuery. Many extraordinary crimes haue new deuised extraordinary punishments, as after in this history followeth. One had so freely libelled against the Kings tyrannies, that many were cruelly tormented being thereof suspected, and one by torments confessed the fact, and was therefore adiudged to haue 1600. pieces of his flesh cut from him, his head vntouched that his eyes might see this mangling: and lastly, his head cut off, which amongst them is a great abomination. Others accused of treason at Nanquin, were forced to stand in those pillory boords till they rotted, some continuing fifteene dayes in torment. Those which out-liue their beatings, must passe vnder the Surgeons hands for cure, which ordinarily proue new tormentors, except money make them propitious: and this the Iesuites report of their owne fauours amongst them in all difficulties, money hath bin their best friend; without which is no friendship in China, no Faith, no Loue, no Hope of them. But by following *Perera* (sometime a prisoner there) into his prison, & others, I find my selfe almost imprisoned, and therfore will flee hence into their Temples, & there take Sanctuary. Here they deale as madly with their gods, as there with their men. Yet first let vs take view of some rare workes of diuine Prouidence in this Countrey.

b *Maginus* and *Ortelius.*

Ludouicus Georgius in his Map of China, [b] describeth a huge Lake in the Prouince of Sancij, made by inundation, in the yeere of our Lord 1557. wherein were swallowed seuen Cities, besides Townes and Villages, and innumerable multitudes of people: one only Child in a hollow tree escaping so great a destruction. Such as escaped drowning, were, as *Boterus* addeth, destroyed with fire from heauen. *Gasper de Cruz* reciteth a Letter of the Manda-

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Mandarines to the King 1556. containing newes of a terrible Earth-quake in the Prouinces of Sanxi and Santon; wherein the day waxed darke. The earth opened the yeere before in many places, vnder which was heard the noise, as it were, of bells: there followed winde and raine. The winde, which they call *Tufan*, is so violent, that it driueth ships on the land, ouerthroweth men and houses: it commeth almost euery yeere once, lasteth foure and twentie houres, in which space it compasseth the Compasse. In Vinyansu the Earth-quake caused a fire to breake out, which consumed all the Citie, and innumerable people. The like happened to another Citie neere it, where none escaped. It caused the Riuer at Leuchimen to encrease and drowne multitudes. At Hien the fall of the houses slue eight thousand. In Puchio the house of the Kings kinsmen fell, and slue all therein but a child. Cochu with fire from aboue, and waters from beneath, was left desolate. At Enchinoen almost an hundred thousand perished. At Inchumen the Riuer ebbed and flowed ten times in a day and night. This perhaps was the same with that which *Georgius* and *Boterus* mention.

Boterus ascribeth vnto China seuentie millions of people, whereas hee alloweth to Italy scarce nine, and to Spaine lesse, to England three, to all Germany, with the Swizzers, and Low-Countries, but fifteene, and as many to all France. Lamentable it is that the Deuill should haue so great a tribute in this one Kingdome. *Gonsales* (in his Discourse of China, translated by *Parkes*) reckoneth (I know not how truely) almost seuen millions of Souldiers in continuall pay. *Dalmeida* numbreth seuentie millions, and two hundred and fiftie thousand Inhabitants, besides Souldiers, and reckoning but the principall in each Family, often-times not aboue three of ten, as their Bookes testifie.

I. Gon. de Mendoza.

I thought it not impertinent here to adde the Catalogue of the Kings of this countrey, according [m] to their owne stories, which although it be in part fabulous (as what ancient prophane storie is not?) yet, because I haue done thus in other Nations, and haue so worthy a paterne in this, as the Worthy of our Age [n] *Iosephus Scaliger*, pardon mee to trouble thee with this Chronicle of their Kings.

[m] Historie of China.

[n] *Ioseph. Scalig. Canon. Isagogic. lib. 2.*

The first was *Vitey*, a Gyant-like man, a great Astrologer and Inuenter of Sciences; hee reigned an hundred yeeres. They name after him an hundred and sixteene Kings, (whose names our Author omitteth) all which reigned two thousand two hundred fiftie and seuen yeeres; all these were of his linage: and so was *Tzintzon*, the maker of that huge wall of China, which killed many of the Chinois, of whom hee tooke euery third man to this worke. For which cause they slue him, when he had reigned fortie yeeres, with his sonne *Aguizi*. They ordained King in his stead *Auchosau*, who reigned twelue yeeres; his sonne *Futey* succeeded and reigned seuen yeeres; his wife eighteene; his sonne, three and twentie: then followed *Guntey*, foure and fiftie; *Guntey* the second, thirteene: *Ochantey*, fiue and twentie: *Coantey*, thirteene: *Tzentzey*, fixe and twentie, and foure moneths: *Anthey*, fixe: *Pintatey*, fiue: *Tzintzuney*, three and seuen moneths: *Huy Hannon*, fixe: *Cuoum*, two and thirtie: *Bointhey*, eighteene: *Vnthey*, thirteene: *Othey*, seuenteene: *Yanthey*, eight moneths: *Antey*, nineteene yeeres: *Tantey*, three moneths: *Chitey*, one yeere: *Linthey*, two and twentie yeeres: *Yanthey*, one and thirtie yeeres: *Lanpy*, one and fortie yeeres: *Cuythey*, fiue and twntie yeeres: *Fontey*, seuenteene yeeres. Fifteene other Kings reigned, in all, one hundred seuentie and fixe yeeres. The last of which was *Quioutey*, whom *Tzobu* deposed, who with seuen of his linage reigned threescore and two yeeres: *Cotey*, foure and twentie yeeres: *Dian*, fixe and fiftie yeeres: *Tym*, one and thirtie yeeres: *Tzuyn*, seuen and thirtie yeeres; *Tauco*, with his linage (which were one and twentie) reigned two hundred ninetie and foure yeres: *Bausa* a Nunne, wife of the last of them (whom she slue) one and fortie yeeres: *Tautzon* slue her, and reigned with his posteritie (which were seuen Kings) one hundred and thirtie yeeres: *Dian*, eighteene yeeres: *Outon*, fifteene yeeres: *Outzim*, nine yeeres and three moneths: *Tozon* foure yeeres: *Auchin*, ten yeeres: *Zaytzon*, and seuenteene of his race, three hundred and twentie yeeres: *Tepyna*, the last was dispossessed by *Vzon* the Tartar, vnder whom, and eight of his Tartarian successours, China endured subiection ninetie and three yeeres: *Gombu* or *Hum-vu* expelled *Tzintzoum*, the last of them. He with thirteene successours haue reigned about two hundred and fortie yeeres. Their computation [o] of times is more prodigious then that of the Chaldæans, after which this present yeere of our Lord 1614. is in their account from the Creation 884793.

[o] *Scal. Em. I. lib. 1.*

CHAP. XIX.

Of the Religion vsed in China.

§. I.

Of their Gods and Idols in former times.

HOw much the greater things are reported of this so large a Countrey, and mightie a Kingdome, so much the more compassion may it prouoke in Christian hearts, that amongst so many people there is scarce a Christian, who amongst so ample reuenues, which that King possesseth, payeth either heart or name, vnto the *King of Heauen*, till that in so huge a Vintage, the Iesuites of late haue gleaned a few handfulls to this profession. Before wee come to the Narration of their gods, I thinke it fit to deliuer what our ancienter Authors haue obserued of their Religion, and then to come to the Moderne. They were before the Tartarian Conqueſt [a] giuen to Astrologie, and obserued Natiuities, and gaue directions in all matters of weight. These Astrologers or Magicians told *Farfur* the King of China or Mangi, that his Kingdome should neuer be taken from him, but by one which had a hundred eyes. And such in name was [b] *Chinsanbaian* the Tartarian Captaine, which dispossessed him of his state, and conquered it to the great *Can* about 1269. This *Farfur* liued in great delicacie, nor did euer feare to meet with such an *Argus*. He brought vp yeerely two hundred thousand Infants, which their Parents could not prouide for: and euery yeere, on certaine of his Idoll-holy-dayes, feasted his principall Magistrates, and all the wealthiest Citizens of Quinsay, ten thousand persons at once, ten or twelue dayes together. There were then some few Nestorian Christians; one Church at Quinsay; two at Cinghianfu, and a few others. They had many Idoll-Monasteries. They burned their dead: the kinsmen of the dead accompanied the corps, clothed in Canuas, with Musicke and Hymnes to their Idols: and when they came to the fire, they cast therein many papers, wherein they had painted Slaues, Horses, Camels, &c. as of the Cathayans is before reported, to serue him in the next world. They returne, after their Funerall Rites are finished, with like harmony of Instruments and Voyces, in honor of their Idols, which haue receiued the soule of the deceased. They had many Hospitals for the poore, where idle persons were compelled to worke, and poore impotents relieued.

Odoricus [c] affirmeth that at *Kaitan* or *Zaiton*, hee found two Couents of Minorite-Fryers, and many Monasteries of Idolaters, in one whereof hee was, in which (as it was told him) were three thousand Votaries, and eleuen thousand Idols. One of those Idols (lesse then some others) was as big as the Popish *Christopher*. These Idols they feed euery day with the smoake of hot meates set before them: but the meate they eate themselues. At Quinsay a Chinian conuert led him into a certaine Monastery, where hee called to a Religious person, and said, This *Raban Francus*, that is, this Religious French-man commeth from the Sunne-setting, and is now going to Cambaleth, to pray for the life of the great *Can*, and therefore you must shew him some strange sight. Then the said Religious person tooke two great baskets full of broken reliques, and led mee into a little walled Parke, and vnlocked the doore. We entred into a faire greene, wherein was a Mount in forme of a steeple, repleniſhed with Hearbs and Trees. Then did hee ring with a Bell, at the sound whereof many Creatures, like Apes, Cats, and Monkeyes, came downe the Mount, and some had faces like men, to the number of foure thousand and two hundred, putting themselues in good order, before whom he set a platter, and gaue them those fragments. Which when they had eaten, he rung the second time, and they all returned to their former places. I wondred at the sight, and demanded what creatures they were. They are (quoth he) the soules of Noble-men, which we here feed for the loue of GOD, who gouerneth the World. And as a man was honourable in his life, so his soule entereth after death into the body of some excellent beast, but the soules of simple and rusticall people, possesse the bodies of more vile and brutish creatures. Neither could I disswade him from the opinion, or perswade him that any soule might remaine without a body.

Nic. di Conti [d] saith, that when they rise in the morning, they turne their faces to the East, and with their hands ioyned, say, *God in Trinitie* keepe vs in his Law.

a *M. Polo.*

b The name signifieth a hundred eyes.

c *Odoricus, Ep. Hak.*

d *Nic. di Conti ap. Ramus.*

§. II.

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§. 11.

Of their preſent Gods and Idols.

THeir Religion at this time is Idolatrous and Pagan, wherin the common people are somewhat e superſtitious, but the King himſelfe, & the *Mandarines* or Magiſtrates, as ſeeing the vanitie thereof, and not able to ſee the truth, are in manner irreligious and profane: the firſt worſhip that which is *Nothing in the World*, and theſe find nothing in the World, but the World and theſe momentany things, to worſhip. e *Gotar. Arthus cap.* 52.

Ricius reports, that the ancient Chinois worſhipped one only great GOD, which they called the *King of Heauen*, or otherwiſe, *Heauen and Earth*: wherby he gathers, that they thought Heauen and Earth to be endued with life, and the Soule thereof to be the greateſt GOD. Beneath which they worſhipped alſo diuers Spirits, *Tutelares*, preſeruers of the Mountaines, of Riuers, and of the foure parts of the World. They held that Reaſon was to be followed in all actions, which light they confeſſed to receiue from Heauen. They neuer conceiued yet ſuch monſtrous abſurdities of this god, and theſe ſpirits, as the Egyptians, Grecians, and Romanes haue done: whence the Ieſuite would haue you thinke (euen in this Idolatry) many of them to be ſaued, by I know not what *congruitie*, which *merits* not the mention. In ſucceeding ages, this Idolatry became more manifold in ſome, whiles other became Atheiſts, of which their King and Magiſtrates are blamed. And yet this King, when ſome few yeeres ſithee his Palace was fired with lightning, being guiltie of his owne vnworthineſſe, he commanded his ſonne to pray to Heauen for reconciliation.

Fryer *Gaſper de la Crux*, being in Canton, entred a certaine Religious houſe, where he ſaw a Chappell, hauing therein, beſides many other things of great curioſitie, the Image of a woman, with a child hanging about her necke, and a Lampe burning before her. The myſterie hereof (ſo like the Popiſh *myſterie of iniquitie*) none of the Chinois could declare. The Sunne, the Moone, Starres, and eſpecially Heauen it ſelfe, are gods of the firſt forme in their Idol-ſchoole. They acknowledge *Laocon Tzantey* the Gouernour of the great god (ſo it ſignifieth) to be eternall and a ſpirit. Of like nature they eſteeme *Cauſay*, vnto whom they aſcribe the lower Heauen, and power of Life and Death. They ſubiect vnto him three other ſpirits, *Tanquam*, *Teyquam*, *Tzuiquam*: The firſt, ſuppoſed to bee Author of Raine; the ſecond, of humane Natiuitie, Husbandrie, and Warres; the third, is their Sea-*Neptune*. To theſe they offer Victualls, Odors, and Alter-clothes; preſenting them alſo with Playes and Comœdies. They haue Images of the Deuil with Serpentine lockes, and as deformed lookes as here he is painted, whom they worſhip, not to obtaine any good at his hand, but to detaine and hold his hand from doing them euill. They haue many Hee and Shee-Saints, in great veneration, with long Legends of their liues. Amongſt the chiefe of them are *Sichia*, the firſt inuenter of their religious Votaries of both Sects; *Quannia*, an Anchoreſſe; and *Neoma*, a great Sorcereſſe. Frier *Martin* in one Temple in *Vcheo*, told a hundred and twelue Idols. They tell f of one *Huiunſin*, in the Prouince of Cechian, which did much good to the people, both by Alchimy, making true Siluer of Quick-ſiluer, and by freeing the Metropolitan Citie from a huge Dragon, which hee faſtened to an yron pillar, ſtill ſhewed, and then flew into Heauen with all his Houſe, Mice and all (lye and all) and there they haue built him a Temple; the miniſters whereof are of the Sect *Thanſu*. *Trigantius* writes of certaine Gods, called *Foe*, which, they ſay, goe a viſiting Cities and Prouinces: and the Ieſuites in one Citie were taken for theſe Idols *Foe*. At Sciauchin, they in time of drought proclaimed a Faſt, euery Idoll was ſollicited with Tapers and Odours, for Raine. A peculiar Officer, with the Elders of the people, obſerued peculitr Rites to theſe purpoſe; the Prieſts went on Proceſſion, all in vaine. When the Citie-Gods could doe nothing, they fetched a Country-Idoll, called *Locu*, which they carrie about, worſhip, offer to: But LOCV *is now growne old*; thus they ſaid of his deafeneſſe. At laſt they goe to a Witch, who told them, *Quonin* (a Goddeſſe) was angry, that her backe was burned; meaning the Conuerts, which burnt their Idols, which inſenſed them againſt the Chriſtians. *Hoaquam* is the name of an Idoll, which hath rule ouer the eyes, which they carry about in Proceſſion, and beg in his name. In time of trouble they haue familiaritie with the Deuill; *Pedro de Alfaro* obſerued, being in a Ship with the Chinois, in this ſort. They cauſe a man to lye on the ground groueling, and then one readeth on a booke, the reſt anſwering, and ſome make a ſound with Bells and Tabors. The man in ſhort ſpace beginneth to make viſages and geſtures, whereby they know the Deuill is entred, and then doe they propound their requeſts, to which he anſwereth by word or Letters. And when they cannot extort an anſwere by word, they ſpread a red Mantle on the ground, equally diſperſing all ouer the ſame a certaine quantitie of Rice. Then do they f *Ricius*.

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they cause a man that cannot write to stand there, themselues renuing their former inuocation, and the Deuill entring into this man, causeth him to write vpon the Rice. But his answeres are often full of lyes. In the entries of their houses they haue an Idoll-roome, where they incense their Deities morning and euening. They offer to them the sweetest odours, Hennes, Geese, Duckes, Rice, Wine; a Hogs-head boyled is a chiefe offering. But little hereof falleth to Gods share, which is set in a dish apart: as the tippes of the Hogs-eares, the bylls and feet of the Hennes, a few cornes of Rice, three or foure drops of Wine. Their Bookes tell much of Hell; their deuotions little. Their Temples are homely, and filthy: no Oracle is in any of them. They haue fables of men turned into Dogs or Snakes, and againe metamorphosed into men. And they which beleeue the paines of Hell, yet beleeue after a certaine space, that those damned soules shall passe thence into the bodies of some beasts. But their Idolatries and religious Rites will better appeare, if we take view of their different Religions and Sects.

§. III.

Of their three Sects: and first of that of CONFVTIVS.

Ric. l. 1. c. 10. THey reckon in the World, and obserue amongst themselues, three Sects; the first, of the *Learned*; the second, *Sciequia*; the third, *Laucu*. One of these three, euery Chinois professeth, as doe their Neighbours also, which vse their Characters, the Iapanders, Corians, Lequians, and Cochin-Chinois. The Sect of the *Learned* is peculiar to the Chinois, very ancient and famous, which they drinke in together with the Studies of Learning, all their Students and Magistrates professing the same, obseruing *Confutius*, the Author thereof. These worship not Idols, nor haue any. One God they worship, as preseruer of all things; certaine Spirits also, in an inferiour honour. The chiefe of them neither acknowledge, Author, Time, or Manner of the worlds creation. Somewhat they discourse of Rewards, of Good and Euill, but such as are bestowed in this life vpon the Doer or his Posteritie. The Ancients made no question of the Soules immortalitie, speaking often of the Dead as liuing in Heauen. But of the punishments of wicked men in Hel, not a word. The later Professors teach that the Soule dies with, or soone after the Bodie, and therfore beleeue neither Heauen nor Hel. Some of them hold that good mens soules by the strength of vertue, hold out some longer time, but of bad men to die with the bodie. But the most common opinion, taken from the Sect of Idolaters, and brought in fiue hundred yeeres since, holdeth that the World consisteth of one substance, and that the Maker thereof, together with Heauen and Earth, Men, Beasts, Plants, and the Elements, doe make vp one bodie, of which euery Creature is a distinct member: thence obseruing what loue ought to be amongst all things, and that Men may come to become one with GOD.

Although the learned men acknowledge one supreame Deitie, yet doe they build him no Temple, nor depute any place to his worship, no Priests or Ministers of Religion, no solemne Rites, no Precepts or Rules, none that hath power to ordaine or explaine their Holies, or to punish the Transgressors. They doe Him no priuate or publike deuotions or seruice, yea, they affirme, that it belongs to the King only to do sacrifice and worship to the King of Heauen; and that it is treason for others to vsurpe it. For this cause the King hath two Temples very magnificent in both the Royall Cities, the one consecrate to *Heauen*, the other to *Earth:* in the which hee was wont himselfe to sacrifice, but it is now performed by some principall Magistrates, which slay there many Sheepe and Oxen, and performe other Rites many to *Heauen* and *Earth*, in his stead. To the other spirits of Hills, Riuers, and the foure Regions of the World, onely the chiefe Magistrates doe sacrifice, nor is it lawfull to priuate men. The Precepts of this Law are in their nine Bookes before mentioned.

Nothing in this Sect is more generall, from the King to the meanest, then their yeerely Obits to their Parents and grand-fathers, which they account obedience to Parents, though dead; of which afterwards. The Temple they haue is that, which in euery Citie is by the Law built to *Confutius*, in that place where there Schoole or Commencement house is. This is sumptuous, and hath adioyning the Palace of that Magistracie, which is ouer the Bachellors or Graduates of the first degree. In the chiefe place of this Temple or Chappell is placed his Image, or else his name in golden Cupitall Letters, on a faire Table: besides which stand other Images of his disciples, as inferiour Saints. Into this Temple euery new and full Moone, all the Magistrates of the Citie assemble with the Bachellors, and adore him with kneelings, wax-lights and incense. They do also yeerely on his birth-day, and other appointed times, offer vnto him meat-offerings or dishes with great prouision, yeelding him thanks for

The Temple of *Confutius*.

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for the learning they haue found in his Bookes, as the cauſe of their Degrees and Magiſtracies. But they pray not to him for any thing, no more then to the dead in their Obits.

There are other Chappels of the ſame Sect vnto the *Tutelare* ſpirits of each Citie, and proper to euery Magiſtrate of the Court. Therein they binde themſelues by ſolemne oath, to obſerue the Lawes in their function, and that at their firſt entrance: heere they offer meates and burne odours, acknowledging diuine Iuſtice in puniſhing periurie. The ſcope of this Sect of the learned, is the publike peace and well ordering of the priuate and publike ſtate, and framing themſelues to Morall vertues, wherein they doe not much diſagree from the Chriſtian veritie. They haue fiue concords in their Moralitie, in which as Cardinall vertues, they compriſe all Humanitie, the duties namely of Father and Child, Husband and Wife, Maſter or Superiour, and thoſe vnder them, Brethren amongſt themſelues, and laſtly, Equals and Companions. They condemne ſingle life, and permit polygamie. This precept of Charitie to doe to others as one would bee done to, is well handled in their Bookes, and eſpecially the pietie and obſeruance of Children to their Parents, and Inferiours to their Superiours.

Longobardus ſaith, that euery new and full Moon-day, a little before Sun-riſing, in all the Cities of this Kingdome, and in all the ſtreets, at one and the ſame houre, they make publication of theſe fixe Precepts. Firſt, Obey thy Father and Mother. Secondly, Reuerence thy Elders and Superiours. Thirdly, Keepe peace with thy Neighbours. Fourthly, Teach thy Children. Fiftly, Fulfill thy Calling and Office. The laſt prohibiteth crimes; Murther, Adulterie, Theft, &c. *Nic. Longobard.*

Many mixe this firſt with other Sects: yea, ſome hold not this a Sect, but an Academie, Schoole, or Profeſſion of Policie, and gouerning the priuate and publike State.

§. IIII.

Of the Sect Sciequia.

THe ſecond Sect is called *Sciequia*, or *Omitoſe*, in Iapon pronounced *Sciaccu* and *Amidabu*, the characters to both are the ſame: the Iaponites call it alſo the *Totoqui* Law. This was brought into China from the Weſt, out of a Kingdome called Thiencio, or Scinto, now Indoſtan, betweene Indus and Ganges, *Anno Dom.* 65. I haue read, That the King of China, mooued by a dreame, ſent Legates thither, which brought thence Bookes, and Interpreters, which tranſlated thoſe Bookes: from hence it paſſed into Iapon; and therefore the Iaponders are deceiued, which thinke, that *Sciaccu* and *Amidabu* were Siamites, and came into Iapon themſelues. Perhaps they then heard of the Apoſtles preaching in India; and ſending for that had this falſe doctrine obtruded on them. 2. Sciequia.

Theſe hold, that there are foure Elements (whereas the Chinois fooliſhly affirme fiue, Fire, Water, Earth, Metals, and Wood, not mentioning the Aire) of which they compound this Elementary World, with the creatures therein. They multiplie Worlds with *Democritus*, and with *Pythagoras*, hold a Metamplychoſis, or paſſage of Soules out of one body into another. They tell of a Trinitie of Gods, which grew into one Deitie. This Sect promiſeth rewards to the good in Heauen; to the euill, threatens puniſhments in Hell; extolleth Single life; ſeemes to condemne Marriage; bids fare-well to houſe and houſhold; and begs in Pilgrimages to diuers places. Their Rites doe much agree (it is the Ieſuites aſſertion) with the Popiſh: their Hymnes and Prayers with the *Gregorian* faſhion, Images in their Temples, Prieſtly Veſtments, like to their *Planialia*. In their *Mumſimus* they often repeate a name, which themſelues vnderſtand not, *Tolome* which ſome thinke may be deriued from that of Saint *Thomas*. Neither in Heauen or Hell doe they aſcribe eternitie: but after certaine ſpaces of yeeres, they allow them another birth in ſome other Earth, there allowing them penance for their paſſed ſinnes. The ſeuerer ſort eate not fleſh, or any thing that had life: but if any delinquiſh, their penance is not heard; the gift of ſome money, or the mumbling ouer their Oriſons, being (they promiſe) of power to free from Hell. Theſe things made a faire ſhew; but their corruptions made them diſtaſtfull: and this alſo (which the *Learned* often obiect to theſe Sectaries) that the King and Princes, which firſt gaue way hereto, died violently and miſerably, and fell into publike calamities. Yet hath it euen to theſe times, in diuers viciſſitudes, encreaſed and decreaſed, and many Bookes haue beene thereof written, which contayne many difficulties, inexplicable to themſelues.

Their Temples are many and ſumptuous: in which, huge monſtrous Idols of Braſſe, Marble, Wood, and Earth, are to be ſeene; with Steeples adioyning, of ſtone, or timber; and therein exceeding great Bells, and other ornaments, of great price. Their Prieſts are called

Oſciami

Oſciami: They continually ſhaue their heads and beards, contrary to the Countrey cuſtome. Some of them goe on Pilgrimages: others liue an auſtere life, on Hills or in Caues; and the moſt of them (which amount to two or three millions) liue in Cloyſters, of their reuenues and almes, and ſomewhat alſo of their owne induſtrie. Theſe Prieſts are accounted the moſt vile and vicious in the Kingdome, being of the baſer raskalitie: ſold, when they are children, by their parents, to the elder Prieſts; of ſlaues, made Diſciples, and ſucceeding their Maſters in Sect and Stipend; few voluntarily adioyning themſelues to theſe Cloyſterers. Neither doe they affect more liberall learning, nor abſtayne (but perforce) from diſauowed Luxurie. Their Monaſteries are diuided into diuers Stations, according to their greatneſſe: in euery Station is one perpetuall Adminiſtrator, with his ſlaue-Diſciples, which ſucceed him therein. Superiour in the Monaſterie they acknowledge none, but euery one builds as many Cells, or Chambers, as he is able, which they let out to ſtrangers for great gaine, that their Monaſteries may be eſteemed publike Innes, wherein men may quietly lodge or follow their buſineſſe, without any explication of their Sects. They are hired alſo by many to Funerall Solemnities, and to other Rites, in which wilde Beaſts, Birds, or Fiſhes, are made free and let looſe; the ſeuerer Sectaries buying them to this meritorious purpoſe. In our times this Sect much flouriſheth, and hath many Temples erected and repaired; many Eunuches, women, and of the rude vulgar embracing the ſame. There are ſome Profeſſors, called *Ciaicum*, that is, Faſters, which liue in their owne houſes, all their life abſtayning from Fiſh and Fleſh, and with certaine ſet prayers, worſhip a multitude of Idols at home, but not hard to be hired to theſe deuotions, at other mens houſes. In theſe Monaſteries, women alſo doe liue ſeparated from men, which ſhaue their heads, and reiect Marriage. Theſe Nunnes are there called *Nicu*. But theſe are but few, in compariſon of the men. One of the learned Sect, famous in the Court, relinquiſhed his place in the Colledge, and ſhaued his haire, wrote many Bookes againſt the *Confutians*: but being complayned of, the King commanded hee ſhould be puniſhed; which hee puniſhed further on himſelfe, with cutting his owne throat. Whereupon a Libell or Petition was put vp to the King againſt the Magiſtrates, which relinquiſhed *Confutius*, and became of this Sect: the King (notwithſtanding all the Queenes, Eunuches, and his Kindred, are of this Sect) made anſwere, That ſuch ſhould goe into the Deſarts, and might bee aſhamed of their Robes. Hence followed orders, That whoſoeuer in his Writings mentioned an Idoll, except by way of Confutation, ſhould be vncapable of degrees in Learning; which cauſed much alteration in Religion: for many of this Sect had preuayled much in Court, and elſewhere. Amongſt the reſt, one *Thacon* was ſo honoured of the chiefe Queene, that ſhee worſhipped daily his garment, becauſe it was not lawfull for himſelfe to enter the Palace, but dealt by Eunuches. One libelled to the King againſt him, but had no anſwere (which is the Kings faſhion, when he denies or diſallowes it) which made him more inſolent. But being ſuſpected for a Libell made againſt the King, and ſome writings, in zeale of his Idols, againſt the King, being found, he was beaten to death, howling in his torments, which before had vanted a Stoicall Apathie. The other Sect-maſters were baniſhed the Court.

Faſting.

§. V.

Of the third Sect Lauzu.

3. *Lauzu.*

THeir third Sect is named *Lauzu*, of a certaine Philoſopher which liued in the ſame age with *Confutius*. They fable, that he was foureſcore yeeres in his mothers womb, before his birth, and therefore call him *Lauzu*, that is, old Philoſopher. He left no booke written of his Sect, nor ſeemes to haue intended any ſuch inſtitution. But his Sectaries called him after his death *Tauſu*, and haue fathered on him their opinions, whereof they haue written many elegant bookes. Theſe alſo liue ſingle in their Monaſteries, buying Diſciples, liuing as vile and vicious as the former. They ſhaue not their haire, but weare it like the Lay-men, ſauing that they haue a Hat or Cap of wood. There are others married, which at their owne houſes profeſſe greater auſteritie, and recite ouer ſet prayers. They affirme, That amongſt other Idols, they alſo worſhip the God of Heauen, but corporeall, and to whom their Legends tell, that many indignities haue happened. The King of Heauen which now raigneth, they call *Ciam*; he which raigned before was *Leu*, who on a time came riding to the Earth on a white Dragon. Him did *Ciam*, who was a Diuinor, giue entertainment, and (whiles *Leu* was at his good cheere) mounted vp his Dragon, which carried him to heauen, & there ſeized on the heauenly Royaltie, and ſhut out *Leu*, who yet at laſt was admitted to the Lordſhip of a certaine Mountaine in that Kingdom.

Thus

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Thus they professe their god to bee a coozener and vsurper. Besides this King of Heauen, they faine another threefold Deitie; one of which they say was the head of their *Lauzu* sect. They promise to theirs Paradise, which they shall enioy both in bodie and soule, and in their Temples haue pictures of such as haue the Images of such Saints. To obtaine this, they prescribe certaine exercises, which consist in diuers postures of sitting, certaine prayers and medicines, by which they promise to the obseruers through their gods fauour an immortall life in Heauen, at least a longer mortall in the bodie. The Priests of this Sect haue a peculiar Office of casting out Deuils, which they do by two meanes: one is to paint horrible shapes of Deuils in yellow paper with inke, to be fastned on the walls, and then fill the house with such sauage clamors, that themselues might be thought to be Deuils: the other is by certaine prayers or coniurations. They professe also a power of faire weather and foule, and other priuate and publike misfortunes: and some of them seeme to be Witches.

These Priests reside in the Kings Temples of Heauen and Earth, and assist at the Kings sacrifices, whether by himselfe performed, or his Deputie Magistrates, and thereby acquire great authoritie. At these sacrifices, they make musicke of all sorts which China yeeldeth, harsh to Europæan eares. They are called likewise to Funeralls, to which they come in precious Vestments, playing on Musical Instruments. They assist also at the consecrations of new Churches, and in pompous Processions through the streets, which the chiefe Inhabitants at certaine times obserue at the common cost of the Neighbours all about.

This Sect hath a Prelate, called *Ciam*; which dignitie these thousand yeeres together hath descended by inheritance, and seemes to haue receiued originall from a Southsayer, which liued in a Caue in the Prouince of Quiamsi, where his posteritie still continue, and with them his iuggling sorceries. This their Prelate liues for the most part at Paquin, in estimation with the King; being admitted into the Palace for hallowings, and chasing away ill spirits. Hee is carryed through the Citie in a chayre, otherwise accomplished as the chiefe Magistrates, and receiues a large salarie of the King. I haue heard that in these times the Prelates are so ignorant, that they know not their owne Deuillish charmes and rites. This Prelate hath no iurisdiction ouer any but those of his profession. Many of these doe worke by Alchimy to obtaine the Precepts of longer liuing, of both which their Saints (they say) left certaine rules. There are the three Sects of the Chinois, which are since by their vaine Sectaries so diuersifyed, that they may seeme rather three hundred. *Hum-vu* that raised his now raigning Family to the Scepter, was himselfe professed Religious in one of these Sects, and authorised all three Sects, admitting onely the first to the Gouernment. Hence it is that One seekes not the ruine of the Other Sect: and the Kings themselues foster all, as they see occasion, building and repairing their Temples. The Queenes are more prone to the Idoll Sects, and bestow much almes on the Priests, maintaining whole Monasteries, to be helped by their prayers. The multitude of Idols is seene not onely in the Temples, but in priuate houses (in a place appointed after the fashion of the Countrey) in the Market-place, in Streets, Ships, publike Palaces: and yet it is certaine that few beleeue their Legends, but thinke if these things do them no good, they yet will doe them no harme. The wisest in these times thinke, that all these three Sects may concurre and bee all obserued together, and esteeme varietie most acceptable. From this hotchpotch, vniting and separating, perhaps haue risen those confused and various reports of these confusions and varieties of rites: wherein if any haue like pleasure in varietie, and be wearie of hearing *Riccius* and *Trigautius*, the latest spectators, I will not defraud them of those things, which out of former Authors I had more confusedly before gathered.

They haue (if *Mendoza* be not *mendax*) [m] many Monasteries of foure differing orders of Religion, distinguished by the seuerall colours of their habit, black, yellow, white, and russet. These foure Orders are said to haue their Generalls (whom they call *Tricon*) which reside in Paquin. These ordaine Prouincials, who againe haue subordinated to them the Priors of seuerall Houses or Colledges, in those their houses acknowledged chiefe. The Generall is clothed with silke in his owne colour, and is carryed on mens shoulders in an Ivorie chaire, by foure or six men of his habit. They liue partly of reuenues giuen them by the King, & partly by begging: which when they do, they carry in their hands a certaine thing wherein are prayers written, whereon the almes are laid, and the giuer thereby cleered (of his money, I should haue said) of his sinne. They are [n] shauen, vse beades, eate together, and haue their Cells, assist at burialls, arise two houres before day to pray vnto the Heauen and *Sinquian*, who (they say) was the inuenter of that their manner of life, and became a Saint, in which their deuotion they continue vntill breake of day, singing and ringing of bells. They may not marry in the time of their Monkish deuotion, but they may (acquainting the Generalls therewith) at there pleasure relinquish their vow. The eldest sonnes may not enter into Religion, because they are bound to sustaine their aged Parents. At the admittance

m Discourse of China, *lib. 2.*

n It seemes that some Romish Fryers haue beene there of old.

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admittance of any is a great feast, made by their friends. At the launching of any ship, they dedicate the same to the Moone, or some Idoll: and besides, there resort thither these Monkes, to make sacrifices in the poope, and reuerence the Deuill, whom they paint in the fore-castle, that he may doe them no harme. Else would shee make an vnfortunate voyage. The people weare long haire, in combing whereof they are womanishly curious, these hoping by their locks to be carryed into Heauen; the other, professing a state of greater perfection, refuse any such helpe. There be of their religious more austere, [o] which liue (in desarts and solitary places) the liues of Hermites, with great abstinence and austeritie of life.

[o] *Iacob. Anton. 1603. Adm. Reg. Sinensis.*

Nancan [p] is a Citie at the foot of Mount Liu, on which are many Anchorets, which haue each a house by himselfe, and there exercise themselues in voluntary chastisements. There are said to be as many of those houses on this Hill, as are dayes in the yeere: they obserue it as a prodigie, that when it is elsewhere cleere sun-shine, there it is cloudie and mistie alway, so that the Hill cannot be seene from a Lake neere it, which Lake also deserues mention, being great and as farre as the eye can discerne, crowned with innumerable Townes, Castles, and Habitations.

[p] *Ricius, l. 3. c. 9* Anchorets.

They haue Hils consecrated to Idols, whither they resort in heapes on pilgrimage; hoping hereby to merit pardon of their sinnes, and that after their death they shall be borne againe more noble and wealthy. Some of these will not kill any liuing creatures, especially such as are tame, in regard of this their Pythagorean opinion of the [q] transanimation or passage of soules into beasts. The Iesuites conuerted one man neere vnto Nanquin, which had thirtie yeeres together obserued a fast, not strange among the Chinois, neuer eating flesh or fish, and on other things feeding temperately. Vsurers are punished in China, with the losse of that money so imployed. Their fast is not a totall abstinence, but from flesh and fish.

[q] μετεμψύχωσις.

Of their Priests is before shewed, that they haue both secular and regular: [r] the one weareth long hayre and black clothes, and hath priuate habitation; the other liue in Couents and are shauen. Neither may marrie, though both doe (and not here alone) farre worse. They much commend in their bookes [s] the consideration and examination of a mans selfe, and therefore doe esteeme highly of them which sequester themselues from humane societie to diuine contemplation, that (as they say) they may restore themselues to themselues, and to that pristine state, wherein the Heauen created them; And therefore haue not onely Colledges of learned men, who leauing the affaires of state and secular distractions, doe in priuate Villages liue together, obseruing these contemplations with mutuall conferences: but euen women also haue their Nunneries, & liue a Monastical life vnder their Abbesses after their manner: although euen such as are marryed liue closely enough; their feet to this end so straitly swadled in their infancie, that they grow but little (and to haue little feet is with them great commendation) whereby they cannot but lamely walke abroad. And if any widdow refuse a second marriage, shee obtaineth hereby much praise and many priuiledges. Their *Bonzy* are so little accounted of, that the Iesuites wearing their habit were little set by, and therefore taking the Mandarine-habit, were exceedingly honoured of all sorts, as professors of learning.

[r] *Scalant. ap. Ortel.*

[s] *Nic. Longobar.*

§. VI.

Of their superstitious Diuinations, and curious Arts.

OF their Mechanicall and Liberall Arts wee haue alreadie spoken, the same in this Suruey of their Religion, you may expect of those Arts which are curious and superstitious. None of which is so generall, as their vaine obseruations of luckie and vnluckie dayes and houres, by which they measure the oportunities of all their actions. To this end they haue Almanacks or Kalenders yeerely set forth by the Kings Astrologers with publike authoritie, in such numbers that no house wants them. Somewhat of these hath beene spoken alreadie. *Trigautius* writeth at large of their mysteries in this kind, comparing the differences thereof with outs in Europe. They follow certaine rules, the first Authors whereof liued 2970. yeeres since in the reigne of *Yao* (whom they still obserue as a Saint) who set two brethren on worke to finde out the celestiall motions. Their names were *Hi* and *Ho*: these wrote certaine rules, which two thousand yeeres after were burned by *Xi Hoam*, and not a booke left that was knowne, till some Copies were againe discouered in the time of King *Yuen*, aboue an hundred yeeres after. These rules haue beene fiue and fiftie times examined, and as it were new reuised and allowed, the last of which was three hundred yeeres since, by *Co xeu kim*, while the Tartars reigned. As for the Theoricall Astrologie they know it not, and in the practicall they are not so practised, but their rules deceiue them.

Annuæ sinicæ, pag. 159. & D. 1611.

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them. So it hapned about fiue yeeres since, they foretelling an Eclipse falsly, for which One libelled against them to the King, and they confessed the errour, but blamed their grounds: whereupon consultation was had, and the Iesuites employed by publike Commission to ioyne with their Mathematicians in reforming their Kalender: which they intended to doe by bringing in the Europæan. This, and the Kings grant of an Idoll-Temple to them a little before 1610. for the buriall of *Ricius*, wanne the Iesuites great respect in this Kingdome. Their yeere they reckon by the Moone like the Hebrewes. Their day they account from mid-night to mid-night, diuiding it into twelue equall spaces. But that which I intend, is not to shew their want of Art so much, as their wanton Art, and artlesse trifling in superstitions without ground. As, such a Day is fit for sacrifice, for bankets, for a iourney, a suite to the King, building of a house, or the like, what is to be done or not, wherein they are not more ridiculous prescribers, then the people superstitious obseruers. *Ric. l.1.c.9.*

There are others also that get their liuing by this profession, appointing daies and houres: many deferring their necessary affaires till the Wizard findes out a luckie houre for the beginning, and then wil he begin, although the blustering windes, lowring skie, and all the elements forbid him, and force him to a present retrait. This hath beene a generall folly in the East, g and thence hath infected the West also, but China runs mad thereof. The like care they vse in calculating Natiuities, an Art professed by many: as is that also by the course of Stars, or certaine superstitious numbers, to foretell things. Physiognomie and Palmistrie, and Diuination by Dreames, by words in communication, by casuall gestures, auguries, sunne-beames, and innumerable other fancies, haue conspired to this phrensie: wherein it is hard to iudge whether is more absurd, the fraudulent Impostor impudently promising without feare or wit, what the impotent Consultor with a witlesse feare, makes credible by his credulitie: Many of them sickning and sometimes almost dying, vpon meere conceit of sickneese on such a day, foretold. Many also consult with Deuills and familiar Spirits (of which before h is mentioned) and diuers wayes receiue his Oracles, by the voyces of Infants, of Beasts, of Men distracted, or otherwise. Besides these fooleries, they haue one more peculiar namely, in choosing a plot of ground for priuate or publike buildings; which plot they compare with the head, tayle, feet, of certaine imagined Dragons, which they thinke liue vnder the earth, from whence all aduerse or prosperous fortunes befall Families, Cities, Prouinces, and the whole Kingdome. And therefore many chiefe men spend their wits in this so profound a science, and are employed, especially in publike structures. As Astrologers view the Heauens, so these the Earth, and by the Mountaines, Riuers, Site, foretell the Fates: and make good or bad fortune to depend on the placing of the doore, window, or other part of the house, on this or that side, or site. It is a world to see what a world of these Impostors their are in this their world (so they call the Kingdome) of China, which gull the learned, the Magistrates, and the King himselfe.

g So *Haman*, *Est. 3.7. &c.*

h *Sup.* §.1.

Strange is their Diuination by Idolatrous Lots, which some tell on this manner. They haue their Idols in their houses, with which they consult, sometimes praying, and sometimes beating them, and then setting them vp againe with renewed incense and flatteries, and with (as they see occasion) redoubled stripes, being cruell or propitious (as *Tertullian* obiected to the Romanes) to their Gods. And in a word, the Mandarines are the Gods (or Deuils rather) whom the people must feare, as dreading blowes from them, which they themselues at pleasure can and doe inflict on the other. This God-beating they vse with Lots. i For when any is to vndertake a iourney or any matter of weight, as buying, lending, marrying, &c. They haue two stickes flat on the one side, otherwise round, as bigge as a Walnut, tyed together with a small thread, which after many sweet Oraisons they hurle before the Idoll. If one or both of them fall with the flat side vpwards, they reuile the Image with the most opprobrious termes: and then hauing thus disgorged their choller, they againe craue pardon with many fawning promises. But if at the second cast they find no better fortune, they passe from words to blowes, the deafe God is hurled on the earth into the water or fire, till at last with his vicissitude of sweet and sowre handling, and their importunate reiterations of their casts, he must needs at last relent, and is therefore feasted with Hens, Musicke, and (if it be of very great moment, which they consult about) with a Hogs-head boyled, dressed with Hearbes and Flowers, and a pot of their Wine. They obserue another kind of Lots, with stickes put together in a pot, and drawing out the same, consult, with a certaine booke they haue, of their destinie.

Admiranda Reg. Sinensis. Maffæus lib. 6. Mendoza.

Lots.

i *Maffæus l.6.* Disc. of China.

Mongst other their curious Arts, there are two in chiefe request, Alchimie, to bring siluer out of other metalls, and the other to procure a long or endlesse life. They fable that some of the Ancients, which they hold in estimation of Saints, diuised these Arts, and after ascended bodie and soule into Heauen. Many volumes are written in both these Arts, and many printed. Both seeme to haue like successe, the one lessening their siluer for siluer, the other

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ſhortning their liues to lengthen them. The Alchymiſt paſſeth his dayes, and euaporateth his ſubſtance in ſmoake, either aduanced by great labour and coſt to beggerie; or if hee attaine to any ſiluered ſiluer-ſcience, it furthers him in deceiuing himſelfe and others. One only Alchymiſt (ſaid a madde lad of this generation, that had melted a faire houſe in theſe furnaces) hath beene in this kind happy, that can turne ſo little Lead into ſo much Gold. But theſe Chinois want ſuch ſanctified fires, howſoeuer herein alſo beſides their exceeding diligence, many of them ſeeke to better their attempt by many yeeres faſtings. No people more bewitched with this (though vniuerſall) foolery; no harmes, fraudes, loſſes, teaching them more diſcretion. And yet greater madneſſe may be aſcribed to the other, who hauing obtained ſome proſperous condition of life, thinke nothing wanting to felicitie but continuance. Few there are in this City Pequin (ſaith *Ricius*) of the Magiſtrates, Eunuchs, and chiefe men, which are not ſicke of this diſeaſe, none being warned by the ordinary deaths of Maſters and Schollers in this kinde. I haue read in the Chineſe Chronicles of one of their ancient Kings, who by theſe Impoſtors helpe had procured a potion, which hee thought would make him immortall. A friend of his ſought to diſſwade him from this vanitie, but in vaine: whereupon watching opportunitie, he catched the cup and dranke vp the potion. The King in his furie offered to kill him; whereat the other, *How canſt thou kill mee* (ſaid hee) *whom this cup hath made immortall? and if thou canſt, then haue I freed thee of this error.* The King reſted ſatiſfied; but not ſo this people, which though many write againſt both theſe profeſſions, doe now more then euer practiſe them. *Trigautius* writes of one man which had obtained the ſecond Degree of learning, which by this profeſſion had gotten much wealth. He had bought many children and killed them ſecretly, compoſing his *Recipes* of their bloud, as if hee could adde life to others which he had taken from them. This came to light by one of his Concubines, and he apprehended and thereof conuicted. A new puniſhment was inuented for this new inuention, that hee ſhould be bound to a ſtake, and three thouſand pieces of his fleſh ſhould be cut from him with a Raſor, the vitall parts being ſpared as much as might be. This ſentence being ſent to the King, was by him confirmed.

Diſcourſ. la Now. The Pope the beſt Alchymiſt in his leaden bulls.

A pleaſant hiſtorie.

There be which fable themſelues to be very old, vnto whom is great recourſe of Diſciples, as to ſome heauenly Prophets, to learne leſſons of long liuing. They ſuppoſed the Ieſuites (whom they tooke to be of great learning) did not truely tell them their Age, but ſuſpected, that they had alreadie liued ſome Ages, and knew the meanes of liuing euer, and for that cauſe abſtained from marriage.

The Spaniards of the Philippina's being feaſted by the Viceroy, two Captaines, appointed Stwards, or Feaſt-maſters, before they ſate downe, did take each of them a cup full of liquor in his hand, and went together, whereas they might diſcouer the Heauen, and offered the ſame to the Sunne, adding many prayers, that the comming of their gueſts might bee for good, and then did fill out the wine, making a great curteſie. And then proceeded they to their feaſt. The Chinois [k] in the Eclipſe of the Sun and Moone, are afraid that the Prince of Heauen will deſtroy them, and pacifie him with many ſacrifices and prayers; they hold the Sunne and Moone, Man and Wife.

k *Linſchot. c.* 23.

§. VII.

Of the Marriages, Concubines, and other vices and errours of the CHINOIS.

THeir Marriages and Eſpouſals want not many Ceremonies. Both are done in their youth. They like equalitie of age and ſtate betwixt the parties. The Parents make the contracts, not asking their Childrens conſent, neither doe they euer refuſe. As for their Concubines, euery one keepes according to his pleaſure and abilitie, reſpecting in them eſpecially their beautie, and buy them for the moſt part, the price being a hundreth Crownes or leſſe. The common people alſo buy their wiues, and ſell them at their pleaſure. The Magiſtrates marry in their owne ranke their legitimate wife. This chiefe wife only ſits at table with her husband, the reſt (except in the Royall Families) are as ſeruants, which in the preſence of either of the former may not ſit, but ſtand. Their children alſo call that wife their Mother, not their naturall Parent, and for her Funeralls alone ſolemnize their three yeeres mourning, or leaue their Office, not for their owne Mother. In their marriages they are very ſcrupulous that the wife haue not the ſame ſurname with her husband, although there be no kindred betwixt them, and the ſurnames in all China are not a thouſand (as before is ſaid) neither may any deuiſe new, but muſt haue one, & that the ſame which their Anceſtors by the fathers ſide (not the mothers) had, except he be adopted into another Family.

They

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They heed not degrees of affinitie or consanguinitie, so this surname differ, and therefore marry in the Mothers kindred be it almost neuer so neere. The Bride brings no portion to her husband, and yet the first day she comes to his house, she hath to attend abundance of houshold-furniture, euen the streets being therewith filled, all at the husbands cost, who some months before sends her a great summe of mony to this purpose. There are many, which being poore doe for lust make themselues slaues to rich men, that so they may be furnished with a wife amongst his women-slaues, whereby also the children become perpetually bond. Others buy their wiues, but seeing their increasing family grow chargeable beyond their abilitie, sell their young sonnes and daughters at the same price they would sell a swine or beast, or some two or three duckats more, yea though they bee not by dearth compelled thereto. Thus this Kingdome abounds with seruants, not taken in the warres, but home-bred Citizens.

The Spaniards also and Portugalls carry many of them out of the Countrey into euerlasting seruitude. But this child-sale is the more tolerable, because the estate of seruants is there more easie then in other Nations, & the number of the poore which liue hardly is exceeding, and they may redeeme themselues at the same price if they be able to giue it. And lastly, a greater villiny in some Prouinces vsed, makes this seeme the lesse, which is to murther those their children (especially of the female sexe) which they thinke they cannot bring vp: which fact also is with them the lesse heynous, not by preuenting that sale and transportation of their children (an impious pietie) but by a pious impietie, that opinion of transanimation or passage of soules into other bodies, thinking that by this vntimely and sudden murther, they may haue more timely and quick passage, and be borne againe in richer Families. And therefore they seeke no corners, but execute their bloudy parricides publikely. Yea, greater abominations then these are here perpetrated vpon as sleight grounds, many laying violent hands vpon themselues, both in desperation and impatience, and in malice also, so to hurt their enemies. Thus, they say, many thousands both of men and women euery yeere drowne themselues in Riuers, hang themselues, sometimes at their aduersaries doors, or poyson themselues; whereupon their kindred complaine to the Magistrates on those, which gaue cause or occasion to these extremities, which sometimes are seuere in these cases to the accused. It may be reckoned among their cruelties (which in the Northerne Prouinces is practised) the gelding of their Male-Infants, so to make them capable of the Kings seruice, none other being admitted to attend or speake with Him, and the whole sway of the Kingdome, being in great part in these vn-manly hands, of ten thousand scarce any but Plebeian, illiterate, seruile in condition and conditions, impotent, impudent, of weake both conceit and performance. Neither is this a little cruelty, that the Magistrates are thought to kill as many against the Lawes, as the Lawes themselues by execution of iudiciall sentence, by their custome of beating men with Canes, in manner at their owne lust. This makes men that they are not Masters of their owne, but are in continuall feare to be vndone by calumny and tyranny. The Choinois are also a fraudulent and treacherous people.

Metempsychosis.

They contemne strangers, scorning to learne any thing out of their bookes, as being vnlearned and rude: yea all the Characters whereby they expresse the name of strangers, are compounded of such as signifie beasts, hauing indeed a beastly and diabolicall conceit of them. When Embassadors come to them from Neighbour-Countries to pay their tributes, or for other busines, they are very suspiciously intreated, entertained as captiues all the time of their iourney, not permitting them to see any thing. They shut them vp (like beasts in stables) within their Palaces, neuer admit them the Kings presence, themselues dealing with few of the Magistrates, and all their businesse being ordered by Officers thereto assigned. Nor may any native trauell out of the Kingdome without diuers cauteles. *Petreius* the Portugall Embassador died in prison at Canton. They will not suffer strangers which haue staid long in China (in some places the custome is nine yeeres) to returne from thence. Their Souldiers are base, meere mercinaries, not regarding honor where they are not rewarded with honor, alike vile in estimation and action, the most part slaues, thereto by their owne or parents wickednesse legally condemned; except at times of employment, being Porters, Horse-keepers, or of like seruile drudgerie. Their Captaines and Commanders haue some shaddow of dignitie, but the substance we haue before rightly attributed to them, who can punish these as the meanest. Long nayles are (some say) accounted a Gentlemanly signe, as of hands not employed to labour. Their exceeding pride (in which they are not exceeded of any) appeared in this, that they thought the Iesuites must needs attaine the Popedome at their returne into Europe, as hauing so much bettered their learning by the Chinois Authors. But These haue since euen by the opinion of learning, obtained a better estimation.

Osor. lib. 1.

Pantogia.

It were tedious to tell of their opinions touching the Creation. All being a rude and vnformed Chaos, *Tayn* (say they) framed and settled the Heauen and Earth. This *Tayn* created

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Pauzon and *Pauzona*. *Pauzon* by power of *Tayn* created *Tanhom*, and his thirteene brethren. *Tanhom* gaue names to all things, and knew their vertues, and with his ſaid brethren multiplied their generations; which continued the ſpace of ninetie thouſand yeeres. And then *Tayn* deſtroyed the world for their pride, and created another man named *Lotzitzam*, who had two hornes of ſweet ſauour, out of which preſently did ſpring forth both men and women. The firſt of theſe was *Alazan*, which liued nine hundred yeeres. Then did the Heauen create another man (*Lotzitzam* was now vaniſhed) named *Atzion*, whoſe Mother *Lutim* was with child with him only in ſeeing a Lions head in the ayre. This was done in Truchin, in the Prouince of Santon: he liued eight hundred yeeres. After this, *Vſao* and *Hantzui*, and *Ochentey* with his ſonne *Ezonlom*, and his nephew *Vitei* the firſt King of China (they ſay) were the inuenters of their many Arts.

[1] *Litera à Mat. Ri.*

In the later [1] Epiſtles from China, dated 1606. and 1607. little is there to further this Hiſtorie. As for their tales of Miracles in thoſe and the Iaponian Epiſtles (bearing the ſame date) wherein *Ignatius Loyolaes* picture is made a miracle-worker; I hold them not worth relation. The Chinois beleeue (as is there reported) that there is a certaine ſpirit which hath power of the life and death of children that are ſicke of the meaſells, and therefore when their children are ſicke thereof, they hang a glaſſe before the dore of the chamber where he lyeth, that the ſpirit comming to deſtroy the child, ſeeing his Image in that glaſſe, ſhould not dare to approach neerer. Their Baptiſme cured the diſeaſe: a new remedy for meaſels, a new vertue of Baptiſme.

Their order for the Poore may be a patterne vnto Chriſtians: they ſuffer none to beg, nor to be idle. If any be blinde, yet hee is ſet to ſome worke, as grinding in a Querne, or ſuch like; of which ſort (after [m] *Boterus* account) there are foure thouſand blind perſons that grinde ſtill in Canton alone. If they be impotent, that they cannot worke, their friends (if they be able) muſt prouide for them; if not, they are kept in Hoſpitalls, out of which they neuer paſſe, and haue all neceſſaries prouided them by Officers appointed in euery Citie to this buſineſſe. Common women are confined to certaine places, and may not goe abroad, nor dwell in the Citie, for infecting others, and are accountable to a certaine Officer of their euill earnings, which when they are old, is beſtowed on their maintenance. Their dwelling is in the Suburbs of Cities.

[m] *G.B.B.* blind perſons in the Citie of Canton, ſet to grinde Rice.

They are great Sodomites, although they haue many Wiues and Concubines, which they buy of their Parents, or in the Markets, in like manner as the Turkes. They are not by Law preſcribed to obſerue this or that Sect: and therefore they haue many Sects, ſome worſhipping the Sunne, ſome the Moone, ſome nothing: and all, what themſelues beſt like, as is in part before ſhewed. They take their oathes (as here by kiſſing a booke) with thrice drinking of a certaine liquor. *Antony Dalmeida* [n] ſaith, that in saying Maſſe, they were ſo thronged with the people, that they were almoſt trodden vnder foot. And of a Chinian Prieſt (contrarie to the zeale elſewhere in any Religion) they were inuited to dinner, and feaſted together with many other of their Prieſts that vſed them kindly.

[n] *A. Dalmeida*, 1586.

§. VIII.

Of their Temples.

Trigautius.

IT followeth now that we ſpeake of places Religious amongſt the Chinois, of which their Temples challenge the firſt place, their Sepulchres the next. Of their Monaſteries we haue already ſpoken. Their Temples, as their other ſtructures, come ſhort of the Europæan magnificence: yet are they many, and that about Paquin it ſelfe. For howſoeuer the King hath little deuotion to any Religion at all, yet his Mother is verie zealous, repaires and builds Temples in diuers places, and in one Monaſterie ſuſtaineth aboue a thouſand Miniſters of her Holies: ſo that this kind elſewhere contemned, is in the Royall Citie better reſpected. Hence they haue a Prouerbe, In the Citie Royall, *Ho-xam* (ſo they call their Prieſts) in the Prouinces the Magiſtrates are worſhipped. We haue mentioned the Temples dedicated to men of Merit and publike Benefactors. Such an one is in the confines of the Prouince of Conton erected to the Honor of One, which for the benefit of Trauellers made a paſſage ouer a ſteepe and vnpaſſable hill, diuiding the rocks, as *Annibal* did the Alpes; where are ſuch Precipices, as cannot but ſtrike horror to the paſſenger: & yet they are ſafely carried, without deſcending from their chayres, borne on men ſhoulders. On the top of this hil is a Temple built to the *Colaus*, that made this way, with his Image therein and odours burning perpetually: the walls and floore thereof adorned with many Poems and inſcriptions to his praiſe, cut in Marble. This Mountaine is one daies iourney, ſtanding betweene

Colaus ſignifieth the Fortreſſe of the Kingdome; a chiefe Office.

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betweene two great Riuers, whereby there is continuall traffique betwixt this of Canton and the other Prouinces, there being aboue three thousand Porters, or bearers of Burthens, which carrie those wares, besides Beasts of carriage, and that with great fidelitie; a rare vertue in other parts of China. When they haue passed out of Canton, ouer this Mountaine, they come into the Riuer, which is called the Sonne of the Sea for the largenesse, but in Winter (which is their driest season) full of shoalds, the cause of much shipwrackes. But lest my Relation stay, or bee wracked in these shoalds: let vs take view of that which the King bestowed on the Iesuites for their Residence, and for the Buriall of *Matthæus Riccius*, to whom our China Relations are so much indebted.

It was aboue a quarter of a myle from one of the Citie gates, built by an Eunuch, who now was condemned for some crime, and left his Palace which he had here builded, with the expence of aboue 14000. duckats (which in China is a great summe, in that cheapenesse of all things, far beyond Europæan computation) should fal into the hands of spoilers (the goods of Eunuchs in this kingdome vsually becomming his, which first can catch them) he consecrated his Palace, and made it a Temple, maintaining therein one Priest. Such Palaces many of the Magistrates haue neere to the Cities, as retyring places and *Tusculanes* for their Muses. The portraiture of this whole House, with the Garden, and other appurtenances, *Trigantius* hath set forth in picture; being after the China building, with the doore Southwards, and so running a great length into the North, with foure great Halls one beyond another; in the middle parts, and on each side, Chambers and other roomes; beyond all the Garden, the pillars of Timber bearing vp the roofe; the walls and pauement of Bricke. The outmost of these Halls was conuerted into a Temple or Idoll-Chappell, in which was a great Altar of Stone and Bricke, cunningly fretted, painted red (a colour forbidden to priuate houses) and vpon the midst thereof sate a huge Monster of Earth, gilded from top to toe, of massie quantitie. The Chinois call it *Ti cam*, the God (as they fable) of the Earth and Treasures, as *Pluto* in the Poets. In his hand was a Scepter, on his head a Crowne, not vnlike those vsed by our Kings. On each side stood foure ministers of the same matter: on both sides of the roome two great Tables, and on each of them fiue Kings, or great Officers of Hell. On both the wals were painted the same Officers, or Iudges, sitting on their seuerall Tribunals, giuing sentence on wicked men, euery one according to the condition of his Court. Before them stood many Deuils, more terribly formed then with vs. The paines of Hell also were so deciphered, that could not but strike terror to the beholders; some rosted in yron beds, some fried in scalding oyle, some cut in pieces, or diuided in the middle, or torne of dogs, or otherwise tortured. The first of those Iudges examined the faults, which they said hee saw in a certaine glasse. Those which he found guiltie, were sent to the other Iudges, according to the qualitie of the crimes. One of these was Iudge in cases of *Transmigration*, which sent the soules of cruell men into Tygres; of vncleane persons, into Swine, and the like: or if their crimes were smaller, into the poorer sort. There was a great Ballance; in one of the Scales, a man laden with sinnes; in the other, one of their hypocriticall prayer-bookes, which counterpoysed the other Scale, and freed the sinner. There ran through the midst of Hell a discoloured Riuer, which carried away many. For ouer it were two Bridges, one of Gold, the other of Siluer; by which, those passed ouer, which had been deuout Idolaters, carrying in their hands ensignes of the same: these were guided by the Priests, which led them through the midst of Hell to faire and pleasant Groues and Gardens. In another part were painted the dungeons of Hell, with horrible Serpents, flames, Deuills. To the brazen gates thereof there comes an Idolatrous Priest, which in despight of all the Deuils deliuers his mother from those flames. There was no infernall punishment painted, but had such an inscription: *Hee which shall pray to such an Idoll a thousand times shall be free from this punishment.* The Iesuites beat the earthen Idols to dust, and burnt those of wood, wherein the Chinese Conuerts were the forwarder, because the Countrey custome is to fill the hollow bellies of these Images with deuoted money or iewells. They demolished the Altar and plastred ouer the pictures, and in place thereof erected the Image of Christ. No priuate man may erect a Temple by Law, which yet the mightie Eunuchs transgresse.

Place assigned to the Iesuites.

Spoylers spoyled.

Chappell of *Ti cam* the China.

Plato his Image or Idoll.

Deuils & Hell.

Minos, *Æacus*, *Rhadamanthus* here haue two other assessors.

μετεμψύχωσις.

Ballances like those in diuers Legends, as of S. *Francis* in *M. Paris*, &c.

Stix.

Elysian fields.

A little before this exchange of Idols into Images (after their distinction, and a • silly one it is) some tooke their last leaue of *Ti cam*: one kneeling and bidding it farewell; another chafing, said; *Thou masse of dung and earth, if thou hast no power to maintaine the Temple and thy selfe, what helpe may I looke for at thy hand? neither art thou worthy of any honour at mine.* Others said, that this had sometime borne the name of some other Idoll, and therefore was auenged for that change.

o The Iesuites say, that the Chinois maintaine their Idolatries, saying they worship not the Idoll, but God thereby represented, &c.

At Xauceum is the Temple of *Nanhoa* vpon a goodly Hill, and nigh to it a Monasterie, in which are maintained one thousand of their Religious Regulars, the lands adioyning being theirs. They tell that about eight hundred yeeres since liued one *Lusu* in great austeritie, alwayes

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alwayes girded with a chaine next to his flesh, which vsed to grinde as much rice as might serue one thousand of them a day. When the wormes (by reason of that chaine breeding in his flesh) fell off, he would place it there againe, and aske if it had nothing to gnaw. His carkasse is still kept there, to which are pilgrimages out of all the Kingdome; and this Temple built to his honor. The Regulars are diuided into twelue stations, and each hath a Superior, besides One supreme ouer all the rest. They professed chastitie, but their house was both a stewes for whoredome, and a denne of theeues and robbers. Here were many huge Idols of brasse, and other metall, and of wood, gilded; in one station fiue hundred. They had diuers steeples and bells in them, one so great, that they had neuer seene so great a bell in Europe.

The Corpse of *Lusu* was shewed them, which they worship (but many doubt whether it be the true, for could it escape the wormes, which had seised on it aliue?) kept in the midst of the Temple in a high place, where hang fiftie lamps, which burne at appointed times. The Abbot of this Monasterie confessed that in ancient times the Chinois had worshipped no Idols, but that they were politically appointed by Magistrates, lest the vulgar should bee without all Religion. They haue their Chappels in great mens houses. But we will take view onely of the Kings Temple at Nanquin, and so end. This is a Royall one indeed for greatnesse and statelinesse. It is built in a groue of Pine-trees neere the Citie, which is compast with a wall twelue miles in circuit. The Temple after the China manner of building is most of timber, the wals of brick; diuided into fiue Iles with rowes of pillars on both sides, which are of round timber as big as two men can fathome: the roofe is carued and guilded verie faire, hauing lost nothing of the beautie, though not vsed by the Kings for sacrifice in this their two hundred yeeres absence. In the midst is an eminent place of precious Marble, in which are two Thrones of Marble, one for the King to sacrifice in, the other left emptie for him to whom he doth sacrifice. The Cloisters without the Temple are beautified with elegant turnings, and all the windowes netted with yron to keepe out birds, which is vsed also in all the Palace. All the doores of the Temple are couered with plates of brasse guilded and richly carued: without the Temple are many Altars of red Marble which represented the Sun, Moone, Starres, and China Mountaines; whereby they inferre that the god there worshipped created all things, which are therefore set without the Temple as acknowledged not to be gods. No man vnder grieuous penalties may cut a bough off any of the trees in that groue, which makes them great and old. About the Temple are many Cels, which were baths in which the Kings and Ministers washed before sacrifice. There Altars are of the Dutch fashion that one may goe round about them.

§. IX.

Of their Funeralls.

THe Chinois are very superstitiously conceited of Death, and are exceeding loth to haue any die in their house. *Linschoten* writeth, That when a man lies on his deathbed, they present vnto him the picture of the Deuill, with the Sunne in his right hand, and a Poniard in his left, bidding the sicke man looke well on him, that hee may be his friend in the other world. How euer the sicke be visited, let vs now performe our last office to these Chinois, and follow them to their graues.

Linschot. l. 1. c. 23.

Many are the Ceremonies which they there obserue in Funerals. As they honor their parents in their life time (being otherwise lyable to grieuous punishments p, yea some of their chiefest Mandarines will sue for the Kings licence, to leaue their publike function, to giue priuat and more diligent attendance to their parents:) so, after their death, they mourne three yeeres in white Hats and Garments, although they beare the highest Magistracies in the Kingdome, as the *Colai*, &c. the militarie Magistrates excepted. The first moneths they gird vnto them a rough Vesture with a rope, like the bare-foot Friers. This is not onely obserued of the meaner sort; but the mightiest Mandarines, after newes of their fathers death, leaue their function, and in their priuate houses bewaile their losse. The wealthier sort keepe them aboue ground two or three yeeres, q in a Parlour, fitted for that purpose, whither they daily resort vnto them, to salute them, and to burne Incense, and set meates before them. Sometimes also the *Bonzij*, or Priests, resort thither with their Dirges and holy things. Their wiues, children, and neighbours come likewise to bewaile them, being admonished of the death by the sonne or neerest of the kindred, in a solemne Libell mournfully composed. The Hall is spread with white Clothes or Matts: in the midst thereof is an Altar, and thereon the Coffin and Image of the dead. To that Hall, within foure or fiue dayes, all the kindred come in mourning attyre, one after another, euery houre of the day, and burne odours, and set

Pantogia.

p Some are thereof by Libell accused to the King, and depriued of all dignitie.

q They haue a kind of Pitch, which closeth the Coffin, so that it stinkes not.

two

two Wax-lights to the dead, making foure bowings and kneelings, after their fashion, before deliuered; the sonne, meane while, standing by, and modestly lamenting. Behind the Coffin are the women of the house hid, behind a curtaine, in mourning weedes, and howling behauiour. They burne Paper and white Silkes, so thinking to minister apparell to the dead. They will not vse their wonted lodging, diet, and delights; but lye on Straw Mattresses, on the bare ground, neere the Coffin; eate no Flesh, or Dainties; drinke no Wine, Bathe not, companie not with their Wiues, come not at Feasts, nor for certaine moneths space, abroad; alwaies remitting more of this austeritie, as the three yeares grow neere an end. They vse not the same apparell, house-hold furniture, salutations. They colour part of the Paper in which they write, with another colour. They obserue not their wonted proper names, but call themselues otherwise, as *Disobedient*, or such like. Musick is banished; their dyet is hard. When the corpes is to bee buried, all the kindred come together, being to-inuited with another Libell, in mourning habit. The pompe is in manner of Procession: diuers Statues of Men and Women, Elephants, Tygres, and Lyons, all of Paper, diuers-coloured, and gilded, goe before, which at the graue are burned. A long rancke of Priests also attend, which performe many Rites by the way, pattering their prayers, and playing on Tymbrels, Pipes, Cymballs, Bells, and other Instruments. Likewise, huge Censers of Bell-metall are carried on mens shoulders. Then followes the Coffin, adorned sumptuously, carried of forty or fifty Bearers, vnder a great Canopie of Silke. The children come after on foot, leaning on their staues, as fainting: Then then the women, vnseene, vnder a white curtaine; and then other women, further in bloud, carryed in mourning chayres. They assemble as many Priests as they can, which on musicall Instruments, and with their voyces, tune their mournefull Ditties. The place whither the corps is carried, is adorned with diuers Images. The Coffin is very large, the prouiding of which they commit not to their heire, but themselues in their liues take order for the same, bestowing great care and cost for the best wood and workemanship which they are able to procure, therein spending sometime seuenty, eighty, or a hundred ducats. They hold it vnfortunate to die before they haue prouided the same. They are no lesse curious for the place of their buriall, thinking that hereon dependeth the fortune of their posterity, and therefore sometime spend a whole yeare in consultation, whether it shall bee toward the North, or some other Region. Their Sepulchers are in the fields on some hillocke neere the Cities, each family by themselues where they fortifie them, and oft-times resort thither to performe their obsequies. To bee buried within the walls were a thing most miserable, neuer to bee forgotten. At these Sepulchres they haue their yeerely meetings, where their kindred burne odours and make a Funerall banket. Their Sepulchres are very great of marble, with the images of diuers beasts and men standing by. Their Epitaphs also in marble, magnificent, with elegant inscriptions of their exploits. For some time after they will eate no flesh, in regard of that passage of soules before spoken of. This opinion is of more authoritie and credite with them then that of Hell or Heauen, although (as is said) their Bookes and Pictures depaint horrible things in that kinde. Others [r] adde, that as soone as one is dead, they wash him, and clothing him in his best apparell, all perfumed, set him in his best chaire, and there all his neerest kindred kneeling before him, take their leaue with teares. They Coffin him (as before) and place him in a roome richly furnished; and couer him with a sheet, in which they paint his portraiture. A table standeth by full of Viands, with Candles on it. Thus doe they keepe him fifteene dayes, euery night the Priests executing their superstitious exequies, burning and shaking certaine papers before Him. By the Sepulchre they plant a Pine tree, which is sacred, and may not be cut downe, nor conuerted to any vse, if the weather ouerthrow it. Their funerall pompe is in manner of Procession, with Candles carried in their hand. They burne vpon the graue many papers, painted with men, cattell, and prouision for his vse in the next world. It is now time to leaue them quietly resting in their graues: onely a word of their Times reputed holy.

The times religious are the new Moones, and full Moones (as yee haue heard) in which they make great banquets, and then also they muster their Souldiers, who alone may weare weapons is China. They solemnize [s] also their Birth-dayes, whereunto their kindred doe resort of custome with presents, and receiue good cheere. The Kings birth-day is a great festiuall. But [t] New-yeeres day is their principall feast. This is solemnized of all Sects alike the first new Moone, and then againe the first full Moone in the beginning of the yeere: This is their Candlemasse [u] feast, euery man deuising artificiall lanterns of paper, glasse, cloth, the Halls seeming to bee on fire with the multitude of lights; some carrying in the night with great reuels, lights and twisted lanthornes Serpentine fashion, and many deuices are practised of fire-workes with gunpowder. Then they send New-yeeres-gifts to each other, as *Mendoza* writes. They haue no Sabboth nor weekely solemnity.

r *Maff.* and Discourse of China. *Esalan. li. 6. 15.*

s *Petera.*

t Discourse of China.

u It agrees in time & light.

§. X.

Of Strangers, and Forren Religions in China.

OF the Iewes in China wee haue ſpoken already: with their Ethnike rites we haue royled and tyred you. It may haply be ſome refreſhing to looke vpon Sarecenicall or Chriſtian obiects, if it bee but for variety. How inhoſpitall the Chinois are to ſtrangers wee haue in part heard, neither permitting egreſſe to the Natiues, nor ingreſſe to aliens except in three reſpects. The firſt, ſuch as come to paye [a] their annuall tributes. The ſecond, ſuch as pretending honour and tribute come (as wee haue heard) from the Weſt with ſeeming tribute, a colour to their gaine by Merchandiſe. The third, ſuch as in admiration of the Chinian vertues and learning, come thither (as the Queene of *Sheba* to *Salomon*) to learne the ſame, which is the Ieſuites pretence: but theſe muſt here fixe their habitation, nor may bee ſuffered to returne; ſuch is their iealouſie, of diſcouering their myſteries to others. And this made the Ieſuites, after ſo long ſtay, free from feare of expulſion, which yet ſince complayne of [y] perſecution. But it may not bee knowne, that they haue any intelligence or commerce with ſtrangers: and therefore the Ieſuites, which haue obtained two ſo great priuiledges, the Eunuchs Palace for their Reſidence, and the imployment in correcting the China Kalender, both by Royall approbation; yet could not obtaine leaue to goe into the Prouince of Canton, though with Mathematicall pretexts for that Kalender-buſineſſe, to obſerue Longitudes and Latitudes of Places, becauſe they were ſaid to bee countreymen to thoſe of Macao. Yea, a *Colao*, or Counſellor of State, was depriued, for ſending a meſſage to a bordering King; a tempeſt of libelling complaints thundering and ſhowring againſt him therefore. In the bordering Prouinces they ſet narrow watch at Cuſtome-houſes, Bridges, and in the very Riuers, by ſhips of warre thereto appointed. But if they bee once gotten into the inner parts of the Kingdome, there are no ſuch officers, nor Searchers. Neither may any ſtranger paſſe out of the Kingdome, after once entring, without the Kings licence. The Ieſuites ſteale their ingreſſe and egreſſe by meanes of the Portugalls, which had the Towne of Macao aſſigned them by the Chinois for traffique. Theſe come vſually twice a yeare to the chiefe Citie of the Prouince of Canton, which is not called Quantum, or Canton, (the name of the Prouince) but Quam ceu. All the [z] day time they haue free entrance into the Citie about their Merchandiſe, but muſt lye on ſhipboord at night. In the midſt of the Riuer there is a little Iland, and therein a Temple, in which they are allowed their Catholike deuotions. There by Boat did they prouide to ſteale in or out of the Countrey. The Mahumetans that come in by land, if they ſtay nine yeeres (as is obſerued) may neuer returne home againe. Of theſe there are now many thouſand Families in China, diſperſed into moſt of the Prouinces and chiefe Cities. They haue there their Temples very ſumptuous, and their Circumciſion. But as farre as I could euer learne, they neyther teach, nor care to teach others their deuotions, but are vnskilfull of the Saracen Tenets, and are contemned of the Chinois. It ſeemes, that there comming in was in the time that the Tartars raigned here, which ſince haue increaſed, and after ſo long continuance, are not held in ſuſpition, as other ſtrangers. Some ſay, after the fourth generation they are reputed as Natiues: yea, they are admitted to the ſtudies of Learning, Degrees, and Magiſtracie, as well as the Chinois. But moſt of theſe, thus dignified, relinquiſh their former Superſtition, retayning nothing thereof, but abſtinence from Swines fleſh, which rather by Naturne, then for Religion, they abhorre. They differ in countenance from the Chinois. *Perera* ſaith, hee ſaw at Fuquien certaine Moores, who could ſay little of their Religion, but, *Mahomet* was a Moore, my father was a Moore, and I am a Moore, with ſome other words of their Alcoran, wherewithall, in abſtinence from Swines fleſh, they liue (ſaith he) vntill the Diuell take them all. He reaſoned with them, becauſe hee had in many Chiniſh Cities ſeene the Reliques of *Mahomet* kept; and they anſwered, That they came in great ſhips fraught with Merchandize from Paquin-ward, to a Port appointed to them by the King, where they conuerted to their Religion the chiefe *Mandarine* or *Loytia*; whereupon the people began to turne Mahumetan. They now waxing bolder, prohibited the eating of Swines fleſh, the peoples chiefe food: who hereby prouoked, complayned of a conſpiracie betwixt theſe Moores and the *Loytia*, againſt their King. Hereupon hee and the chiefe of them were executed, and the reſt diſperſed into certaine Cities, where they remained ſlaues to the King.

Touching Chriſtians in China, there is not ſo great certaintie. Certaine Mogotes told *Riccius* of ſome in the Xenſian Prouince, in the North parts of China, at a place called Xucheo, which were white, bearded, vſed Bells, worſhipped *Iſa*, that is, *Ieſus*, and *Mary*, and honored the Crucifix; their Prieſts married, which cured diſeaſes without medicines. A Iew at Paquin

Trigaut. [a] Euen theſe that are of the next and tributary countries, are aſmuch as vnknowne people, forbidden entercourſe, as thoſe of *Corea*: this by cuſtome more then law. *Ric.* [y] *Trigantius* hath publiſhed one large Booke of Epiſtles, and ſince another larger with pictures, of the perſecutions of Ieſuites. See alſo Captaine *Saris* and Captaine *Cocke* in my Pilgrimes. *lib.* 4. *c.* 1. & 3. and extracts of *Pinto*, *To.* 2. *lib.* 2. *cap.* 2. in which at large are contained many perticulars here omitted. [z] This is alſo teſtified by *Monſ. de Monfart.*

Many Mahumetanes in China.

Chriſtians.

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quin gaue more full intelligence, that at Caifumfu, and at Lincin, in the Prouince of Sciantum, and in the Prouince of Scianfi, there liued certaine ſtrangers, whoſe anceſters had come out of forraine parts, which worſhipped the Croſſe (which the Chinois expreſſe by the Character of Ten) and made the ſigne thereof with the finger on their meate and drinke. They alſo made the ſame ſigne with inke on the foreheads of their children, to preſerue them from misfortunes. A Ieſuite alſo ſaw, in the hands of an Antiquary, a Bel, with a Church and Croſſe thereon grauen, circumſcribed with Greeke letters. The Iew alſo reported, that thoſe Croſſe-worſhippers had the ſame doctrine in their prayers which the Iewes hold: this the Ieſuites interpreted of the Pſalter common to them both. Hee affirmed that there were many of them in the Northren prouinces, which ſo flouriſhed in letters and armes, that they grew ſuſpicious to the Chinois, which he thought was cauſed by the Saracens ſome ſixty yeere before. The Magiſtrates were ſo incenſed hereby, that they for feare were diſperſed, ſome turning Iewes, ſome Saracens, others Idolaters: and their Temples were alſo conuerted into Idolatrous Temples, one of which he mentioned in his countrey. Euer ſince they hide their profeſſion, and when the Ieſuits ſent one of their Conuerts to make enquiry, hee could learne of none: which they thought proceeded from their feare, taking him for a Spie ſent from the Magiſtrates.

All theſe Sects the Chinois call *Hoei*, the Iewes diſtinguiſhed by their refuſing to eate the ſinew or leg; the Saracens, Swines fleſh; the Chriſtians by refuſing to feede on round-hooſed beaſts, Aſſes, Horſes, Mules, which all both Chinois, Saracens and Iewes doe there feed on. The Saracens called the Chriſtians alſo *Iſai* as before; and *Terzai*, which is a name giuen in Perſia to the Armenian Chriſtians (as an Armenian affirmed to *Ricius*) whence hee coniectured, that theſe Chriſtians came out of Armenia. And by the report of *Haithon* the Armenian[a], which ſaith, their King came to the Great Chan of Cathay (which wee haue before obſerued, at leaſt the beſt parts thereof, to be the North parts of China) to perſwade him and his to become Chriſtians; which in great part alſo he affected, beſides other Chriſtians there reported to bee, by *Paulus*; and thoſe of Sarnau, ſubiect to the Great Chan, mentioned by *Vertomannus*, which ſeeme to be neere theſe in China. The Malabar[b] Chriſtians haue Chaldee memorialls of China, conuerted by S. *Thomas*; and their Metropolitan hath his ſtyle of all India and China.

a See *ſup. c. 9.*

b *Vid. Chriſt. Exped ap fin. l. 1. in fine.*

Now, for the later Chriſtianitie there preached by the Ieſuites, their owne Commentaries and annuall Epiſtles are full. *Xauerius*[c] attempted it often and earneſtly but could neuer obtaine entrance; which by others of that ſocietie was after affected, and with much trouble effected. When the Portugalls came firſt into thoſe parts, the Chinois were ſuſpicious of them, their Ordnance and great ſhippes ſeeming dreadfull. The Saracens told them, they were called *Franks* (ſo they call all the Europæans, ſince the Expedition of *Godfrey* of Bullen) which name the Chinois in Canton ſtill giue them, calling them and their Ordnance *Falanks* (pronouncing *l* for *r*, as *th* for *d*, *p* for *b*) and by relating the Conqueſts of Malacca, and other places in India, brought them into greater iealouſie. Yet couetouſneſſe of gaine opened them a way firſt to merchandiſe in a deſart Iland, called Sancian, ſeauenty myles off in the Sea, and after to a habitation aſſigned them in a Peninſula (part of a greater Iland) neere to China, called of an Idoll *Ama*, there honored, Amacao, or *Amas harbour*, ſhortly Macao: which ſince that time hath beene inhabited by people of diuers Nations, together with the Portugalls, and hath become a Citie, with a Biſhops See, and a Colledge of Ieſuites, and a famous Mart of Europæan and Indian commodities. After that they admitted them traffique in the chiefe Citie of Canton, two Gayes ſayling from Macao: whereby they found meanes, by degrees, to bring in firſt *Ruggerius*, and after *Ricius*, with other Ieſuites; which inſinuating by gifts and obſequiouſneſſe into the Magiſtrates affections, furthered the ſame by reputation of Sanctitie, and eſpecially of Learning. Many yeeres they ſpent to little purpoſe, till *Ricius* by his Mathematicke, and the Art of Memorie, in both which the Chinois admired him; then by changing his habit into that of the Learned men in China, profeſſing alſo a maintenance of the Sect of *Confutius*, which they profeſſed, and confutation of the Idoll Sects; and laſtly, by preſents to the King, hee made way into the Kings Palace & fauour, who alſo beſtowed an Idoll Temple for his [illegible], for the Reſidence of his Societie. Many troubles they encountred meane while, to get & keepe their Reſidences; that inhoſpitall people, ſometimes accuſing them to the Magiſtrats with deuiſed Calumnies, ſometimes tumultuouſly ſtoning their houſes, ſometimes charging them to be the cauſe of Dearth, or that their Idols ſent them not raine; calling them *Deuill ſtrangers*, fathering on them curious Arts, not only of Alchymie and Long life, which they honour, but others: as that they knew by mens countenance, that they had a precious ſtone in their heads, to I know not what purpoſes; that they plotted deuices againſt the ſtate; & the Crucifix was accuſed alſo, as deuiſed by inchantments to deſtroy the King. The Hollanders likewiſe, among other their infeſtations of the Portu-

c *Xauerij vitæ l. 5. c. 8. & d.*

Macao.

An. Dom. 1610.

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Portugalls in all the parts of India, brought theſe of Macao into ſuch feare, that they went about to Compaſſe ſome part of their Towne with a Wall: which the Chinois there dwelling, thinking to be done againſt them, cauſed ſuch an vprore, that they fell together by the eares: and another quarrell happening betweene a Religious and a Secular Prieſt, the Chinois gaue out, that *Cayanem* the Ieſuite went about to make himſelfe King of China (as one that knew the Countrey, and had bin in both the Royall Cities) with the helpe of the Ieſuites there reſiding, Iapanders, and others. This made the Chinois to flye from Macao, and to divulge ſuch rumors in Canton, that there was a ſudden muſter of ſouldiers through the Prouince, and one thouſand houſes of the chiefe Citie without the Walls pulled downe, one of the Ieſuites Societie apprehended and beaten with Canes to death, and with much adoe, this little adoe was after pacified. And now the Ieſuites thinke themſelues in better caſe then euer, and haue (as they ſay) conuerted fiue thouſand to their Faith in this Kingdome, after thirty yeares labours, having foure or fiue places of Reſidence. And would God, as I profeſſe my ſelfe indebted to them for this Light of Hiſtory, ſo they might haue iuſt cauſe of thankefulneſſe to God and them, for the Chriſtian Light; and that it were not confuſed with ſuch Heatheniſh exchange, of one Image for another, and rather the names, then ſubſtance of deuotion, altered; Beads, Tapers, Single Votaries, Proceſſions, Monaſteries, Altars, Images, hee and ſhe Saints, with other Rites, being there alreadie: and the very art of their Images cauſing an Ethnike adoration (as they tell of a Vice-roy, that would not looke vpon one of them, but in a Chappell, in the higher part of his houſe, ſet on an Altar, with Tapers and Odours dayly burning thereto) and their manner of Preaching being not by Word, ſo much as by Writing; and that not by Authorities of Scripture, but by Arguments of Reaſon, furthered by their owne Philoſophie, and commended by Mathematicall Sciences: ſtrange Ground-workes to Faith and Theologie.

Ep. 1611.

1. Cor. 2. 5. Heb. 11. 1. Vbi vides non eſt fides: ἔλεγχος ὦ βλεπομένων.

OF





OF THE EAST-INDIES, AND OF THE SEAS AND ILANDS ABOVT *ASIA*, WITH THEIR RELIGIONS.

THE FIFTH BOOKE.

CHAP. I.

Of India in Generall, and of the Ancient Rites there obserued.

§. I.

The Limits, and the ancient People and Inuasions of India.

THE name of *India*, is now applyed to all farre-distant Countries, not in the extreme limits of Asia alone; but euen to whole America, through the error of *Columbus* and his fellowes; who at their first arriuall in the Westerne world, thought that they had met with *Ophir*, and the Indian Regions of the East. But the Ancients also comprehended vnder this name a huge Tract of Land, no lesse in the iudgement of *Alexanders* followers in his Eastern Inuasions, then the third part of the Earth; *Ctosias* accounted it one halfe of Asia. Yea, a great part of Africa also is comprehended vnder that name. So *Turnebus* [a] in his *Aduersaria*, not onely findeth the Barbarians and Parthians, called by that name in *Virgil*; but *Thebes* in the higher Egypt, and *Ammons* Temple in *Higinius*; and Æthiopia also, as in our discourse [b] thereof will further appeare. But taking India more properly, *Dionysius* [c] bounds it betweene Caucasus, and the Red-Sea, Indus and Ganges: *Ouid* likewise in that Verse,

Decolor extremo quâ cingitur India Gange.

But *Ptolemy* [d] and other Geographers, did vsually diuide India by the Riuer Ganges, into two parts, one on this side Ganges, and the other beyond. Although here we finde no lesse difficultie concerning Ganges, which the most, with my selfe, account the same with Guenga, that falleth into the gulfe of Bengala, which they also imagine to be that, which of the Ancients is called *Sinus Gangeticus*: Others [e] esteeme the Riuer Canton (whereon standeth the supposed Canton, chiefe City of one of the Chinian Prouinces, whereof we haue so lately taken our leaue) to be that Ganges: of which minde are *Mercator*, *Maginus*, *Gotardus Arthus*, and their disciples. *M. Paulus* [f] diuideth India into three parts, the Lesse, the Greater, which hee calleth *Malabar*; and *Abassia*, betwixt them both. *Dom. Niger* recko-

a *Tur. Ad. l. 21. cap. 9.* *Higin. Fab. 275.*

b *Vid. l. 7. c. 3.*

c *Dion. Aser.*

d *Ptol. lib. 7.*

e *Marcat. Tab. vniuers. Magin. Geog. G. Arthus, Hist. Ind. Or.*

f *M. Paulus, lib. 3.*

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reckoneth g the same number. The Name of India h flowed from the Riuer *Indus*. *Semiramis* is reported to inuade India with three millions of foot-men, and 500000. horse, besides counterfeit Elephants, made of the hides of 300000. Oxen, stuffed with hay. Yet *Staurobates*, at that time the Indian Monarch, brake her Forces, and chased her out of the field.

Megasthenes reckoneth one hundred twentie two Indian Nations. *Arrianus* in his eight booke makes a large description of this Indian world, saying, That they liued like the Scythians, without Houses, Cities, Temples, in a wandring course with their Tents, on the barke of the Tree *Tala*, and wild Venison, the skins whereof were there garments. In all India were no seruants, but all free-men. These things were altred by *Bacchus* or *Dionysius*, who made an Expedition hither, not so much with Armes as with Arts. He taught them the vse of Wine, Oyle, and Sacrificing: in memorie whereof, Posteritie honoured him for a god. Of this the Poets, and Histories of *Alexander*, & others, make much mention. So doth *Suidas* tell of one *Brachman*, that prescribed the Rites and Lawes of the *Brachmanes*: *Solinus* of *Hydaspes*; and others, of *Ganges*, *Hercules*, & the rest, with much vncertaintie. *Postellus* i strangely conceiteth himselfe, that *Abrahams* posteritie by *Keturah* seated themselues in India, and were there knowne by the name of *Iewes*, before the *Iewes* in Palestina: that they obserued Circumcision, and dispersed it into Syria, Egypt, Armenia, Colchis, Iberia, Paphlagonia, Chaldea, and India, before *Moses* led the Israelites out of Egypt: and that the *Brachmanes* were so called, *quasi Abrahmanes*, as following the instructions of *Abraham*. *Abraham* wee beleeue *the Father of the faithfull*, but cannot father on him such vnfaithfull and degenerate generations, no more then with the same *Postellus* wee acknowledge the Turkes the posteritie of the ten Tribes, and the Tartars k to be the remainder of those Turkes, following Cabalisticall coniectures. But that which he speaketh of the name *Iewes* and *Abrachmanes* in India, may perhaps arise from a testimony cited out of *Megasthenes* his *Indica*, by *Clem.* l *Alex.* That *all things obserued by Naturall Phylosophers in Greece had beene handled before, partly by the Brachmanes amongst the Indians, partly of those which in Syria are called Iewes*: in which testimonie he ioyneth Iewes and Brachmanes in Profession of the same learned Science of Naturall Philosophy. *Apuleius* m maketh the Brachmans first Founders of the Pythagorean learning: and reporteth further, That at dinner-time the Table was made readie, and the youths from diuers Places and Seruices resorted thither: at which time the Masters questioned with them what good they had done that day: one answereth, Hee had beene a Peace-maker to reduce such & such which were at oddes, to amitie: another had done this or that for his Parents: another had studied or meditated on such a point. Once, he which could not giue good account of his mornings worke, might not be admitted to receiue any dinner-wages.

Strabo in his fifteenth Booke is large in this Indian subiect. Hee reporteth out of *Aristobulus*, that the Riuer Indus by force of an Earth-quake, changed his channell, thereby a great part of the neighbour Region being turned into a desart. For in this, Indus is like vnto Nilus, in that, without it, the Countrey would be a Wildernesse, and therefore is also worshipped of the Inhabitants. It receiueth fifteene other Riuers into it. Hee mentioneth the *Cathei* not farre from thence, which after happily gaue name vnto Cathay.

The Indians are of seuen sorts: n The first in estimation, and fewest in number, were their Philosophers. These kept publike Acts once a yeere before the King, & he which in his Obseruations was found three times false, was condemned to perpetuall silence. The second sort were Husband-men, which payd the King (the onely owner of all the Land) a fourth part of the increase. The third, was of Shepheards and Huntsmen, which wandred in Tents, The fourth, Artificers. The fifth, Souldiers. The sixth, Magistrates. The seuenth, Courtiers, and those of his Priuie Councell. If any woman killeth the King in his drunkennesse, shee is rewarded with the marriage of his Sonne and Heire. If any depriue another of a member, besides like for like, he loseth his hand; and, if hee bee an Artificer, his life. They strangle their sacrifice, that it may be so offered whole to their Idols.

g *Nig. Com. Asc.* x.
h *Steph Byzant.* Ἰνδὸς ποταμὸς, ἀφ' ᾧ Ἰνδεῖοι, &c.
i *Post. de Originib. c.* 13. & 15.
k This word signifies a *Remnant*, and *Otho Heurnius* with like Caball-conceit, imagineth the gifts of *Abra.* to the sonnes of *Ketura*, to be Magike and Astrologie.
l *Clem. Stromat. lib.* 1.
m *Apul. Florid. lib.* 1.
n *Plin. l.* 6. *c.* 19. *Ar. lib.* 8.

§. II.

Of their Philosophicall or Religious Sects.

o *Brachmanes, Vid. Strab. cl. Durct. Heur; &c.*

OF their Philosophers, or men Learned and Religious, the • *Brachmanes* obtaine the first place, as being neerest in Sects to the Greekes. These are after their manner *Nazarites* from the wombe. So soone as their Mother is conceiued of them, there are learned men appointed which come to the Mother, with Songs, containing Precepts of Chastitie. As they grow in yeeres they change their Masters. They haue their places of Exercise in a Groue nigh to the Citie, where they are busied in graue conferences.

They

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They eate no liuing Creatures, nor haue vſe of women, liue frugally, and lye vpon skinnes. They will inſtruct ſuch as will heare them, but their Hearers muſt neither Sneeſe, nor Spit, nor Speake. When they haue in this ſtrict courſe ſpent ſeuen and thirtie yeeres, they may liue more at Pleaſure and Libertie, in Dyet, Habit, proper Habitation, and the vſe of Gold, and Marriage. They conceale their myſteries from their Wiues, leſt they ſhould blab them abroad. They eſteeme this life as mans Conception, but his Death-day to bee his Birth-day vnto that true and happy life, to him which hath beene rightly Religious. They hold the World to bee Created, Corruptible, Round, ruled by the high GOD. Water they imagine to haue beene the beginning of making the World; and that beſides the foure Elements, there is a fifth Nature, whereof the Heauen and Starres conſiſt. They intreate of the immortalitie of the Soule, and of the torments in Hell, and many ſuch like matters.

The [p] *Germanes*, another Order of Religious or Learned men, are honoured amongſt them: eſpecially ſuch of them as liue in the Woods, and of the Woods, both for their dyet of thoſe wilde Fruits, and their habit of the Barkes of Trees, not acquainted with *Bacchus* or *Venus* any more then with *Ceres*. They ſpeake not to the Kings, when they aske counſell of them, but by meſſengers; and doe pacifie the angrie gods, as is ſuppoſed, by their holineſſe.

p The Indian *Germanes*.

Next in honour to theſe, are certaine *Mendicants*, which liue of Rice and Barley, which any man at the firſt asking giueth them, together with entertainment into their houſes. Theſe profeſſe skill in Phyſicke, and to remedie Diſeaſes, Wounds, and Sterilitie; very conſtant in labour and hardſhip. Others there are, Inchanters and Diuiners, Maſters of Ceremonies about the Dead, which wander thorow Townes and Cities. Some there are more Ciuil and Secular, in their life profeſſing like Pietie and Holineſſe. Women alſo are admitted vnto the fellowſhip of their ſtudies in this Philoſophie, not to their beds. *Ariſtobulus* writeth, That hee ſaw two of theſe *Brachmanes*, the one an old man ſhauen, the other young with long haire, which ſometimes reſorted to the Market-place, and were honoured as Counſellors, and freely tooke what they pleaſed, of any thing there to be ſold, for their ſuſtenance. They were anointed with Seſamine oyle, wherewith, and with hony, they tempered there bread. They were admitted to *Alexanders* Table, where they gaue leſſons of patience [q]: and after going to a place not farre off, the old Man lying downe with his face vpward, ſuſtained the Sun and ſhowers terrible violence. The yonger ſtanding on one foot, held in both his hands a piece of wood of three cubits lifted vp, and ſhifted feet, as the other was weary: and ſo they continued euery day. The young man returned home afterward, but the old man followed the King, with whom he changed his Habit and Life, for which, when as he was by ſome reproued, he anſwered, That he had fulfilled the fortie yeeres exerciſe, which he had vowed. *Oneſicritus* ſaith, that *Alexander*, hearing of ſome Religious Obſeruants, which went naked, and exerciſed themſelues to much hardſhip, and would [r] not come to others, but would bid Men, if they would haue any thing with them, to come to them; ſent him vnto them, who found fifteene of them twentie furlongs from the City, each of them obſerning his own geſture of ſitting, ſtanding, or lying naked, and not ſtirring til ſun-ſetting, in that vnſupportable heat, at which time they returned into the Citie. *Calanus* was one of them. He afterward followed *Alexander* into Perſia, where beginning to be ſicke, hee cauſed a great Pile or Frame of wood to be made, wherein he placed himſelfe in a golden chayre, and cauſed fire to be put to, in which he was voluntarily conſumed, telling (if they tell true) that he would meet *Alexander* at Babylon, the place fatall to *Alexanders* death. *Ælianus* [s] faith, That this was done in a ſuburbe of Babylon, and that the fire was of Cedar, Cypres, Mirtle, Laurell, and other ſweet woods: and after he had performed his daily exerciſe of running, hee placed himſelfe in the middeſt, crowned with the leaues of Reeds, the Sunne ſhinning on him, which he worſhipped. This adoration was the ſigne which hee gaue to the Macedonians to kindle the fire, in which he abode without any ſtirring till hee was dead; *Alexander* himſelfe admiring, and preferring this victorie of *Calanus* before all his owne. This *Calanus* told *Oneſicritus* of a golden World, where Meale was as plentiful as duſt, and Fountaines ſtreamed Milk, Hony, Wine, and Oyle. Which Country, by men turned into wantonneſſe, *Iupiter* altered and detayned, impoſing a life of hardneſſe and labour, which while men followed, they enioyed abundance; but now that men begin to furfet and grow diſobedient, there is danger of vniuerſall deſtruction. When hee had thus ſpoken, hee bad him, if hee would heare further, ſtrip himſelfe, and lie naked vpon theſe ſtones. But *Mandanis*, [t] another of them, reproued *Calanus* for his haſtineſſe, and, commending *Alexander* for his loue to learning, ſaid, that they inured their bodies to labour, for the confirmation of their mindes againſt paſſions. For his nakedneſſe he alledged, that that was the beſt houſe which needed leſt furniture of houſhold. Hee added, that they ſearched the ſecrets of Nature, and that returning into the

q Practice of preſcribed patience.

r The like ſtubbornneſſe is yet in their *Iogbies*.

s *Ælian. Var. Hiſt. l. 5. c. 6.*

t *Arr.* calleth him *Dandanis*, *lib. 7.*

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Citie, if they met with any carrying figs or grapes, they receiued of him *gratis*: if oyle, they powred it on them: and all mens houſes and goods were open to them, euen to the Parlors of their wiues. When they were entred, they imparted the wiſdome of their ſentences, as the other communicated his meats. If they feared any diſeaſe, they preuented the ſame with fire, as [u] was now ſaid of *Calanus*. *Megaſthenes* reproueth this *Calanus*, as *Alexanders* Trencher-Chaplaine, and commendeth *Mandanis*, ſaying, That when *Alexanders* meſſengers told him that he muſt come to the *ſonne of Iupiter*, with promiſe of rewards, if he came, otherwiſe menacing torture: hee anſwered, That neither was he *Iupiters* ſonne, nor did poſſeſſe any great part of the earth: as for himſelfe, he neither reſpected his gifts, nor feared his threatnings; for while he liued, India yeelded him ſufficient; if he dyed, he ſhould be freed from age, and exchange for a better and purer life. Whereupon, he ſaith, *Allexander* both pardoned and praiſed him. *Clitarchus* reporteth alſo, that to the *Brachmanes* are oppoſed another ſect, called *Pramnæ*, men full of ſubtiltie and contention, which derided the ſtudies of others in Phyſiologie and Aſtronomie. He diuideth the *Brachmanes* into thoſe of the Mountaines, clothed in Deere skins, which carried ſcrips, full of roots, and medicines, which they applied with certaine charmes to cure diſeaſes: and the ſecond ſort he calleth *Gymneta*, thoſe naked ones before mentioned (whereof it ſeemeth they were called *Gymnoſophiſtæ*) which had women amongſt them, but not in carnall knowledge: the third he calleth Ciuill, which liued in Cities and Villages, wearing fine linnen, and apparrelled in skins. *Clemens* [x] *Alexandrinus* ſpeakes of their faſtings, and other auſtere courſes, out of *Alex. Polyhiſtor, de rebus Indicis*. The *Brachmanes* (ſaith he) neither eate any quick thing, nor drinke wine. But ſome of them eat euery day, as we doe: ſome onely euery third day. They contemne death, nor much eſteeme of life, beleeuing to be borne againe. Some worſhip *Pan* and *Hercules*. But thoſe Indians which are called σεμνοὶ for their grauitie and auſteritie, liue altogether naked. Theſe practiſe Truth, and foretell things to come, and worſhip a certaine Pyramis, vnder which they thinke are laid the bones of ſome god. Neither the Gymnoſophiſts, nor theſe σεμνοὶ vſe women, but thinke it vnlawfull and againſt Nature, and therefore obſerue chaſtitie. Likewiſe there are Virgins, which are called σεμναὶ of the female ſexe. They ſeeme to obſerue the heauenly bodies, and by their ſignification to foretell future euents. Thus farre *Clemens*.

Nicolaus Damaſcenus ſaith, [y] That at Antiochia hee ſaw the Indian Embaſſadors, ſent to *Auguſtus* from *Porus* the King (as his letter contained) of ſixe hundred Kings, with preſents, among which was a female-Viper of ſixteene Cubits (one of the like bigneſſe *Strabo* ſaith, he ſaw ſent out of Egypt) and a Cray-fiſh of three Cubits, and a Partrich bigger then a Vulture. *Zarmanochagas*, one of theſe Indian Philoſophers, was one of the Embaſſadours, who at Athens burned himſelfe, not moued thereto by aduerſitie, but by proſperitie, which had in all things followed his deſires, leſt in his ſucceeding age it might alter: and therefore entered the fire, anointed, naked, laughing. His Epitaph was, Here lyeth *Zarmanochagas* the Indian, of Bargoſa, which according to his Countrey-cuſtome, made himſelfe immortall.

But it is not ſuch maruell that their Philoſophers thus contemned death, whereas their Women, the weaker and more fearefull ſexe, wherein out-went their ſexe and weakeneſſe. For their cuſtome admitting many wiues, the deareſt of which was burned with the deceaſed husband: *Hæ igitur contendunt inter ſe de amore viri* (they are [z] *Hieromes* words) *& ambitio ſumma certantium eſt, ac teſtimonium caſtitatis, dignam morte decerni*. They ambitiouſly contend amongſt themſelues, to obtaine this fatall teſtimonie of their husbands loue, and their owne chaſtitie; and the conquereſſe in her former habit, lyeth downe by the carkaſſe, embracing and kiſſing the ſame, contemning the fire which thus marryeth them againe in deſpight of deaths diuorce. A thing to this day obſerued in many parts of India, as we ſhall ſee anon. *Arrianus* [a] reporteth of a place called *Comar* (it ſeemeth the Cape Comori ouer-againſt Zeilan) wherein is a Hauen, to which vſed to reſort certaine Votaries, which had deuoted themſelues to a ſingle life, to waſh themſelues in thoſe holy-waters. The like was done by their Nun-like women. They had a tradition of a certaine goddeſſe, which vſed to waſh her ſelfe there euery moneth.

Suidas telleth of a Nation called *Brachmanes*, inhabiting an Iland in the Sea, where *Alexander* erected a pillar, with inſcription, that he had paſſed ſo farre. They liue an hundred and fiftie yeeres, and haue neither bread, wine, fleſh, nor metals, nor houſes, but liue of the fruits, and cleere water, and are very religious. Their wiues liue apart on the other ſide Ganges, to whom they paſſe in *July* and *Auguſt*, and after fortie dayes, returne home againe. When the wife hath had two children, ſhee neither knoweth her husband after, nor any other man; which is obſerued alſo, when in fiue yeeres he can raiſe no iſſue of her, hee after abſtaineth. These [b] ſlay no beaſts in ſacrifice, but affirme, That GOD better accepteth vnbloudie ſacrifices of Prayer, and more delighteth in Man, *his owne Image*.

[u] *Quiq; ſuas ſtruxere pyras, viuiq; calentes Conſcendere rogos, &c. Luc. l. 3.*

[x] *Clem. Al. Strom. l. 3.*

[y] *Nic. Damaſc. Suetonius* mentioneth this, *in vita Auguſti, cap. 21.*

[z] *Hier. Aduerſ. Iouin. lib. 1.*

[a] *Arr. Perip. Mar. Eryth.*

[b] *Io. Boem.*

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In the Hills, [c] called *Hemodi*, *Bacchus* is said to haue erected pillars, to witnesse his Conqueſt, as farre in that Eaſterne Ocean, as *Hercules* did in the Weſt. He built the Citie Nyſa, where he left his ſicke and aged Souldiers, which *Alexander* ſpared, [d] and ſuffered to their owne libertie, for *Dionyſius* or *Bacchus* his ſake. And as *Bacchus* erected Pillars, ſo did *Alexander* Altars to the Twelue chiefe gods, as high as Towers, Monuments of his farre trauels, where he obſerued ſolemne games and ſacrifices. Hee [e] ſacrificed alſo, not to his Countrey gods alone, but to *Hydaſpis*, *Aceſine*, and *Indus*, Indian Riuers, and to other gods, with other Rites and Sacrifices, then he had before vſed: drowning a golden bowle in Indus, and another in the Ocean, in his Ethnicke ſuperſtition. To him did the Indian *Magi* (ſo doth *Arrianus* [f] call their *Brachmanes*) ſay, That hee was but as other men, ſauing that hee had leſſe reſt, and was more troubleſome, and being dead, ſhould enioy no more land, then would ſerue to couer his bodie. And euery man (ſaid they) ſtamping with their feet on the ground, hath ſo much as he treadeth on. *Euſebius* [g] reciteth out of *Bardeſanes Cyrus*, that amongſt the Indians, and Bactrians, were many thouſand Brachmanes, which as well by Tradition, as Law, worſhipped no Image, nor ate any quick Creature, dranke no Wine nor Beere, only attending on Diuine things: whereas the other Indians are very vicious, yea, ſome hunt Men, ſacrifice, and deuoure them, and were as Idolaters.

Plinie, beſides his Relations of Monſters in theſe parts, telleth of their Philoſophers (called *Gymnoſophiſts*) like things to that, which is before mentioned of their beholding the Sunne from the riſing to the ſetting, with fixed eyes, ſtanding on the hot ſands all day long, on one foot by courſe. Tooth-ache, with other diſeaſes of the head and eyes, ſpitting, and other ſickneſſes, are either exiles or ſtrangers to the Indians. *Tully* ſaith, [h] That in this naked plight theſe Philoſophers endure the cold of Winter, and Snowes of Caucaſus, while they liue, and the burning fire at their end without any playning. The Indian women alſo ſtriue which ſhall be marryed to her husbands corps, in a fierie Chariot, riding with him into another World.

Hyſtaſpes, [i] the Father of *Darius*, is reported to haue learned of the Indian Philoſophers or *Brachmanes*, both Aſtronomie and Rites of Religion, with which hee after inſtructed the Perſian *Magi*. None [k] might ſacrifice without one of theſe to direct him, who onely among the Indians had skill of Diuination, and authoritie to ſacrifice, and were free from other ſeruices.

c *Laur. Coruin.*

d *Arrian. lib. 5.*

e *Arrian. lib. 6.*

f *Arrian. lib. 7.*

g *Euſeb. de Præp. Euang. lib. 6. cap. 8.*

h *Tuſc. queſt. lib. 5.*

i *Am. Marcel. lib. 23.*

k *Arrian. lib. 1.*

§. III.

Many doubtfull and fabulous reports of the Indians.

THe Indians are ſaid to worſhip *Iupiter*, *Ganges*, and other *Heroes* of their Countrey. Some of the Indian Nations accounted it diſhonourable (as they doe alſo at this day) for the wiues not to be burned with their deceaſed husbands. *Thomas* [l] the Apoſtle preached the Goſpell to the Indians, and ſo did *Bartholomew* alſo, and deſtroyed their Idols (which wrought great wonders amongſt them) *Aſtaroth*, *Beirith*, and *Waldath*, as *Abdias* [m] reporteth, who euen in this Hiſtorie may eaſily be conuinced to be counterfeit, in aſcribing the Names and Religions of the Grecians, *Iuno*, *Neptune*, *Berecinthia*, to the Indians; beſides thoſe vnchriſtian reuenges, in killing ſo many of their Aduerſaries, and old Heatheniſh, new Popiſh Ceremonies, fathered on thoſe Apoſtles.

To let paſſe that *Abdias*, a fit Biſhop of that *myſticall Babylon*: [n] *Alexander ab Alexandro* reckoneth among their gods the greateſt Trees (to cut which, was with them a capitall crime) and a Dragon, in honor of *Liber Pater*. *Hercules* they honored in a Gyant-like ſtatue, whoſe daughter *Pandæa*, the Pandeans ſay, was their firſt Queene. Theſe affirme, that in the Hill Meros, which they account ſacred to *Iupiter*, is a Caue wherein *Liber* or *Bacchus* was nouriſhed, from whence the fable grew, that hee was borne of *Iupiters* thigh; for ſo μηρὸς ſignifieth. Some of the Indians (ſaith [o] *Solinus*) kill no beaſts, nor eate fleſh: ſome liue onely on fiſh. Some kill their Parents and Kinſfolks, before Age or ſickneſſe withereth them, and deuoure their fleſh: an argument, not of villany, but pietie amongſt them. Their Gymnoſophiſts [p], from the Sun-riſing to the ſetting, fixe their eyes on the bright Orbe of the ſun, thence obſeruing certaine ſecrets. Hereunto he addeth the tales, of Men with dogs-heads; of others with one leg, and yet very ſwift of foot: of Pigmeis, of ſuch as liue onely by ſent: of hoarie Infants; of ſome like *Polyphemus*, with one eye in their fore-head; of others with eares to the ground, wherein many of the old Writers are Poets, and the Moderne, Painters, as in many other Monſters of Men and Beaſts. We ſeeke credit with the wiſe, and not admiration of fooles.

l *Dorotheus in vita Barthol. & Thom.*

m *Pſeudo-Abdias. Bab. Epiſc.*

n *Gen. di lib. 6. cap. 26.*

o *Solin. cap. 55.*

p *Plin. l. 7. c. 2.*

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q *Phot. 72.*

Cteſias in his *Indica* (which *Photius* q hath preſerued rather as a Monument of *Cteſias* his lying, then of Indian truth) hath told the like incredible tales; that it neuer rayneth in India, that there is a Fountaine of liquid gold receiued into pitchers of Earth, that the Sea in the top is boyling hot, with the monſtrous *Martichora*, a man-like beaſt, and other more horrible beaſt-like men, with tailes and heads of dogs, without ſpeech: the little truth in his little Pigmeis both beaſts and men; his great lyes of great Gryphons, Lyon-Eagles, Keepers of golden Mountaines, with other like fables, ſcarce in one thing agreeing with our Moderne, and more certaine obſeruations, and ſuch, as if of purpoſe he had in challenge of the World caſt downe the Gantlet for the Whetſtone, which for my part, I thinke he beſt deſerueth. This hath the lyer gotten by lying, that in his Perſian ſtorie, which he had better meanes to know, he is the more doubted: and ſuch relations haue made Indian reports r accounted fabulous.

r *Velque loca fabuloſus Lambit Hydaſpes, Horat.*

The f Indians neuer ſacrificed, or ſaluted their Idols without dances. They were neuer rewarded with militarie honor or ſpoile, except they brought into the Campe an enemies head in their hand. They puniſhed periurie with the loſſe of fingers and toes; and ſuch as deceiued their Clients, with perpetuall ſilence; and beſides, they were diſabled vnto any Office. Their Lawes are not written; their Contracts without ſeales, or witneſſes. They vſed no pledges; nor might borrow or lend vpon vſury.

f *A'ex. ab Alex. lib. 4. cap. 17. Ælian. Var. hiſt. lib. 4. cap. 1.*

Philoſtratus in his large Legend of the life of *Apollonius Tyaneus*, their Philoſophicall Saint, relateth t his Pilgrimage into India, to the Brachmanes, in which he came to Nyſa, where was a Temple of *Bacchus* built by himſelfe, planted about with Bayes, Vines, and Iuy, whoſe ſhadie roofe couered the ſame. In the middeſt was an Image: all Inſtruments belonging to the Vintage were there, ſome of Gold, others of Siluer hanged vp, ſacred to *Dionyſius*. Hee after u came to Taxilla the Citie Royall, where he found the Temple of the Sun, and in it, the yuorie Image of *Aiax*, with golden ſtatues of *Alexander*: and ouer-againſt the ſame, the brazen Images of *Porus*. The walls of red Marble ſhined like fire, interlaid with Gold, reſembling lightning. The *Moſaicall* floore pouldred with Pearles. The King here offered ſacrifice to the Sun. For the x Pepper-trees, which (he ſaith) are great, and abound with Apes, who gather the Pepper for the Indians *gratis*, brought thereunto by a wyle of the Indians, who firſt gather ſome, and lay it on heapes, and then go away: at their returne, finding many the like heapes made by the emulous Apes; I leaue it to the Authors authoritie, and Readers credulitie: as that alſo which followeth of the Inhabitants of Paraca in theſe parts, who by eating a Dragons heart and liuer, attaine to vnderſtand the Language (if ſo I may terme it) of Beaſts. And if you maruell at this, y that which followes will amaze you: of Men which doe not, as the former, communicate with the nature of Beaſts, but of Spirits, making themſelues at their pleaſure inuiſible. Here in a holy Hill was a pit, whereof no man drinketh, by which the Indians bind their faith, as by the moſt ſolemne and inuiolable oath. In this pit was a fierie receptacle, where men were purged from their offences; and two tubs (of *Whetſtones*, I ſhould ſay) of raines and windes, the one being opened yeelding raines, and the other windes. In this place were many Indian, Grecian, and Egyptian ſtatues, with their Rites obſerued accordingly. This Hill was reported the middle of India, and euery noone-tide they ſing Hymnes to the Sun for that fire, borrowed (they ſay) from his beames. The Brachmanes ſleepe on the ground, on hearbes ſtrewed two cubits thick, that by this eleuation they might more ſignifie their deuotion to the Sun, whom they laud night and day. Hee found z *Iarchas* their Principall, with ſeuen Aſſociats, ſitting on Thrones of Braſſe. *Iarchas* could tell *Apollonius* his Name, Nation, and Aduentures, which had befalne him all his life. They anoint themſelues, then waſh in a Fountaine, and after this being crowned, enter the Temple in ſolemne Proceſſion, with Dances, ſmiting the ground with Rods, wherewith the earth, like vnto waues, did moue and raiſe it ſelfe. *Iarchas* being asked by *Apollonius*, What he thought of himſelfe and his company? anſwered, That they were Gods; becauſe they were good men: that hee himſelfe had ſometime beene *Ganges*, and *Apollonius* before had beene an Egyptian Mariner; an Attendant, which there waited on them, had been *Palamedes*, whoſe misfortunes wee read of in the warres of Troy, thus in new bodies preſenting themſelues to the world. The World, he ſaid, was a liuing creature, compounded of fiue Elements, with diuers other things of Pygmies, which liued vnder the earth, of Gryphons, &c. Thus much I thought to adde of *Apollonius*, becauſe ſome vaine Philoſophers haue impudently compared him to our Sauiour, that the Reader might parallell this Legend with the Goſpel; out of this darkneſſe, the more to admire that more then admirable *Light*. And thus much out of *Philoſtratus*, of the Brachmanes. The Gymnoſophiſts are by him placed, and by that name knowne, in Ægypt and Æthiopia, whither alſo *Apollonius* went to viſit them, and we in due place will follow him.

t *Phil. l. 2. c. 4.*

u *Cap. 9.*

x *Lib. 3. cap. 1.*

y *Cap. 3.*

z *Cap. 4.*

CHAP.

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CHAP. II.

Of later Indian Discoueries, and an Apologie for the English Trade in the East Indies.

§. I.

Of the Portugals and Dutch.

AFter this glut of Fables (which commonly attend whatsoeuer is farre distant in Time or Place) the Indian Truth will be more welcome, as the Sun after a storme. And Time, her Father, (which was said before to deuoure her) hath now brought her out of her obscure Prison, and by *Neptunes* helpe *shipped* her into Europe. In this Expedition, the Portugalls were first in Commission, the Hollanders and English since annexed. These are the Triumviri, which of all the Europæan Nations haue subdued those Seas: Happie Three, if they enuied not each others happinesse: a *three-fold-cord*, by no humane power *to be broken*. The Portugalls in the yeere 1498. (hauing about eleuen months before passed from Lisbone, the Cape of Good Hope happily compassed) first entred the Indian Ocean, and came to Calicut, *Vasco da Gamma* being Generall of that Fleet, which King *Emanuel* set forth. Their Exploits by Sea and Land, as well on the Westerne Coast of Africa, euer since *Henry* the Infant had begun this Discoverie, vntill that time, as on the Easterne, beyond the Cape: their Conquests by *Gamma*, *Albuquerque*, and others, which subdued to the Portugall Scepter so many Territories, peopled so many Ilands, erected so many Forts both on the African and Asian Shoares, made Tributarie so many pettie Kingdomes; their owne Writers, *Barrius*, *Osorius*, *Maffeus*, and others, haue sufficiently recorded. Besides what they held in Barbarie, they reckon theirs the Açores, Madera, the Ilands of Cabo Verde, the Fortresses of Arguin in Guinea, and of Mina; the Ilands del Principe, S. Thomas, Atubon, with some places in Congo and Angola, and Brasile also, on the American shoare: beyond the Cape, Soffala, Mosambique, Bombassa, the Iland of Ormuz, in the Persian Gulfe; in India, the Castles and Townes of Diu, Daman, Baçayn, Chaul, Goa, Honor, Barcela, Mangalor, Cananor, Cranganor, Cochin, and Coulan; in Seylan, Columbo; Negapatan and S. Thomas, on Choromandel Coast; Porto Pequene, Porto Grande; Serapure, in Bengala; Serone, Malacca, Molucca Ilands, Malao, and Nangasacke, in Iapan, with other their Conquests; which, besides their Empire ouer these Seas, and Riches by Merchandise, made Portugall the least part of the Portugall Crowne; *pars minima est ipsa Puella Sui*. And worthy of praise they are, that being so small and poore a Nation, haue thus enlarged their State and Soueraignetie, which they haue brauely defended against all the power of the Saracens in those parts, and the mighty Kings of Cambaya, Deccan, and the Great Turkes Forces, in strong Sieges. But whiles they sought a Monopoly of Indian Merchandise, and as *Neptunes* Minions, would engrosse all Sea-fauors to themselues; not onely (I know not with what right) forbidding the Indians to Trade their owne Seas, but those Europæan Courages, which gloried in as good *Neptunian* bloud as themselues; the Hollander steps forth, and borrowing his words and rage together, challengeth the Portugall,

Tempus edax. Saturni fab. Veritas Temp. filia.

Non illi imperium Pelagi sævumque tridentem,
Sed mihi sorte datum.

Cornel. Houtman Generall.

And for proofe alledgeth *Cannon* Law, and *Steele* Arguments, making Prize of all hee can get from them. And so haue they preuailed within these twentie yeeres (for in the yeere 1595. were their first Ships sent from Amsterdam) that now, besides many mischiefes executed on the Portugalls in Africa and India, by Land and Sea, they had thirtie seuen Factories, and twentie Forts and Castles in the East Indies, long since mentioned in *Nicolas Bangams* Iournall: and since haue further [b] preuailed in *Iacatra*, *Banda*, and other places, and scarcely could brooke the English their old friends, that new Indian neighbour-hood.

b See my Pilgrimes, *To.* 1. *l.* 2. 3. 4. 5. Especially *pag.* 86. & 706. & *seq.* and generally the fifth booke is of actions of er with the Dutch.

§. II.

Of the English Trade there; many arguments in defence of it.

NOw, if that this Collaterall Line of that Sea-Soueraigne may promise thus much of his fauours to themselues, how much more may the English? Hee but kisseth Them in passing by, but euer embraceth in neuer-vnclasped armes this Brittish Nymph, and long since offered all his Shoares in Dowrie. Yea, let this be added to the English glorie, that Prince *Henrie*, first Founder of the Portugall Discoueries, was of English bloud, sonne to *Philip* the daughter of *Iohn* of Gaunt. And for the Hollanders, I say not their free Nauigation, but that they are a free Nation (I would they did not forget this in the Indies) may be ascribed to English Protection and Assistance. About the beginning of this [e] Secular Account (as in the Ocean Iubilee with largest Indulgence) began the English Societie their Indian Nauigation and Commerce, Sir *Iames Lancaster* being thither sent, with the *Dragon*, *Hector*, *Ascention*, and *Susan*: which their Endeuours haue since so well succeeded, that they haue set and sent forth twentie seuerall Fleets or Voyages, planting their Factories, and placing a Trade in Surrat, and other places of the Great Mogoll, in Messulopatan, Bantam, Patane, Siam, Sagadan, Macassar, and as farre as Firando in Iapan; endeuouring a mutuall good both to themselues and the Indian, without spoyling Portugall or Flemming.

[e] *An. Dom.* 1600.

True it is, that many *open their mouthes wide* in traducing this Trade, and detracting our Traffique this way: nor am I entertained, or once inuited, to plead their Case against calumnious Aduersaries: nay, they need not such a Defender, nor feare such Quarrellers. But, becausse euen honest Minds are possest with Scruples and Doubts, raysed by Ignorance, or malignant imputations of busie Braines; for their sakes, if I say somewhat, I shall not erre from my Geographicall Historie; this Studie receiuing principall supportation by the aduenturing Souldier and Merchant, Honor and Gaine breaking through all Obstacles, and opening all parts of the World to euery part. As obliged therefore to the Iournalls, which (borrowed of that Societie) haue led mee alongst the Indies; Gratitude thrusteth me forth an Orator and Patron, not so much for their Persons, or personall Actions, which I know not (and can wee know any, either Men, or Societies, free from personall Euills? or is it so rare, that in Merchants of all sorts, Couetousnesse and priuate Ends should haue place? yet herein I doe not, I cannot accuse, no more then excuse them:) but for the Societie, and iust Grounds of this Indian Aduenture (which some affirme gainefull to the Aduenturers, but with publike detriment to the State), I haue aduentured on this Stage, and opposed and exposed my selfe to Imputation.

[d] The Indian Societie commended by the 1. Equitie.

For [d] the Generall Equitie thereof, it is consonant to all kindes of *Lawes*; to the Law of *GOD*, who *hath giuen the Earth to the Sonnes of Men*; each Man being by naturall Inheritance Κοσμοπολιτης hauing an [e] vniuersall Tenure in the Vniuerse: of *Nature*; which by mutuall Offices insinuateth a Generall Good: of *Nations*; which flourish most in communicating their Superfluities, by Exchange for Necessaries: and concurreth with the Lawes of *this Kingdome*; which being placed in the bosome of the Ocean, hath enacted many Prouisions for the maintenance of Nauigation, which yeelds vs woodden Walls, and moueable Fortresses, in defending our Selues, or offending the Enemie.

1. 2. 3. 4.

[e] *Seneca de Benefic. l. 7. c. 4.*

2. Founders. 1. *Q. Elizabeth.*

And particularly, let it be no disparagement vnto this Action, that it was Nobly borne, the Daughter of a famous *Mother in Israel*, Renowmed ELIZABETH, who by her Letters Patents, *for the Honour of her Realme of England, for the increase of her Nauigation, for the aduancement of the Trade of Merchandise, and for other important Causes and Reasons*, first conceiued, and gaue first breath to this Societie. Blush Englishman, if thou hast true English bloud in thee, that darest on rash Surmises, Censure (I had almost said, Examine) the Constitutions of that *Cyrus*, *Arsaces*, *Augustus*, (I want a Name) that more then they All, if not in Founding, yet in Grounding, Establishing, Adorning, the English Nation. Happie *ELIZABETH*, the *Virgin-Mother* of thy Countries *Peace*, *Religion*, *Arts*, *Armes*; Mother to thy distressed Neighbors; Mother to so many famous Expeditions in and about the World; and the same the Mother of the Indian Traffique! Happie ELIZABETH, in thy Glorious Successor (that when our Sunne was set, no Night ensued) succeeding (if not with Masculine Excellence exceeding) in *Fatherly* Care, as well as in the Royall Throne. In his dayes our *Peace*, before, subiect to the infirmities of Conception, Birth, Infancie, hath growne to her Mature and flourishing age: *Religion* hath not since *Salomons* dayes, found so Royall and Learned a *Defender of the Faith*: *Arts* elsewhere diffused, combined in that Heroike Center, haue proclaimed Him King of a larger extent of Learning, then the Muses

2. *K. Iames.*

professed

profeſſed. Admirable (almoſt miraculous) are his Armes, who without Armies poyſeth and ballanceth the Weſterne World in an euen Counter-poyſe; like herein to that OMNIPOTENT MAIESTY which being vnmoueable moueth all things. But alas, why doe I eclipſe ſo brightſhining Prayſes with my interceding intercepting prayſings; obſcure Candles before This *Sunne* (long may he ſhine) in Our, or That Other (deſcended ſhall I ſay to the Lower? no) exalted to the Higheſt Hemiſphere? Pardon Reader, if when I looke vp to the Authors of this Attempt, Two ſo bright Lights haue dazeled my weaker eyes, and made mee almoſt loſe my ſelfe in this Maze of more then Humane Worth. Yet this thou ſeeſt, Two propoſitions beyond *Caſtor* and *Pollux*, are the Badge of our Indian Ship; and the Glorie of our Nation is the glorie of this Action, Queene ELIZABETH, and (long and farre may He flouriſh) the Maieſtie of King IAMES.

Neither can the Engliſh bee charged with annoying eyther Chriſtian or Heathen, except in Neceſſarie Defence, or Iuſt Reuenge: Neyther [a] doe they ſhut vp the Seas to the Inhabitants: They plant Factories, not Fortreſſes, on the Land; whereby Others ouer-awe the Natiues, proue vnfriendly to their Friends, ſeeke to eat out other aduenturing Nations, and make prey of Chriſtians and Ethnikes vnprouoked.

And is it not [a] profit to our Nation, to vent Clothes, Iron, Lead, and other Commodities? To ſet on worke ſo many of all Trades and Profeſſions? To employ ſo many Mariners? To build ſo many, ſo able, ſo capable Ships? To enrich the Kings Coffers and publike Treaſurie, in Cuſtomes, Impoſts, and other Duties? Yea, that by enriching the priuate Aduenturers, the State hath ſo many more ſeruiceable Members for the good of the whole Bodie?

And is it not for the Honor of our Nation, that the Engliſh Name hath pierced the remoteſt Countries, and filled the Indians with admiration of the Engliſh? That Aſia clothes vs with her Silkes, feedes vs with her Spices, cures vs with her Drugges, adornes vs with her Iewels, and almoſt adores the Engliſh Valour? That Turkie is made ſo neere, whiles our Indian Ocean makes our way to the Perſian, the Mogoll, the Iapan Monarchs, Awfull Names of Greatneſſe, not heard of by our Anceſtors, now delighting in our new Amitie, Theſe and other mightie Eaſterne Potentates entertaining Commerce of Letters, and Embaſſies, with Great Britaines Greateſt Soueraigne? And is it not for the Honor of our Nation, that the Mariner, Merchant, and Souldior, here together conſpire the Engliſh Glorie? Euery one in this Action as it were trayned in all three Functions, and becomming at once a Mariner (in ſo long Nauigation) a Merchant (where a little Stocke promiſeth great Gaine) and (in neceſſarie Defence by Sea and Land) an exerciſed Souldior? Oh, how doth my Soule honour thoſe glorious Exploits in the Indian Ocean; by thoſe two worthie Generalls, *Beſt* and *Downton*, in the yeares 1612. and 1614. the Sea becomming an Amphitheatre; where the Eaſterne World might bee Spectators of the Weſterne Worth; the Aſian Shores filled with Troupes, to behold the Tragicall Euent of thoſe Terrible Fights: which all, with all the Numbers, Gallantrie, Malignitie, Subtletie, Iniquitie, Indignation, Reſolution, Preparation, and ſtrength of the Countrey, ſerued to encreaſe the engliſh Victory and Glory. The [h] Storie is fitter in another place: but the Honor which there was gayned by our Nation, hath filled the Mogols huge Dominions with Admiration, pierced to the Perſian Court (where our Nation hath ſince procured Priuiledges) and extended beyond the large Extents of India. Yea, the Perſian Gulfe hath beene awed, and the Arabike or Red Sea tamed, in requitall of the Turkes and Buluches Trecheries; not by inuading Violence, but Chriſtian Iuſtice. GOD [i] Himſelfe hath honored this Action alſo with proſperous ſucceſſe, rewarding the Engliſh with Honor and Profit, their Aduerſaries with Loſſe and Confuſion: beſides, farre fewer Caſualties by ſhipwrack, or other Diſaſters, then Other aduenturing Nations haue ſuſtained. Neither [k] are we able only with theſe Nautike long Armes to reach the Worlds remoteſt parts, but at home alſo are more dreadfull to all daring Attempters: where, to the Nauie Royall, ſuch *Succenturiatæ Copiæ* are adioyned; the Ships of the Societie continually encreaſing, and being able to furniſh a puiſſant Armada of themſelues; which but few (if a few) forraine, of Ships Royall, can equall. I adde, that in the preſent eſtate of Things, [l] Neceſſitie may bee alledged for a Vertue. For doe wee not ſee want of Trade? The Merchant wanting Traffique, and conſequently, the Mariner employment, whiles Barbarie is many yeeres together trodden vnder foot by barbarous Ciuill vnciuill Warres; the Straits brought into ſtraits, by looſeneſſe and abundance of Turkiſh Robbers, and Chriſtian vnchriſtian Rouers; the Spaniard and Portugall forbid Trade to both the Indies; the Ruſſian Warres bereaue vs of Ruſſian Wares; ſhould I adde Diuiſions of our Merchants at home? Or ſhould I not rather [m] fixe mine eyes on Others neere our home; which can preoccupate our Mariner by cheaper Seruice; haue followed our Trade into Turkie and other places, by vs frequented; take more libertie in remote Seas, making prize and ſpoyle of Portugalls, and others; by their Trade into the Indies, haue weakened our Turkie, and wakened this Indie

Trading

[a] 3. Iuſtice. 1. 2. 3.
4. 4. Compariſon with others. 5.
[a] 1. & 5. Profit to our 2. ſelues. 3. 4. 5. 6.
6. Honor to 1. the Nation. 2. 3.
4.
[h] See the Stories in their due place.
[i] 7. Fortunate ſucceſſe. 1. 2. 3.
[k] 8. Strength added to the Nauie Royall. See the Cataloigne of their ſhips in Sir *Dud. Diggs* his book.
[l] 9. Defect of other Trade.
[m] 10. Others preuented.

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Trading (selling their Spices at cheaper rates then the Turkie Merchant could afoord:) yea, haue haunted vs euen into Greene-land, and followed English Examples round about the World? Let none traduce me as a deprauer of their Actions; whose Noble Attempts I honour: but I speake in defence of the Indian Traffique; without which, our needie Mariner must haue sued to serue them at Sea, no lesse then our needie voluntary Souldior hath done on Land; which, without the profits now reaped, would haue procured the inconueniences, so much quarrelled.

§. III.

Answer to obiections made against the Indian Trade and Societie, with other Arguments for it.

1. n 11. Euils 2. else to 3. Mariners. 4.

FOr must not our Mariner n either die at Wapping, or other dismall place of Iustice, for Iniustice? Or else liue to the Death, or losse of Honest men, thriuing in vnthristinesse and Pyracies? Or else (most of them) want employment? Or bee forced to serue Forreiners? Better a *death* at Bantam, then in other places more infamously fatall: and better this bad Aduenture there, for Englands Wealth, then Forreiners. And yet with due sobrietie and temperance (not wracking themselues on their o Rack, a very Rock; or on their Quick-sands, filthie diseased Women, extreamely both deare and vile) how many of those dying many, might escape? Better that our Men should carrie forreine p *Siluer* q into Those parts, to bring Money and Wares for the publike benefit, then all this Money to be intercepted by strangers (for it growes not in England) Europe no lesse disfurnished, and we to buy those Wares with more expence of Money at a worse hand. *Non est lauis ista hominis sed temporum*, said *Tully* r of *Attilius Regulus*, his returning vpon Oath to the Punike Tortures: *Non est fraus ista hominum sed temporum.* I may answere touching these losses of Men and Money, which in Dutch, or other Employments, and Transporting, would happen, though England held no Commerce with India. And yet if our Mynts lacke worke, let vs examine our store of Plate, encreasing with our Pride, our Clothes of Siluer, Gold, Tissue, and rich-metalld Stuffes, our Laces and Embroideries, from the Hat-band to the Shoo-strings, exhausting so much Siluer and Gold in the Materials, that I speake not of the communicating it to Others, now happily vnited vnto Vs; which all cannot but diuert worke from the Mint, especially since our Men of Warre haue had so little out of American spoyles. And for Men, how prosperously hath Captain *Newport* made two Returnes from the Indies? If Mariners are lost, are not Mariners made and bred in this Employment? Must wee not disarme our selues s of shipping, and leaue our Ilands waterie Walls destitute of their Mouing Bulwarkes, if our Sea-Trade faile, which without Gaine and Glorie (*Honos alit Artes*) must faile and fall too? SAVL *and* IONATHAN *onely may bee armed* (the Kings Royall Nauie royally furnished) but (for Merchants ships wonted Assistance) *not a Sword nor a Speare found in the hands of any of the people: they might sharpen their Mattockes, Weeding-Hookes, and Axes, amongst the Philistims.* But a SMITH *in Israel* doth far far better, that can fit vs with Weapons of Warre, that wee shall not need borrow of strangers. And long so (and not on other Conditions, but Israels flourishing) may our SMITH flourish in our Israel. If any thinke these feares fantasticall, let him but looke on the face of Things before this Trade was well settled; how many, in little space, of the best Merchant-ships were alienated into Spaine and Italy; the *Alcedor*, the *Bonis*, the *Royall Merchant*, the *May-Flower*, the *Prosperous*, the *Susan Parnell*, the *Gold Noble*, the *Consent*, the *Concord*, I know not with what Concent, nay Discord rather to our Sea-Concent and Harmonie. If Fluxes and Diseases pursue vs in the Indies, haue they not so done (I name not Kentish and Essex Marishes, and other vnwholesome English Habitations) in Ireland? O Ireland, the Land of ire indeed, in the death of so many Commanders and Souldiers, by Warre and Diseases, in the late Rebellion: yea, euen still, neither *salo, solo, cœlo, gente*, nor *mente*, like our owne Homes, which yet how many are glad to leaue, there to trie their fortunes? There? Where not prodigall t of their best bloud, in Dutch, Danish, Sweden, Poland, Russian Warres? For small stipends voluntarily aduenturing more certaine Deaths, then in this Indian Aduenture; no lesse (perhaps more then some of the former) iustifiable to a scrupulous conscience. What should I speake u of the highest Worke of Conscience, in propagating Christian Religion, and warring vpon the Regions and Legions of Infernall Powers, captiuating silly soules in Ethnicke darkenesse? And O that our Merchants would mind this Merchandise, the gaine of soules; settling learned Ministers in their Factories, to bee Factors for Christ; then might we looke for a Blessing: Yea, now wee haue great x Hopes, that

o A Wine made of Rice distilled, as hot as *Aquavitæ*, which they drinke, and cold water after, to coole them.

p Brought out of Spaine, &c.

q The maine obiections of *Men* and *Mony*.

r *Cic. Offic. l.* 3.

s 12. Euils to the State. 1. *Sam.* 13. 22. Sir *Tho. Smith* the present Gouernor of the East India Companie, 1617. to whom Alderman *Holiday* hath since succeeded, and now happily gouerneth that Societie.

t 13. Compared with other forreine Employments, more dangerous, lesse profitable.

u 14. Propagation of Religion.

x 15. Hopes of better bodily estate.

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that Iapan may yeeld siluer; and if men proue better in soule, their bodies may lesse miscarry. How euer, my prayers shall be to GOD ALMIGHTIE, for His Blessing vpon their Endeuours. For my selfe, I haue beene bold to say this in their Defence, as a most indifferent looker on, lesse then others (more able, more interested) haue, or can, and not more then Reason and Religion may admit: which I would haue interpreted with the same Equitie, with which, for which, it is written; not imputed to itching busie fingers, sicke of the Scribling disease; nor to base insinuating Flattery of Ours; nor to malicious Intimations, and barking against Forreiners (whose worthy Exploits I honour:) but let Themselues (the prouoking Portugall, and not-prouoked Flemming) be Iudges, that I call not the Admiring Ethnike to honour the English Worth, if our Trade hath not beene the farthest from first offering, from suspition of iniurie, and therefore neerest to Innocence and Iustice; the true cause of (that which they need not) this ruder, but iust and true Apologie. As for other Obiections, they are friuolous, and either ridiculous, or meerely accidentall: and it is Puritanisme in Politie, to conceit any great Good, without some Euills attendant, in any Enterprise whatsoeuer; where the Heauens Great Lights are subiect to Eclipses; the longest Day hath a Night, the Summer yeelds vicissitude to Winter, all Bodies are *mixed* and compounded, and in the greatest Lustre make an apparant Shadow. Apparant Shadowes are, the obiected expence of Victuall (as if these mouthes would not exceed farre more in quantitie and qualitie at home;) of Timber (as if this be not the most honourable vse thereof, though Ireland yeeldes supply in this kind;) of eclipsing or sinking other Trades (*sic inter Stellas argentea Luna minores*; will they be angrie, that so few Starres appeare, when *Aurora* is preparing the Sunnes Chariot?) They adde, Oppressions, and Dealing cruelly; I know not whether this be a cruell lye: and many other, alledged against these Indian Nauigations, bee but English Knauigations. This I know, that the Wisest hath forbidden, *to answere a foole according to his foolishnesse, lest thou also bee like him.* Easie it is for fooles, to moue Scruples in the Actions of the Wisest; and not hard for euill mindes, to make that, which they find not, euill. But Christians are to imitate Him rather, which *commanded the Light to shine out of Darkenesse*; with a candide Mind (the true Image of GOD) alway construing doubtfull things to the best; which the best will doe: to whom, and for whom, this is intended. As for Cauillers, they haue their *Dos* here, according to *Salomons* Prescipt, *Answere a foole according to his foolishnesse, lest he be wise in his owne conceit.*

See Sir *Dud. Diggs* his *Defence of Trade* against the *Increase of Trade*, a Booke taxing the Indian Companie: where the Reader may farre better certifie himselfe of the State, and satisfie himselfe in the obiections against it. Since which also *M. Mumme* hath published a treatise of that argument, which I haue added to my Pilgrimes, *Tom. 1. lib. 5. cap. vlt.*

Prou. 26. 4.

§. IIII.

The Conclusion with commendation of the Mariner, &c.

NOw that I haue after my ability answered the obiections, and produced so many Arguments (the most of which are Store-houses, and Heads of many) Let this be the last argument, which to me was not the least, and here was placed first, the Increase of learning and knowledge by these worthy Discoueries of Marine Worthies. How little had we knowne of the World, and the Wonders of God in the World, had not the Sea opened vs a Passage into all Lands. *Pegasus* the winged Horse, which (the Poets fained) with the stroke of his foot, first made *Helicon* the Muses Well to spring, was the issue of *Neptune*, and that snaky-headed Monster *Meduſa*. The Mariner seemes rough-hewen and rude, according to the Ocean that breeds him; but hee that can play with those dangers which would transforme others into stones, and dares dwell within so few inches of death; that calls the most tempestuous Elements his Parents; Hee (I say) is the true *Pegasus* that with his wing-like Sailes flies ouer the World; which hath helped to deliuer *Andromeda* (Geography) before chained to the Rockes, and ready to bee deuoured of that Monster *Ignorance*; and out of whose salt waters wisely distilled, *Clio*, *Urania*, and the best of the Muses, drinke their sweetest and freshest liquors. Howsoeuer Others, My Selfe must confesse, and this Booke will witnesse, that My *Helicon* hath in great part flowne from the footing of this *Pegasus*. And let it be the Honour of Our [k] Honourable SMITH, that His hand hath fitted this *Foot* of *Pegasus* to this Indian Iourney, whither he is now carrying you: at Whose *Forge* and *Anuill* haue beene hammer'd so many irons for *Neptune*; not like *Xerxes* his Arroganee, which proudly cast Fetters into the *Hellespont*, but with true effects of Conquest. Mee thinkes I here see the Sterne that with little locall stirring Stiereth so many Ships to so many Ports visited by your *Pilgrim*.

16 Increase of Arts and Knowledge by farre Discoueries. *Higini. fab. 151.*

[k] Sir *Thomas Smith* Gouernour of the East Indie Companie: at whose House are holden the Consultations

for them, And I, For *Virginia*, *Summers Ilands*, *Muscouia*, *North-West Discoueries*, *&c.* I must also acknowledge His fauour to Me, as of Sir *Dudly Diggs*, *M. Abbot* Deputy of the East Indie Company, for communicating to me their Iournals.

HONDIVS

HONDIVS *his Map of the* EAST-INDIA.



CHAP. III.

Of the Indian Prouinces next adioyning to China.

§. I.

Of Cauchin, China, Cambola and the Laos.

CAuchin-China [a] is an Indian Kingdome, situate betweene the Prouince of Canton on the North, and Cambola on the South, in the bottome of a great Bay, diuided into three Prouinces, and as many Kings, but one of them is *Paramount*. It [b] aboundeth with Gold, Siluer, Aloes, Porcelane, and Silke. They are Idolaters and Pagans, and [c] haue had some deuotion to the Popish Christianity, moued thereto by certaine Pictures of our Lady, of the last Iudgement, and Hell (a new kind of preaching) and haue erected many Crosses amongst them, of which the Friers report (after their fashion) some miracles. Their Religion seemeth little to differ from that of the Chinois, to whom they are also Tributaries, and vse their Characters.

a *Maginus.*

b Discourse of China, p. 381.

c Gi. Bot. Ben.

Richard Cocke. One *Richard Cocke* Englishman, in a Letter dated December, the tenth, 1614. from Firando in Iapan (where hee was left in Factory by Captaine *Saris*) writes of an vnhappy accident which befell Master *Tempest Peacocke*, who with *Walter Caerwarden* arriued not long before with our Kings Letter, in Cauchin-China, with a Present also, and goods to the Value of

of seuen hundred and thirty pounds. But whiles hee with some principall Hollanders (who were there likewise entertained) was passing by water, they were set vpon and slaine with harping irons, together with their interpreters and followers, Iapanders: neither had they heard further what became of the rest of the Company. The cause was reported to bee a quarrell against the Hollanders for fraud and violence, deceiuing them with false money, and burning a Towne. Here is much of the wood called Palo Daguilla, and of the most sweet wood Calamba, with other merchandize of China. Betweene this and the Ile Aynao tenne miles from the land is a fishing for Pearles. *Linschot. c. 22.*

To the South of this Kingdome is Champa, the name of a Kingdome, and chiefe Citie thereof, of great Traffique, especially of *Lignum Aloes*, which groweth there in the Mountaines, prized at the weight in Siluer, which they vse in Bathes, and in the Funerals of great Princes. In Religion they are as the former. This Tract beares also the name of Camboia.

Camboia on the North abutteth on Cauchin China, on the South the Kingdome of Siam, on the East the Sea. It is a great and populous Countrey, full of Elephants and Abada's (this Beast is the *Rhinoceros*:) Here also they begin to honour the Crosse, as Frier *Siluester* (a man, as they say, much reuerenced by the King, and honoured of the people) hath taught them. When the King dieth, [d] his women are burned, and his Nobles doe voluntarily sacrifice themselues in the same fire. The women are generally burned with their husbands at their death. The Camboyans dealt treacherously [e] with the Hollanders, *Anno* 1602. whom they inuited to the shore, with promise of certaine Buffolos, and then cruelly slew them. They detained the Admirall on shore, to be redeemed with some of their Ordnance. When they intend a iourney, they vse diuination with the feete of a Henne, to know whether it will be luckie, or no; and as the Wizard shall answere, they dispose of themselues, either to goe or stay.

d *Summario di pop. Orientali.*
e *Nauigatio. Iac. Neccij per Cornel. Nicolai.*

This Land hath much of the sweet Wood Calamba, which being good, is wayed against siluer and gold. Through this Kingdome runneth the Riuer Mecon into the Sea, which the Indians name Captaine of all the Riuers: for it hath so much water in the Summer (their Winter) that it drowneth the Countrey as Nilus doth. The people of Camboia beleeue that all Creatures, both Men, and Beasts of all sorts doe here receiue reward for their worke, whether it be good or bad. Vpwards in the Land are the *Laos*, a great and mighty people, the *Auas* and *Bramas* also, which dwell further vp by the Hills; and the *Gueos* vpon the Hills, which liue like wilde men, eate mans flesh, marke all their bodies with a hote iron, in gallant brauery. *Linschot. vbi supra.*

Gaspar de Cruz mentioneth that People called *Laos*, Northwards from Camboia, which come thither downe [f] a Riuer, which hath his beginning in China, and is of eight, fifteene, and twenty fadoms depth: it passeth thorow desarts, where are Elephants and Bados, or Rhinocerotes, the males of which beasts haue a horne arising out of their snowt, accounted good for the Piles. This Riuer comming to Cudurmuch, twelue leagues from the principall Citie of Camboia, makes a passage to another Riuer, which descendeth from a great Lake, in the midst of which one cannot see Land. When the great waters come downe from the Laos Riuer, they enter that other Riuer with such violence, that it reuerseth and turneth backe the streame, with a swift current, and ouerfloweth all Camboia, leauing no passage for Trauellers, but by Boat, their houses also being in the lower roomes ouerflowen, themselues remaining in the higher roomes, with their houshold. This Riuer runneth vpward from Iuly to September. The Portugals shewed our Author a great Hill, ouer which a ship had sailed, being of sufficient burden to haue passed from India to Portugall. These Laos bring Musk from Camsi, being the flesh and blood (as he saith) of a certaine beast. They goe naked from the waste vpwards, trussing vp their haire like a cappe. Their Priests weare yellow cloaths and yellow Copes, with certaine folds and seames: Their Religion is as in Siam. *Gasp. de Cruz.*
f This seemeth to be Mecon the riuer before mentioned.

Iarric writes of these Laos or Laios, that they liue about the springs of Mecon, in Cottages of Timber, and in open boats, neere the banks and Lakes of the Riuer, which is said to extend foure hundred Leagues within the Land, neere the Tartarian and China confines. These Laios about the yeare 1578. descended the Riuer in great multitudes, with an army of two hundred thousand, which all were slaine, drowned, or captiued in fight with the Camboyans. In this battell the King of Camboia was slaine also. He left behind him a yong sonne, which became vassall to the King of Siam. This Kingdome hath great Townes, and many Temples, which haue Bonzij, Priests or Religious Men after the maner of Iapan and China, but lesse superstitious then the Iaponians. As for the Laios, they are rude and barbarous, but rich in Gold. The King of Camboia in the yeare 1598. sent to the Iesuites for some of their Society, to liue and preach amongst his people, and bestowed vpon *Iames Veloso* a Portugall which had serued him in the warres against the Siamites, a *Peninsula* stretching three *P. Iarric. Thes. rerum Indic. l. 2. tom. 1. c. 25.*

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three Leagues into the Sea, which hee offered to the Portugall subiection, vpon condition of conuerting the Inhabitants. There are not (as in other Maritime parts of the Indies) any Saracens amongst them, they are courteous and milde people, and haue trade with the Iaponians.

§. II.

Of the Kingdome of Siam.

g *Maginus. G. Bot. Ben.*

IN this side of Camboia, is g Siam, Sion, or Silon, Mother-City of a Kingdome bearing the same name, in which are reckoned thirty thousand families of Moores, besides the Naturals. In these parts are huge Woods, harbours of Lions, Tigres, Ownces, and (they tell also) *Mariches*, which haue Maidens faces and Scorpions tailes. Here runneth Menan out of that huge Lake Chiamay, which yeeldeth this and other Riuers of like Nature to Nilus in Egypt.

Gas. B, cap. 35. For this cause, *Balbi* affirmeth, that they build their houses in Silon (so hee termeth it) very high, and euery house hath a boat belonging thereto for passage and transportation of the familie in that their Winter-time, or annuall deluge. And some poore persons haue slight houses of Reed, or timber set vpon plankes tied together, or Liters, which they can remoone whither they please, as moueable shops to buy and sell; which is there done most by the women. This name of Sion, Silon, or Siam, may worthily mooue a *Quære* to Geographers, whether this bee not the *Sinæ* mentioned by *Ptolemey*, *Marcianus*, and other Ancients: the rather because *China* is a name vnknowne to the Chinois, and their Countrey abutts on the Sea Eastward, and the Cities thereof haue more Northerly Situation, then those by them ascribed to the *Sinæ*; which name is heere little altered, and in other things this seemeth rather to agree thereunto. But let the curious enquire, and the learned iudge.

h Discourse of China, p. 390.

They haue amongst them many Religious h Men, which leade an austere life, and therefore had in great reputation of Holinesse. These liue in common: they may not marrie, nor speake to a Woman (which fault is punished with death) they goe alway bare-foot, in poore array, eating nothing but Rice and greene herbes, which they begge from doore to doore. They craue it not, nor take it with their hands, but goe with a wallet at their backes alwayes, with their eyes modestly fixed on the ground, and calling or knocking, stand still, till they receiue answere, or some thing be put in their wallets. Many times they set themselues naked in the heate of the Sunne: notwithstanding that himselfe, with such direct beames, together with his frie (whole armies of Gnats) doe their vtmost malice on them. They rise at midnight to pray vnto their Idoles, which they doe in Quires, as the Friers doe. They may not buy, sell, or take any Rents, which, if they should doe, would bring on them the imputation of Heretiques. Some Merchants of Siam being at Canton, and hearing that Frier *Martin Ignacio* and his companions, were there imprisoned, 'for entring that Chinian Kingdome withou License, they visited them, and seeing their poore Friers Weedes, they, besides other almes, offered to pay their ransome, if money would doe it.

i *G. Bot. Ben. lib. 2. part. 3.*

The Siamites i commonly hold, that God created all things, rewardeth the good, punisheth the bad: That Man hath two Spirits; one good, to keepe; and the other euill to tempt, continually attending him. They build many and faire Temples, and place in them many Images of Saints, which sometime liued vertuously, and now are in Heauen. They haue one Statue fifty paces long, which is sacred to the Father of men. For they thinke that he was sent from aboue, and that of him were borne certaine persons that suffered Martyrdome for the loue of God. Their Priests are clothed in yellow long garments. (This colour is esteemed holy: and euery yellow thing, for the resemblance which it hath with Gold, and with the Sunne, is hallowed to God.) Besides that which is before said of their strict orders, they may not nourish Hennes, because of their female Sexe. To drinke Wine, is punished in their Priests with stoning. They haue many Fasts in the yeare, but one especially, in which the people frequent the Temples and their Sermons. They haue their Canonicall houres by day and night for their holy things. They hold, that the World shall last eight thousand yeares, whereof sixe thousand are passed, and then it shall be consumed with fire: at which time shall bee opened in Heauen seuen eyes of the Sunne, which shall drie vp the Waters, and burne vp the Earth. In the ashes shall remaine two Egges, whence shall come foorth one Man and one Woman, which shall renew the World. But there shall be no more Salt, but fresh Riuers and Lakes, which shall cause the Earth, without mans labour, to abound in plenty of good things. The Siamites are the sinke of the Easterne Superstitions, which they deriue to many Nations.

Easter-

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Gasper de Cruz [k] testifieth that the Bramenes in Siam are Witches, and are the Kings principall seruants. They worship one god called *Probar Missur*, which (say they) made Heauen and Earth: and another called *Pralocussur*, who obtained of a third, named *Prassur*, that power vnto *Probar Missur*. Another called *Praput Prasur Metri*. Hee thinketh the third part of the Land to be Priests or Religious persons. These Religious are proud, the inferiour worshipping their superiours as gods, with prayer and prostrating. They are reuerenced much of the people, none daring to contradict them: so that when our Frier *Gasper* preached, if one of those Religious came, and said, This is good, but ours is better, all his Auditors would forsake him. They number in their opinion, seuen and twentie Heauens, holding that some of them are (like *Mahomets* Paradise) fraught with faire women, with meates also and drinkes; and that all liuing things which haue soules goe thither, euen Fleas and Lice. And these lousie heauens are allotted to all secular persons which enter not into their rule, and habit of Religion. They haue higher heauens for their Priests which liue in wildernesses, ascribing onely this felicitie to them, there to sit and refresh themselues with winde. And according to the higher merits they assigne other higher heauens among their gods, which haue round bodies like bowles, and so haue these that goe thither. They hold also that there are thirteene Hells, according to the differing demerits of mens sinnes.

k *G. de Cruz.* See my Pilgrims, *To.* 1. *l.* 2. *c.* 10.

Of their Religious men, some are supreme and sit aboue the King, called *Massauchaches*: a second Order they entitle *Nascendeches*, which sit with the King, and are as Bishops: a third and lower ranke sit beneath the King, named *Mitires*, which are as Priests, and haue the *Chapuzes* and *Sazes*, two inferior degrees, vnder them: all reuerenced according to their place. Except the Priests and Religious, all are slaues to the King, and when they die, their whole state deuolueth to him, how hardly soeuer the wife and children shift: which was caused through a rebellion against the brother of the King, which then reigned when the Frier writ this.

In the yeere 1606. *Balthasar Sequerius* a Iesuite, landing at Tanassary, passed from thence partly by goodly Riuers, partly ouer cragged and rough Hills and Forrests, stored with Rhinocerots, Elephants, and Tigres, (one of which tare in pieces one of their company before his eyes) vnto Odia. Conferring with the Talipoies or Religious men, he learned their conceits; That there was now no God in the world to gouerne it: Three had beene before, now dead, and a Fourth is expected, which deferreth his comming. In the meane while, lest this huge Frame should want a Ruler, it is ordered by a certaine [l] *Bubble* or Brooch which some of the Former Gods had left. The vulgar people heare these bubbles, bables, and fables with great reuerence and silence, holding vp their ioyned hands. They obserue their Festiualls, according to the course of the Moone; and then open their Temples, whither the people resort to doe their deuotions. These are built strong and stately, with Art and Beautie: hauing their Porches, Cloisters, Quires, and lower Iles, great Chappels being annexed on both sides and large Church-yards. In one of these hee saw a Statue of eighteene Cubites length, dedicated to the great God. They are of marueilous abstinence, and thinke it a great sinne to taste wine. In their Quires, they haue singing men, which after the Europæan fashion sing there, especially in the shutting in of the Euening, and about midnight. Very early in the morning, warning is giuen for them to goe to beg from doore to doore. They haue their funerall Holies and Obits for the dead. The carkasses are burned, being put into painted Coffins, with great solemnitie (if they be great men) with Musicke and dances, and great store of victuals to be bestowed on the Talipoys. Thus farre *Sequerius*.

Balth. Sequer.

l *Bulla.*

The Inhabitants of this Kingdome are much giuen to pleasure and ryot: they refuse the vse of Manuall Arts, but addict themselues to Husbandry. They haue [m] publike Schooles, where they teach Lawes and Religion in the vulgar Language: other Sciences they learne in a more learned Tongue. They worship innumerable Idols, but especially the foure Elements; according to which his Sect, each man maketh choise of his buriall. They which worshipped the Earth, are therein buried: the Fire burneth the dead carkasses of them which obserued it: in the Ayre are hanged (to feast the airy-winged people with their flesh) those which adored the Ayre, being aliue. The Water drowneth those which had aliue beene drowned in that *Waterie Religion*. Euery King, at his first entrance to the Crowne, erecteth a Temple, which hee adorneth with high Steeples, and innumerable Idols. In the Citie of Socotay is one of mettell, fourescore spans high.

m *Maginus G. Bot. Ben.*

The Kingdome of Siam, comprehendeth that *Aurea Regio* of *Ptolemey* by *Arrianus* in his *Periplus* (the Map whereof *Ortelius* set forth 1597.) called *Aurea Continens*; nigh to which is placed that *Aurea Chersonesus*, then (it seemeth) by a necke of land ioyned to the Continent; since [n] supposed to be by force of the Sea separated from the same, and to bee the same which is now called *Sumatra*: which *Tremellius* and *Iunius* iudge to bee *Salomons Ophir*. The Land trendeth long and narrow, and containeth fiue hundred leagues of Sea-

n Treatise of the Circumference of the Earth. *Osor. Masseus. Barrius.*

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coast, compassing from Champa to Tauay. But of this space the Arabians, or Moores, haue vsurped two hundred, with the Townes of Patane, Pahan, Ior, and Malacca (now in possession of the Portugals) and the Kingdomes of Aua, Chencran, Caipumo, and Brema, haue shared also therein. Odia [c] is the chiefe Citie thereof, containing foure hundred thousand housholds, and serueth the King with fiftie thousand Souldiers: and to the Riuer Caipumo (on which it standeth) belong two hundred thousand vessels. This King hath nine Kingdomes subiect to him, and thirtie thousand Elephants, whereof three thousand are trained to the warres: His Nobles hold their Lands in a kinde of *Knights-seruice*, like the Turkish *Timars* (yet onely for terme of life) without the Kings pay serue him, whensoeuer hee appointeth, with twentie thousand Horse, and two hundred and fiftie thousand Foot. The Country is compassed with the high Hills of Iangoma, Brema, or Brama, and Aua, and is it selfe plaine, in situation and fertilitie (caused by inundation) like to Egypt. The *Lai* are tributaries to Siam, for feare of the Gueoni, Caniballs, and Man-eaters, liuing in the Mountaines adiacent; against whom the Siamite defendeth them, and inuaded those Gueoni one time with twentie thousand Horse, two hundred and fiftie thousand Footmen, and ten thousand Elephants, for Carriages and Warre.

c *Ioan. Bar. lib. 9. cap. 2.*

d *Cæs. Frid.*

Cæsar [d] *Frederike* reporteth, That in the yeere 1567. the King of Pegu besieged the King of Siam his chiefe Citie, with an Armie of one million and foure hundred thousand men, and lay before it one and twentie moneths, and had fiue hundred thousand fresh Souldiers sent him in supply, end yet had not preuailed, if treason had not more furthered his designes then force. The gates were one night set open, and the Peguans entred; which when the Siamite perceiued, hee poysoned himselfe, leauing his children and Kingdome a prey to the Conquerer: whose triumphall returne, *Fredericke* (then in Pegu) beheld. Since that time the Kings of Siam haue been tributaries to Pegu. After this Peguan had reigned seuen and thirtie yeeres, he left his Kingdomes, but not his fortunes, to his sonne: who taking displeasure against the Siamite, his vassall, sent for him to come to him, which hee refused. And thereupon he entred into his Country, with nine hundred thousand men, and besieged him in his chiefe Citie: which hee, seeking politike delayes, made semblance still to deliuer, vntill in the third moneth after (which was March) the Riuer ouerflowed the Countrey sixe score miles about, after his yeerely custome, and partly drowned, partly committed to the Siamites (attending in Boats for this booty) to be slaughtered, that huge Army; of which, scarce threescore and ten thousand returned to Martauan, and those without Elephants and Horses. And when the King of Pegu proceeded in his attempts with like successe, the Siamite at last besieged him in Pegu, his royall Citie, *Ann.* 1596. But hearing a rumor of the Portugals comming to helpe him, hee raised his siege. These are the reports of *Franciscus Fernandes*, a Iesuite. Of the Peguan we shall speake more in the next Chapter.

Iesuit. Epist.

Peter Williamson Floris a Dutchman, which liued long in the East Indies, employed first by his Countrey-men, afterwards by the English; hath giuen vs the latest intelligence of these parts. When Siam (saith he) was tributarie to Pegu, the two brothers sonnes to the King of Siam, brought vp in the Court of Pegu, made an escape home. Where the eldest (called in the Malaya tongue Raia Api, that is, *fierie King*, by others, the *blacke King*) had such successe against Pegu, as yee haue heard: and Pegu falling, raised himselfe to high fortunes, subiecting the Kingdomes of Camboia, Laniangh, Lugor, Patane, Tenesary, and diuers others. This victorious King deceased *Ann.* 1605. and dying without issue, left the Throne to his brother, which was termed the *White King*, of peaceable and milde disposition. He lying on his death-bed, *Anno* 1610. by the instigation of *Iockrommeway*, one of his principall Lords, (who sought to deriue the succession vpon himselfe) caused his eldest sonne to be slaine, being a young man of great hope. Yet his brother, the second son succeeded, and gaue *Iockrommeway* his desert. This man had besides other slaues, two hundred & eightie Iapanders, which to reuenge their masters death ran in ioynt furie to the Court, and possessed themselues of the young King, whom they compelled to commit vnto their massacring hands foure chiefe men, as the authors of their masters death: and after many other abuses, forced Him to subscribe to a composition of their owne making, and to giue them some of the chiefe Palapos or Priests for hostages, and so departed with a great treasure; vsing much violence at their departure, the Siamites as meere spectators daring nothing to the contrary. (The King of Siam sent to the Iapanian Emperour to complaine of this insolence, who promised to send these Iapanians to Him, there to receiue their due punishment. Generall *Saris* then in Iapan saw the men going to the Court as hee came from thence.)

Pet. W. Floris M. S. you haue his Iournall in my Pilgrims, *To. 1. li. 3. c. 14.*

Vpon this newes the Kingdomes of Camboya and Laniangh rebelled, and also one *Banga de Iaa a Pegner*, who in the yeere 1613. reuolted to the King of Aua, and came to him with fifty thousand of his country-men, before subiect to the King of Siam. The King of Laniangh made also an Expedition into Siam, within three dayes iourney of Oudija, hoping to find the

Countrey

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Countrey still intangled with the Iaponian slaues; but was met by the King of Siam, and forced to retire. But the report was (saith hee) that the two Kings had combined in league against the Siamite to dispossesse him, being then of two and twentie yeeres, which yet without intestine rebellion, they are not able to effect.

On August the fourth, 1612. the English arriued at Siam, the town being thirty leagues vp the riuer: Septemb. seuenteenth, they had audience of the King, who granted them free trade, and a faire house. The Country at this time of raining was couered with water, October the twentie six, they had such a storme, that old folkes had not seene the like, which besides other harmes, blew downe the Kings fathers faire Monument. Their ship was neere a wrack, but by great care and paines was saued, fiue of the company being drowned, of which they supposed one to be deuoured of a Whale. The Kings in the Indies are all Merchants: none at Siam might buy any commodities till the King had first serued his owne turne.

§. III.

Of the Kingdome of Malacca.

MAlacca is now subiect to the Portugals (if not since our last intelligence taken from them by the Kings of Achin and Ior, who held it in siege, as the fame went, conquered by *Alphonsus Albuquerke*, or [f] *Albiecher* (so King Emanuel in his Letter to Pope *Leo*, containing all this exploit, termeth him) who was their greatest Conquerour in the Indies, subduing more to that scepter then all before him or since. *Iohn de Barros* relates at large the founding and proceeding of this City, who writes that some two hundred and fiftie yeeres before the Portugals arriuall in the Indies, it was first founded. Anciently Cingapura was the chiefe place of trade & habitation in all that coast, which lies in the most Southerly point of all Asia, about halfe a degree North from the Æquinoctiall; then resorted to by the Merchants of China, Camboia, and the rest of the continent, & many Ilands to the East and West, which they called Dibananguin and Atazanguin, that is Leuant and Ponent, or, *vnder the winds* (West) and *beyond the winds* (East) all the Nauigation in those parts being by the Monsons or certaine winds which obserue their set seasons of the yeere. In those times reigned in Cingapura, one *Sangesinga*, and in the neighbouring parts of Iaua one *Pararisa*, who dying, left to the care of his brother his two sonnes: which slaying the eldest, & making himselfe King, by his tyrannies caused diuers of the Iauan Nobilitie to forsake their Country. Amongst the rest *Paramisora* fled to Cingapura, who with his many followers was entertained kindly by *Sangesinga*, whom not long after he vngratefully slew, and by the helpe of his Iauans possessed himselfe of the state. The King of Siam (whose tributary and son-in-law *Sangesinga* had bin) forced him to leaue his ill gotten throne, and to seek new habitation one hundred and fortie miles thence, where he settled himselfe at the riuer Muar with two thousand followers, some of which were called Cellati, men that liued on the Sea by fishing and pyracie: these he would not receiue into his new fortresse of Pago, as not well trusting them, though before they had made him lord of Cingapura. These therefore seated themselues fifteene miles from Muar, in the place neere which Malaca now standeth, ioyning with the Natiues, halfe Sauages, whose language is called Malayan. The place growing strait, they remoued three miles vp the riuer, where was a Hill called Beitan with a large plaine, the commodiousnesse whereof inuited *Paramisora* to leaue Pago, and to ioyne with them in this new foundation, which was after called Malaca, signifying *a banished man*, in remembrance of this Iauans exile. In succeeding times the merchandize and Merchants too remoued from Cingapura to Malaca, *Saquem Darsa* then succeeding his father *Paramisora*, who subiected himselfe as vassal to the King of Siam, which assigned to his obedience all the Country from Cingapura on the East to Pulo Zambilan, which is to the West of Malaca one hundred and twentie miles, all which space of coast is two hundred seuentie miles by Sea. The Monsons or winds in these parts continue West and Northwest, from the end of August to the end of October: Nouember begins Northerly winds and Northeasterly, which blow till the beginning of April. From May till the end of August, the South and Southwest beare sway, according to which the Mariner must direct his course, and take his proper season.

[f] See *Nouus orbis.*

Bar. dec. 2. l. 6. c. 1.

The Monsons.

The situation of Malaca is vnwholsome, by reason of the marishes and neerenesse to the line (little aboue two degrees to the North) else it would haue bin the most populous Citie in the Indies. The successors of *Saquen Darsa* by little and little eased their shoulders of the Siam subiection, especially after the Moores, Persians, and Guzurats had conuerted them to Mahomets sect, and at last vsurped absolute Souereigntie. But the King of Siam nine yeeres before the Portugall conquest, sent a Fleet of two hundred saile, and therein

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fixe thousand men against Mahumet King of Malaca, the General of which Fleet was *Poioan* his Vice-roy of Lugor, to whom the Gouernours of Patane, Calantan, Pan, and other Coast-cities were to pay their tributes for the King of Siam. From Lugor to Malaca is six hundred miles saile alongst the coast, much subiect to tempestuous weather, which diuided this Fleet; some of which fell into *Mahumets* hand by treachery, to the ouerthrow of the rest. The Siamite in reuenge prepared a great Armie by Land, and Armada by Sea, foure hundred Elephants, and thirtie thousand men: but without expected euent, by the insolencie of some of his Souldiers in Rapes and Robberies, which raised the Country against them, whiles *Poioan* was in the siege of Pan or Pam, another Citie in rebellion. The King of Siam further enraged, sent two Armadas, one by the way of Calantan, the other by the way of Tenaz-zary, one on the East side, the other on the West of this long tract of land, but before *Mahumet* could be punished by the Siamite, the Portugall had preuailed against him.

King *Emanuel* had sent *Diego Lopes de Sequeira* from Lisbone, *Anno* 1508. who came the next yeere to Malaca, and there vnder faire colours of traffique, Himselfe and his whole Fleet were in danger of betraying and murthering, by this perfidious King and his Bendara or chiefe Iustice. This ruled all cases Ciuill, the Lacsamaua or Admirall, all Marine, and the Tamungo or Treasurer all the Reuenue, and these three the whole gouernment; which treachery in the yeere 1511. was requited by *Albuquerke*, who by his proper valour, and wonted Fortunes, with secret intelligence amongst the Malayans, conquered the Citie, expelled the King (who in few dayes vomited His soule after this pill) and built there a Fortresse and a Church, establishing the Portugall Lawes, but so as both the Ethnikes and the Moores had their owne Magistrates, appeale reserued to the highest. The most remarkable things in this exploit were, the Chaine which one *Nuodobequea* (one of the principall conspirers against *Sequeira*, now encountred in a Sea-fight by *Albuquerke* in his voyage to Malaca) ware on his arme, with a bone of a Iauan beast called Cabal therein, by vertue whereof, notwithstanding many and wide wounds, he lost not one drop of blood, till that Chaine being taken off, his veines suddenly and at once emptied themselues of blood and life: the store of artillery of which they tooke three thousand Peeces, of eight thousand, which the Portugals affirmed had beene there: their venomed Arrowes, and Calthrops strowed in the way, the poyson whereof once touching the blood, made them mad, with other symptomes, as in the biting of a mad dog, which they learned after to heale by chewing the leafe of a certaine hearbe growing in the Countrey: the vndermining the street of the Citie to blow it vp together with the Portugals: the disaduantage of the fight with Elephants, which being here enraged with wounds, would not be ruled, but brake the ranks of their owne side: the treacherie of this people first to the Portugals, then to their King, after that to the Portugals againe: the prey and spoile (besides all that the King and they which fled carried away, and all the Gold, Siluer, prouision of warre and concealements excepted) amounted to two hundred thousand duckets for the Kings due, which was the fifth part.

See this historie in *Maffeus hist. Ind. l. 4. Osorius l. 6. & 7. Barros. As. Dei. 2. l. 4. c. 4. & l. 6. c. 4. & seq.*

The bone of the Cabal.

Abdinus the sonne of King *Mahomet* busily bestirred himselfe, but in vaine, to recouer his lost Patrimonie, neither the Ile Bintam, which he fortified, as he did also Pagus, nor force nor fraud being able to defend him from his fathers fates and fortunes. The Moores haue enuyed this successe to the Portugals, and often haue attempted to depriue them of Malaca. The Hollanders also vnder *Cornelius Mateluius*, *Anno* 1608. laid siege thereto, whiles the Portugall was seeking new conquests at Achen, who in their returne might easily haue defeated them, had they not beene vnaduised in too long aduising. When the Portugals went to Malaca, the King of Pans marriage with the daughter of *Mahomet* was to bee solemnized, a banquetting house of timber couered with silke, sumptuously prepared to this purpose on thirtie wheeles, to be drawne with Elephants, the Principals of the Citie being therein. But this Kings affection was soone cooled by these disasters.

From Cingapura to Pulo Cambilan, there is no other habitation of any reckoning, but a few Puts where Fisher-men dwell, and a few Villages within Land. This is the Centre of the Easterne Traffique. They are proud of their language (which some say was deuised by the founders:) wherein they deuise many Sonnets and amorous Poesies. The *Malayos*, or Country-people, goe naked, with a cloth about their middle, and a little roll of cloth about their heads. *Lodouico Barthema* (who was there before the Portugals knew it) supposed, that here arriued more ships then in any Citie in the world. The Riuer Gaza neere thereunto, is more after his reckoning, then fifteene miles ouer. The people in the Countrey lodge in Trees, for feare of Tygres.

Linschot. R. Fitch.

It is strange that g *Barros* writes of these Tygres, that in the height of eight yards they will reach and deuoure men: their chiefe preseruatiues against them are their night fires: the multitude is such that many enter by night into the Citie for prey, of which hee tels that after the Portugals had taken it, that a Tygre leaped ouer a high wall, and carried away three

g *Bar. dec. 2. l. 6. cap. 1.*

slaues

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slaues tied to a piece of timber, together with the wood, leaping againe vpon the wall with admirable lightnesse. The Countrey being barren, the Citie abounded neuertheless with plentie of necessaries, exceeding those places whence they were brought.

After that [f] *Alphonsus Albuquerke* had conquered Malacca; the Moores dispossessed there, seated themselues in diuers places along the coast, & some of them vsurped the title of Kings.

f *Ioan. Bar. l. 9.*

§. IIII.

Of Patane and the neighbouring petie Kingdomes.

PAtane [g] is a Citie Southwards from Siam, chiefe of that Kingdome, whereto it giueth name, in the height of seuen degrees. The buildings are of Wood and Reed, but artificially wrought. The Mesquit (for many of them are Mahumetanes) is of Bricke. The Chinois are more then the natiue Inhabitants. They are of an Ash-colour. They vse [h] three languages; the Malayan (which to them is naturall) the Sian, and Chinan. The first is written like the Hebrew, from the right hand; the second, like the Latine from the left, and almost in like Characters; the third, from the right to the left, with a descent from the top to the bottome. The Chinois haue Idolatrous Temples, and so haue the Sians, wherein are many golden statues; the Priests which attend them are clothed in yellow. They haue sacred youths which are their Oracles. The people when they enquire of them, sit a conuenient distance from the Images, and obserue the young mans gestures (who with his haire disheuelled lyeth prostrate before the Idoll) singing and playing on Instruments, vntill he arise, and standeth vp. For then, as possessed of the Deuil, he runneth vp and downe with a terrible countenance, and maketh a stirre, as if he would kill himselfe, and them that stand by, with a sword which he hath in his hand. Then the people prostrating themselues, request him to declare the Deuils Oracle, and he answereth as pleaseth him; his lies being accounted Oracles. Adulterie is here a capitall offence, the father of the malefactor being the Executioner, or his next kinsman, if he be dead: yet is this vice common (notwithstanding this rigor) by reason of the womens vnbridled lust.

g *G. Arthus Dantisc. Hist. Ind. Orient. pag. 333.*

h *Nauig. Iacob Neccij.*

The Kingdome hath bin gouerned many yeeres by a Queene, who gaue good entertainment to the Hollanders. *Iames Neccij* and his fellowes, *An.* 1602. after their double misfortune and madnes, which had befallen them, the one in iest, the other in earnest; this at Macao in China, where they were, and knew it not, and setting twentie men on [i] shoare, neuer saw them againe, but heard, that the Portugals had caused fifteen of them to be hanged: the other at Auarella Falca, in 11. degrees and an halfe, where they found the Tract of Carts, and footings of beasts, but could not see a man, nor shoot a beast. They ghessed that the people liued as the Tartars, wandring in Carts and Tents, without any settled dwelling. The place was by them called *Sotternym*, by reason that many of their company had lost the vse of reason, and became mad with eating a certaine fruit there growing like to Plums, with a tender stone, which continued till they had slept. Had they knowne then the easinesse of the cure, it had bin better then any Comedie to haue tickled their Splene, and prouoked [k] laughter, to see one fighting against the enemies, which assaulted him at his Cabbin: to heare another with piteous shrikes crie out on the multitude of Deuils and Hobgoblins, which affrighted him: a third sees strange sights, and cries out, The ship is full of strangers: and whiles one, in more pleasing distraction, enioyeth (and inyeth in that distracted pleasure) the sight of God and his Angels, another (transported by this humoured *Charon*) with dreadfull and gastly lookes, and trembles at his supposed sights of the Deuill, and his hellish associats. It were a madnesse to relate how exceedingly this their madnesse was diuersified, and how many Acts this Tragicall Commedie had, till sleepe had dispersed those fumes, wherewith that fruit had distracted their braines. From thence (as is said) they came to Patane, where the Queene entertained them in good sort, and to their contentment.

i The Hollanders saw many men & women of China in their boats, which were Fishers, and dwelt in them: but saw not a Portugall, nor could procure any of the other, at any sum, to deliuer them a letter on shoare. After, 1603. the Hollanders tooke a rich ship of the Portugals at Macao, laden for Iapan. *Cornel. de Vena.*

k A merry madnesse of *Euery one in his humour.*

As the difference of their writing, in such neerenesse of dwelling, is very much; so no lesse is found in their Religions. The Pataneans are Mahumetanes. The Chinois and Siamites are Ethniks, in that diuersitie of Rites which you haue heard. Whiles the Hollanders were there, one of those youths, in that Prophetical distraction before mentioned, warned them to depart from thence; for a great fire would otherwise consume them: whereupon many forsooke their habitation, and yet no fire happened. They also saw the execution of their seuere Law against Adulterie, on two noble Personages, whose lewd familiaritie being detected, shee chose to bee strangled, and hee to bee stabbed (the Law permitting them their choice of the kindes of death) which by the fathers of the parties was executed on them. In single persons it is accounted no crime. And if a forreine Merchant come to trade there, they vse to

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aske him if he need not a woman: yea, many young women offer their seruice: and the price and time being agreed on, she whom he pleaseth to chuse, goeth with him to his house, and in the day performeth the office of a seruant, in the night of a Concubine; but then neither of them may seeke change of pleasure, without great perill.

1 Orbells. The Siamites that liue here, weare two or three [1] balls of Gold or Siluer, as bigge as a Tennis-ball, in their yards, as we shall after obserue in Pegu. The Mahumetans weare them not. The Queene keepes her selfe close at home among her women; of which some may not marry (but yet may doe worse) others may, hauing first obtained the Queenes licence. It is seldome that shee is seene; yet sometimes she rideth on an Elephant in Progresse, for her recreation. And for Elephants, they haue a deuice to take them in this sort. Some ride into the [m] woods on a tame Elephant, and when they espie a wilde one, they prouoke him to fight. Whiles these are fastned in the encounter by the teeth or tuskes, each striuing to ouerthrow the other, some come behinde the wilde Elephant, and fasten his hinder feet, and so either kill him for his teeth, or by famine tame him.

m See the next Chapter of another way to take them.

Peter Williamson Floris. *Anno* 1612. Iune the two and twentieth; Some of the English came to Patane, with a Letter from His Maiestie to the Queene, accompanied with a present from the Merchants, of six hundred Rialls of Eight. This Letter was deliuered in great pompe, being laid in a bason of Gold, carried on an Elephant, furnished with many little Flags, Launces, and Minstrels; The Queenes Court also being sumptuously prepared to this businesse. They obtained grant of a Trade on like conditions to the Hollanders, who had their Factory their ten yeeres before that time, and their House in that space twice burned.

The Iaponites had twice destroyed Patane by fire in fiue or sixe yeeres space. The Countrey adioyning was also full of warres: the King of Ior ouer-runne, and burned in September that yeere, all the Suburbes of Paan: those of Camboya, Laniam and Iagoman, ioyning their force against the King of Siam. On the one and thirtieth of December, the Queene of Pantanie went to sport Her selfe, accompanied with sixe hundred Prawes, where wee (saith *Floris*) saluted Her, being a comely old woman, about sixtie, tall and full of Maiestie, such as they had seene few in the Indies. Shee had in company Her sister, which is Heire apparant, commonly called the young Queene, vnmarried and about fortie sixe yeeres of age. The Queene had not beene forth of her house in seuen yeeres before, and now intended to hunt wild Bulls and Buffes, of which there is great abundance. The waters this yeere were extraordinarily high, carrying away many houses. The Queenes younger sister was married to the King of [n] Pahan, whom Shee had not seene in twentie eight yeeres, notwithstanding Her often Embassies to that purpose. At last, prouoked with the Kings dallying and delaying to send Her, Shee sent out a Fleet of seuentie Sayle, with foure thousand men to Pahan, to bring her Sister by force, in April 1613. Hee (being distressed by warres which the King of Ior had made on him, burning his Houses, Barnes and prouisions; and the Queene of Patanie making stay of all Iunkes of Rice laden for Pahan) arriued there, Iuly the twelfth, with the Queenes Sister, and her two sonnes: and all the Dogs were for his sake killed, because he can indure none. August the second, hee was entertained with a feast, at which the English were inuited guests, where they saw a Comedie played all by women, after the manner of Iaua, with antique apparell, very pleasant to behold. Once before, in the Queenes presence they had seene twelue women and children dance very well, after them the Gentlemen, and last of all the Hollanders and the English were requested to doe it. This Queene is well monyed, both the English and Dutch tooke vp money of Her at vse: this and merchandise, being in the Indies the practice of Kings.

n *Pan* or *Pam*, or *Patie*. This King promised much fauour to the English, if they would resort to his Citie, which is in a little Iland

On the first of October, there happened a lamentable Fire on a strange occasion. Two great men, *Datoe Besar*, and *Datoe Laxmanna*, dwelling neere together, both rich in Slaues, it fell out that *Besar* (hearing that his Iauan Slaues had treated to kill him with *Laxmanna* and others) caused two of his most suspected Slaues to be bound: which the • Ponyonla of the Slaues would not suffer, and thereupon was stabbed by him with his Creese. His Iauan Slaues seeing this, would haue taken him, but by rescue of his other Slaues, hee escaped. They nouertheless slew all that came in their way, and presently set the houses on fire. *Laxmanna's* Iauan Slaues could not by any threats be detained from ioyning with them, and set all on fire as they went, so that the whole Town, except the Queenes Court, the Meskit, and some few houses, were burned. The Iauans tooke such Bond-women, as they best liked, away with them, and fled into the Countrey. Few of them could be taken.

o Gouernor or chiefe ouer them.

Iohor or Ior, in this yeere 1613. was taken by the forces of the King of Achen after twentie nine dayes siege. The Hope (a Holland ship of sixe hundred Tun, which set saile from Bantam in March, with eightie men, twentie foure Peeces, and seuentie thousand Rials of Eight in Siluer, and the worth of ten or twelue thousand in Cloth) had the ill hap to come to this Riuer of Iohor, and some went vp to the Towne: but before they could returne, the

Achin

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Achin Armada came to this Siege, so that twenty three of their men were taken. The rest came October the one and twentieth to Patanie. Master *Copland* then at Achin with Generall *Best*, writes, that the Kings Armada returning, arriued Iuly the third, Gallies and Frigats a hundred and twenty, or more, with which *Laxaman* the Generall had subdued the Kingdomes of Ioar and Siak, bringing with him both the Kings and two of their brethren, which he saith, were honourably sent backe, and remained tributaries to Achin.

The [p] Hollanders haue had much trading at Patane; and the King of Iohar or Ior moued with their good successe against the Portugals, ioyned his Nauie to theirs, to chase them out of those parts. Yea, they haue braued the Portugals euen before Goa, the Seat of their Vice-Roy; and in Nouember, 1604. at Calecut [q] entred into solemne league with the Samaryn, (at least offered it *Iarric* denies the acceptation) against them: and the next yeere they wonne from the Portugals, the Castles of Amboyne and Tidore, not to mention many other Prizes taken from them by the Hollanders at Maçao, one ship worth a Million; at Sincapura, &c. at sundry times. In the yeere 1605. *Cornelius Mateliuius* was sent to the Indies with twelue Ships; and the next yeare after *Paulus à Caerden*, with twelue more. And *Mateliue* [r] besieged Malaca, as before is said. But in this attempt they had not successe answerable to their desire: and yet not so ill as was likely. For the [s] Portugals vpon this newes returning from Achin, vpon espiall of a Flemish Saile, called a Counsell, and made it the next day before they came vp; in which space the Hollander had leisure to bring all his Ordnance (then on shore for battery) aboord his Ships, and to prepare himselfe for fight, which he held two dayes with the Portugall with two Ships losse on each side, the Portugall giuing way. So little counsell is sometimes in consultation, and easily is opportunity lost in the very seeking.

p *I. Hermannus Hist. Nau. ab 1602. ad 1604.*

q *Step. ab Hagen.*

r *Cornel. Mateliu. Nauig. & pug. Amsteldam. Hist. Io. Iacij Pontani.*

s *Exrelat. Gen. Saris.*

Iarric writeth that the Hollanders hauing taken the Fortresses of Amboin and Tidor, entred League with ten neighbour Kings, enemies to the Portugals, and with eleuen Ships, seuen [t] Barkes, came before Malaca in the end of Aprill 1606. The Kings Confederate had of all sorts of Shipping, three hundred twentie seauen, with foure thousand men. The Iapanders which were then in Malaca vpon affaires of Merchandize, did performe good seruice for the distressed Portugal. The Siege continued almost foure moneths, in which the citie endured fiftie thousand great shot, before the Vice-Roy *Alphonsus Castrius* freed the same: He leauing the charge of Goa to the care of *Menesius* the Arch-Bishop, with a great Armada set forth in the beginning of May, ignorant of this Siege: and set vpon the Acheners by the way, where hee got blowes and shame. Sixe leagues from Malaca the Hollanders fought with him August the eleuenth. The first day was little difference, the next day one Holland Ship was burnt, and the Admirall fired; two Portugall ships burned, one of them the Admirall. On the third and fourth the Portugall had the better: but so as neither part were absolute Conquerours. Hee that will not onely reade, but in manner see, the most of these exploits of the Hollanders, with other rarities of the Indies, may resort to *Theodoricke* [u] and *Israel de Bry*, who haue in liuely stamps expressed these Nauigations; with the obseruations of *Linschoten*, and others.

t Their Shipboats.

u *Indiæ Orientalis, partes 8. per T. & Is. de Bry.*

Floris their Countrey-man complaynes, that they suffer and assist Moores and Ethnikes in this Indian Trade, which they forbid to their Seruants, Countrey-men and Brethren, vpon paine of Death and losse of Goods. They haue in the Easterne Ilands done much harme to the Portugalls and Spaniards. Captayne *Schot* tooke the Castle and Iland of Solor, with a great quantitie of Sandelwood, and sent the Portugalls to Malacca.

He mentioneth one Fleet of theirs in the Moluccos of two and twentie saile, and that they expected the next yeere (1614.) fourteene saile more. *Bangam* nameth seuen and thirtie Factories, and twentie Forts and Castles of theirs all beyond the Cape Comori. In some places where they haue Castles, hee saith, They threatned to carry such (as Prisoners) to their Fort, that should sell their commodities to the English. In some places where the People are poore, and haue nothing but their Cloues to liue on, the Hollanders buy it at a cheap rate (as fiftie Ryalls of Eight the Bahar) which they seldome giue in mony, but in Rice, Clothes, and Commodities, so that eight Ryalls of Eight well employed on the Coast of Coromandel, may here yeeld a Bahar, which is sixe hundred twentie fiue pound of Cloues. Hee addeth, That they will not suffer the Malayans and Iauans to haue Cloues but of them, at sixtie sixe Ryals readie money. *Richard Cock* from Iapan writes, That the Spaniards feare the losse of the Philippina's by their force: which is sufficient to do in those Seas what they list. The Spaniards succeeded the Portugals in the Moluccos, which the Hollanders tooke from them: and the Vice-roy of Mexico, with the Gouernor of Manilla, haue ioyned in their endeuors against them: the Countrey people also better affect the Spaniard, as more Liberall and Bountiful. The Spaniards haue in these Easterne parts besides Manilla, the Castles of Gamalamma in Ternate, of Tidore, Gelola, Battachina, as *Bangam* obserueth. Thus much haue I thought

Nic. Bang. Itinerat.

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thought to speake here of the Hollanders, who haue worthily sought & found much Honor, especially by their Marine exploits, round about the world; which if it bee attended with some vnneighbourly quarrels with Ours, and other soyle of couetousnesse, in this humaine frailty, and their proper thriftinesse, is no great wonder.

Balbi mentioneth an Iland on this Coast called Carnalcubar, the Inhabitants whereof goe from one Iland to another (as the Caribes were wont) to hunt men for their cruell diet. For the most part they liue on fish, goe naked, without Law, and had almost seized on him and his company. *Dauid Middleton* [x] affirmeth the like of another Iland called Seran, which prouoked by wrongs from the Portugals, eate all Christians they can get, rosting them aliue, without regard of any ransome.

x *D: Mid.* voyage 1609. *M.S.*

CHAP. IIII.

Of the Kingdome of Pegu, or Brama, and the subiect and neighbouring Kingdomes.

§. I.

Of the Greatnesse of the King of Pegu.

OF the Kingdome Brema, or Brama, the Citie Royall is a Pegu, the Nation where began the greatnesse of the late Kings. These Bramans inhabited neere the Lake Chiamay, among whom the King of Pegu had his Lieutenants or Viceroyes: one whereof (the Deputy of Tangu) about threescore and ten yeares since, rebelled against him, and surprised the Kingdomes of Prom, Melintay, Calam, Bacam, Mirandu, Aua, all peopled with the Bramans, trending Northwards a hundred and fiftie leagues. Hee after attempted Siam with an Armie of three hundred thousand, and spent three moneths in making way through the huge Woods and inaccessible Places, but atchieued not his purpose. After his returne hee assayled Pegu, and conquered it; and then returned the second time 1567. as in the former Chapter is mentioned. [b] Hee subiected to his Seignorie twelue Kingdomes, which *Fernandes* thus rehearseth: The Kingdome of Cauelan, where are the best Rubies and Saphyres. Secondly, that of Aua, the bowels whereof are filled with Mines of Copper, Lead, and Siluer: The third Bacan, enriched with Mines of Gold: Tungran, the fourth aboundeth with [c] *Lac* and Lead: such is Prom, the fifth: the sixth is Iangoma, stored with Copper, Muske, Pepper, Silke, Siluer, Gold: Lauran, the seuenth, hath *Beioin* enough to lade ships: the eight and ninth are the Kingdomes of Trucon, Staples of China-Merchandize: the tenth and eleuenth are the Diademes of Cublan, betweene Aua and China, powdred with precious stones: Siam, whence wee last came, is the last of the twelue; in the inuasion whereof hee armed a million and threescore thousand men (which number is short of [d] *Fredericks* reckoning, except wee ascribe that surplusage to Victualers, Voluntaries, and Seruants and Attendants on the baggage;) which Armie (saith *Fernandes*) hee tythed out of his people, taking one only of ten.

a *G. Bot. Ben.*

b *N. Pimenta & F. Fernandez*

c A kinde of gum, wrought by Pismires as Bees make waxe, whereof is made our hard waxe, colours, &c.

d *Fredericke* saith, he had 26 crowned Kings at command, and that no King in the world was of greater power. *Cæs. Fred.*

Fredericke then in Pegu saith he had fiue hundred thousand, sent him in supply of those which were slaine and lost of the first Armie, which consisted of [e] foureteene hundred thousand men: after one and twentie moneths siege, hee preuayled by Treason of the Siamites, which opened one of their Gates in the night, and receiued his Forces into the Citie: whereupon the King of Siam poysoned himselfe, leauing a rich bootie to the Conqueror. Hee saw at the Kings returne the Elephants ordered in a triumphall square, laden with Gold, Siluer, Iewels, and with the Great Prisoners of Siam. This King (saith the same Author) hath no power by Sea, but in the Land, for People, Dominions, Gold and Siluer, hee farre exceeds the Great Turke. He hath diuers Magasons full of Treasure, which is euery day encreased without diminishing, besides that hee is Lord of the Mines of Rubies, and other Iewells. The King in his Feasts vsed to ride on a triumphall Chariot all guilded, drawne by sixteene Horses, it was high with a goodly Canopy ouer it, twentie Lords attended the same, holding in their hands a Rope, fastned to this Chariot, to keepe it vpright. The King sits in the middle, and about him stand foure of his chiefe Fauorites. Before marcheth the Armie, in the midst, all the Nobilitie, and round about the Chariot, exceeding pompously and orderly. The King hath one principall Wife, three hundred Concubines. The voyage from

e *Balbi*, saith 1500000.

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from Saint *Thomee* vſed by the Portugals, is by Negrais, where on the left hand ſtood a Varella all guilded, ſeruing for a Sea Marke, the Sunne ſhining thereon cauſing it to bee ſeene farre off: Neere thereto is the Iland of Flies, ſo called of the ſtore of Flies, cauſed by the multitude of Fiſhes there ſalted. Thence Balby paſſed to Coſmi, the Territory whereof is full of Woods, and theſe full of Tygres, wild Swine, Parrats, Apes, and other Creatures. Coſmi is in ſixeteene Degrees one third part, the Houſes are of Canes, couered with thatch, much annoyed with Tygres, which enter often into the Towne and deuoure Men or Beaſts. From hence they paſſe in Paros or Barkes by diuers Villages alongſt the Riuer to Iaccubel a great Citie, and a little beyond to another called Tegiatden. Dian is a great Towne a little further, where they make Barkes or Veſſells as bigge as Galeaſſes, hauing on both ſides quite through, roomes for Merchandize, and in the midſt a kinde of dwelling-houſe, where they trade: they paſſed further by Bedagiamana, Lagapala, Purdabin, Gungiebin (where they anchored in the midſt of the ſtreame, for feare of the Tygres, which in the water ſometime aſſault men.) Coilan a Citie foure ſquare, each ſquare three miles; Tuuagnedan another Citie full of Varellas or Temples and Images; Leuagon a pleaſant Citie full of Palme-trees; Siluanpedi, where many victualling Barkes are made, and ſerue for dwelling and victualling downe to the Sea; Dala, where the Kings ſtables for his Elephants were; Dogon, the moſt Religious; Meecao, where they vn-laded their goods to paſſe by Land to Pegu. All this way is by freſh Riuers with ſwift Tides, the houſes on both ſides, many, built vpon Timbers aſcended by Ladders, to preuent Tygres, for which cauſe alſo ſome keepe Buffals in their houſes, the ſent of whom the Tygres cannot endure. All this way they vſe *Manini* in ſtead of mony, made of glaſſe. The Vatellas or Temples in this way, are innumerable, of diuers faſhions. This King held himſelfe the greateſt King in the World, and cauſed himſelfe to bee entituled, *The liuing God vpon earth*: which the LIVING GOD in heauen auenged on him, as you ſhall heare. Caplan is the place where they find Rubies, Spinels and Saphires, digged out of high Hils, to which none may haue acceſſe but by leaue. It is ſix dayes iourney beyond Aua. The Buffals in theſe parts are of Aſh-colour, ſo great that they are like Elephants. In any great ſolemnitie thefoure white Elephants went before the King with furniture all of gold, their teeth alſo in a iewelled ſheath. Hee hath much artillery, but wants men to manage them; much materialls for ſhipping, but wants Shipwrights and Mariners. His iewells are ineſtimable. *Balby* ſaw him weare two Rubies, each as bigge as two Dates, but not ſo long, of admirable luſtre. Hee ſo abounded with wealth, that a hundred ſhips, fraughted with Rice, ſeemed to diminiſh nothing of the plentie. The fields are ſaid to yeeld three haruеſts in a yeere: and of Gems the ſtore is beyond eſtimation, and almoſt maketh them there ſhort of the eſtimation of Gems. But this wealth, then wanting no ſtore, had, when *Fernandes* writ this 1598. a contrary viciſſitude, of no ſtore, but of want, euen of thoſe things which Nature exacteth, as neceſſary props of life. Scarcely of ſo many millions were left ſeuen thouſand perſons, Men, Women, and Children, to participate in the Kings impriſonment, or ſiege, in his Tower, and thoſe feeding on mans fleſh, the Parents requiring of the Children that life which before they had giuen, to ſuſtayne their owne, and now layed them not in their boſome, but in their bowels; the Children became liuing Sepulchres of their ſcarce-dead Parents. The ſtronger preyed vpon the weaker: and if their fleſh was eaten vp before by their owne hunger, leauing nothing but skin and bones to the hungrie aſſault of theſe Raueners, they ripped the belly, and deuoured their inward parts, and breaking the skull, ſucked out the braynes raw. Yea, the weaker ſexe was by the ſtrength of famine, armed with no leſſe butcherly deſpight, againſt whomſoeuer they could meet in the ſtreets of the Citie; with their kniues, which they carryed about them, as Harbengers to their teeth, in theſe in-hoſpitall inhumane-humane banquets.

G. Balby, cap. 34. R. Fitch. Cities in the way from Negrais to Pegu.

And thus did the beſieged Citizens, while the King endured in his Tower no ſmall part of like miſery, beſides the indignitie, ſo to bee by his owne Vaſſals ſtraitned, and after ſlaughtered. But ſuch is the iuſt hand of the *King of Kings*, who regardeth not perſons, but as Hee ſheweth *Mercy* to the *Mercifull*, ſo doth He reſerue *Vengeance* for *Crueltie* and *Tyrannie*. Pardon me, Reader, if on this ſpectacle I cauſe thee, with my ſelfe, to ſtay a while and wonder. The Sunne, in his daily iourney round about this vaſt Globe, ſaw Few equall (that I ſay no more to this Peguan Greatneſſe, and yet in a ſmall ſpace *He that is higher then the higheſt*, hath abated and abaſed this Magnificence lower then the loweſt of his Princes.

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§. II.

Of the destruction and desolation of Pegu.

AFter the death of that Braman Conqueror, his sonne, in the second moneth of his succeeding reigne, hearing that the King of Aua, his Tributarie and Vncle, was plotting some Conspiracie, committed to prison fortie of his Nobles, Partners in that new Proiect, & bringing them al, with their Parents, Wiues, Children, Friends, and Acquaintance into a Wood, set y fire thereon, commanding to cut them in pieces, whosoeuer escaped out of the flame. This kindled another fire in the hearts of his discontented Subiects, which was not quenched but with his ouerthrow. Hee warred on his Vncle, the King of Aua, with no great aduantage, till they both agreeing to trie it by single combate on Elephants, *Pegu* obtained the Conquest. Their fight was first with Harquebusses, after with Darts, lastly with Swords. By the helpe of his Elephant *Pegu* preuailed, yet so as their perished aboue two hundred thousand of the three hundred thousand hee led forth in this Expedition, and almost as many of the Auan side. Of his Elephants teeth which dyed in this battell, were made little Images or Idols. In the meane time the Siamite with an Army marched to the borders of Pegu, divulging rumors, That he came to succour his Lord against the Auan Rebel. The King enraged hereat, sent presently part of his Forces to take him, and present him Captiue: but the Souldiers refused to follow the Generall in this enterprise, and returned to their owne houses. The King, after his returne, sent to *Siam*, by faire speeches to perswade him to come to him: he refused his presence, but denied not his wonted Tributes. Hereupon the King, after two yeres prouision for the war, made that vnhappy Expedition in the former Chapter mentioned. And there the waters taking part with the Siamite, he tried once and againe the like fortunes of warre. He sent his brother the King of Iangoma, and his owne Son, twice; which did much harme to the Siamites, and receiued no little themselues; neuer returning without losse of halfe their Armie, & of his own Son, in the last inuasion slain with a shot. Relentlesse he (inflamed rather with his losses) determined another Expedition in his owne person; and therefore laid vp store of prouision in Barnes at Martauan, Murmulan, Tauay, and Tanassarin, three yeeres together, purposing then to employ all the Peguans in this enterprise. But they weary of forreine calamities, hid themselues in Woods and Wildernesses, and some turned *Talopoyes*: so they call their Religious persons. Many sold themselues slaues. The King persisting, in his Person gaue order to his Vncle *Ximibogus*, to take a muster of all the People, and to entertaine halfe of them for the warres. But he missing so many, which had by those new courses preuented this seruice, acquainted the King therewith; who enioyneth the late professed *Talopoyes* to resigne their habit, the young-men to be compelled to warfare, the old men to be exiled to the Bramans, where after he caused them to be exchanged for horses. He caused all the Peguans also to bee branded in the right hand, that they might be knowne. This made them entertaine thoughts of Rebellion, which was first practised by the Cosmians, who set a new King ouer them.

y There were destroyed by this flame and execution 4000. persons, *Arthus pag.* 326. *& Gasper Balby, c.* 37. hath the same number, saying, That all the Citizens of Pegu were enioyned to be present at the execution. He cals the place not a Wood, but a Prison. He was then at Pegu.

The Peguan sent an Armie against them, with charge to burne or bring away all they could find amongst them, which they did, together with many of the People of both sexes, which he (after his manner) setting wood about them, burned. And when the rest (not able to warre against their King and Famine at once) submitted themselues, with exquisite z torments he slue them all. He then sent to his Son, the King of Aua, to transplant those People of euery Age and Sexe, to people these forlorne desolations of Pegu. They, vnacquainted with this ayre, brake forth in diseases, wherwith they infected also the naturall Inhabitants: which plague made such hauoke, that many in impatience cast themselues into the Riuer. The Murmulans with helpe of the Siamites, seised on their Castle, whom the King besieged a yeere together, and then was forced from thence by the Siamites sudden irruption, with losse of the most of his People, the Horses, Elephants, and Country it selfe remaining their recompence. And the Peguan Captaines also, fearing their Masters tyrannie, became subiects to the Siamite, whose whole Families this tyrant with Fire and Water destroyed; so that all the Tract from Pegu to Martaua and Murmulan was made a Wilderness. These things done, hee sent for his younger Sonne, the King of Prom, and commanded him to the siege of Murmulan; who, vtterly misliking the attempt, conueyed himselfe in the night homewards, with purpose of rebellion.

z The cruell tyrannie of the King of Pegu.

The King of Siam not ignorant of this Peguan estate, inuaded the country in Harueste time, and therefore that which they could they conueyed into Barnes, the rest was fired. Hee proceeded and laid siege to Pegu; in which at that time was a hundred and fiftie thousand Men, and three thousand Peeces of Ordnance, a thousand whereof were Brasse: but

(as

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(as is said) for feare of the Portugalls, which were reported to haue entred into Siam by the way of Camboia, hee departed, leauing Famine behind, as Lieutenant of his Warres, which caused the Forreigners, then in Pegu for the defence thereof, to get them to their owne homes. Those few which remained, liued with prouision from Tangu. The King sent to his Deputie in Tangu, to come to him with all the Inhabitants of the Countrey and their store, leauing his Wife, and some few to guard the Citie. He answered, That he would send halfe, and to demand all were vnreasonable. The King sends foure Noble-men, with Souldiers to force him hereunto. But he slayeth the Leaders, and seizeth on their Followers. Thus the Famine encreasing, and the People eating one another, the King numbreth the Citizens, among whom hee findeth seuen thousand Siamites, whom he commanded to bee slaine, not leauing aboue thirtie thousand of all sorts in the Citie. His sonne, the King of Prom, which had now stood out three yeeres, began to relent and sue for pardon, with promise to bring the Promans (to the number of fiftie thousand) to the Citie, whereat his Father reioyced, and sealed his pardon, which hee sent him with many gifts. But his chiefe Counsellor, Author of this Rebellion, fearing all the blame would be laid on him, poysoned the Prince; himselfe aspiring to the Kingdome, was within one weeke destroyed: and the Nobles, euery man seeking to seize the State to himselfe, caused that of those fiftie thousand, within two moneths space, whiles euery weeke they had a new Prince, scarce remained fiftie men fit for Warre, which departed to Pegu, three or foure in a ship, leauing their Countrey to the habitation of wild Beasts.

Iudas cannot be secure, till he hang himselfe.

The Natiues of Pegu are not quite extinct, but many of them are fled into other Kingdomes; of whom, and of the Bramans, *Iangoma* numbreth a hundred and twentie thousand: *Oracan*, twentie thousand: *Siam*, a hundred thousand; and the King of Iangoma is able (they say) to arme a million of Men.

The Talapoyes perswaded the Iangoman to depose his brother of Pegu. Hee alledged his Oath vnto his Father, while he liued. They reply, That no Oath might prohibite, if hee placed his brother in a *Vahat* (or golden Throne) to be adored for a god. And partly with this (I may not call it) Reason: and partly, as *Xerxes* alledged for himselfe, because that his elder Brother was borne before his Father was King, and because his Mother was the former King of Pegu's Daughter, hee perswaded himselfe that it was lawfull.

And thus was the State of this mightie Kingdome, in the yeere 1598. brought to one Citie, which also was now become a withered carkasse, and well-neere the Sepulchre of it selfe, and (as mischiefe come not alone) besieged by *Mogus*, King of Orracan.

Andreas [a] *Bones* (in his Letters the eight and twentieth of *March* 1600.) thus finisheth this Tragedie. When the King of Pegu saw himselfe in such straits, besieged by the King of Orracan, or Arracan, and Tangu, in his Castle of Macao, in *Decemb.* 1599. hee yeelded himselfe to the King of Tangu; who dealt treacherously with him, and cut off his head, as he did to the Queene likewise, and the Prince. He then hasted to the Tower of Pegu, where he found as much Gold and Iewels as laded [b] six hundred Elephants, and as many Horses, besides Siluer and other Metalls of smaller price, which he left behinde. The King of Arracan then absent, and angrie that the King of Tangu (contrary to promise) had seized all the treasure to himselfe, purposed to inuade his Kingdome, and to that intent, had the ayde of many Portugalls (amongst whom this Iesuite was one) who saw the wayes and fields, lately so fertile, now full strewed with Dead mens bones and skulls, and in the Riuers all passage of Ships hindered by the carkasses of Men. The King of Arracan found in the Towne aforesaid, three millions of Siluer, with two and thirtie hundred Peeces of Ordnance, and then remained Lord of Pegu. But the Kings of Siam and Iangoma preuented his enterprise for Tangu, which they inuaded, to depriue him of his Treasures. The King of Siam twice assailed Martauan with repulse, whereupon hee caused two of his cowardly Captaines [c] to bee cast into Cauldrons of scalding Oyle: and the third time conquered that Kingdome.

[a] *And. Boues.*

[b] *Iarric* hath 700. Elephants & 700. Horses.

[c] A cruell punishment of Cowards.

Peter Williamson Floris hath giuen vs later relations. Hee reports that the King of Pegu had in his flourishing greatnesse twentie Kings subiect to him, which fell to the Siamite, *Raia Api* before mentioned. Hee besieged Vnxa or Pegu two Moneths without effect. Dearth and death made Pegu resigne himselfe to the King of Tangu, that so he might also preuent the King of Arracan, who comming with his power tooke the Citie and the Countrey. The King of Tangu agreed with him to restore certaine Treasures, the white Elephant, and the Kings daughter (both which I saw, saith *Floris* in Arracan, *Anno* 1608.) and the King of Pegu, or else that he himselfe would kil him; which he afterwards did with a pilon wherewith they stampe their Rice, as being free (I know not by what Art) against any stabbing. Thus came this Empire, after the destruction of many millions of Peguans, to desolation, that at this day there is no remembrance of it. The King of Arracan gaue the Towne or Fort of Siriangh on the Riuer of Pegu to the Portugals in keeping, especially to *Philip de Britto de Nicote*,

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Nicote, whom hee ſtiled *Xenga*, that is, honeſt: who ſcarcely ſo proued: for three or foure yeeres after taking this Kings ſonne priſoner, hee made him ranſome him at 110000. Tangans, and ten Galeas of Rice, after that growing inſolent and caring for no bodie. But in March 1613. the King of Aua tooke Siriangh, and ſlew all the Portugals, and ſpitted, or otherwiſe tortured (as the Fame went) this *Philip de Britto*. This King gaue order for the building vp againe of the old Towne, and called together the Peguers, making them many faire promiſes, and ſo went forward to Teneſſeryn, where *Banya* came to him with fiftie thouſand Peguans, before ſubiect to Siam. Thus farre *Floris*.

Sirian.

Iarric. Theſ. Indic. part. 1. l. 2. cap. 24. Equus Seianus Elephas Peguanus.

Some tell of this white Elephant, (for ſo they ſpeake as if there were but one, whereas *Fitz. Balbi* and *Frederike* ſaw foure, but it ſeemes one was of principall eſtimation) that it was obſerued with no leſſe honour then the King, and came not abroad without great pompe. It hath beene a diſmall and diſaſtrous Beaſt to fiue or ſix Kings, which had the poſſeſſion thereof, all hauing Tragicall ends. The King of Arracan, *Anno* 1599. returned home in triumph, this white Elephant richly adorned going before, the Brother and two Sonnes of the King of Pegu following.

P. Iar. Theſ. Rer. Ind. l. 6. c. 31.

Iarric writes that the King of Pegu yeelded himſelfe, his Wife and thirteene children (three other, the King of Arracan had two ſonnes in hoſtage, and a daughter in marriage) to his ſiſters husband the King of Tangu, truſting the rather to his fidelitie, becauſe when his eldeſt Sonne had forſaken him, and gone to Tangu in hope of the Queene his Aunts fauour, Shee cauſed his loſſe of loyaltie to be puniſhed with the loſſe of his head. Tangu killed all this royall Family.

Iar. ex Fernand. lit.

Martauan.

Martauan, before mentioned, was a goodly Peguan Kingdome, but by wars was brought into like miſeries. The Region was ſo fertile that it yeelded three Haruefts in a yeere, and ſent yeerely fifteene Ships to Malaca, as many to Cochin, laden with Rice: the Woods abounded with excellent fruits, the Hearbes and ſhrubs were generally odoriferous or medicinall: diuers kindes there grew of Rices not like to ours: ſtore of Pines and Tecam, a Wood not ſubiect to rottenneſſe. A Countrey rich in Mines of Iron, Lead, Steele, Braſſe, Siluer, Gold and Rubies, Springs and Riuers, Indian Palmes, and Sugar-Canes. The Forreſts had Buffolos, Harts, Boares, wild: the Hauen open at all times of the yeere, and not choaked with ſand, as vſually in the Indian Winter. The Citie ſtands in 16. degrees; of great trading, a temperate ayre (the Megrim is vnknowne nor Phyſicions.) The King *Bannalaius* ninetie nine yeeres of age, who with his Heire apparant were chaſed out of the Kingdome, and hid themſelues in the Forreſts, as before that time aboue two hundred thouſand of their Subiects had done, onely three thouſand ſtaying with the King.

Thus haue you heard of the power and ſubuerſion of this great Monarchie: ſo much the more lamentable, becauſe their fall was from ſuch a height. The Countrey is ſo fertile, that at what time ſoeuer corne be put into the ground, the payment is good with increaſe. I haue ſeene with mine eyes (ſaith *Cæſar Fredericke*) that they haue eaten Serpents, Scorpions, all manner of hearbes and graſſe. Such fertility, and ſuch ſtomackes, as they make credible the reports of their huge Armies, ſo doe they make more terrible the reports of their deſolations. This that I ſpeake of their dyet, I vnderſtand not of their extreamitie and famine, but ordinarily. Maſter *Fitch* ſaith the ſame, that they eate Roots, Hearbs, Leaues, Dogs, Cats, Rats, and Snakes; they refuſe almoſt nothing.

§. III.

Of the Peguan Rites and Cuſtomes.

IT is aboue a hundred yeeres ſince *Vertomannus* was there, who in company of a Perſian Merchant went to viſit the King, who then had wars in Aua. They went in a Boat all of one piece of wood, fifteene or ſixteene paces long. The Oares were Canes, and the Maſt was one Cane as big as a Herring Barrell. The King wore as many Iewels as were worth a great Citie, which made him in the night time to ſhine as the Sunne. Hee had a ſacrifice to doe to the Deuill, and the next day the Perſian preſented him with rich Corralls, which hee tooke in ſo good worth, that he gaue him as many Rubies as were worth a hundred thouſand Duckets. Some yeeres [d] before, *Hieronymo de Sancto Stephano* found him in the ſame warres with *Aua*, and ſaith of him, that hee had ten thouſand Elephants, and bred or brought vp euery yeere fiue hundred.

[d] 1496.

The King, that liued when M. *Fitch* [e] was there, Sonne to the Conqueror, had one Wife, and three hundred Concubines: of whom hee was ſaid to haue foureſcore and ten Children. He ſate in iudgement almoſt euery day. They vſe no ſpeech in their Sutes, but giue vp their Suppli-

[e] 1588. *M. R. Fitch. Cæſ. Fred. Balby.*

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Supplications, written in the leaues of a tree, with the point of an yron bigger then a bodkin. These leaues are of an Ell long, and two Inches broad; they are also double. Hee which gineth in his Supplication standeth a little off, with a present; which, if the King granteth his request, he accepteth, if not, he returneth with his present.

They kneele downe thrice, lifting vp their hands, and kisse the ground thrice: this they doe foure times before they come where the King sits, who speakes by an Interpreter, and not immediatly to the Suppliant, who with these Rombees (so they call these kneelings) present their gifts ouer their heads: His Guard lies prostrate to the earth.

Pegu is (or at least in a more vnhappy tense, when they were there, was) a Citie great, strong and very faire, with walls of Stone, and great Ditches round about it, with many Crocodiles in them. There are two Townes; the old, in which the Merchants abide, and the houses are made of Canes, called *Bambos*: and the new, for the King and his Nobilitie: the Citie is so subiect to fire, that euery day Proclamation is made to take heed to their fire. The Citie is square with faire walls, hauing in each Square fiue Gates, besides many Turrets for Centinels to watch, made of wood, and gilded very faire. The Streets are strait as a line, from one Gate to another; and so broad, that ten or twelue men may ride a-front through them. On both sides at euery mans doore is set a *Coco*-tree, yeelding a faire shew and comfortable shaddow, that a man might walke in the shade all day. The houses are made of Wood, and couered with Tiles. The Kings house is in the midst, walled and ditched about: and the houses within of Wood, sumptuously wrought and guilded. And the house wherein his *Pagode* or Idoll standeth, is couered with Tiles of Siluer, and all the walls are guilded with Gold. Within the first gate of the Kings house was a large roome, on both sides whereof were houses made for the Kings Elephants. Among the rest hee had foure white Elephants, a thing rare in Nature, but more precious in his estimation. For this is part of his Royall Title, *The King of the white Elephants.* And if any other hath any, he will seeke by fauour or force to haue the same, which (some [c] say) was the cause of the quarrell betwixt him and the King of Siam. Great seruice was done vnto them. Euery one of these white Elephants stood in an house guilded with Gold, and were fed in vessels of Siluer gilt. One of them, as hee went euery day to the Riuer to bee washed, passed vnder a Canopie of Cloth of Gold or Silke, carried by sixe or eight men: as many going before playing on Drums or other Instruments. At his comming out of the Riuer, a Gentleman washed his feet in a Siluer Bason. There were of blacke Elephants nine Cubits high. The King was said to haue aboue fiue thousand Elephants of Warre. There was about a mile from Pegu, a place builded with a faire Court in it, to take wilde Elephants in a Groue: which they doe by the female Elephants, trained to this purpose, and anointed with a certaine Oyle, which causeth the wilde Elephant to follow her. When the Hunt's-men haue brought the Elephant neere to the Citie, they send word thereof, and many Horse-men and Foot-men come out and cause the female to take a streight way, which leadeth to the place where shee entereth, and hee after her: for it is like a Wood. When they are in, the gate is shut, and they get out the female. The wilde one seeing himselfe alone, weepeth and runneth against the walles, which are made of strong trees: some of them breake their teeth therewith. Then they pricke him with sharpe Canes, and cause him to goe into a strait house, and there fasten him with a rope, and let him fast three or foure dayes, and then bring a femall to him, with meat and drinke, within few dayes taming him. When they goe into the Warres, they set a frame of wood vpon their backes (bound with great Cordes) wherein sit foure or six men, which fight with Guns, Darts, Arrowes, and other weapons. All Authors agree, that no beast commeth so neere the reason of a man as the Elephant, yea they seeme to goe before some men in conceit, haughtinesse, desire of glory, thankefulnesse, &c.

The Peguans are beardlesse: and carrie pinsers about them to plucke out the hayres if any grow. They blacke their teeth, for they say a Dogge hath white teeth. The men of Pegu, Aua, Iangoma, and Brama weare balls in their yards, which they put in the skinne being cut, and weare for euery childe one, till they haue three, and may take them out at pleasure: the least as bigge as any Wall-nut: the biggest as bigge as a little Hennes Egge. They were inuented to preuent Sodomie, which they vse more then any people in the world: Abusing the Male-Sexe, causeth the women also to weare scant clothes, that as they goe, their thigh is seene bare to prouoke men to lust. Both these were ordained by a certaine Queene for those causes, and are still obserued. If the King giue any one of his Balles, it is a great Iewell accounted: they heale the place in sixe or eight dayes. The Bramans that are of the Kings bloud, pricke some part of their skinne; and put therein a blacke colour, which lasteth alway. If any Merchant resort thither, hee shall haue many maydes (saith [d] *Linschoten*) offered him by their parents to take his choyse,

[c] *Linschot.*

R. Fitch. 28. *Gas. Balby, c.* 38. *Arist. hist. an. l.* 9. tels of taking the wilde with fighting on the tame, and weatrying them.

[d] *Lins. c.* 175

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and hauing agreed with their parents, hee may for the time of his abode, vse her as his slaue, or his Concubine, without any discredit to her. Yea, if hee come againe, after shee is marryed, hee may, for the time hee stayeth there, demaund her in like sort to his vse. And when a man marrieth, hee will request some of his friends to lye the first night with his Bride. There are also among them that sow vp the priuie part of their Daughters, leauing onely passage for Vrine; which, when they marry, passe vnder the Surgeons hand for remedie. *Gasper Balby*; and *Got. Arthus*, tell of another custome of their Virgins, if that name may bee giuen them. For, saith hee, e *Virgines in hoc regno omnino nullas reperire licet: Puellæ enim omnes statim à pueritia sua medicamentum quoddam vsurpant, quo muliebria distenduntur & aperta continentur: idque propter globulos quos in virgis viri gestant: illis enim admittendis virgines arctiores nullo modo sufficerunt.* Their money is called *Ganza*, and is made of Copper and Leade, which euery man may stampe that will. Gold and Siluer is merchandise and not money. The tides of the Sea betweene Martauan and Pegu by f *Cæsar Fredricke* are reputed the greatest wonder which hee saw in his trauels; being so violent, that the ayre is filled with noyse, and the earth quaketh at the approach of this watery element, shooting the Boats that passe therewith as arrowes, which at a high water they suffer not to anchor in the Channell, which would betray them to the deuouring iawes of the returning tide, but draw them toward some Banke, where they rest in the ebbe on dry land, as high vpon the Channels bottome as any house top. And if they arriue not at their certaine stations, they must backe againe whence they came, no place else being able to secure them. And when it encreaseth againe, it giueth them their calls or salutations: the first waue washeth ouer the Barke from stemme to sterne: the second, is not so furious: the third, raiseth the Anchor. In Negrais in Pegu g diuers people dwell in Boates, which they call *Paroes*; the Countrey being full of Riuers, in which they goe to and fro with their Families: as strange is the dwelling here on the Land; their houses being set on high posts, and their going vp on Ladders for feare of Tygres. From hence to Pegu is tenne (as is said before) or eleuen dayes iourney by the Riuers, as before is expressed, where their Markets are (as their dwellings) vpon the water in Boates, with a great *Sombrero*, like a Cart-wheele, to keepe off the Sunne made of Coco-Leaues. They vse in riding to carry bits in their mouthes, which make them swell: and puffing cheekes. The husbands buy their wiues, and if they mislike, put them away. And if the wiues Parents will take away their daughters, they must restore that which was giuen in price for her. If a man dies without children, the King is his Heire. And if hee hath children, the King hath a third, they the rest. They vse to carrie men somewhat after the fashion of Congo, in a kind of Couerlet of Cotton, called Delingo of diuers colours, made commodiously to keepe off the Sunne, and Raine, and easie to lie on as a bed, carried by foure men, which alway runne from morning to night, resting onely once in the day. The wife, children and slaues of the Debtor are bound to the Creditor: who may carry the Debtor to his house, and shut him vp, or else sell the wife, children and slaues. The Noble and Ignoble obserue one fashion of attire, differing in the fineneſse of the matter, which commonly is bombast. One piece for a shirt, another large and painted, tied vp betweene the legges; On their heads a kind of Mitre, of the same, and some like a Hiue: they goe bare-foot, but the Nobles vsually are carried in Delingos, or on Horse-backe. The women weare a smocke to the girdle, from thence a strait cloth, of purpose to shew that they are Women, in sort before related. They goe bare-foote, their armes laden with Hoopes of Gold and Iewels, and their fingers full of precious Rings, with their haire rolled vp about their heads. Many weare a cloth about their shoulders in stead of a Cloake. In Pegu they vse much Opium. Aracan is mid-way betweene Bengala and Pegu, on the Coast. Hee is able (saith *Fredericke*) to arme many Austs by Sea, and by Land hath certaine Sluces, with the which, if the King of Pegu his greatest enemy, assaulted his Countrey, hee could at pleasure couer a great part with waters. In Pegu they haue a custome of buying and selling by Brokers, which vndertake for the performance on both sides. Also that others standing by may know what is bidden for commodities, they haue their hands vnder a cloth, and by touching the fingers, and nipping the ioynts (each finger and ioynt hauing his proper signification) they make vp their bargaines.

Arthus. e *Hist. Indiæ Orient. p.* 313. *& Balby c.* 37.

f *Cæs. Fred. so Balby also.*

g *R. Fitch.*

G. Balby.

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CHAP. V.

Of the Religion in Pegu, and the Countreys ſometime ſubiect thereto.

THeir *Varellaes* or Idol-Temples in the Kingdome of Pegu are many. [a] They are made round like a Sugar-Loafe, or a Bell: ſome are as high as a Church, or a reaſonable Steeple, very broad beneath: ſome a quarter of a mile in compaſſe: in the making of them, they conſume many Sugar-Canes, with which they couer them from the top to the bottome. Within, they bee all earth, done about with ſtone. They ſpend thereon much gold, for they be all gilded aloft, and many of them from the top to the bottome: and euery ten or twelue yeeres, they muſt bee new gilded, becauſe the Raine conſumeth off the gold, for they ſtand open abroad. Were it not for this vaine cuſtome, gold would there be good cheape. About two dayes iourney from Pegu, there is a *Varelle*, [b] or *Pagode*, which is the Pilgrimage of the Pegues. It is called *Dogonne*, and is of wonderfull bigneſſe, and all gilded from the foot to the top. This houſe is fifty fiue paces in length, and hath in it three Iles or Walks, and forty great Pillars gilded, which ſtand betweene them. It is gilded with gold within and without. Theſe are houſes very faire round about for the Pilgrims to lie in; and many goodly houſes for the Tallipoys to preach in, which are full of Images, both of men and women all ouer gilded; I ſuppoſe it the faireſt place in the world. It ſtandeth very high, and there are foure waies to it, which all along are ſet with Trees of Fruits in ſuch wiſe, that a man may goe in the ſhade aboue two miles in length. And when their Feaſt-day is, a man can hardly paſſe by Water, or by Land, for the great preaſe of people, which reſort thither from all places of the Kingdome. There are on the ſhoares of Dogon two Statues, which from the head down-ward repreſent young men, but haue the faces of Deuils, and two wings on their backes. In Pegu there is *Varelle*, or Temple, like to this, which the King frequented to doe his Holies therein, mounting vp ſtaires, at the foot whereof were two Tygers, gaping wide, ſeeming as if they had beene aliue. Beſides the many Magazins (or Treaſuries full of Treaſure) which the late Braman King had, hee had neere vnto the Palace a Court walled with ſtone, the gates whereof were open euery day. Within this Court are foure gilded Houſes, couered with Lead; and in euery of them certaine Idols of great value. In the firſt houſe was a great Statue of Gold, and on his head a Crowne of Gold, beſet with rare Rubies and Saphires, and about him foure little children of Gold. In the ſecond Houſe is another of Siluer, as high as an Houſe, ſet as it were ſitting on heapes of money, crowned, his foot is as long as a man. In the third houſe there is the like Idoll of Braſſe: and in the fourth, of *Ganza* (which is their Mony-mettall, tempered of Lead and Copper.) In another Court, not farre from this, ſtand foure other Coloſſes, or huge Images of Copper, in Houſes gilded faire, as they are themſelues, ſaue the head. *Balby* [c] tells of fiue made of *Ganza*, ſo monſtrous, that the toes of their feeet were as big as a man, and ſitting croſſe-legged, were yet as high as one could hurle a ſtone, and were all gilded. *Fernandes* [d] relateth of threeſcore and ſeuen Images of Gold, richly adorned with Iewels, and three hundred threeſcore and ſixe *Combalengas*, or Gourds of Gold, molten by the Kings Father, each weighing a hundred & foureſcore pound, beſides his other Treaſures; to conceale which, he ſlew two hundred Eunuchs his attendants.

Their Tallipoys, [e] before they take Orders, go to Schoole till they be twentie yeeres old, or more: then they come before a Tallipoy, appointed for that purpoſe, whom they call *Rowli*. Hee (as chiefe and moſt learned) examineth them many times, Whether they will leaue their Friends, and the company of all Women, and take vpon them the habite of a Tallipoy. If hee be content, then hee rideth vpon an Horſe about the ſtreets, very richly apparrelled, with Drums and Pipes, to ſhew, that hee leaueth the riches of the World to bee a Tallipoy. In few dayes after, he is carried vpon a Thing like an Horſe-litter, which they call a *Serion*, vpon ten or twelue mens ſhoulders, in apparrell of a Tallipoy, with Pipes and Drums, and many Tallipoys with him, and all his friends; which accompany him to his Houſe, ſtanding without the Towne, and there leaue him. Euery one of them hath his Houſe (which is very little) ſet vpon ſixe or eight Poſts, to which they aſcend on a Ladder, of twelue or fourteene ſteps. Theſe Houſes are commonly by the High-wayes ſide, and among the Trees, and in the Woods. They goe ſtrangely apparrelled, with one *Camboline*, or thin Cloth, next to their bodie, of a browne colour; another of yellow, doubled many times vpon their ſhoulders. Theſe two bee girded to them with a broad Girdle; and they haue a Skin of Leather hanging on a ſtring about their neckes, whereon they ſit, bare-headed and bare-footed, with their right armes bare, and a broad *Sombrero*, or ſhadow, in their hands, to defend them in

[a] *R. Fitch. Cæſ. Frederike.*

[b] *Gaſ. Balby* ſaith that many of theſe *Varelles* were burned, together with four thouſand houſes in Pegu, by negligence of a Portugall Mariner.

[c] *Balby, c. 38.*

[d] *Fernandes Epiſt.*

[e] *R. Fitch.*

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Summer from the Sunne, and in Winter from the raine. They are ſhauen on their heads,
f *Balby c.37.* beards f, and all their bodies. They obſerue perpetuall Chaſtitie, and are modeſt in their going. When one of them dies, his body is kept many dayes with Feaſts, and after is ſet on a high Scaffold, many Tallapoys feaſting about it. Thus it is carried to the place of burning, by a great number of people, where it is conſumed with ſweet Woods to the bones, theſe buried neere their Houſes, and the aſhes caſt into the water. *Balby* reſembles them in Habite and Ceremonies to their Friers.

They goe with a great Pot made of Wood or fine Earth, and couered, tyed with a broad Girdle vpon their ſhoulders, which commeth vnder their arme; wherewith they goe to beg their Victuals which they eate, which is Rice, Fiſh, and Hearbs. They demand nothing; but come to the doore, and the people preſently doe giue them one thing or other: which they put together in their Pot. They keepe their Feaſts by the Moone; and at a new Moone is their moſt ſolemne Feaſt: and then the people ſend Rice and other things to that *Kiack*, or Church, of which they be: and there all the Tallipoys of that Church meet, and ate that which is ſent them. They Preach againſt all abuſes, and many reſort vnto them. When they enter into their *Kiack*, at the doore their is a great Iarre of Water, with a Cocke or a Ladle in it, and there they waſh their feet, and then enter in, lifting vp their hands to their heads, firſt to their Preacher, & then to the Sun, and ſo ſit downe. When the Tallipoys preach, many of the people carry them gifts vnto the Pulpit, where they ſit and preach. And there is one that ſitteth by them, to take that which the people bring, which is diuided among them. They haue none other Ceremonies nor Seruice that I could ſee, but onely Preaching.

G. B. B. l. part. 3. Arthus. p. 319. *Bomferrus* a Franciſcan, and after him *Boterus*, ſay, That they hold an innumerable multitude of Worlds, from all eternitie ſucceeding one after another; and alſo an innumerable number of Gods, but not all at once. They imagine, that fiue haue gouerned this preſent World, whereof foure are paſſed aboue 2090. yeeres agoe. Now they are without a God, and expect the fifth many Ages hereafter: after whoſe death, they conceiue, that the World ſhall periſh by fire, and then another World ſhall follow, and others Gods to rule it. They recken likewiſe in the number of their Gods certaine Men, which yet haue firſt paſſed into Fiſhes, Beaſts, and Birds, of all ſorts. After death they beleeue three Places; one of Pleaſure, *Scuum*, (like the Mahumetane Paradiſe;) another of Torment, *Naxac*; the third of Annihilation, which they call *Niba*. The Soules, after their phantaſie, abide in the two former places, whence they returne ſo often into this life, till at laſt they be holden worthy that *Niba*. Hee addeth, that they haue Couents or Colledges of Prieſts, which liue three hundred together, or more, in one place, haue no vſe of Women, are harbourers of Strangers, and liue ſome of Almes, ſome of Rents. They haue like Nunneries alſo for the Women. There is ſuppoſed to be in one Idol-Sanctuary (whereof they haue many) 120000. Idols. They faſt thirtie dayes in the yeere; in which they eat nothing till night. They are of opinion, That he which in this world robbeth another man, ſhall in the next world bee his ſeruant for recompence. They hold it a ſin alſo to kill a liuing creature, although this be not ſtrictly obſerued amongſt them. Some Iewes are of opinion, That this people deſcended of thoſe Iſraelites which *Salomon* ſent to Ophir, which they place in this Kingdome. g But the Peguans themſelues aſcribe
g *Part. 1. l. 2.* their Religion to a Dog, and a China woman, which eſcaped ſhipwracke.

h *Gaſpar Balby. Got. Arthus. Hiſt. Ind. p. 321.* The Deuill is highly worſhipped of theſe Peguſians, h to whom they erect a ſtately Altar, and adorne it with varietie of Flowers, and Meates of all ſorts, ſo to fee and feede him, that hee ſhould not hurt them. This is principally done when they are ſicke: for then they make Vowes, and build Altars, which they couer with Clothes and Flowers. They entertaine him alſo with diuerſitie of Muſicke, and appoint him a Prieſt, whom they call the *Deuils Father*, which procureth his Rites and Muſicke. Some, as ſoone as they riſe from their beds, bring a basket of Rice, and meates, and a burning Torch in their hands, running vp and downe in the ſtreets, openly profeſſing to feede the Deuill to preuent harme from them that day. And if Dogs follow them, they hold them to be ſent of the Deuill, to deuoure thoſe meates in his name. Some will not eate till they haue firſt caſt ſomething behinde their backes to the Deuill. And in the Country Villages ſome of the richer inhabitants leaue their houſes furniſhed with ſtore of food three moneths ſpace to bee inhabited of him, keeping meane while in the fields: that ſo the other nine moneths they may bee out of his danger. And howſoeuer the Tallipoys preach againſt this deuilliſh deuotion, yet they cannot reclaim the people. The Tallipoys euery Munday, ariſe early, and by the ringing of a Baſon call together the people to their Sermons, which are of Iuſtice to man, but nothing of Religion to
i *G. Balby, c. 37.* God. They waſh themſelues once a yeere, i and the water wherewith they are waſhed, the people account holy, and reſerue it for their drinke, as a holy potion. They hold that all which doe well, of whatſoeuer Religion, ſhall be ſaued, and therefore care not, as *Balby* affirmeth, if any of their Nation turne Chriſtian.

They

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They haue many Feasts very solemnly obserued. k One Feast (called *Sapan Giachie.*) is kept twelue leagues from the Citie; whither the King rides in a triumphall Chariot, with his Queene in exceeding pompe (so adorned with Iewels, that the eye cannot endure their shining) his Nobles attending. Another l is kept in Pegu, against which day all the Courtiers prouide them certaine Pillars or Images of diuers formes; kept closely, that none may see what others haue prouided, till the Day. These are made of Indian Reedes, carued and gilded, and on the Festiuall presented to the King, who praiseth the most artificiall of them. All that night huge lights of Waxe are burnt in honor of their Idoll, whose Feast it is, that all may see to haue accesse to him; to which end the Citie gates are left open. But none may approach vnto him emptie-handed. They haue m a Feast of Watering celebrated in the old Citie, where the King, Queene, and his Children, with Rose-water sprinkle one another. And all the Captaines likewise besprinkle each other, that they seeme as wet as if they came out of a Riuer. It is said of the last Kings Father, that when the people were thus washing, he would send amongst them an Elephant, which slew many of them, whereat he laughed; the people lamented. Another Feast n they haue, wherein they haue a triall of their Ships, which can saile best: this Feast lasteth a moneth. A fifth Feast o is called *Giaitnosegienon*, in honor of a certaine Idoll. They haue many other Feasts, but these the most solemne. *Antony Correa* a Portugall, concluding a league with the King of Pegu, the Kings Deputie, caused the Articles of accord, written in Portugall and Pegu-languages with golden Letters, to bee read aloud, and then rent the scrole, and with a few leaues of an odoriferous tree, caused the same to bee burned to ashes, vpon which hee laid both hands of the Priest, who in the Name of the King, sware to those Articles. These things being done with great attention and silence, *Correa*, loth in a superstitious fancie, to defile Holy Writ, with confirmation of an Oath to a Gentile, sware on a Booke of amarous Sonnets to keepe inuiolable the said Articles.

k *Sapan Giachie.*

l *Sapan Catena.*

m *Sapan Daiche*

n *Sapan Donan.*

o *Sapan Giaimosegienon.*

In the yeere of our Lord 1585. the King of Aua rebelling (as is before shewed) the King of Pegu, by single combate, slew the Traytor. The fight was on Elephants: in which, the Peguans Elephant, and the Auan Prince, died. The liuing Elephant was preferred to the place of the former; but in fifteene dayes space (let the beastlinesse of Men imitate the humanitie of a beast) hee sorrowed so p for his Master, that nothing might comfort him. And although hee had continually two seruants attending him, and telling him of his amended estate vnder a mightier Master, yet would he scarce cease to weepe, or begin to eate, till his fifteene dayes exequies were finished.

p *Gasper Balby* was there with other Merchants, which saw him weeping.

Bomferrus, a Franciscan, spent three yeeres in learning the Pegu's Language, and Mysteries, that hee might preach the Christian Religion amongst them; but was soone forced to giue ouer, and returne into India: For they could not endure to heare any better Knowledge then they had. This was *Anno* 1557.

Crocodiles and Apes q are accounted holy and sacred creatures: for which cause, Apes multiply exceedingly; none taking them, except for the vse of their *Varelles*, or Temples, where they tye them, and keepe them with diligent respect. And though the Crocodiles in the Town-ditch deuoure men daily, yet in a blind zeale they will drinke no other water, accounting this holy, and account their soules certainly saued, whose bodies are thus certainly lost and deuoured of those Beasts, which sometimes are thirtie foot in length; one of which, *Balby* saw draw in a woman: and not a day, but some were said to be deuoured, till the King caused one of those, which was obserued to be most manslaying, to be slaine.

q *G. Balby.*

The Kings, subiect to the King of Pegu, did their homage, and presented themselues before him, kneeling; yea, they not only kneeled to him, but to his white Elephants also. When the King dyeth, they make two Ships, with golden couers, and betwixt them erect a golden Theatre; in which they place the corpes, applying thereto Musk, and the most sweet Woods, with other things; and so set forth the same to Sea, setting that Theatre or Pageant on fire. In one of the Ships or Tallapois, which sing till they thinke the bodie to bee consumed to ashes. Then doe they make a masse or lumpe of these ashes and milke, and commit the same to Sea in the Hauen of Sirian, at an ebbing water. The bones which remaine, they carrie to another place, and there erecting a Chappell, doe burie the same therein. After this, they returne to the Palace, and, according to the accustomed Rites, inaugurate the new King. The father of that King (whose Tragedie yee haue heard) had his bones buried in Dogon.

In Iamahey, or Iangoma, (fiue and twentie dayes iourney from Pegu) when the people be sicke, they make a vow, to offer meat vnto the Deuil, if they escape: and when they be recouered, they make a Banquet, with many Pipes and Drummes, and many other Instruments, and dancing all the night. Their friends bring them presents, *Cocos*, Figges, *Arrecaes*, and other Fruits; and with great dancing and reioycing, they offer to the Deuill, and say, They giue the Deuill to eate, and driue him out: and to this end, in their dancing, they crie and hallow very loud. Likewise, when they be sicke, a Tallipoy, or two, euery night doth sit by them,

them, and ſing, to pleaſe the Deuill, that hee ſhould not hurt them. When one is dead, hee is carryed vpon a great Frame (as is ſaid before of the Tallipoys) made like a Tower, with a couering all gilded, made of Canes, carried by fourteene or ſixteene men, with great Minſtrelſie, to a place out of the Towne, and there is burned. He is accompanied with all his friends and neighbours, all Men: and they giue to the Tallipoys, or Prieſts, many Matts and Cloth; and then returne to the houſe, where they feaſt it two dayes: which being expired, the Women accompanie the wife to the place where hee was burned, and there ſpend a while in mourning: Then doe they gather the pieces of bones, which bee left vnburned, and burie them, and then returne to their houſes. The neere of kindred doe alſo ſhaue their heads, both men and women.

CHAP. VI.

Of Bengala, and the parts adioyning: and of the holy Riuer Ganges.

§. I.

Of Bengala.

a *Magin. Gio. Bot. Ben. Got. Arthus hiſt. Ind. Orient. pag.* 282.

THe Kingdome of Bengala [a] is very large, and hath of Coaſt one hundred and twentie leagues, and as much within Land. *Francis Fernandes* meaſureth it from the Confines of the Kingdome of Ramu or Porto Grande to Palmerine, ninetie miles beyond Porto Pequene, in all ſix hundred miles long. The Riuer Chaberis (which ſome call Guenga, and thinke to bee the ancient Ganges) watereth it: it is plentifull in Rice, Wheat, Sugar, Ginger, Long-pepper, Cotton and Silke; and enioyeth a very wholſome ayre. The Inhabitants neere the ſhoare, are (for the moſt part) Mahumetans, and ſo alſo was the King, before the Great *Mogore* (one likewiſe of his owne Sect) conquered Him. Gouro the ſeat Royall, and Bengala are faire Cities. Of this, the Gulfe, ſometimes called *Gangeticus*, now beareth name *Golfo di Bengala*. Chatigan is alſo reckoned amongſt their Cities. They are [b] a moſt ſubtile and wicked people, and are eſteemed the worſt ſlaues of all India: for that they are all Theeues; and the Women, Whores; although this fault is common through all India, no place excepted. They haue a cuſtome, neuer to dreſſe or ſeeth meat twice in one pot, but haue euerie time a new one. Whenſoeuer they are found in Adulterie, they haue their [c] Noſes cut off, and are thence forwards narrowly looked to, that they keepe not each others company. The Portugalls haue here *Porto Grande*, and *Porto Pequino*, but without Forts and Gouernment; euery man liuing after his owne luſt: and for the moſt part, they are ſuch as dare not ſtay in their places of better Gouernment, for ſome wickednеſſe by them committed.

b *Linſchot. c.* 16

c Adulterie puniſhed.

In Bengala are found great numbers of *Abdas* or *Rhinocerotes*, whoſe horne (growing vp from his ſnowt) Teeth, Fleſh, Blood, Clawes, and whatſoeuer he hath without and within his bodie, is good againſt poyſon, and is much accounted of throughout all India. The skinne vpon [d] the vpper part of this Beaſt, is all wrinkled, as if hee were armed with ſhields. It is a great enemy of the Elephant. Some thinke that this is the right Vnicorne, becauſe as yet there is no other by late Trauellers found, but onely by heare-ſay. Onely *Lodouicus Vertomannus* [e] ſaith, he ſaw a couple of thoſe other Vnicornes at Mecca; one whereof had a horne of three Cubits, being of the bigneſſe of a Colt of two yeeres and a halfe old; the other was much leſſe: both ſent to the Sultan of Mecca, for a rare preſent out of Æthiopia. *Geſner* in his Booke of Foure-footed Beaſts, citeth this teſtimony, and ſome others, whereby he perſwadeth, that there are diuers ſorts of theſe Vnicornes: but it cannot ſeeme otherwiſe then ſtrange, that in this laſt hundred of yeeres, wherein the World hath vn-veyled her face more then euer before; none of credit (that I haue heard) hath affirmed himſelfe to haue ſeene this Vnicorne, but in picture. And in picture they haue lately abuſed *M. T. Coryate*, who writing that he ſaw Vnicornes at the Mogors or Mogols Court (which, as ſome that were there, told me, were Rhinocerotes) they haue publiſhed the ſame with picture of the Painters Vnicorne, with a long horne out of his forehead, whereas this groweth out of the middle of the Noſe and is but ſhort, the length of a mans hand being a large Hornes meaſure. That which is reported of their vertue againſt poyſon, proceedeth from the hearbs which Bengala yeeldeth: for in other places they are not neer the price of theſe. There are here alſo certain wild goats, whoſe hornes are in account againſt venome: as I my ſelfe (ſaith *Linſchoten*) haue proued.

d *Linſchot. c.* 47

e *Lud. Vert. lib.* 1. *cap.* 19. *Geſnerus de Quadrup. Scal. Exerc.* 205.

The

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The Kings [f] of Bengala, in times past, were chosen of the Abassine or Æthiopian slaues, as the Soldans of Cairo were sometime of the Circassian Mamalukes. Northward from Bengala lyeth the Kingdome of Arracan, before mentioned. The great *Can* subdued these parts and the Kingdome of Mien, about the yere 1272. while *Marcus Paulus* liued there. Arracan, Chandican, and Siripur are by *Fernandez* placed in Bengala, as so many Kingdomes: Patane or Patenau by *Fredericke* and *Fitch* reckoned to another Bengalan Kingdome: which our Country-man Master *Fitch*, calleth the Kingdome of Gouren: so that vnder this name, Bengala, are comprehended many Seigniories; all, or the most part now subiect to the *Mogor*.

[f] G. Bot. Ben.

§. II.

Of Ganges, and the Superstitions there obserued.

OVr Maps seeme not to describe the Riuer Ganges (so will wee here terme it with *Ortelius*, *Castaldus*, *Barrius*, and all our later Trauellers, both Merchants and Iesuites) according to the due course thereof. For Chaberis they bring from the North, enclining to the East, Guenga from the West; but Master *Fitch*, which continued fiue months in passing downe first in Iamena from Agra, which falleth into Ganges, and then in Ganges it selfe to Bengala (although he confesseth it may be done in shorter time) saith, it commeth from the North-west, and runneth East into the Sea. Some call Chaberis, Ganges; and some hold Guenga to be Ganges; and some make but one Riuer of them both: and hence may happily arise in part, that seeking of Ganges so farre off. Both Ganga and Ganges are in sacred account (saith [g] *Barros*) and therefore the Mahometan Kings, will not suffer the superstitious washing of the Ethnikes therein without a Custome or Imposition.

[g] Bar. Dec. 1. l. 9. c. 1.

There is in Ganges [h] a place called *Gongasagie*, that is, the entrie of the Sea, in which are many Fishes called Sea-Dogs. They which are weary of this World, and desire to haue a quicke passage to Paradise, cast in themselues here to bee deuoured of these Fishes; perswading themselues, that the next and readiest way thither, is by their jawes.

[h] Balby, cap. 42.

Ganges [i] ouerflowing his bankes, in times past drowned many Villages, which so remaine; and hath changed his wonted channell: the cause that Tanda (a Citie of trafficke, where the people goe naked to the waste) standeth now a league from the Riuer. It watereth a fruitfull Countrey and populous, and (as the Oceans high Collector) receiueth into him many Riuers by the way, some no lesse then it selfe, so that in the time of raine you cannot see from the one side of Ganges to the other. The superstitious opinion conceiued, in those parts, of this Riuer, appeareth by the reports of all. [k] *Emanuel Pinner* at Cambaia obserued many to resort thither on Pilgrimage, sometime out of that Citie foure thousand; and was told by the Gouernour of Bengala, vnder the *Mogor* then at Labor, that there came thither sometime three hundred thousand, or foure hundred thousand Pilgrims. And addeth, That not long before his comming to Cambaia there assembled there, to this deuout iourney, fiftie thousand people. Happy they esteeme that man which washeth himselfe therein, and secure of saluation, if at the point of death hee may drinke of this water. Hee conferred with one *Gedacham*, a great man, which had been on this holy voyage, and had there weighed his Mother three times; first, by her weight in Siluer; secondly, in Gold; thirdly, in Pearles, all which he gaue to the poore. A brother of his, called *Ran*, being to goe to the great *Mogor*, offered one hundred and fiftie thousand [l] *Pardaws*, that his [m] *Pagods* or Idols should send him good successe. They make an Image also to this Riuer, whereunto they doe diuine honor. The King of Calecut, and the other Kings of Malabar keepe a solemne feast euery twelue yeeres, in honor of this Riuer; because that long since a certaine *Brachmane* (falsly accused) fled vnto Ganges, & there led an austere life twelue yeeres, worshipping that Streame and his Idoll, to whom, when hee purposed to returne home, after those twelue yeeres expired, that Image of Ganges appeared, and said, That on the last day of *February* he would appeare in a Riuer of his owne Countrey, and cause the Waters thereof to arise, and run backward in witnesse of his innocencie, and bade him assemble all the Lords of Malabar to the sight, which accordingly came to passe, and the memorie thereof is by this Feast solemnized.

[i] R. Fitch.

[k] Hier. Xau. Eman. Pin.

[l] Pardaw is three Testons Portugall.

[m] N. Pimenta.

Bannaras [n] is a great Towne on Ganges, to which the Gentiles out of farre Countries come on Pilgrimage. The men are shauen all but the crowne. Alongst the water-side are many faire Houses, in which stand Images of euill fauor, made of stone, and wood, like Leopards, Lyons, Monkeys, Men, Women, Peacocks, and Deuils, with foure armes and hands, sitting close-legged, and holding somewhat in their hands. There are diuers old men, which on places of earth, made for that purpose, sit praying, and they giue the people (which by breake

[n] R. Fitch.

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breake of day, and before, come out of the Towne, to waſh themſelues in Ganges) three or foure ſtrawes which they take, and hold them between their fingers where they waſh themſelues: and ſome ſit to marke them in the foreheads, and they haue in a cloth a little Rice, Barley, or Money, which they giue to theſe old men. After that, they goe to diuers of their Images, and giue them of their ſacrifices, thoſe old men in the meane while praying, which maketh all holy. They haue one Idoll called *Ada*, with foure hands and clawes. On certaine great carued ſtones alſo they powre Water, Rice, Wheat, &c. They haue a great place like a Well, with ſteps to goe downe, wherein the water ſtandeth foule, and ſtinketh, by reaſon of thoſe many flowers, which they continually throw there into. Many people are alwayes therein, with imagination of pardon for their ſinnes, becauſe GOD (as they blaſpheme) waſhed himſelfe therein. They gather vp the Sand in the bottome, as a holy Relike. They pray not but in the water, and waſh themſelues ouer-head, lading vp water with both their hands, and turne themſelues about, and then drinke a little of the water three times, after which they go to their gods in their houſes. Some of them will waſh a place which is their length, and then pray vpon the earth, with their armes and legs at length out, and will riſe vp and lye downe, and kiſſe the ground twentie or thirtie times, but wil not ſtirre their right foot. Some vſe fifteene or ſixteene Pots, little and great, ringing a Bell, while they make their mixtures, ten or twelue times; and make a circle of water about their Pots, and pray: others ſitting by, one of which reacheth them their Pots. They ſay ouer theſe Pots diuers things many times, which done, they goe to their gods and ſtrew their Sacrifices, which they thinke are very holy, and marke many of them, which ſit by, in their foreheads, eſteemed as a great gift. There come fiftie, and ſometime an hundred together, to this Well, and to theſe Idols.

About their Idols, in ſome houſes, ſitteth one in warme weather, to blow the winde with a Fan vpon them. And when they ſee any company comming, they ring a little Bell, and many giue them their almes. None of theſe Idols haue a good face. Some are blacke, and haue clawes of braſſe; and ſome ride on Peacocks or other Fowles. One there is alwayes attended with his Fan, to make winde, which (they ſay) giueth them all things, both food and rayment. Here ſome are burned to aſhes, ſome ſcorched in the fire, and throwne into the water, when they are dead: the Foxes preſently eat them. The Wiues doe burne with their Husband when they dye: if they will not, their heads are ſhauen, and neuer any account is made of them after. If a Man or Woman be ſicke, and like to die, they will lay him before their Idols all night: and that ſhall mend or end him. And if hee doe not mend, that night his friends will come and ſit a little with him, and crie, and after will carrie him to the water ſide, and ſet him vpon a little raft made of reeds, and ſo let him goe downe the Riuer. The chiefe Idols are very euill-fauoured, their mouthes monſtrous, their eares gilded, and full of Iewels, their teeth and eyes of gold, ſiluer, glaſſe, coloured blacke, with Lampes continually burning before them. Into their Houſes or Temples you may not enter, with your ſhooes on. When the ſcorched Indians are throwne into Ganges, the Men ſwim with their faces downwards, the Women with their faces vpwards; which I had thought they had by ſome meanes cauſed, but they denied it. The people goe all naked, with a little cloth about their middle. Their Women are exceedingly on their necks, armes, and eares, decked with Rings of Siluer, Copper, Tinne, and Iuorie hoopes: they are marked with a great ſpot of red in their foreheads, and a ſtroke of red vp to the crowne, and ſo it runneth three wayes. Their marriages are in this ſort: The Man and the Woman come to the water-ſide, where ſtandeth a *Bramane* or Prieſt, with a Cow and a Calfe, or a Cow with Calfe: theſe all goe into the Water together, the *Bramane* holding a white cloth of foure yards long, and a basket croſſe bound with diuers things in it. This cloth he layeth vpon the backe of the Cow. And then he taketh the Cow by the tayle, and ſaith certaine words. Shee hath a Copper or a Braſſe pot full of water. The man holdeth his hand by the Bramans hand, and the wiues hand by her husbands, and all haue the Cow by the tayle. Then they powre water out of the pot vpon the Cowes taile, which runneth thorow all their hands, and they lade vp water with their hands, and then the Brachmane tyeth their clothes together. After this, they goe round about the Cow and Calfe, and giue ſomewhat to the poore there attending, leauing the Cow and Calfe for the Bramans vſe, and offer to diuers of their Idols mony: then lying downe vpon the ground, they kiſſe it diuers times, and go their way. Betweene this and Patanaw are diuers Theeues, like the Arabians, without certaine abode.

The manner of their Marriages.

§. III.

Of Patane, Couche, Orixa, Botanter, Candecan.

PAtane or Patanaw is a great Towne and long, with large ſtreets, ſimple houſes of earth, couered with thatch, the people tall and ſlender, many old; ſometimes a Kingdome, now ſubiect to the Mogor. They haue gold, which (as in America) they dig out of the Pits, and waſh the Earth in great Bolls. The Women here are ſo decked with Siluer and Copper, that it is ſtrange to ſee, and by reaſon of ſuch Rings vpon their Toes, they can weare no ſhooes. Here I ſaw a diſſembling Prophet, which ſate vpon an Horſe in the Market-place, and made as though hee ſlept, and many of the people came and touched his feet with their hands, and then kiſſed their hands. They tooke him for a Great Man, but I ſaw he was a lazie Lubber: and there I left him ſleeping. The people here, are great Praters and Diſſemblers. As I came from Agra downe the Riuer Iemena, I ſaw alſo many naked Beggars, of which the people make great account; they call them *Scheſche*. Here I ſaw one, which was a monſter among the reſt, wearing nothing on him, with a long beard, the hayre of his head couering his priuities. The nayles of ſome of his fingers were two Inches long: for he would cut nothing from him o. Neither would he ſpeake, but was accompanied with eight or ten which ſpake for him. When any man ſpake to him, hee would lay his hand vpon his breſt, and bow himſelfe, but ſpeake he would not to the King. The King of Patanaw was Lord of the greateſt part of Bengala, vntill the Mogoll ſlue their laſt King. After which twelue of them ioyned in a kinde of Ariſtocratie and vanquiſhed the Mogolls (it ſeemes this was in the time of *Emmaupaxda*) and ſtill notwithſtanding the Mogolls Greatneſſe, are great Lords; ſpecially he of Siripur, and of Ciandecan, and aboue all *Maafudalim*. Nine of them are Mahumetans. Thus *Fernandes*. Theſe Pataneans ſeeme by the Ieſuites report, to come of the Tartars.

o A right niggard.

In thoſe parts they had many ſtrange Ceremonies. Their Bramans or Prieſts come to the Water, and haue a ſtring about their necks made with great Ceremonies, and lade vp Water with both their hands, and turne the ſtring firſt with their armes within, and then one arme after the other out. Here alſo about Iemena, the Gentiles will eate no fleſh, nor kill any thing. They pray in the Water naked, and dreſſe their meate and eate it naked: and for their penance they lye flat vpon the earth, and riſe vp and turne themſelues about thirtie or fortie times, and vſe to heaue vp their hands to the Sunne, and to kiſſe the earth, with their armes and legs ſtretched out along, their right leg being alwayes before the left. Euery time they lye downe, they ſcore it with their fingers, to know when their ſtint is ended. The Bramans marke themſelues in their foreheads, eares, and throats, with a kinde of yellow geare which they grinde; euery morning they doe it. And they haue ſome old men which goe in the ſtreets with a boxe of yellow powder, and marke them which they meet on their heads and necks. And their Wiues doe come, ten, twentie, and thirtie together to the water-ſide, ſinging, and there doe waſh themſelues, and vſe their ceremonies, and marke themſelues on the fore-heads and faces, and carry ſome with them, and ſo depart ſinging. Their Daughters bee marryed, at, or before the age of ten yeeres. The men may haue ſeuen wiues. They are a craftie People, worſe then the Iewes. The way from Bannaras to Patanaw is a faire and fertile Countrey, beautified with many faire Townes.

I went p from Bengala into the Countrey of Couche, which lieth fiue and twentie dayes iourney Northwards from Tanda. The King was a Gentile, named *Suckel Counſe*: his Countrey is great, and lyeth not farre from Cauchin-China. All the Countrey is ſet with Canes made ſharpe at both ends, and driuen into the Earth; and they can let in the water, and drowne the Countrey knee-deepe. In time of Warre they poyſon all the waters. The people haue eares which be maruellous great, of a ſpan long, which they draw out in length by deuices when they bee young. They are all Gentiles, and will kill nothing. They haue Hoſpitalls for Sheepe, Dogs, Goats, Cats, Birds, and all other liuing Creatures. When they be old and lame, they keepe them till they dye. If a man catch or buy any quick thing in other places, and bring it thither, they will giue him mony for it, or other victuals, and keepe it in their Hoſpitals, or let it go. They will giue meat to the Ants. Their ſmall money is Almonds, which oftentimes they eat. We paſſed thorow the Country of Gouren, where we found but few villages, and almoſt all Wilderneſſe (for wee choſe this Deſart way for feare of theeues) and ſaw many Buffes, Swine, and Deere: graſſe longer then a man, and very many Tygres.

p *R. Fitch.*

Orixa is the next Countrey, which hath beene a Kingdome, but conquered by the King of Patanaw, and both ſince, by *Echebar*. Orixa ſtands ſixe dayes Southweſt from Satagan. There is much Rice, cloth of Cotton, and cloth made of graſſe, called Yerua like ſilke. (They ſpeake

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speake of the like in Virginia.) Through this Kingdome (*Fredericke* writes) a man might haue gone with Gold in his hand without danger, while the old King reigned, who so befriended Merchants that he tooke no custome of them. And there were laden in the Port of Orisa yeerely, fiue and twentie or thirtie Ships, with Rice, Lacca, long Pepper, Ginger, Mirabolins, and the Yerua aforesaid, made of an herbe growing in the Woods wild, then gathered when the boll is growne round, as bigge as an Orange. In the Hauen of Angeli are yeerely many Ships laden with many kindes of commodities. Satagam is a faire Citie (for a Citie of Moores) and very plentifull, sometime subiect to Pataniaw. In Bengala such is the estimation of Ganges, that they will fetch of it a great way off, though they haue good water neere: and if they haue not sufficient to drinke, they will sprinkle a little on them, and then they are well. From Satagam I trauelled by the Countrey of the King of Tippara, with whom the *Mogor* hath continuall warre. The *Mogores*, which be of the Kingdome of Recon and Rame, be stronger then this King of Tippara. Foure dayes iourney from Couche is Botanter, and the Citie Bottia: the King is called *Dermaine*: the People are tall and strong: the Countrey great, three moneths iourney, and hath in it high Mountaines, one of which a man may see, sixe dayes iourney off: Vpon these Mountaines are people with eares of a span long; otherwise they account them Apes. Hither resort many Merchants out of China, and Tartaria. From Chatigan in Bengala, I went to Bacola, the King whereof is a Gentile; thence to Senepare, and after, to Simergan, where they will eate no flesh, nor kill no beast; and thence to Negrais in Pegu and Cosmin. Thus farre hath our Countrey-man led vs in the view of so many superstitions of these Bengalans, and their Northerly Neighbours.

p *Histor. Relatio de Rege Mogor.*

In that part of Botanter, which is next to Lahor, and the *Mogor*, the People p are white, and Gentiles. Their garments are close girt to them, that a wrinkle or pleit is not to be seene, which they neuer put off, no not when they sleepe, as long as they are able to hang on: their head attyre is like a Sugar-loafe, sharpe at the top. They neuer wash their hands, lest, say they, so pure a Creature, as the Water, should be defiled. They haue but one Wife; and when they haue two or three children, they liue as brother & sister. Widdowers and widdowes may not marry a second time. They haue no Idols, nor Townes, nor King, in those parts of Batanter. They haue their Sooth-sayers, which they aske counsell of. When any is dead, they resort vnto these Wisards, to know what is to be done with their dead. They search their Bookes; and as they say the word, they burne them, or bury them, or eate them, although they vsually feed not on mans flesh. They also vse dead mens skulls in stead of dishes; as in *Thebet*, wee haue obserued the like custome. They are liberall Almes-giuers. They liue on Weauing and making Clothes, which they sell at Calamur and Negariot in Summer, for in their Winter they cannot passe for Snowes. They are like in colour and haire to men of these parts.

q *Linschot.*

The Bengalans q haue a Tradition or Fable amongst them, That this Riuer commeth out of Paradise, which was proued by one of their Kings, who sent men vp the streame, till they came to a pleasant Ayre, still Water, and fragrant Earth, and could row no further. Hence happily grew this conceit, That this Water should wash away sinne, and that without it they cannot be saued. This Riuer hath in it Crocodiles, which by water are no lesse dangerous then the Tygres by land, and both will assault men in their Ships. There is also a little small Beast, which by his barking maketh the Tyger to run away.

r *N. Pimenta.*

The King of Candecan (which lyeth at the mouth of Ganges) r caused a Iesuite to rehearse the *Decalogue*: who when he reproued the Indians for their polytheisme, worshipping so many *Pagodes*: Hee said, That they obserued them but as, among them, their Saints were worshipped: to whom how sauoury the Iesuites distinction of λατρία and δουλία was for his satisfaction, I leaue to the Readers iudgement. This King, and the others of Bacala and Arracan, haue admitted the Iesuites into their Countries, and most of these Indian Nations.

§. IIII.

Of Arracan, and the Warres betwixt them and the Portugals.

BEtwixt the King of Arracan and the Portugals haue beene late warres, not vnworthy Relation, because they serue for better knowledge of all the Countries adiacent. The King of Arracan or Rachim (so *Fredericke* cals it) had giuen to *Philip de Britto* the keeping of Syrian, as before is expressed, which he fortifying, became suspicious to the King: this was one cause of war; and another the Portugals surprisall of the Ile Sundiua, sixe leagues distant from the Continent of Bengala, ouer-against Siripur. This Iland, *Fredericke* admires for the cheapnesse and plentie of necessaries, where he bought two salted Kine for a Larine, which is twelue shillings and sixe pence, very good and fat; foure

Sundiua.

Cas. Frederike.

wilde

wilde Hogs ready dressed at the same price; a fat Hen for a peny (and yet the People said they paid twice the worth) & other commodities at like price. It belonged to the Kingdome of Bengala; distant a hundred and twentie miles from Chatigan, the people Moores. It is thirtie leagues in compasse, so strong by Nature, that they may hinder any from landing. *Porto Grande.*

Two hundreth Ships are yeerely laden from hence with salt. The Mogols with the Conquest of Bengala had possessed Sundiua, Cada-ragi still continuing his Title, vnder colour whereof *Carualius* and *Mauis*, two Portugals conquered it, *An.* 1602. Heereat the King of Arachan was angry, that without his leaue they had made themselues Lords of that which hee challenged to belong to his protection; fearing that by this meanes, and the fortification of Sirian, he should finde the Portugals vn-neighbourly Neighbours. Hee sent therefore a Fleet of a hundred and fiftie Frigats or little p Galleys, with fifteene Oares on a side, and other q greater furnished with Ordnance: and *Cadaray* (which they say was true Lord of it) sent a hundred Cossi from Siripur to helpe Him. The Portugals preuailed and became Masters of a hundred and nine and fortie of the Enemies Vessels.

p *Ialea.*
q *Catures.*

In this time *Britto* had built his Fort at Sirian, and founded a Towne for the dispersed Peguans, which had here assembled to the number of 15000. The Saracens enuying hereat, proferred the King of Arracan a great reuenue to commit this Hauen to them; *Britto* obiected, That so the Mogol would swallow all. (Manasingua the Gouernour of Bengala hauing promised to King Achebar to bring Him the White Elephant in Arracan) adding great gifts to the King and his Councellors. At the same time a Peguan *Bagua* (that is, a Great Man or Ruler) by the Kings Command and Letters commendatorie to *Britto* kept in Pegu; But *Britto* fearing the Peguans would cleaue to their Countrey-man, *An.* 1603. besiegeth and taketh his Fortresse, slayeth three hundred of his Companie, Captiuing nine hundred. Whereupon the Peguans which had followed him reuolted to *Britto*, *viz.* two hundred Ships r, twentie Horses, and great store of prouision, with the Harueſt which the *Bagua* had sowne, then on the ground. Hee with fifteene of his Company escaped: perhaps the same which before out of *Floris* wee haue t mentioned. *Britto* now grew great, and in the Portugall name made League with the Kings of Tangu, Iangoma, Siam, and Prom, for their ioynt ayde against Arracan, if he should be besieged. He went also to Goa to acknowledge fealtie to the Crowne of Portugall for the Kingdome of Pegu, whence he brought with him sixteen Gallies, and three hundred Portugals, to the defence of Sirian, with which and a hundred others of the Portugals (threescore at Sundiua, thirtie at Arracan, and ten at Chatigan) he easily thought to become Master of those Seas. A matter of great consequence, where they might haue all matter for shipping (which caused the Great Turke once to prouide here, at an easier charge carried from hence to u *Sues*, then from Alexandria) and here they might both build their Fleets, and be furnished of sustenance, might send at any time to all places in the South (which from Goa cannot be done but with the Monsons) and might cause that no Ship of Moores should lade Pepper, Cinamon, or other commodities at Martauan, Reitau, Iuncalao, Tanassarin, and Queda, for Surat or Mecca, but with custome to them and passe from them.

r Indian ships are generally smal, and of no great force for warre, especially with such souldiers: you may call them Boats.
t *Sup. c.* 3. §. 2.
u Sues in the bottome of the Red Sea.

The King of Arracan foreseeing such a storme, prouided a Nauie of a thousand saile, the most Frigats, some Greater, Catures and Cosses, and assailed the Portugal Fleet at Sundiua vnder *Carualius*, who had but sixteene of diuers sorts of shipping which staid by him, and yet got the victorie, neere two thousand of the Enemies being slaine, a hundred and thirtie of their Vessels burnt, with the losse but of six Portugals. Which so vexed the King of Arracan, that he put many of the Captaines in Womens habit, vpbraiding their effeminate courages, which had not brought one Portugall with them aliue or dead. Yet were the Portugall Ships so torne, that they were forced for feare of another tempest, to forsake the Iland, and to transport that which there they had to Siripur, Bacala, and Chandecan in the Continent, and thus Sundiua became subiect to Arracan: *Carualius* staid at Suripur (where he had thirtie Fusts or Frigates) with *Cadary* Lord of the place, where he was suddenly assaulted with one hundred Cosses, sent by *Manasinga*, Gouernor vnder the *Mogol*, who hauing subiected that Tract to his Master, sent forth this Nauie against *Cadaray*, *Mandaray* a man famous in those parts being Admiral: where after a bloudie fight *Mandaray* was slain, & *Carualius* carried away the honor. From thence, recouering of a wound in the late fight, He went to Golin or Gullum, a Portugall Colony vp the streame from Porto Pequino, where hee won a Castle of the Mogors kept by foure hundred men, one of that company onely escaping. These exploits made *Carualius* his Name terrible to the Bengalans, insomuch that one of the Arracans, Commander of fiftie Arracan Ships, dreaming in the night that hee was assaulted by *Carualius*, terrified his fellowes, and made them flie into the Riuer; which when the King heard, cost him his head. *Ialea.* *Iarric. l.6. c.33*

But this Day had an end, and this Sun was set in a Cloud. For whiles the King of Arracan hauing

hauing lately atchieued ſo great matters in Pegu, and added Sundiua; and the Kingdome of Baccala, intended to annexe Chandecan to the reſt of his Conqueſts: the King of Chandecan thought to purchaſe his peace with *Carualius* his head; which hee treacherouſly accompliſhed, ſending for Him, that they might ioyne together againſt Arracan, and watching his oportunitie, tooke Him in his Palace with others of his companie, after that inuading and ſpoyling his ſhip.

Britto remayned in his Fort at Sirian, againſt whom in the yeere 1604. the King of Arracan ſent a fleete of fiue hundred Frigats, and fortie Caturs, vnder the conduct of his eldeſt ſonne, with fifteene thouſand men. The Portugals had eight ſhips well prouided, and one hundred and eightie Souldiers in the Fort. Neere to Negrais the Armadas met, the Portugall obtayning the victorie, ſlaying and drowning almoſt one thouſand of the enemies. This at Sea; and waiting a better oportunitie in the Riuer, they left not one Veſſell to carrie newes thereof to Arracan. The Prince with his Souldiers ſought to returne by land, but Penurie purſued him, ſeparated his companie, and betrayed Him to two hundred and fiftie Portugals and Peguans, which to theſe ſtraights had added the locall ſtraights of a certaine paſſage, where the Prince with ſome of the chiefe yeelded; redeemed at a great ſumme, (as before is mentioned) and couenants of Peace on both ſides ratified by Oath. *Sup. cap. 3. § 2.* One of the Articles was the deliuerie of Sundiua, for the performance of which *Britto* ſent his ſonne *Marke* with two Captaines to take poſſeſſion, which all were treacherouſly diſpoſſeſſed of their liues, and three thouſand Portugals captiued. Hee prepares for a new ſiege, but in the midſt of theſe deſignes, that part of his Palace where the white Elephant ſtood, and his chiefe Oratorie were fired with lightning: which ſome Talipois interpreting of Diuine vengeance for breach of Oath, went to the King, and told him theſe things preſaged further diſaſters. It ſo preſaged indeed to Them, who for this preſage were preſently, to the number of thirtie of the chiefe of them ſlaine. Twelue hundred ſhips (ſo wee call them all by a generall name, though not comparable, for the moſt part, to our Europæan) the King of Arracan ſet forth in this new expedition; of which ſeuentie fiue were of greater burthen, each hauing twelue Peeces of Ordnance, and well furniſhed; the reſt Fuſts, or Frigats. In this Fleete were thirtie thouſand Souldiers and Sea-men, Pataneans, Perſians, and Malabars; of them eight thouſand with Hand-gunnes, and three thouſand fiue hundred greater Peeces of diuers ſorts. The King himſelfe, his ſonne, and beſt Souldiers, were therein, accompanied with the King of Chocor. *Britto* ſent forth that Nauie which hee had (but twelue ſhips in all) vnder the command of *Paulus Regius*, a famous Sea-Captaine; which meeting them at the Cape of Negrais, the Admirall of Arracan, Marucha, was with his Fuſt, taken and ſlaine: and the Night parted the Fight, or rather renewed the Fight; many of the Arracan ſhips miſtaking and warring vpon their fellowes, to the loſſe of diuers ſhips, and (in the whole fight) of almoſt two thouſand men. 1607. Foure dayes after, the fourth of Aprill, they encountred the ſecond time, and the Portugall Admirall runne her ſelfe vpon pyles vnder the water; whence ſhee could not bee freed: and when another Portugall ſhip came to relieue them, *Rhegius* would not bee perſwaded to ſtirre, till fire entring the Gunners roome, blew vp him and his companie, and the other Captaine, which moued him to remoue. The Portugall ſhips betooke them to their Fort: whither the King of Tangu had ſent his ſonne, with ſixe hundred Horſe, eighteene Elephants, and ſixteene thouſand Men, to beſiege it. But both theſe and the Arracan forces doing their vtmoſt, in May following were forced to depart without effect, leauing the Towne and Fort in a deformed caſe, and moſt of the people wounded. Yet greater was *Arracans* loſſe: onely twelue greater, and two hundred and fiftie leſſer of thoſe twelue hundred ſhips remayning, the reſt drowned, forſaken, or burnt, partly by the Portugals, partly by themſelues wanting men to guide them. Moſt of the Ordnance they buried in the Sands. Ten thouſand men they loſt in the ſiege. The Portugals loſt of their Nation (beſides helpes) eightie ſixe, ten Captaines, and the Admirall. The next yeere their Fort was fired, and their dwelling Houſes, Temple, Houſehold, and 1608. Prouiſion. *Britto* himſelfe eſcaped hardly with his wife. His courage yet remayned, and reſolued to build it in an higher and ſtronger place. Eaſily had Arracan with this aduantage effected his deſignes, had not the Portugals elſewhere moleſted him, and taken Dianga. And thus farre haue wee followed the Ieſuite *Iarric*, in theſe Arracan affaires: If with iarring from truth in any place, I haue named my Author, nor can accuſe, or excuſe him. Further he cannot guide vs.

1613. *Britto* empaled, and cruelly ſlaine. But where his Intelligence failes, *Floris* helpes. The laſt Act of this Tragedie was reſerued to the King of Ana, who tooke Sirian (as before Maſter *Floris* hath told vs) ſlue all the Portugals, and was reported to ſpit this *Philip de Britto*. He ſettled the affaires of Pegu, and ſought what hee could, to reduce them from their diſperſions to their natiue Habitations.

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tions. But you are wearie of warre and bloud, in which you see all these Kings embrued; it is time to entertaine you elsewhere, and though as tragically, yet with differing Obiects pleasing at the least with varietie.

CHAP. VII.

Of the Great Mogor, or Mogoll.

§. I.

Of the Mogors Countries; and of MELABDIM ECHEBAR.

THe Great Mogor (according to *Boterus*) hath vnder his subiection seuen and fortie Kingdomes, which lie betweene Indus and Ganges on the East and West, and betwixt [a] Imaus and the Ocean, containing all that which the Ancients called *India intra Gangem*, or *India Citenor*. Hee is called of the people the Great Mogor, for the same cause that the *Ottoman*-Turkes are called Great. The style of him that was King [b], when the Iesuites imparted to vs these Relations, was *Mahumeth Zelabdim Echebar*, King Mogor, or Mogoll; for so they call him in the Countrey, and not Mogor, as the Iesuites. This Mogoll seemes to argue their Tartarian Origin all from the Moal Tartars; of which, see our Tartarian Relations. The true Mogors, or Mogols, liue on the hither side of Indus, in the Kingdome of Quabul, or Cabul, which is vnder the brother of *Echebar*; against whom, *Anno* 1582. hee led a strong Armie, in which the Iesuites say, were fiue thousand Elephants armed. These weare plates of Iron on their foreheads, carrie foure Archers, or else foure Gunners, with great Peeces; and goe not before the Armie, least they should hinder their sight, or (being hurt) disturbe the rankes; and therefore are set in the Rere, a Sword bound to their trunke, and Daggers fastened to their great teeth. King *Echebar* was borne in the Prouince of Chaquata, which hath Indostan on the South, Persia on the West, the Tartars East. Their Language is Turkish; but the Courtiers to this day speake Persian. *Baburxa* his grand-father chased the Parthians vnto Bengala, before possessors of the Region of the Mogors; after whose death, the Parthians, or (as they are now called Pataneans, of Patanau before mentioned) recouered themselues, and warred on his sonne. Their descent is from [c] *Tamerlan*, whose third sonne was *Miromcha*, grandfather to *Abusayd*, who slue *Abdula*; successor to *Abdelatife* which had slaine *Oleghbek*, the sonne and successor of *Mirzah Charrok*, the fourth sonne and first successor of *Tamerlan*. Sultan *Hamed*, sonne of *Abusayd*, obtayned Maurenahar, and after him *Babor* his sonne, which in the yeere 1500. was dispossessed by the Vsbechs, yet still possessed Gaznehen, and some parts of India; succeeded by his sonne *Homayen*, the father of this *Achabar*. Thus *Mirkand*. The Iesuites say, they are Parthians, descended of *Cingis* (therefore rather to be called Tartars;) *Achabars* grandfather they call *Baburxa*, which by his sword entred Industan, and chased those Tartars into Bengala. But they againe preuailed after his death: insomuch, that *Achabars* father *Emmaupaxda* (as the Iesuites report) being driuen to great straights by the Parthians, Tartars, or Pataneans, was driuen to aske aide of the *Sophi*, or Persian King; which he obtained, with condition of submitting himselfe to the Persian Religion. The Mogors speake the Turkish language. The Empire of this Mogor is exceeding great, containing the Countries of Bengala, Cambaya, Mendao, and others, comprehended by some vnder the name of Industan. This Mendao is said to be ten leagues in circuit, and that it [d] cost the Mogor twelue yeeres siege. Agra and Fatipore are two Cities in his Dominion, great, and full of people, much exceeding London; and the whole space betweene, is as a continuall populous Market. Many Kings he hath conquered, and many haue submitted themselues and their States voluntarily to his subiection. Twentie Gentile Kings are numbred [e] in his Court, which attend him, equalling the King of Calecut in power. Many others pay him tribute. In his Countries are many Spices, Pepper, Ginger, Cassia, and others: many precious Stones, Pearles, Metals of all sorts, Silkes, Cotton, Horse, and other Commodities, which yeeld him many millions yeerely beyond his expences. About the yeere 1582. the Iesuites first entred there; after whose report, his Dominions were then as followeth since much more enlarged. Eleuen great Riuers run through his Dominions: Taphi, Haruada, Chambel, Iamena, Ganges: the other fiue, are Indus, or *Schind* (as they call it) and Catamul, Cebcha, Ray, Chenao, Rebeth, tributaries to Indus. The whole Mouarchie enuironeth nine

a Or Cumaus, on which dwel Gentils, called *Cumai*. This mountaine seperates the Mogols and Tartars.

b 1495. & 1599.

c *Vid. sup. c. 8. §. 2.*

d *R. Fitch.*

e *Relat. de Reg. Mog.*

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hundred leagues. King *Echebar* hath many Lords; each of which is to maintayne eight, ten, twelue, or fourteene thousand Horse in readinesse for the warre, besides Elephants; of which, in the whole Kingdome are said to bee fiftie thousand. Himselfe can further bring of his owne into the Field fiftie thousand Horse, and Foot-men innumerable. To those Lordes hee alloweth certaine Prouinces, for such Militarie seruice; for hee is Lord of all: nor hath any else possession of any thing, but at the will of the King. Once a yeere they appeare before the King, where they present a view of those their enioyned Forces. Many millions of Reuenue doe besides accrew vnto his Coffers: yet his Port and Magnificence is not so great, as of many other Princes, eyther for Apparell, Diet, or the Maiestie of his Court-seruice. Hee cannot write or reade, but heareth often the Disputations of others, and Histories read before him, being of deepe iudgement, piercing wit, and wise fore-cast. In execution of Iustice hee is very diligent; insomuch, that in the Citie where hee resideth, he heareth all Causes himselfe: neither is any malefactor punished without his knowledge; himselfe giuing publike Audience twice euery day: For which purpose, he hath two wide Halls, or rather open Courts, and in them Royall Thrones, where hee is attended with eight Councellors, besides Notaries. Yet doth hee stand, and not sit: and at other times sit on Carpets, after the Turkish manner, notwithstanding his Chayre of Estate standing by. He hath twelue Learned men alway about him, which ordinarily reason and dispute in his presence, or relate Histories. Hee is a curious discourser of all Sects. Hee is both Affable, and Maiesticall, Mercifull, and Seuere; delights himselfe in diuers Games, as fights of Buffals, Cockes, Harts, Rammes, Elephants; Wrestlers, Fencers, Dances, Comedies, and in the Dances of Elephants and Camels, thereto instructed. In the midst of these Spectacles he dispatcheth serious affaires. He delights in Hunting, vsing the Panther to take wild Beasts. Hunting Dogs hee had none. They vse tame Harts to take the wild, with Nets fastened to their hornes; wherewith they intangle the other. When hee goes to warre, hee will cause a whole Wood to bee round beset with men, hand in hand; sending others in, which raise the Beasts, and driue them into the others armes; which, if they let them goe, are punished, to make sport that way. He was skilfull in diuers Mechanicall Trades; as, making of Gunnes, casting of Ordnance, hauing his Worke-house in the Palace for that purpose. But we haue obserued, that this is common to all Mahumetan Priests and Princes, the Great Turke, yea, the Great Chalifa himselfe (as *Tudelensis* writes of his Times) practising some Mechanicall Mysterie. Theeues and Pyrates He punished with losse of the hand; Murtherers, Adulterers, Robbers by the high way, with empaling, hanging, or other deaths; not executed, till the Sentence had beene thrice pronounced: Loued and feared of his Owne; Terrible to his Enemies; Affable to the Vulgar; seeming to grace them and their Presents, with more respectiue Ceremonies then the *Grandes*; of sparing Dyet, scarce eating Flesh aboue foure times in the yeere, but feeding by Rice, Whit-meats, and Electuaries; sleeping but three houres in the night; curiously industrious.

This King detesteth the Mahumetan Sect, which, as you heard, his Father embraced for his aduantage; and therefore hath ouerthrowne their Moschees in his Kingdome, razing the Steeples, and conuerting the rest to Stables, and more trusteth and employeth the Gentiles in his affaires then the Moores: whereupon many of them rebelled against him, and stirred vp the Prince of Quabul, his Brother, to take Armes: against whom *Echebar* opposed himselfe (as is said) and caused him to retire into his owne Countrey. It is vncertaine [d] what Religion hee is of, some affirming him to bee a *Moore*, some a *Gentile*, some a *Christian*, some of a fourth Sect, and of none of the former. Indeed it appeareth that he wauereth, vncertaine which way of many to take, able to see the absurdities of the Arabian and Gentile professions, and not able to beleeue the high mysteries of the *Christian Faith*, especially the *Trinitie* and *Incarnation*. Hee hath addmitted the Iesuites there to preach, and would haue had them by miracle to haue proued those things to him, which they (elswhere so much boasting of Miracles) wisely refused. For hee demanded that the *Mulla's*, or Priests of the Mogores, and they, should by passing thorow the fire, make tryall of their Faith. Hee hath many Bookes and Images; which the Christians there doe vse, and seemeth to haue great liking to them, vsing the same with great reuerence. But his Religion is the same (it seemeth) with that of *Tamerlane* his predecessor, to acknowledge *One God*, whom varietie of Sects and Worshippings should best content. Hee caused [e] thirtie Infants to bee kept (like that which is said of *Psammetichus*, King of Egypt) setting certaine to watch and obserue, that neither their Nurses, nor any else, should speake vnto them, purposing to addict himselfe to that Religion which they should embrace, whose Language these Infants should speake; which accordingly came to passe. For as they spake no certaine Languge, so is not hee setled in any certaine Religion. Hee hath diuers Idols sometime brought before him: among which, is one of the Sunne; which early euery morning, and three other times a day,

d The vncertaintie of his Religion, *Balby* tels of reports amongst the Portugals, of the conuersion of this King, and of the Kingdome of China also to Christianitie: both with like truth, and fitting Popish reporters.

e *Ioan. Oranus.*

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day, at noone, euening, and in the night, he worshippeth. He worshipped also the Image of CHRIST, and our LADY, which hee set on the crowne of his head, and wore Relikes about him. He is addicted to a new Sect, as is said, wherein he hath his followers, which hold him for a Prophet. The profit which they haue by his gold, addicteth them to this new Prophet. [c] Hee professeth to worke Miracles; by the water of his feet curing diseases. Many Women make Vowes vnto him, either to obtaine children, or to recouer the health of their children; which if they attaine, they bring him their vowed Deuotions, willingly of him receiued: yea, euery morning, as he worshipped the Sunne, so he delighted to be worshipped himselfe of the people: to whom hee made shew of himselfe at a window; and they kneeling, performed like Ceremonie to him, as to their Idols: and he was thought to entertaine men skilfull in diuers Sects and Religions, that of euery one he might take somewhat to the constitution of a new one. He hath three sonnes; *Sciec* the eldest, which is honoured with the title *Gio*, and called *Sciecigio*, that is, the Soule, or Person, of *Sciec*; he much fauoureth the Iesuites: the second, *Pahari: Dan*, or *Daniel*, is the youngest. Some call them by other names. His Presents are exceeding, besides his Tributes and Customes. [d] Hee mentions One, which in their presence offered his Vassalage, and withall a Present, valued at two hundred thousand crownes and more; a Horse with furniture of Gold and Iewels; two Swords, and the Girdles of like worke; Camels, Carpets, &c. taking himselfe dignified in the acceptation of his Present. Himselfe after often bowings, and touching the ground with his head, comming neerer, was searched, whether hee had any weapons, and then was admitted to touch his foot, *Echebar* laying his hand on his necke, and allowing him to stand with his other Nobles. The Kings sonne, Sultan *Morad*, at the same time offered a Present of fiftie Elephants, worth a hundred and fiftie thousand Duckats; one Chariot of Gold, another of Siluer, others of Mother of Pearle, with other things of great value. The Vice-Roy, or Gouernour of Bengala, followed with another Present, esteemed worth eight hundred thousand Duckats, *viz.* three hnndred Elephants. Almost dayly hee receiueth such Presents, especially at a certaine Feast, called *Neroſa*; in which, one Great Man was thought to present him with neere the worth of one Million of Gold.

c *Hier. Xauier.*

Some call the second sonne, Sultan *Horat*: some, *Morad*, the first *Selim*, &c.

d *Eman. Pinnero.*

§. II.

Of the Conquests and death of ECHEBAR, *and of his Sonne and Successour* SELIM, *now reigning.*

OVr Relations of *Echebar* or *Achebar*, his Rites, Humane and Diuine, as also of his Possessions and Greatnesse, wee haue alreadie seemed long; yet cannot be so satisfied, without further satisfaction to the Reader, if he be (such as he of whom wee write) curious and desirous to know remote Affaires and farre distant Occurrences. Great *Echebar* added vnto that Greatnesse which his Father left him, the Kingdome of Caxemir, of Sinda, of Guzzarat, of Xischandadan, and a great part of Decan, with all the Tract of Bengala. Such was his felicitie, that it grew into a Prouerbe, *As happie as* ECHEBAR; seldome attempting any thing, without prosperous successe: I speake of worldly happinesse. Euen in Natures treasures hee was rich, both Wit and Memorie: this so happie, that of many thousands of Elephants which hee had, hee knew the names; yea, of his Horses (to each of which hee gaue names) of his wilde Beasts and Harts, that hee kept in a place appointed; and euen of his Pigeons, which hee kept for sport. Yet, was not this happinesse so perpetuall, but that he had some, especially domesticke, Crosses. His second sonne, Sultan *Morad*, being sent into Guzzarat, against *Melic* King of Decan (sometime Lord of Chaul) was slaine, with many other Commanders: which newes was then brought to *Echebar*, when hee was celebrating their New-yeeres Festiuall (the day that the Sunne enters into *Aries*) whereupon hee sent thither another of his sonnes. Another time, when hee was solemnizing the Sunnes Festiuall, on Easter day, 1597. (about which time the King of China sustained the like Casualtie) Fire fell from Heauen vpon his Tent, richly adorned with Gold and Iewels, and consumed it to ashes, with all the Tents adioyning, together with his Throne of solide Gold, valued at 100000. Duckats, consumed or melted: from whence it proceeded to the Palace; which being of Timber, was for the most part brought into ashes. Some millions of Treasure there reserued, could not bee there preserued from this flame; which made a Streame of Gold and Siluer, mixed with other Metalls, runne alongst the streets. For this cause hee forsooke Lahor (where hee had built the Iesuites a Church, and where hee kept his Court, as hee did before at Fatepore, and sometimes at Agra) and went to Caximir, or Cascimir, a Kingdome which a little be-

Iarric. Thes. rer. Indicarum, l. 4. & 5.

Caximir.

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fore he had ſubdued. This yeelds not to any Indian Region, in goodlineſſe and wholeſomeneſſe, being encompaſſed with very high Mountaines, couered moſt part of the yeere with Snow: the reſt a delicate Playne, diuerſified with Paſtures, Fields, Woods, Gardens, Parkes, Springs, Riuers, euen to admiration. It is coole, and more temperate then the Kingdome of Rebar, which adioyneth to it on the Eaſt. Three leagues from Caximir is a Lake, deepe, and beſet round with Trees, in the midſt thereof an Iland, and thereon hee built a Palace. The Countrey hath ſtore of Rice, Wheat, and Vines, which they plant at the foot of the Mulburie, the ſame Tree ſeeming to beare two Fruits. Had they not beene at Contentions amongſt themſelues, hee could neuer haue conquered ſo ſtrong a Kingdome. In times paſt they were all Gentiles; but three hundred yeeres before this, the moſt of them became Mahumetane. This Countrey he left when Summer was paſt, and returned to Lahor, loſing many Elephants and Horſes in the way, both by Famine then oppreſſing the Countrey, and the difficultie of the Paſſages; the Elephants ſometimes, in the aſcent of Hils, helping themſelues with their Trunkes, leaning and ſtaying themſelues, being burthened, thereon, as on a ſtaffe. The Prince, which is now King, was aſſaulted by a fierce Lioneſſe, as he rode on a Female Elephant, which yet hee wounded firſt with a Dart, then with a Shot, and laſtly, ſmote her with the hand-Gun it ſelfe; wherewith being ouerthrowne, a Souldier came in and ſlew her, but with loſſe of his owne life.

Elephants trunke as a ſtaffe to them. I haue obſerued of this yong Elephant now in *London*, ſent out of *Spaine* to his Maieſtie, that in riſing vp when he is laid on the ground, hee raiſeth himſelfe on his two great teeth

The next yeere, 1598. *Echebar* went to Agra, chiefe Citie of a Kingdome, which hee had alſo conquered, a hundred leagues from Lahor towards the South, paſſing that way to Decan. Hee had eight hundred Elephants, and ſeuen thouſand Camels, to carrie his Tents and Prouiſions: yea, his Secretarie had at the ſame time ſeuen hundred Camels, and ſeuentie Elephants for his owne furniture; and therefore it is leſſe maruaile of the Kings. The King conducted in this Expedition aboue a thouſand Elephants, inſtructed to fight, and a hundred thouſand Soldiers. Hee paſſed the Mountaines of Gate, by almoſt impaſſable Paſſages, ſpending ſometimes a whole day, in paſſing the ſpace of a Musket-ſhot. One of his Captaines went before with fiftie thouſand, who tooke one of the Decans ſtrongeſt Holds, and made eaſie way to the Conqueſt of the reſt of Melics Dominions, which hee left in the Gouernment of his ſonne. Brampore fell into his hands, being deſtitute of defence. This was *Anno* 1600. *Miram* the King thereof had forſaken it, and betaken himſelfe to Syra, a ſtrong Hold both by Nature and Art. It was ſeated on the top of a Hill, which reacheth fiue leagues, enuironed with a triple Wall, ſo built, that one might bee defended from the next. Within, was a Well of running Water, and all neceſſarie Prouiſions for threeſcore thouſand perſons, for many yeeres. It had three thouſand great Peeces of Ordnance. In this Caſtle (according to the Countrey cuſtome) the next of the Bloud Royall were kept, with their Families; nor might depart, except (the Throne emptie) the next Heire was hence deliuered, much after that which is written of Amara, in the Abaſſens Countrey, and it ſeemes borrowed from thence; ſo many ſlaues of thoſe parts being here entertained, and ſome in the higheſt Employments. At this time, beſides King *Miram*, there were ſeuen of theſe Princes. The Gouernour was an Abaſſine, with ſeuen other Vnder-Commanders, all renegado-Mahumetanes. The Mogoll layde ſiege thereto, with almoſt two hundred thouſand men: but more preuailed (as before in Melics Countrey) with Bribes and Promiſes, then Force. Thus inuiting *Miram* to a Conference, ſwearing, *By the Kings head* (accounted an inuiolable Oath, as is that, *By their Fathers head*) that hee ſhould bee permitted ſafe returne: Some of his Councellours perſwaded him to goe; hee went, with a kinde of Stole on his necke, hanging to his knees, in token of ſubiection: And comming before the *Mogoll*, bowed himſelfe, but was caſt to the ground by ſome of his Captaines, and forceably detained. The Abaſſine Gouernour ſent his ſonne to demand performance of *Achebar* his promiſe, who being queſtioned of his Father the Abaſſen, and the hopes to obtaine the Caſtle, freely anſwered for his Fathers fidelitie, and that if *Miram* were not reſtored, they ſhould not want a Succeſſour; with which libertie he prouoked the *Mogol* to cauſe him to be ſlaine: which his Father hearing, ſtrangled himſelfe. And the wals were ſoone after battered (at leaſt entred, and a breach made through the open gates) by golden ſhot; none of theſe ſeuen for feare of treaſon, daring to take the Royall Soueraigntie. Theſe with the King, were diſperſed into diuers parts of his Kingdome and maintenance allowed them. Thus remained *Echebar* Lord of theſe parts, and longed to adde the reſt of India, whatſoeuer is betwixt Indus and Ganges euen to the Cape Comori, to his Dominion.

Brampore.

Syra an admirable fortreſſe.

o Goa, Idalcans countrey, *Malabar*, &c.

He writ a Letter about this time to the Vice-Roy of Goa, beginning thus (I mention it to ſhew you his Titles which he arrogated) *The Great and Mightie Lord of the Law of* MAHOMET, *The Renowmed and Great King, Vanquiſher of the Kings, his Enemies, Obſerued and Honoured of Great Men, Exalted aboue other Kings in ample Honour and Dignitie, The ouely*

Man

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Man for Gouernment amongst all the Princes of the World, His Ambassage to ARIAS DE SALDAGNA, &c. *The ninth day of Frauard* (the first moneth of the yeere beginning at the Æquinoctiall Vernall) *in the fortie sixe yeere, viz.* of His Reigne.

At this time dyed the Gouernour or Vice-Roy of Lahor, which left to the King (who is Heire Generall, and Successour of euery mans wealth) three millions of Gold coyned, besides other Gold, Siluer, Iewels, Horses, Elephants, furniture and goods almost inualuable. This also for a taste of the meanes accrewing to this Kings Treasure. *Echebar* returning to Agra, gaue libertie to the Iesuites to conuert as many as would to Christianitie.

The King of Candacar or Candahar, not able to defend himselfe against *Abduxa* King of the P Vsbechs, surrendred himselfe and his Kingdome to *Echebar*. The particulars of his other Conquests I cannot relate: His last victory I know not whether to impute to his happinesse or not. It was against his Sonne, in which the griefe to haue such an enemy could not but be more then the glory of the exploit. This happened, *Anno* 1602. *Echebar*, being forced to giue ouer his Decan Conquest, by his Sonnes vntimely challenge of the Scepter, who weary of his Fathers long life, stiled himselfe King, and his Father the Great King. Armies were gathered on both sides; on both sides were sent Letters and Messengers. The Mother of *Echebar*, being nintie yeeres old, laboured a peace, but not preuailing, fell sicke, which caused him to returne from this expedition against his Sonne. But her body not able to ouercome the disease, yeelded to death. Her Sonne shaued his head, beard, and eye-browes, and mourned after the Country fashion in blue, his Nobles doing the like three dayes. Her huge Treasure which shee had bequeathed to her children and Nephewes, the King seized on. The Prince was perswaded to come to his Father without an Army, which he did, and after some rebuke, was reconciled, and remained content with the Kingdome of Cambaia or Guzzerat. He seemed much addicted to the Iesuites, and obtained his Fathers Licence for a Temple at Agra, to the building whereof hee gaue a thousand pieces of Gold.

p *Vsbechs* neer the Persians.

Blue, a mourning colour.

On the twentie seuen of October, *Anno* 1605. *Echebar* dyed in the Climactericall yeere (63.) of his age, and fiftie of his reigne. In his sickenesse, *Selim* the Prince (whom some suspected of dealing as the Turkish *Selim* had done with his Father *Baiazet*) came not into the Presence; and much consultation was amongst the Great ones to conferre the Succession vpon *Cussero* his sonne. But the issue was, that vpon his Oath to maintaine the Law of *Mahomet*, and of full pardon to his Sonne and all his Partakers, hee was brought into his Fathers presence. *Echebar* was past speech, but made signes that hee should take the Royall Diademe, and gird himselfe with the sword hanging at his beds head. The Prince performed the solemne *Iordam*, or Rite of Adoration, with the head bowed to the Earth, and, his Father signing with his hand that hee should depart, did so: as did his Father presently after out of the world. His body was carried on the shoulders of his Son and Nephew out of the towre where he lay, the wall being broken (after the fashion) for passage, and a new gate there erected: and being brought into his Garden a league from thence, was interred with small attendance, neither the King, nor his Nobles (except *Cossero* and a few others) wearing mourning habite. So little was He in his West, a little before the great Terrour of the East.

Selim poysoned *Baiazet*.

Eight dayes after *Echebars* death, the Prince entred the Palace, and seated himselfe in the Throne, the people crying *Padiausa*, or *Padasha lamat*, GOD saue the King. His first endeauours were to giue contentment to the Mahumetans; causing their Moschees to bee purged, and their Rites to bee established: yea, hee tooke a new Name, NVRDIN MOHAMAD, IAHANVIR, that is, the *Splendour of* MAHOMETS *Law*, *Subduer of the World*. And by this Name IAHANVIR, or (as our Countrey-men, lately come from thence, pronounce it) IAHANGERE, hee is vsually called, and not by his ancient Name SELIM.

M. *Clarke*, and M. *Withington*.

In Aprill after, his sonne rebelled, and (taking the Title of SVLTAN IA, that is, Sultan the King) brought into his partie two Great Men, and so went to Lahor, which (not being admitted entrance) hee besieged eight dayes; or (as others say) presented himselfe with his Forces (about twelue thousand) before it, without any great hostilitie offered him. His Father in person pursued him, which being rumor'd, so dismayed the sonne that he fled, hauing euen then put some of the Kings men to rout. For by a notable stratageme hee lost the day, the aduerse Generall sending many with flying tales into the Princes Armie, buzzing the neerenesse and Greatnesse of the Kings power, and seconding the same (like GIDEONS Policie) with multitude of Trumpets and Drummes, scarred them, and notwithstanding the Princes gaine-saying, hee was by his owne almost compelled to flight. Hee tooke his way towards Cabul, and being to passe a Riuer, the Captaine of the place caused all Boats to be taken away, and commanded the rowers, that if the Prince came, they should fasten the Boat (as by mischance) on a Shelfe or Iland of sand in the middle of the Riuer, which being done, they should seeme to call for helpe, and so giue notice.

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This was done, and the Gouernour came, and after due reuerence (promising all fidelitie and securitie, wherein hee was vnfaithfully faithfull) brought Him into the Castle, and sent the King word thereof, who sent presently and brought Him in fetters, together with his company. The King bitterly checked him, committed him to prison. Some adde, that hee sealed vp his eyes: Others say, that his eyes were put out. But their eyes were not put in (onely eares put on) that say so; for hee hath lately beene freed, and hath the vse also of his eyes, as I haue beene tolde from the eyes of diuers. His two great Captaines had a strange punishment, the one sowed vp close in an Oxe-skinne, the other in an Asse-skinne, both new flayed, that drying they might withall straightly pinch in their Prisoners in a close and narrow Little-ease. The next day they were carried through the Citie on Asses, their faces to the taile-wards, the one conspicuous with his Oxe-hornes, the other with his Asses-eares: The shame and ignominy so pierced one of them, that hee fell downe dead; his head was cut off, and the pieces of his dismembred bodie were set vp in diuers places. The other by way of fauour, was permitted to haue water powred on his hide, which brought a worse euill, by the heate of so neere a Sunne, causing a filthy stinke, and multiplication of Vermine, till at last his pardon was procured. Two hundreth of the Princes Souldiers were set on both sides the way, as hee should passe to be executed. He caused his second Sonne to be proclaimed Prince, as his Father had before transferred the Title from him to This his Son.

There was a famous Prophet of the Ethnikes, named *Goru*, esteemed there of his Sectaries as the Romish Pope is of the Popish Romanists: with him, as a man famous for Sanctimony did the Prince consult, who in adulation adorned his head with a Diadem, which in an Ethnike to a Mahumetan was strange: but hee coloured it with the Gentilisme of the Princes Mother. Vpon this *Goru* was committed, but vpon promise by an Ethnike of 100000. pieces of Gold to bee payd to the King, hee was pardoned. Hee that vndertooke this, hoped on the Kings pardon, or that *Goru* would procure this summe, which failing, hee seized, on all hee had, not sparing his wife and children: adding tortures also to extort money from him, and taking away his meate, thinking him rather a miser then a begger. Thus in varietie of misery the flattering Prophet lost his life: and his Suretie also thinking to escape by flight, was taken and slaine, his goods all confiscate.

This King at first made great shew of zeale to *Mahomet*, which since is cooled, and his Religion seemes to bee the same with *Eobebars*. Contrary to the Mahumetan practice, hee delighteth much in Images, as of CHRIST, the Virgin, and other Saints, with which his chambers and publike roomes are stored: and to all his Letters and Charters, besides the Kings Seale, addes the Images of CHRIST, and the Holy Virgin, engraven in a paire of tongs (as it were) of Emeralds, with which hee seales his Letters on both sides the pendent waxe. The last newes that wee haue from the Iesuites (of whom wee haue borrowed almost all the former Relations) is of Captaine *Hawkins* comming to the Court, and kind entertainment of the King, who made him (say they) a Gentleman of foure hundred Horse, and assigned him thirtie thousand Rupies stipend: adding other reports of his pride, obstinate heresie, and supplantation by the Portugals; with other things of Him, and those of the Ascension, were wracked, partly true, partly false. I haue thought good to set before you in the next seruice, some of Captaine *Hawkins* obseruations whiles hee staied there, and after of other our Countrey-men, which now haue a settled trade in these vast Dominions. Obserue by the way that the Iesuites to the last, doe accuse Captaine *Hawkins* of his obdurate heresie, contrarie to the calumnies of some that say hee became deuoutly Popish at their perswasion.

They say hee presented the King with the worth of 25000 crownes, one iewell being worth 10000.

§. III.

The Relations of Captaine HAWKINS, *Embassador there.*

MAster *William Hawkins* [a] being Captaine in the Ship called the *Hector*, after a long and tedious voyage (from March 1607. to the foure and twentieth of August 1608.) arriued at Surat, subiect to the *Mogor* or *Mogol* (so he calleth him) and after much kindnesse offered, and indignities suffered, by reason and treason of the Portugals (who had by bribes and slanders wrought the Vice-Roy or Deputie, called *Mocreb Chan* against him) passed thence to Agra, to the Court, as Embassadour, with a Letter from the King of England. *Peniero* a Iesuite, before in this Booke mentioned (obserue the *Conuersions* and conuersations of that Societie in those parts) like a wothy Factor for his Nation, had proferred to *Mocreb-Chan* fortie thousand Rials of Eight, to send them to *Daman*, that so hee might become their prisoner, and the English negotiation might bee hindered:

[a] His booke or large iournall, written by himselfe, was communicated to me, by the right worshipfull Sir *Tho. Smith*.

[b] *Emmanuel Pinnerus.*

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hindered: and now, when the name of an Embassadour had protected him from such courses, plotted with him to ouerthrow his iourney, both by detraction of necessarie forces to assist him in a way so full of Out-lawes and Rebels, and suborning his Trudge-man and Coach-man, to poyson or murder him by the way; which was not farre from effecting. The Portugals had also dealt with the Lord of Cruly, to bee readie with two hundred Horsemen to assault him in the way: so that hee was forced to hire a strong conuoy for the securitie of his person. Being come to Agra, hee was brought with great State to the King, who kindly entertained him, and sware by God, and by his Fathers soule, to performe the Kings Maiesties request, in the Letter contained, notwithstanding the depravation thereof by the Iesuite, to whom the King had giuen it to reade. He promised also to allow him three thousand and two hundred pound a yeere, or foure hundred Horse (for so they reckon all their fees, much like the Turkish Timariots) and caused him to take a wife of the Countrey, the daughter of an Armenian Christian, called *Mubarikesha*, sometimes a Commander in the warres of *Ekbar Padasha*, [c] Father to this present *Mogor*, or *Mogol*, whose name is *Selim*. This King is so fickle and inconstant, that what hee had solemnly promised for an English Factory, was by the Portugals meanes reuersed, and againe promised, and againe suspended, and a third time both graunted and disanulled: so that the second of November, 1611. Captaine *Hawkins* departed from Agra, and the last of December came to Cambaya, where hee heard of English shipping, in which hee passed first to the Red Sea, after to Sumatra and Bantam, [d] and dyed on the Irish shoare in his returne homewards. Whiles he kept at Agra, his liuing assigned him by the King was much impaired by the Officers, who appointed to him such places where Out-lawes and Rebels liued, so that hee neuer receiued aboue three hundred pound. His attendance whiles hee was in fauour, was honourable and neere the King; so that the Mahumetans enuying a Christian such dignitie, became his priuie enemies, and assistants to the Portugals: which was increased by a Present the King sent him publikely, being a wilde Boare, killed in his hunting-Progresse, and by him and his eaten. The insolencies of the Guzarates, if they may bee suffered, and as much baseneese of their deiected cowardly courages, being kept in awe (which is also the disposition of all the Indian Ethnikes, both white and blacke) the Portugals pride and treachery; the fittest places for our Indian traffique, whether wee follow the colours of *Mars* or *Mercury*: and other his diligent obseruations I omit. But so I cannot, the rarities of the *Mogols* Court, customes, puissances, wealth, and gouernment (notwithstanding our former Discourse) hauing met with so rare a guide. For the greatnesse of his State; hee reporteth that his Empire is diuided into [e] fiue great Kingdomes, the first named Pengab, the chiefe Citie whereof is Lahor: the second, Bengala, and Sonargham the mother Citie: the third, Malua, the chiefe Seat Vagain: the fourth Deckan, in which Bramport is principall: and so is Amadauer in the fifth Kingdome, which is Cambaya. Hee hath sixe principall Castles for the keeping of his treasure, at Agra (which is in the heart of all his Kingdomes) Guallier, Neruir, Ratamboore, Hassier, Boughtaz. There are three Arch-Rebels, which with his forces hee cannot call in, *Amber* [f] *Chan* in Deckan; in *Guzerat*, the sonne of *Muzafer*, sometime their King, called *Bahador*; and *Raga Rahana* in Malua. Hee hath fiue sonnes, *Sultan Cussero*, *Sultan Peruis*, *Sultan Chorem*, *Sultan Sharier*, *Sultan Bath*; two young daughters, and three hundred wiues, of which foure are principall. None hath the title of *Sultan*, but his sonnes. *Mirza* is also ascribed to his brother and children; *Chan*, as a Duke. Their degrees and titles are according to their proportion of Horses allowed them: foure are of the *fame* of twelue thousand, the King, his mother, eldest [g] sonne, and one of the blood Royall, called *Cham Azam*. Of the *fame* of nine thousand Horse are three; these are as Dukes; Marquesses of fiue thousand, of which are eighteene; Earles of three thousand; Vicounts (so may wee paralell them with our titles of honour) two thousand; Barons of one thousand Horse: Knights, foure hundred; others fewer, to twentie: all which are called *Mansibdars*, men of liuing or Lordship, of which are three thousand. Of *Haddies*, which receiue monethly pay, from sixe Horse to one, are [h] fiue thousand. Officers of Court and Campe, sixe and thirtie thousand, as Gunners, Porters, Water-men, Cookes, Gardiners, keepers of Horses, Elephants, &c. whose wages are payed them monethly, from ten to three Rupias. A Rupia is two shillings [i] of our coyne. His Captaines or Mansibdars are to maintaine vpon their allowance, and haue in readinesse at a seuen nights warning, three hundred thousand Horse.

The Kings reuenue of his Crown-land, is fiftie Crou of Rupias: euery Crou is one hundred Leckes, and euery Lecke a hundred thousand Rupias: all which in our money is fiftie millions of pounds: a summe incredible, and exceeding that which is said of [k] China. His daily expences are fiftie thousand Rupias, for his owne person, as apparell, victuals, and other houshold expences, with the feeding of sundry sorts of beasts, and of some few Elephants: his expences on his women by the day amount to thirtie thousand Rupias.

[c] *Padasha* is a Persian word, and signifieth King.

[d] *Dec.* 21. 1612.

[e] Others say, that his proper title is King of Delly: all Indostan is his patrimony and his countrey diuided by three famous high wayes, *Porrab*, *Pachan*, *Deckan*. W. Clarke.

[f] *Allahoban.*

[g] *Sultan Peruis.*

[h] M. *Clarke* (which diuers yeeres serued the *Mogol* in his warres, and was one of these *Haddies*) saith 30000.

[i] Others say, 2.s.6.d. others 2.s.3.d.

[k] 150. millions of crownes.

In

In his Treasurie of [1] Agra are in Gold, of Scraffins Ecberi (which are ten Rupias a piece) threescore Leckes. Of another sort, which are one thousand Rupias, each twentie thousand pieces: and ten thousand of another sort, halfe the value. Of Toles (euery Tole is a Rupia of Siluer, and ten of those Toles is the value of one of Gold) thirtie thousand. Of another sort of ten Toles, fiue and twentie thousand. Of another sort of fiue Toles, fiftie thousand.

In Siluer, of Rupias Ecberi thirteene Crou. Of a kinde of coyne worth a hundred Toles a piece, fiftie thousand. Of another halfe as much, one Lecke. Of thirtie Toles a piece, fortie thousand pieces. Of twentie Toles a piece, thirtie thousand pieces. Of ten Toles a piece, twentie thousand pieces. Of fiue Toles a piece, fiue and twentie thousand. Of Sauoys (each of which is a Tole and a quarter) two Leckes. Of Iagaries (whereof fiue make sixe Toles) one Lecke.

In Iewels of Diamants one Batman and a halfe: a Batman is fiue and fiftie pound weight English: these are rough, and of all sorts and sizes, but none lesse then two Carrets and an halfe. Of Ballase Rubies, two thousand. Of Pearles, twelue Batmans. Of Rubies of all sorts, two Batmans. Of Emeralds of all sorts, fiue Batmans. Of Eshime, which stone comes from Cataya, one Batman. Of stones of Emen, a kinde of red stone, fiue thousand. Of all other sorts, as Corall, Topazes, &c. the number is innumerable.

Of Iewels wrought in Gold, two thousand and two hundred Swords, the Hilts and Scabberds set with rich stones: two thousand Ponyards. Of Saddle Drums of Gold, set with stones, vsed in Hawking, fiue hundred. Of rich brooches for their heads, in which their feathers are set, two thousand. Of Saddles of Gold and Siluer, set with stones, one thousand. Of Tuikes, fiue and twentie. This is a great Launce couered with gold, and the fluke set with stones: and are carried when the King goeth to warres in stead of colours. Of Kittasoles of State to shadow him, twentie. None else in his Empire may haue any of any sort carried for his shadow. Of Chaires of State, fiue, and of other sorts which are of siluer and gold, one hundred. Of rich glasses, two hundred. Of Vases for Wine set with Iewels, one hundred. Of drinking Cups, fiue hundred, of which are fiftie very rich, as of one stone, &c. Of Chaines of Pearle, and other Chaines, of Rings with Iewels, &c. are infinite, which the Keeper onely knowes. Of all sorts of Plate wrought, as Dishes, Cups, Basons, &c. Two thousand Batmans. Of gold wrought, a thousand Batmans.

Of Beasts: twelue thousand Horses: as many Elephants, fiue thousand with teeth, the rest female and young. Camels, twentie thousand: of Oxen for seruice, ten thousand. Of Moyles, a thousand. Of Deere for game, three thousand. Ounces for game, foure hundred. Hunting-Dogs, foure hundred. Lyons tame, an hundred. Buffles, fiue hundred. Hawkes, foure thousand. Pigeons for sport, ten thousand. Singing-Birds, foure thousand. Hee hath also Armour to arme fiue and twentie thousand men at an houres warning.

All this concerning his Treasure, expences, and monethly pay, is in his Court or Castle of Agra: and euery one of the Castles, aboue named, hath a seuerall treasure: and so hath Lahor also, which was not mentioned. And if any censure this Story for want of truth, and Mee for want of iudgement, in relating such fulnesse so fully: for it, I must leaue it to the Authors credit; for my selfe, I was induced by the raritie of the subiect (not easie in this distance to be knowne, nor by Trauellers, except such as this Author, whose Embassage, and exceeding grace with the King, for the greatest part of his residence, might further his Intelligence herein) besides the rareneſſe of the Copie, whereof I know but one, and that written by himselfe. Time may make further triall. Nor may any measure those parts of the Indies for wealth in these kindes, with our Europæan, or any other: and that which so many Kings and States had in many ages stored together, by the euent of warre became *Ecbars*, the father of this *Selim*: of which you haue heard of the incredible wealth of the King of Cambaia [m] alone. Besides, if you obserue his customes, it makes it so much neerer credite. For when any Noble-man dies, all deuolueth to him: and well is it with the wife and children, if he bestoweth the Land, and what he pleaseth, on them, and the fathers Title on the eldest sonne. One dyed in my time (saith our Author) named *Raga Gaginat*, on whose goods the King seized, which besides Iewels and other treasure, amounted to threescore Maunes in gold, euery Maune is fiue and fiftie pound weight. None likewise may come before the King with any Petition emptie-handed: and on certaine Festiuall dayes they bring him rich Presents, as before is said. India, besides Mines, must needes be rich in money, for all Nations bring it, and carrie commodities for it: so that once in twentie yeeres it commeth to the King. All Lands in his Monarchy are his, giuen and taken at his pleasure. Escheats are many by reason of his seueritie. And of those lands which hee giueth in Fee, the third part still remaines to the King; and of the Crowne Lands two thirds, the rest to the Occupiers. For Presents and Mortuaries, wee haue before giuen diuers instances. And my iealousie hath made mee verie inquisitiue of such as haue liued there in the Ministerie,

[1] M. *Withington* (which liued a Factor diuers yeeres in the Countrey) receiued of the Iesuites, which reside there, this same story of the *Mogols* treasures.

[m] See Chap. 7.

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nisterie, Factorie, Souldiorie, all which affirme that Captaine *Hawkins* hath written with the least.

Of all sorts of his wealth (except Coyne) is brought daily a certaine quantitie before him, for which purpose his Beasts, and all things of value, are diuided into three hundred and threescore parts: so that the same things come but once in the yeere to his view. Hee hath three hundred Elephants royall for himselfe to ride on, which are brought with pompe, richly couered; twentie or thirtie men going before with Streamers, his female with her yongling or yonglings following, besides foure or fiue other yong ones attending as Pages. These are dispersed amongst the great ones to ouer-see them, the King allowing them for it, but scarcely sufficient, and they dare not make shew of them in euill plight. One of them eats ten Ropias euery day in Butter, Graine, Sugar, Sugar-canes, &c. they are very tame. I saw one take vp the Kings owne son by his appointment, being a child of seuen yeeres. There are thought to be in this Empire fortie thousand Elephants, [n] of his, and his Nobles; of which, twentie thousand are trained for warre.

n *M. Clarke* saith 50000.

When the King rides in progresse, his Tents are in compasse about as large as London, two hundred thousand people vsually following his Campe. This King is esteemed the greatest Emperour in the East. Hee hath many Dromedaries, whose swiftnesse auailed his Father much in his sudden Expedition of warre. Those valiant Captaines which *Ecbar* had, *Selim* hath by tyranny much diminished. Fiue times a weeke hee commands his Elephants to fight before him, which often in their comming in, or going out, kill many: & if any be but wounded, and might escape, yet hee commands him to bee cast into the Riuer, saying, Hee will curse him as long as he liues, and therefore best to dispatch him: Hee delights to see men executed, and torne with Elephants. Of these tyrannies he reckons many particulars which he saw: and some for no fault, but for his lust set to fight with the Lyon, and one valiant man to buffet with a very fierce Lyon, without any weapon offensiue or defensiue. If any of his subiects haue any precious stone of value, and make not him the offer of it, it is death to him: hee must haue the refusall of all, and yet giues not the worth by a third part. That Iewell hee weareth this day, is not worne againe till that day twelue-month: all his Iewels being proportioned to such a course. All his seueritie and tyranny cannot cleere (perhaps this causeth them) his Countrey of Out-lawes. There is one betweene Agra and Amadauar, which commands as much Land as a good Kingdome; he is strong, twentie thousand Horse, and fiftie thousand Foot, and keepes on the Mountaines. Men can scarcely trauell for Out-lawes. The often shifting of men from their lands, makes them exact more cruelly in the time they hold them, grinding the face of their poore Tenants in ruefull manner. If they continue but fiue yeeres, they raise a great state; sometimes they hold not halfe a yeere: If any be employed in warres or businesses in another place, he must forgoe his land here, and be assigned to there. The Kings allowance otherwise is exceeding, as for euery Horse twentie Ropias a moneth for the warres, and for so many more which hee hath of *Fame*, hee is allowed two Ropias a moneth for the maintenance of his Table.

Selims Religion and Customes.

Concerning the Kings Religion and behauiour, it is thus. In the morning about breake of day, hee is at his Beades, his face to the Westwards, in a priuate faire roome, vpon a faire Iet-stone, hauing onely a Persian Lambe-skinne vnder him. Hee hath eight Chaines of Beades, euery of which containeth foure hundred: they are of Pearle, Diamants, Rubies, Emeralds, Lignum aloes, Eshen and Corall. At the vpper end of this Iet-stone, are placed the Images of Christ and our Lady, grauen in stone. Hee turneth ouer his Beades, and saith so many words, to wit, three thousand and two hundred, and then presenteth himselfe to the people to receiue their Salames or good morrow, for which purpose multitudes resort thither euery morning. This done, hee sleepeth two houres more, then dineth and passeth his time with his women: at noone, he sheweth himselfe again to the people, sitting till three or foure a clocke to view his pastimes, by Men and Beasts, euery day sundry kindes. At three all the Nobles in Agra, whom sickneſse detaineth not, resort to the Court: and the King comes forth in open audience, sitting in his Seat-Royall, euery man standing in his degree before him; the chiefe within a Red raile (which was allowed to our Author, hauing but fiue before him) the rest without. This Red raile is three steps higher then the place where the rest stand. Men are placed by Officers: there are others to keepe men in order. In the middest, right before the King, standeth an Officer, with his master Hang-man, accompanied with fortie others of the same profession, with hatchets on their shoulders, and others with whips. Here the King heareth causes some houres • euery day: and then departs to his house of prayer; which ended, foure or fiue sorts of well dressed meates are brought him, whereof hee eateth what hee likes, to stay his stomacke, drinking once of his strong drinke. After this he comes forth into a priuate roome, where none may come, but such as himselfe nominates. Two yeeres together our Author was one of the Attendants.

o The Kings of India sit daily in Iustice themselues, and on the Tuesdayes doe execution.

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tendants. In this place he drinkes other fiue cups, which is the portion that the Phyſicians allow him, after which he eateth Opium, & then layes him downe to ſleep, euery man departing home. When he hath ſlept two houres, they awake him, and bring his ſupper to him, thruſting it in his mouth, not being able to feed himſelfe. This is about one of the clocke at night; and ſo hee ſleepeth the reſt of the night. In this cup-ſpace he doth many idle things: but nothing without writing, be he drunken or ſober. For he hath writers by courſe, which write all, not omitting his going to the ſtoole, or how ought he lieth with his women, and with whom: to the end, that when he dieth, thoſe writings may be brought forth, and thence what is thought fit may be inſerted in their Chronicles.

When any poore men come to demaund Iuſtice of the King, they goe to a certaine rope faſtened to two pillars, neere where the King ſits: this rope is full of Bels, plated with gold, and with ſhaking the rope, the King hearing the ſound, ſends to know the cauſe, and doth Iuſtice accordingly.

While our Author was with him, hee made his brothers children Chriſtians, not for zeale (as the Ieſuites thought) but in policie (to diſappoint a Prophecie of certaine learned Gentiles, which fore-told their ſucceſſion in the Kingdome) to make them odious to the Moores. God take the *wiſe in his craftineſſe*, and conuert this peruerſe policie to their true Conuerſion.

One of his ſonnes, *Sultan Sharier*, of ſeuen yeeres, could not by diuers cruelties purpoſely inflicted on him by his father, be forced to cry, pretending his Nurſes inſtructions to the contrary.

Feaſts. Hee keepes many Feaſts in the yeere, but ſome principall: one called Nourous, or New-yeeres day. Then hath he a rich Tent pitched, curiouſly and coſtly wrought, two acres of ground in compaſſe, ſo richly ſpread with ſilke and gold Carpets, and preciouſly hanged, as is more admirable then credible. There are roomes alſo for his Queenes to ſee vnſeene, round about, ſo that in all it may bee fiue acres. Euery Noble-man makes his roome, each ſtriuing to excell other in coſt. The King will come, to which of them he effects, and is ſumptuouſly feaſted and preſented: But becauſe hee will not receiue any thing as a Preſent, he allowes as much as the Treaſurer values it, which is halfe the worth: Thus all prouide and preſent. At this Feaſt commonly euery mans ſtate is augmented: it beginneth at the beginning of the Moone in March. Some foure months after is the Feaſt of his Birth-day, which euery one ſtriueth to honor with his richeſt Apparel and Iewels: after many Palace-paſtimes, hee goeth with the greateſt pompe to his Mothers, to whom euery Noble-man preſents a Iewell. After banket ended, hee weigheth in a ballance of gold againſt himſelfe in one ſcale, other things of diuers ſorts to the worth of ten thouſand pound, which is giuen to the poore: but his richer Subiects preſent him that day tenne times as much. On his Fathers Funerall-day is ſolemnized a Feaſt at his Sepulchre, where himſelfe meaneth to bee buried with all his poſteritie: at which time much meate and money is giuen to the poore. It hath beene fourteene yeeres in building, and is thought will not bee finiſhed in ſeuen yeeres more; notwithſtanding three thouſand at leaſt be daily at worke thereon. But one of our workemen will diſpatch more then three of them. It is by his deſcription three quarters of a mile about, made ſquare, hath ſeuen heights each narrower then other, till the top, where his Hearſe is. At the vtmoſt gate before you come to the Sepulchre is a ſtately Palace in building; the compaſſe of the wals ioyning to the gate, &c. may be at leaſt three miles: it is foure miles from Agra.

Mogols Sepulcher. *Couert* ſaith, the matter is fine Marble, the forme nine ſquare, the compaſſe two Engliſh miles about, & nine ſtories high, and that the King proteſted he would beſtow thereon one hundred millions.

The Kings cuſtome is euery yeere to make a hunting progreſſe of two moneths: but when hee comes forth of his Palace, if he mounts on a horſe, it is a ſigne of his going to the war: if on an Elephant or Palamkin, it is but a hunting iourney.

§. IIII.

Of the ſetling of the Engliſh Trade in theſe parts, and of the two Sea-fights betwixt ours, and the Portugals.

Iarric. Theſ. rer. Indic. l. 5. c. 23. WE haue heard how by the Portugals working the Engliſh trade was diſanulled in the Mogols Dominion, Captaine *Hawkins* deſpairing of any good that way, and leauing the Countrey. The Ieſuites had cloſely wrought *Mocrab Chan* againſt him, with other great men; and one of them (*Pinnerus*) was employed in publike Embaſſage betwixt the Vice-Roy of Goa and the Mogoll, to the ſame effect: The Portugals alledged the league was broken, becauſe the Engliſh were entertained; Neither could the Mogol eaſily loſe their friendſhip, becauſe they were then Maſters at Sea: and

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could haue hindered him and his from all Marine trades. *Andreas Hurtadus de Mendoſa*, the Vice-Roy had forbidden the Merchants their Cambayan trade, and alreadie hoſtilitie had begun on both ſides: both ceaſing with the departure of the Engliſh. Sir *Henry Middleton* came to Surrat, after his Red-Sea-diſaſters an expectation of trade, but found nothing but diſſembling, ſo that after much loſſe of time, he was driuen with his Ships to ſeeke new aduentures, to repaire the loſſes which by Turkiſh treachery, & the Mogols inconſtancie and falſehood he had ſuſtained. Hereupon he returned to the Strait of Aden, and intercepted the Ships that came from the Mogols Country to this Turkiſh Trade, eaſily ſtopping the mouth of the Turke, and cutting off the Mogols Nautike hands in hindring the mutuall Traffike of their Subiects: ſo weake in thoſe Seas are theſe Two, iuſtly called GREAT, the Greateſt indeed, and moſt puiſſant Princes (all things conſidered) in the Vniuerſe. Yet did not the Engliſh make prize of them, only they ſet prices to them of their Engliſh commodities, and exchanging them at their prices for ſuch Indian goods as they had brought thither (both eſtimated as they were worth in India) [n] making them further allowance of two in the hundreth. One Ship of this company, called the Rehemee, had one thouſand fiue hundred perſons in her. Many haue cauilled this forced trade, not conſidering that they had firſt found both fraude and force at the Turkes handes, and at the Mogols much expence and loſſe of time and goods contrary to Couenant, which I ſee not how the Law of Nature and Nations might not warrant them to make good; the King himſelfe being wronged, and they armed with the Kings Commiſſion, and their owne power. And perhaps others would haue taken all without any goods giuen in exchange. Certaine it is, that the euent (which thoſe Mahumetans make the rule of equitie) was good, the Cambayan Merchants ſo terrified, that when *Gen. Beſt* (ignorant of theſe paſſages) not long after came to Surrat with the Dragon, he was promiſed good dealing; *Mill Ieffee*, one of the chiefe Merchants of Surrat affirming, *that they muſt elſe burne all their ſhips, and giue ouer their trade by Sea.* So true was that obſeruation of Captaine *Hawkins* (an Actor, perhaps Author, in this buſineſſe) of theſe people, inſolent, if ſuffered, and baſe, if curbed.

An. 1612.

n *Nic. Bangam.* They had money of theſe Ships, ſome 32000. rials of eight, where of the Rehemee payd 15000. M. *Downton* ſaith, They had goods for goods to a halfe-penny. *Nic. Withington.*

On the third of October, 1612. *Sheke Suffe*, Gouernour of Amadauaz, chiefe Citie of the Guzzurats came to Surrat, and thence to Swally, and on the one and twentieth, concluded vpon certaine Articles, with the Engliſh Generall, which I haue read in his owne Relations, too tedious to bee here inſerted. Not ſo the famous fights betwixt him and the Portugals, who had alreadie in their inſulting inſolent hopes ſwallowed the Engliſh, but Dragons are harſh morſels, and of ill digeſtion. Maſter *Canning*, an Engliſh Merchant had beene priſoner with the Portugals, but in a confident brauery, the Vice-Roy commanded to ſet him on ſhoare at Surrat, that *hee might goe helpe his Country-men fight, and then wee will take their ſkip, and the reſt of them altogether.* But not altogether, nay, not at all, could hee performe this, with all his great Fleet of foure huge Gallions, with fiue or ſixe and twentie Frigates: the Dragon being aſſiſted onely with the Oſiander a little Ship (ſcarcely a Ship, I had almoſt called her a little Pinnaſſe) but of great performance in this Fight. *Nunno d' Ancuna* was Admirall of the Portugals, who by the Sabandore or Treaſurer vnder the Mogoll in thoſe parts, an experienced Man, who had a little before come aboord the Engliſh to ſpie out their ſtrength, was counſelled not to aduenture preſent fight, with ſuch preſent courages, but to keepe betwixt them and the ſhoare, to hinder them from watering, and ſo (like another *Cunctator*) to weary the Engliſh, and force them from thence. But *Ancunas* high pride diſdained ſtratagems, and *ſcorned (forſooth) to ſpend a weekes prouiſion on his Men in hindring Ours, whom hee could force in an houre.* Thus, on the nine and twentieth of Nouember, came hee in ſight with his Fleet, with Red colours diſplayed, where he receiued an vnwelcome welcomming by the Dragon, which after the Generals encouraging ſpeech, went to meet them, and when he came betweene the Admirall and Vice-Admirall, opened his fierie mouths, and in a thundering Dialect gaue them the firſt ſalutation. The other two were not yet come vp, nor could the Oſiander get cleere of her Anchor. But the next morning the fight was renewed, and three of the Gallions driuen on ground, not a man of them daring to looke aboue Hatches, and had beene their left but for the Frigates; the Oſiander danced the Hay (ſaith one) about them, or played like a Salmon (my friend Mr. *Nathaniel Salmon*, was Maſter and Commander in her) ſwimming, friſking lightly (but not with light effect) leaping about theſe huge Whale carkaſſes, which in the afternoone got a-flote, and continued the fight till night. In the night they [o] manned a Frigate, with ſixe or ſeuen-ſcore of their beſt men, thinking to haue fired the Engliſh, but found both Fire and Water conſpire againſt themſelues to their deſtruction: the Oſiander keeping diligent watch, and with a ſhot ſinking them, there were eightie foure of them taken vp drowned. The ſhallowneſſe of the Bay gaue occaſion to the Dragon, which drew much water, to remoue to the other ſide, neere vnto Mendofrobag, or Medhafrabadh, ſometime a faire Citie, and walled, ruined by the Mogols

Nunno d' Ancuna.

M. Withington.

o *M. Copland.*

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gols warres. Here was a Caſtle of the Razbooches (ſome call them Reisbuti) which haue beene the Native Lords of that Countrey, now as it were out-lawes, ſpoyling and robbing, beſieged by Sarder Chan, a Great Man of the Mogols, who had many thouſands in his Campe, which all became witneſſes of the Engliſh valour, Spectators of the Portugals confuſion. Sarder Chans Tent was ſtately and ſpacious, couered aboue with Cloth of Gold, on the floore with Turkie Carpets. Hee ſent a Horſe, and two Veſts wrought with Silke and Gold to the Generall, and foure Veſts for foure other of his company. Himſelfe would not ſtirre out of his Tent, till he had taken the Caſtle, but gaue them licence to take view thereof. But the Portugals approaching with their force, the Mogols by many Arguments dehorted the Engliſh from the fight, which yet they preſently made good before many thouſand gazing, admiring, aſtoniſhed Eyes, the Portugals being forced to cut their Cables, and to eſcape by flight, being ſwifter of ſayle then the Engliſh. Thus the Portugals wanted a *Hercules* for this Dragon (more watchfull then the Heſperidan, more terrible then the Lernæan) or, a Medæa to Charme this, as ſometimes the Colchian (theſe three Dragons the Poets faine Monſters, begotten of *Typhon*, and *Echidna*, but none of them breathing Fire, nor roaring Thunders, like this fell Indian Dragon here ſpoken of.)

In theſe fights, after Maſter *Salmons* reckoning, the Dragon ſpent ſixe hundred thirtie nine, and the Oſiander three hundred eightie ſeuen great ſhot, beſides three thouſand ſmall. The Great Mogoll, which before thought none comparable to the Portugall at Sea, much wondred at the Engliſh reſolution, related to him by *Sardar Cham*. The Portugals loſt by their owne Confeſſion, one hundred and ſixtie, by others report, fiue hundred men (the *Sabandar* reckoned three hundred and fiftie) in theſe fights: the Engliſh three men, and the arme of another ſhot off. The Articles agreed on before by the Gouernour, were confirmed by the Kings *Firma*, which they receiued Ianuary the eleuenth, Captaine *Beſt*, returned to Swally, December one and twentieth, and ſent Letters of this ſucceſſe for England by land, but the Meſſenger [p] with his Indian, were both poyſoned by two Friers in the way homewards: another Letter ſent by a Mariner, came to the Companies hands in very good ſeaſon: and they ſent forth foure ſhips hither, beſides three to other places, vnder the Command of Generall *Downton*, *viz.* The New yeeres Gift, the Hector, the Merchants Hope, and the Salomon.

[p] *Ant. Starky.*

Theſe leauing England in March, on October the fifteenth following, 1614. anchored at South Swally, not farre from Surat, where they found the Countrey in Armes againſt the Portugals, which had a little before taken a Ship of the Mogols, in which was ſaid to bee three millions of Treaſure, and two women bought for the Great Mogol. They alſo tooke a [q] Guzzarate Ship worth one hundred thouſand pounds, with ſeuen hundred perſons therein, at the barre of Surat (notwithſtanding their owne Paſſe granted them) and ſent them to Goa. The Decanims laid ſiege to Chaul, and *Mocrob Chan* was to doe his vtmoſt for his Maſter the Mogol. The Moores on all hands, ſought their Deſtruction; and they were driuen to ſend away many hundreths of the Banyans out of their Townes, to free themſelues of vnprofitable Mouths; three Barkes of which came to Surat, others to Cambaya. *Mocrob Chan* laboured very earneſtly with the Generall, to ingage himſelfe in that warre againſt the Portugall, which becauſe he could not doe (except in a defenſiue quarrell) by his Commiſſion, the *Nabab* (ſo they call this *Mocrob Chan*, then Vice-Roy or Gouernour of the Countrey about Surat: the Ieſuites interprete *Nabab*, ſupreame Iudge) was ſtrange to the Engliſh, and offered the Merchants ſome hard meaſure; yea, the Ieſuites which were with *Mocrob Chan*, tooke occaſion from this refuſall to counterfeit a Letter from the Vice-Roy, threatning that except they yeelded to peace, He and his friends the Engliſh would ioyne againſt Surat: which ſuſpition Maſter *Aldworth*, one of our Merchants, furthered, ignorant of the former; but threatning that their abuſes would cauſe the Engliſh to ioyne with the Portugall. Thus tickliſh were the termes on which they ſtood. December the ſixteenth, the Generall receiued a Letter, that the Portugals had burnt [r] Goga, with many Villages thereabouts, and ten great Ships, one of which was the Rehemee, with one hundred and twentie ſmall veſſels: hee read the Letter of a Ieſuite, in which the King of Spaine commaunded the Vice-Roy to burne Surat, if they receiued the Engliſh. On December the ſeuen and twentieth, two and twentie Portugall Frigates ſought to lay the Hope aboord, but by force of ſhot were put off. The Vice-Roy ſent offer of Friendſhip to *Mocrob Chan*, on condition that hee would turne the Engliſh out of Surat, and ſuffer him to build a Fort at Swally, otherwiſe threatning bloudie warres. And ſo on Ianuary the fourteenth, came two Fleets of Frigates, and on the eighteenth, ſixe great Gallions, with three leſſer Ships. Two Gallies were yet behinde. The Frigates were threeſcore, ſome adde fifteene more. This great force made *Mocrob Chan* to feare, whereupon hee ſent a Preſent to the Vice-Roy, with ſome Treatie of peace, whereof the Vice-roy made light account, thinking firſt to ouercome vs (a thing not

Ex Relat. M.S. Gen. Nic. Downton. Martin Pring. Beniamin Day. Iohn Leman. William Maſham, &c. Maſter *Downton*, both buried his ſonne, and died himſelfe in this Voyage, which ſince we haue publiſhed with other our Pilgrims, continued by M. *Elkington*, and M. *Dodſworth*, his ſucceſſiue ſucceſſour.

[q] *N. Withington.*

[r] Goga is a rich towne, on the other ſide of the Bay. Some ſay that there was not ſo much harme done.

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not hard in his conceit) and then to treate of peace on his owne termes. Much policie was vsed on both parts; the *Nabab* complementing and sending Presents to the Vice-Roy, and our Generall also; the Vice-Roy promising much to himselfe, but reckoning without his host: and therefore when after the fight hee would haue concluded vpon the conditions that *Mocrob* had offered, hee was then refused with a scoffe, that hee would not make peace with so weake an enemy, that could not preuaile against foure Merchants Ships.

On the twentieth of Ianuary, their three smaller Ships had thought to haue Stemmed the Hope, then riding at an Anchor, neere the Barre of Swally, some distance from the rest; these laid her aboord on the Star-boord side; and one Gally, and fiue and fortie sayle of Frigates on their Lar-boord: the Gallions followed as farre as the Sands would permit. The Admirall made to their helpe, and for the better speed cut their Cable; but the Enemies had alreadie entered (with great shew of resolution) without feare or wit (saith one of the Hopes men) thirtie or fortie were entered on the Fore-castle. But the Gift in this fatall Moneth answered her Name, and gaue them for a *New-yeeres-Gift*, such Orations (roarations yee may call them) that they were easily perswaded to leaue the Hope, and all hopelesse to coole their hote blouds with leaping into the Seas cold waters, where many for want of a Boat, made vse of *Charons*: those that were of most hope and courage, held still their possession of the entered Hope, but with enterred hopes, and dispossession of their liues. *Masham.*

I know not what *Salmoneus, Dum flammas Iouis & sonitus imitatur Olympi,*
Ære imitans nimbos, & non imitabile fulmen;
or what *Prometheus* hath taught these later Ages to steale *Iupiters* Fires, and instructed so many Cyclopean Artificers to imitate those heauenly, in hellish Thunders, and sulphurous lightnings; these Mettall-Deuils, as Angels of Death, with Brazen sides, and Iron Mouths, proclaiming Destruction and Desolation to the World. These Bullets are the true fire-breathing Buls (such the Poets fained at Colchos) and this Ordnance the fire-foaming horses of *Diomedes* feeding on the flesh of men: which yet I know not whether very crueltie haue made sparing, whiles the Terror hath made men sparing in the vse of it; this Age for this cause yeelding fewer pitched battels, and in them fewer slaine numbers, then the former, which neuer heard of this *cruell-mercifull Engine*.

Inuention of Ordnance first vsed by the Venetians against the Genuoas *An. Dom.* 1378. who besieged Fossa-Clodia, a towne of theirs: inuented by a German Alchymist a Monke called *Bertholdus Swartus*: Others say *Constantinus Anklitzen*. Printing was also first inuented by a German: the first Printed booke being *Tullies Offices*, at Mentz, by one *Iohn Fust*, which some thinke to be the same with *Gutemberg*, who had made triall of this Art before, without any perfection. This Booke is still at Augsburg printed. 1466. *Ram. P. Verg. Pancirol. Salmuth, &c.*

But let vs leaue this Parenthesis. The Portugals, whether themselues by casualtie or industry, set fire on their ships, or that the fire which Master *Mullineux*, the Master of the Hope cast into one of them, after that by helpe of Fresh-men sent in the Pinace, they were got cleere of them; certaine it is, that all three driuing away vpon the ebbe (the English had entered before and killed all they found) fell on fire, and running on the Sands, there offered vp themselues at once to all the Elements, the Sayles still standing embracing the Ayre, the Keele kissing her Mother Earth, till their more churlish brethren, the Fire and Water, put them out of possession, and shared all betwixt them. One of the Gallies lost her Nose with a shot, and was content after that, with their Other to looke on. The Gallions rode beyond the Sands. The Frigates could not but participate in their fellowes disaduentures: many of them, saith *Leman*, were sunke and torne in pieces. *Masham*, another [d] of the Hopes Company, numbreth fiue and twentie thus perishing. The Hope lost three men, and had fourteene wounded, the Hector lost two. One shot of stone, which the Hope receiued, was measured seuen and twentie Inches about: but the hurt was by fire in her tops, by one of her owne men there slain, whiles he sought to fire the Enemy. The Portugals losse is vncertaine: three hundred and fiftie men were said to be carried to Daman to be buried, besides all that the Sea and Fire had shared betwixt them, which were thought to make vp fiue hundred, some report of eight hundred, and yet themselues gaue out, not aboue fortie or fiftie, whereas the tide cast vp at one place eighteene drowned carkasses.

After this they tried experiments: First by poyson, and this was the Iesuites Iesuitisme (I cannot call it Christianitie) who sent to the Muccadan of Swally, to entice him to poyson the Water of the Well, whence the English fetched for their vse: but the Ethnike had more honestie, and put in quicke Tortoises, that it might appeare by their death, if any venemous hand had beene there. But when *Virtus & virus* wanted *vires*, *Dolus* is added, and the Vice-Roy hauing two ships sent him for supply, two Iunkes, eight or ten Boates, these, or the most of them were employed with great secrecie and subtiltie to fire our ships by night: two full of fiery entrailes on the ninth of February, the next night two others chained together and towed with Frigates, and after that in the same night foure other chained together, one of which being fired with an English shot, burnt her selfe and her fellowes, they put fire to all the rest which deuoured them all, without harme to the English. They tooke some of these Fire-workers, & one of which being examined, confessed after M. *Prings* Relation thus.

[d] So doth another nameless Copy which I haue seene.

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I omit the names of the Captaines..

The Admirall, called *Todos los Santos*, a ſhip of eight hundred tuns, had ſixe hundred men, eight and twentie Peeces, moſt braſſe. The Saint Benito, Vice-Admirall of ſeuen hundred Tuns, three hundred and threeſcore men, twentie Peeces. Saint Lorenzo, a Ship of ſixe hundred Tuns, three hundred men, twentie Peeces. The Saint Chriſtopher likewiſe. The Saint Ieronimo of fiue hundred Tuns, three hundred men, and twentie three Peeces. Saint Antonio, foure hundred, two hundred men, and fifteene Peeces. Saint Pedro, two hundred, a hundred and twentie men, and eight Peeces. Saint Paulo as many. A Fly-boat of a hundred and fiftie Tuns, foureſcore men, and foure Peeces. The two Gallies had fiue and twentie Oares on a ſide, and in both a hundred Souldiers. Threeſcore Frigates, with eighteene, and twentie Oares on a ſide, in each fifteene Souldiers. So great their forces, and (bleſſed be God) ſo little their force. The [c] Vice-Royes name was *Don Ieronimo de Sauecko*, ſometimes Captaine of Moſambike, after that of Zeilan eighteene yeeres, and now Vice-Roy, by the Kings ſtrait command, and others importunitie drawne into this action. Euery day was hee braued with the Engliſh Ordnance, but neuer aduentured any other triall by fight: the Engliſh riding neere his great Fleet, and diſpatching all their other affaires of Merchandiſe, and mending the Hope, which they ſent home with this Newes when they departed from thence; they ſeemed to ſtay for them in the way, yet let them paſſe without any blowes.

[c] *Ben. Day.* Another hath *Sauedo.*

This won them much glory among the countrey people, *Mocrob Chan* giuing ſtately entertainment to the Generall, in his Tents on ſhoare, which one ſaith were a quarter of a mile about, in the midſt, his owne of Crimſon Sattin richly embroidered with Gold and Pearle, and couered with Cloth of Gold; he had many Elephants: he gaue the Generall his Sword, made (ſaid hee) in his owne houſe, the Hilts of maſſie Gold: (this is their cuſtome to deſeruing Captaines) and He gaue him his Girdle, Sword, and Dagger, and Hangers of as faire ſhow, but leſſe worth.

Nic. Withington.

Becauſe I haue mentioned the Ieſuites Arts in theſe parts, let this alſo be added, that Maſter *Canning* chiefe Merchant, and Agent for the Company, writ to Surat for ſome others to aſſiſt him, being in great feare of poyſoning by the Ieſuites at the Court, and before any could bee ſent, hee was dead, May the nine and twentieth, 1613. One Engliſh-man dying a little before, was buried in their Church-yard, whom they tooke vp and buried in the high-way, but were compelled by the King to lay him in his former place, threatning to turne them out of his countrey, and their buried bodies out of that Church-yard. But this later warres brought them into further miſeries: being denied their ſtipend, and therefore forſaken of their new Conuerts, who bringing them their Beades, did vpbraid them the want of their pay, one of the beſt Arguments (though no great miracle) wherewith they had perſwaded them to their Religion. A French Ieſuit at Amadabar begged reliefe of the Engliſh, wanting neceſſary ſuſtenance. Before, the King allowed the Superior ſeuen Rupias a day, and the reſt three. But now this and their faire Church alſo is denied them, and they ſay their holies in their chamber. *Iohn Mildnall*, an Engliſh Papiſt, had learned (it is reported) the Art of poyſoning; by which he made away three other Engliſh-men in Perſia, to make himſelfe Maſter of the whole ſtock; but I know not by what meanes himſelfe taſted of the ſame cup, and was exceedingly ſwelled, but continued his life many moneths with Antidotes, which yet here left him at Agra, where hee left the value of twentie thouſand Dolars, after through the Kings Iuſtice recouered by the Engliſh.

Many other Sea-fights haue ſince happened in diuers parts of the Indies, betwixt Our men and the Portugals, as that by Captaine *Ben.* [f] *Ioſeph* (in which he was ſlaine, and Captaine *Pepwel* ſucceeded in the place and quarrell) with *Manuel de Meneſes*, whoſe Carrack was conſumed with fire by themſelues (as was thought) rather then ſo great Treaſures ſhould be made Engliſh ſpoyles: alſo in the Perſian Gulfe, [g] by Captaine *Shilling* (ſlaine therein) Captaine *Blithe* and others, which chaced the aſſayling Portugals, *Ruy Freire de Andrada* their Commander, called the Pride of Portugall getting a fall; and ſince that Ormus [h] it ſelfe taken by the Perſians; diuers other Portugall prizes, and that eſpecially of the [i] *Richard*, a ſmall Pinnaſſe of about twentie Tuns, which tooke a Portugall Ship ſuppoſed of two hundred and fiftie; that hauing about fourteene men and boyes, this two hundred and fiftie: Theſe and other fights with them, and more vnfortunate with the Dutch, in [k] thoſe parts I haue deliuered at large in my *Pilgrims*, or Bookes of Voyages, which now together with this commeth to the publike view of the World.

[f] See M. *Terris* Booke, and *Childs* Iournal, & Sir *Tho. Roe* in my voyages.

[g] See *Swans* Iournall, and letters of *Blithe*, *Browne*, &c.

[h] Let. of *T. Wilſon*, and alſo of *Robert Smith.*

[i] One *Phillips* in the *Richard*, was principall cauſe of that victory by his Manhood.

[k] Of Dutch and Engliſh vnkind quarrells, ſee Relations of M. *Cocke*, *Tho. Spurway*, Captaine *Courthop*, *Rob. Haies*, Captaine *Pring*, *Iohn Hatch*, *William Hord*; letters of *Caſ. Dauid*, *George Iackſon*, *Ia. Lane*, *G. Ball*. *M. Willes*, *Kellum Throgmorton*, *Ric. Naſh*, *S. T. Dale*, *to. Iordan*, *A. Spaldwin*, *G. Muſchamp*, *W. Anthon*. *H. Fitzherbert*, *Th. Knolles*, *B. Churchman*, *G. Pettys*, &c.

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§. V.

Of the Trauels of diuers Engliſh-men in the Mogols Dominions.

OF the Trauells of Maſter *Fitch* in theſe parts, wee haue alreadie ſpoken: and of Captaine *Hawkins*. In the yeere 1609. the *Aſcenſion* by wilfulneſſe of the Maſter (as is reported) foundred in the Sea, twentie leagues from ſhoare, which yet they attained, being fiue and fiftie perſons, in the Riuer of Gandeuee, from whence they trauelled twelue Courſe, or eighteene Miles to Sabay, and twelue Courſe more to Surrat: from thence to Daytaotote, which Citie, hee ſaith, could not bee conquered by the Mogol, and yeelded vpon compoſition, hauing ſtill a Banyan King. Sixe and twentie Courſe further is Netherbery, a great Baſar or Market of Brazen wares, Armour and Beaſts. Eight and twentie Courſe beyond is the Towne Saddiſee on the Riuer Tyndee, which runs to Surrat, and diuideth the Bannians and Guzurats. Thence they trauelled twelue Courſe to a Monaſterie, and the next day came to Bramport, where the Great Generall called *Can Cannawe* liueth, who on the twelfth of October returned from the Warres, with fifteene hundred Elephants, thirtie thouſand Horſes, ten thouſaud Camels, three thouſand Dromedaries. This Citie is farre bigger then London, of great Trade, and faire. From hence they went fifteene Courſes to Caddor, fourteene to Sawbon, and thence with the Carauan many daies, leauing which they ioyned with a Can of the Countrey bound for Agra, trauelling fixe daies through a Deſart, wherein are ſtore of wild Elephants, Lions, Tygres, Cat of Mountaines, Porpentines, and other wild Beaſts innumerable; but theſe they ſaw, and were forced to make fires in the nights about their Tents to guard them. Theſe Deſarts are a hundred Courſe long, each Courſe being a mile and halfe. They had in their way after they were paſt this Deſart, the Citie Handee, where the King hath a Caſtle and Houſe cut out of the maine Rock, and wrought with carued worke round about, in it fiftie Peeces of Ordnance, a Fort impregnable, and made a Priſon for great Men. Heere were alſo two Hoſpitals for Captaines maymed in the Warres. The next day they came to Tamlico, which runneth into Indus, and two daies after to Agra. *Rob. Couert.*

He tells of Elephants fighting before the Mogol, parted with Rackets of wilde fire, made round like hoopes, which they runne in their faces: ſome fight with wild Horſes, fixe Horſes to an Elephant, which he kills with claſping his trunke about their necks, and pulling them to him, breakes their necks with his teeth. Hee hath alſo Deere, Rams, Veruathoes, or Bezors, Lyons, Leopards, Wolues, that fight before him. Condemned perſons may craue the combate with the Lyon: one he ſaw that at the firſt encounter felled the Lyon with his Fiſt, but was ſoone torne in pieces, before the King. Hee ſaw alſo Allegators or Crocodiles kept in Ponds for like purpoſe, one of which killed two ſtoned Horſes at one time. *Agra.*

There are foure great Markets euery day, where things are very cheape, a Hen for two pence, a Sheepe for two ſhillings, a good Hog ſold by the Bannians for two ſhillings, and other things proportionable. They craued the Kings Paſſe for England, who grantiug it vnder his Hand and Seale, the Secretary went with them to the Third Queene (of which he is ſaid to haue ten, and a thouſand Concubines, and two hundred Eunuchs) which was Keeper of the Great Seale. Hence they paſſed fiue in number to Fetterbarre [a] twelue Courſe, and twelue more to Bianie, which is the chiefe Place for *Indico* in all the Indies, where are twelue Indico Mills. *Indico* growes on ſmall buſhes, like Gooſe-berry buſhes, and beares a ſeed like a Cabadge-ſeed, and being cut downe lies on heapes for halfe a yeere to rot, and then brought into a Vault to bee trodden with Oxen from the ſtalkes, and ſo is grownd fine at the Mils, and laſtly, boyled in Fornaces, refined and ſorted, the beſt there worth eight pence a pound.

[a] *Fatipore*, a Citie as bigge as London, *Ioſ. Salbank.* Indico.

Thence they paſſed to Hendown, fiue and twentie Courſe, an ancient faire Citie, to Mogol, a ſmall Market Towne fourteene, to Halſtot twelue, to Chatſoe twelue, to Ladanna twelue, to Moſabad eight, to Bandaſon twelue. Thence to Paddar, a Riuer that runnes into the Perſian Gulfe, and parts the Indoſtans and Hendownes. Twentie Courſe beyond, Roree, Buckar, and Suckar, in the Riuer of Damiadee which runnes into the ſame Sea. At Buckar lyes *Allee Can*, Vice-Roy of the Bulloches, a ſtubborne People: this Towne ſtands like an Iland in the Riuer. Sucker is a clothing Towne, the firſt of the Bulloches, and Roree the laſt of the Moltans, which are Mahumetans. Here they ſtaid foure and twentie daies for a Caliſa or Carauan (a great company of Merchants trauelling together) becauſe the Countrey was full of Theeues. Seuenteene Courſe from Sucker is Gorra, a Towne of the Bullochees, which (he ſaith) worſhip the Sunne, and are Man-eaters, of Gyant-like proportion. Norry, ten Courſe: the laſt Towne of the Bullochees, the next Puttans. Here for their entertain-

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ment, Aprill the first, 1610. they were beset with Theeues, twelue Fiddlers first meeting them, but their Musicke cost deere by bribes and composition, the Mogols passe hindering further outrage. Seuenteene Course they trauelled to Daddor; foure and thirtie ouer the Mountaines to Vachesto; from thence seuen and fiftie ouer the Mountaines to Candahar, a great Citie of the Puttans, where *Sauder Can* resided as Vice-Roy, where are continually seuen or eight thousand Camels occupied in Trade to and fro. The Gouernour hath [b] fortie thousand Horses in redinesse for Warre.

b 12000. or 15000. within the Citie, *Still*, *R. Still* or *Stell*, and *I. Crowther*.

Richard Still and *Iohn Crowther*, were lately sent from Azmere, Asimere or Agimere, where the Mogoll now resides to Spahan in Persia, to obtaine Trade for the English, by Sir *Robert Sherlies* meanes, which was effected. They passed by the way of Lahore, and therefore I would desire You to beare Them company, for better knowledge of the Countrey. Their way was first towards Agra, and Fetipore, which is a faire Citie, and hath in it a goodly House of the Kings, built by *Echebar*, with many spacious Gardens: now it goes to ruine, much of the stone carried to Agra, much ground sowne within the Wals. April the ninth, 1614. they came to Dillee, a very great and ancient Citie, where many Kings lye buried (and as some say the Rites of Coronation are still solemnized) many Nobles and Captaines haue their Houses of Pleasure, and their Sepulchres: the vulgar sort beggarly, most Banians. On the seuenteenth, they came to Sinan an ancient Citie. On the one and twentieth to the old Citie Sultanpoare. Sixe Courses from it they passed a Riuer as broad as the Thames called Viau, which runnes West into Sinda or Indus. Here was *Pitchte Can* his Tents pitched like a little Citie: he was Embassadour into Persia. On the foure and twentieth they came to Lahore. Their Report of this agrees with Master *Coryats*, whose Relation thereof is lately published. They say it is the best of India, plentifull of all things, or in Master *Coryats* words, such a delicate and euen Tract of ground as I neuer saw before (and hee hath seene a great deale, besides his Europæan sights at Venice, & since at Constantinople, hauing added more Asian Titles to his before [c] *Admired* Name, then the ancient Roman *Scipio's* or *Cæsars* dreamt of, yea more then *Iustinian* in the Proœme of his [d] *Imperiall Institutions* hath marshalled and mustered together; the furthest foot English-Traueller that our dayes haue had, and the longest English stile which our eares haue heard, with many rests for your wearied breath by the way, a stile indeed so high you can hardly get ouer, HIEROSOLYMITAN--SYRIAN--MESOPOTAMIAN--ARMENIAN-MEDIAN-PARTHIAN-PERSIAN--INDIAN LEGGE--STRETCHER OF ODCOMB) Euen this our Odcombian Foot-Pilgrime, which makes your Pen-Pilgrime in I know not what liking or likenesse, at the very mention of his Name to sympathize, and his braines to fall in Trauell as learnedly mad, scarsly able to containe wonted words and wits, in this extaticall gaze and maze of that *Propatetike* Foot: ready to admire, adore and kisse, and yet (O braines, No braines) to enuy that his lowest part: For who is able to know his better parts? He doubts whether the like be to be found, within the whole Circumference of the habitable World. A row of Trees extends it selfe on both sides the way from the Towns end of Lahore, twentie dayes iourney, to the Townes end of Agra: most of them bearing (saith [e] *Still*) a kinde of Mulbery. The way is dangerous by night for Theeues, by day secure. Euery fiue or sixe Course there are faire *Seraes* of the Kings or Nobles, for beautifying the way, memory of their Names, and entertainment of Trauellers, where you may haue a Chamber and a Place to set your Horses, with store of Horse-meat; but in many of them little prouision for Men, by reason of the Banian Superstition. When a man hath taken vp his lodging in one of these, no other man may dispossesse him. About day-breake all make readie to depart together, and then the Gates are opened, till then shut for feare of Theeues. After the Sun hath beene vp two houres, the heat makes trauell irksome.

March. 17.

T. Cor. his letter to *M. L. W.*

c *Verst. Hosk.*

d *Flauius Iustinianus, Alemanicus, Gothicus, Francicus, Germanicus, Anticus, Alanicus, Vandalicus, Africanus*: for that which followes, *Pius, Fœlix, Inclytus, Victor, ac Triumphator, semper Augustus*, I hope his friends in the Verses before his booke, haue giuen him more prodigious: and himselfe before he comes home must needs multiply further, hauing such huge bundles of papers abreeding in so many places, at *Aleppo, Spahan, Asmere, &c.*

e *R. Still.* Lahore.

Lahore is one of the faireſt and ancienteſt Cities in India, ſtanding on Indus: It containeth at the leaſt (M. *Coryat* tells you) ſixteene miles in compaſſe. Twelue daies before hee came there, he paſſed Indus, there as broad as the Thames at London. In the mid-way betwixt Lahor and Agra, ten miles out of the way on the left hand, a Mountainous people, are ſaid to haue but one Wife to all the Brethren of one Family, as wee haue elſewhere ſpoken of the Arabians. Merchants reſort to this Citie out of all parts of India, imbarking their goods here in great Boats for Tutta, the chiefe Citie in Sinda, a Trade of much importance in times of Peace to the Portugals, which by this way Traded to Ormus and Perſia, and this way alſo furniſhing India with Pepper. Twelue or fourteene thouſand Camels lading yeerely paſſeth from hence to Perſia by Candahar, before the Wars with the Portugalls but three thouſand; this mountainous way, being in Winter cold, in Summer hot. The Carauans ſpend ſixe or ſeuen moneths betwixt Lahor and Spahan. Spices are deere in Perſia by reaſon of the long land-carriage from Meſulapatan this way. *Still* and *Crowther* departed from Lahor, May the thirteenth, and on the two and twentieth came to Multan, a great and

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and ancient Citie, within three Course of Indus, but poore; for which cause they detaine the Carauans there diuers dayes, eight, ten, or twelue, to benefit the Citie. They entred the Mountaines, the second of Iune, where they had brackish water: the third and fourth daies they trauelled all night, climing high Mountaines, and following water-courses, and so continued till they came to Chatcha on the tenth. In all these eight dayes trauell, is no sustenance for Man or Beast, except in some places a little grasse, and therefore at Lacca in the beginning of this way they hyred an Oxe to carry Barly for their Horses. On the nineteenth, they came to Duckee, another Fort of the Mogols, and the seuen and twentieth passed the *Durwas*, or straits of the Hils, dangerous narrow wayes on both sides menaced by high Rocks, from whence a few with stones may stop great multitudes, and diuers Carauans are thus cut off. For the Agwans or Puttans, the Mountaine Inhabitants are a theeuish people. The second of July, they came to Pesimga another Fort, and passing thence ouer a mightie Mountaine, on the seuenth came to Candahar. The Agwans are white, stout, strong, rob Carauans, sell all stragglers: but now with feare, and the gaine they get by selling their Cattell to the Carauans, they are more tractable.

Chatcha, a Fort.

Couert saith, they weare their beards long, are not Mahumetans: their Priests weare Sack-cloth, with great chaines about their middles, falling downe and praying in Sack-cloth and Ashes. At Candahar they hire Camels for India, or Persia: hence into Persia the Countrey is barren, and therefore they go in smaller companies, sometimes in two or three dayes trauell not seeing a greene thing: at their lodging-places, water, but often brackish and stinking. Hence they departed, Iuly the three and twentieth, and on the fiue and twentieth came to Cushecunna, the vtmost Garrison in the Mogols Frontiers, thirtie Course from Candahar. On the seuen and twentieth they came to Grees, a Castle of the Sophies, a Course from the Riuer Sabba, which separateth the Persian and Mogoll Confines. The people of Grees are Theeues, and the Captaine little better then a Rebell.

From hence they reckon their way by farsangs (*parasangæ*) fiue of which make two Courses. They trauelled [m] August the sixth, to Farra, a Towne walled with Sun-dryed Brick, and stored with Water, without which here is no store, and therefore they carry it in some places, if there be good ground, three or foure miles vnder ground. Heere they vse men kindly as they goe into Persia, for feare of complaint, but in their returne to India very hardly, searching them to the skin for Gold, which to carry out, or any Siluer coyne but the Kings, is death. On the twelfth day, they were faine to dig for water. On the two and twentieth, they came to Deuzayde, where they pretend all to be Religious people. On September the fifteenth (I still follow *Still*) they came to Spahan, where they found Sir *Robert Sherly*, then dispatched in Embassage for Spaine from the King of Persia [n], by the way of Ormus for Goa, and thence to Lisbon. Hee procured the Kings Great Seale to all his Gouernours of Sea-Ports, kindly to entertaine the English at Iasques, &c. dated September the thirtieth, 1615. the same day that Sir *Robert* and his Lady departed with great pompe to Siras.

m *Still. Coverts* Trauels are extant in his Booke.

n Hee saith, that he hath put to death his own sonne, and done 1000 other tyrannies.

Iohn Crowther returned October the twentieth, towards Lahor, and he on December the second, towards Bagdat, and thence by Aleppo for England.

William Nicols, one of the *Ascensions* company, trauelled the Mogols Countrey Eastward to Mesulopatan, where the Hollanders had then a Factorie. *Iohn Mildnall* in his Letters, dated from Casbin in Persia, 1606. October the third, testifieth, that he had beene at Lahor and at Agra, where hee presented the King with nine and twentie great Horses, at fiftie or threescore ponnds a Horse, with diuers Iewels and Rings, and obtained Articles of Trading. Of his comming since into those parts, is before mentioned from Master *Withingtons* Relations. And his Trauells are the next Trauells of our Pen: first, from Surrat to Amadabar, by Poriano, Columbay, Barocho (a Citie walled, on a high Hill, a Riuer running by as broad as the Thames, where are the best Calicoes in the Kingdome) Saringa, Carron, Boldra (a City fairer but lesse then Barocho, where *Mussaf Chan* hath three thousand horse) Niriand a great Towne where they make Indico. These are in the way from Surat to Amadabar, chiefe Citie of Guzerat, neere as great as London, strongly walled, situate in a plaine by the Riuers side, much frequented by Merchants, Christians, Moores, and Ethnikes. The Gouernour is *Abdala Chan* of fiue thousand Horse pay. From thence hee went to Cambaya. At Serkesse three Courses from Amadabar, hee saw the Sepulchres of the Kings of Guzerat, very faire and well kept, much visited from all parts of the Kingdome. Their Temple is very faire. A Course from hence is a goodly House by the Riuers side, and a Garden a mile in compasse. It was built by *Chon Chonnaw*, the chiefe of the Mogol Nobilitie, in memoriall of a great Victorie there obtained on the last King of Guzerat there captiued, and his Kingdome subdued, the battell was fought in this place. They lodged one night in this House, where none dwelleth. Only poore men are appointed to looke to the Garden. Hauing newes of three English ships arriued at Lowribander the Port Towne of Gutu Negar Tutta

Iohn Crowther. W. Nichols. Iohn Mildnall.

Mic. Withington.

88. Courses.

1601. (commonly called Tutta) chiefe Citie of Sinda, hee was sent thither, and December the thirteenth, came to Cassumpauo, and thence with a Caphilo trauelled on the fourteenth to Callitalowny a faire Castle, and the fifteenth to Calwalla, a prettie Village, which *Echebar* gaue to a company of Women and their Posteritie for euer, to bring vp their children in dancing, &c. They practised this in the Caruan, euery man giuing them money, and then impudently asked if any man wanted a bed-fellow. The next day they came to Carrya, a well-manned Fortresse, and staying a day for more company because of Theeues, came the next to Deceanaura, losing one Camell stolne from them, and a Man slaine. Thence to Bollodo, a Fort kept by *Newlock Abram Cabrath*, which that day came with a hundred and threescore and nine heads of the Cælies, a robbing Nation. The next day to Sariandgo another Fort, and on the one & twentieth to Radempoore, a great Town with a Fort, where they staid to make prouision of Water, & other necessaries for their iourny through the Desarts.

Calwalla, a Towne of filthy Women.

Desart.

On the three and twentieth they went seuen Course, lay in the Fields, and met a Caruan which came from Tutta, robbed of all their goods: on the foure and twentieth, twelue: on the fiue and twentieth, fourteene, lodged by a Well of water so salt that their Cattell could not drinke it: the six and twentieth ten Course, to such another Well; and their gaue their Camels drinke, not hauing drunke before in three dayes: the seuen and twentieth fourteene course. The eight and twentieth ten, and came to a Village called Negar Parkar. In this Desart they saw great store of wilde Asses, red Deere, Foxes, and other wilde Beasts. At Parkar they met another robbed Caruan. This Towne payes Tribute to the Mogol. From hence till you come within halfe a dayes iourney of Tutta, they acknowledge no King, but rob and spare whom they please. When the Mogol sends any Armie against them, they fire their Houses (which are made of Straw and Mortar, in forme of Bee-Hiues soone rebuilded) and flye into the Mountaines. They take for custome what they please, and then guard Passengers and Merchants, loth any should rob them but themselues.

From hence they went sixe Courses, and lay by a Tanke or Pond of Fresh-water, and on the last of December, eight Courses, and lodged by a brackish Well, Ianuary the first, they trauelled ten Courses to Burdiano. The Water is brackish, and many were sicke of it; yet they were forced to make prouision thereof for foure dayes, the space of fortie Courses; and on the fifth they came seuen other Courses to three Wels, of which two were salt, the third not perfectly fresh: the next day ten Courses to Nauraquemire a prettie Towne, where their *Raddingpore Cafila* forsooke them. He and two other Indian Merchants, with their nine Seruants, ten Camels, and fiue Camel-men remained to goe for Tutta, whither they had now three dayes iourney.

From this Paradise (so it seemed after so tedious a Desart) they departed, Ianuary the eight, hauing hired one of the *Ragi*, or Gouernour his kindred for twentie Laries (which make about twentie shillings) to conduct and conuoy them, and went ten Courses to Gundayaw, where they had beene robbed, but for their Guard. The next day were twice assaulted, and forced each time to pay fiue Laries, came to Sarruna, a great Towne of the Razbootches with a Castle: whence it is fourteene Courses to Tutta. *Ragi Bouma* the Gouernour, is eldest Sonne to *Sultan Bulbull*, who had beene lately captiued by the Mogoll, and spoiled of his eyes, and two moneths before our comming had made an escape to these Mountaines, animating his kindred to reuenge that losse of his sight. This *Ragi* was kinde to our Author as a stranger, and made him sup with him: the occasion that they hired him for fortie Laries, with fiftie Horse-men to conduct them to the Gates of Tutta. Hereunto they were the rather perswaded by aduice of a Banian, which had then come from Tutta, who also told Master *Withinton*, that Sir *Robert Sherly* had beene much abused by the Portugals, and the Gouernour at Lowribander, his House fired, and his Men hurt in the night: and arriuing at Tutta thirteene dayes after, was there vnkindly vsed by *Mersa Rusto* the Gouernour. This *Ragi* led them fiue Courses, where they lay by a Riuer side, and at two of the clocke in the morning they departed, but were led a contrary way, and about breake of day brought into a Thicket, where he made them vnlade, tooke away their Weapons and bound them; suddenly with their Camell ropes drawne close with a Truncheon, hanged the two Merchants and their fiue Men, stripped and buried them. Mee (as a farre Countrey-man, not knowing the language) hee spared with my Pions or Seruants, but tooke my Horse (giuing me a Iade) and fourescore Rupias from mee, sent mee twentie Courses with my men vp to the Mountaines to a brother of his, where I continued two and twentie dayes a close prisoner, and then order was sent to conuey mee to Parker: but in the way was robbed of my clothes and all that I had: so that I and my men were forced to liue vpon the charitie of people by begging: onely my Horse, as not worth taking, was left me, for which I could get but foure mamoodees (foure shillings) but chancing on a Banian whom I had knowne at Amadabar, I was relieued and sold not my Horse. Wee came to Radingpoore

Reisbuti.

S.R.Sherly.

M.Withington robbed.

May

May the nineteenth, and April the second, to Amadabar: thence to Cambaya, and (passing the Riuer seuen Courses broad, yeerely drowning many) to Saurau, a Towne and Castle of the Razbootches, and fiue and twentie Courses further to Borocho, and passing that Riuer, to Cassimba, and thence to Surat. In all this Countrey of Sinda, no Citie of greater Trade then Tutta; the chiefe Port thereto is Lowribander, three dayes iourney from thence, where is a faire Roade without the Riuers mouth, cleere of Wormes, which about Surat, and other places of the Indies infest the ships, so that after three or foure moneths riding, if it were not for sheathing, they were not able to returne. The Ports and Roades of Sinda are free of them. In two moneths they passe from Tutta to Lahor, and returne downe the streame in one. And from Agra goods may bee conueyed on Camels in twentie dayes, which is on Sinda Riuer, and thence in fifteene or sixteene dayes aboord the Ships at Lowribander, as soone as to Surat, if Theeues did not make it lesse seeure.

Sinda.

Wormes dangerous to ships

May the fourth, 1614. Master *Withington* went from Surat to Brampore, where Sultan *Parnise* lyes. It is situate in a Plaine by a great Riuer, hauing a large Castle; and thence to Agra: all which way is seuen hundred Courses. From Surat to Brampore is a pleasant and champaigne Countrey, full of Riuers, Brookes, and Springs. From Brampore to Agra very mountainous, hardly passable for Camels by Mando the neerest way: there are many high Hils and strong Castles in the way, Townes and Cities in euery dayes iourney well inhabited, the Country peaceable and cleere of Theeues. Betweene Agimere or Azmere and Agra, are a hundred and twentie Courses: at euery Course end a great Pillar erected, and at euery tenth Couse a Seraglia or Place of lodging for Man and Horse, with Hostesses to dresse your Victuall (if you please) three pence will pay for your Horse and Meate-dressing: there are also at euery teuth Course faire Houses erected by *Echebar* for his Women, and none else may lie in them. The reason heereof is reported, that *Echebar* wanting Children went on Pilgrimage on foot to Asmere for that purpose, at euery Course end saying his prayers, and lodging at the tenth. Agra is a huge Towne, situate by the great Riuer Geminie or Iamena. The Castle is the fairest thing in it, compassed with the fairest and highest Wall that I haue seene, two miles about, well repleniſhed with Ordnance: the rest, except Noble-mens houses (which are faire and seated by the Riuer) ruinous. Fatipore is decayed, but hath a very stately Temple built by Geometry; as *Echebars* Sepulchre, the faireſt thing that euer I saw. I went to Ganges, two dayes iourney from Agra, the Water whereof is carryed a hundred miles by the Banians for deuotion, which say it will neuer stinke, how long soeuer it bee kept. From Agra Master *Fitch* went to Satagam in Bengala by Water. So that if you obserue all these Trauels of [o] *Fitch, Couert, Still, Withington*, and the rest of our Countrey-men, and adde thereto the iourney of *Goes* from thence to China, with other Relations of the Iesuites before expressed, you shall haue a better Corographie of this Countrey, then any of our Maps haue yet deliuered. And their want hath made me thus full and tedious. I might adde the Trauels of [p] *William Clerke*, one of the *Ascensions* Company, which serued the Mogol in his Warres diuers yeeres (and returned in the last Ship, whiles these things are publishing) against the Rasboots and Decans, hauing two Horse pay, which is neere sixe pounds a moneth, and had some moneths pay allowed him before-hand, that so hee might furnish himselfe: for they must buy and maintaine their Horses.

o *Fitch* to the South-East and to the East from Agra.
Nicols S.E. by Land.
Goes N.E. to China.
Couert N. and S. quite through.
Still to Lahor N.E. and to Persia N.N.W.
Withington the Westerle parts to Sinda, &c.
p *W. Clarke.*
q *W. Payton.*

Master *Walter* [q] *Payton* was Master in the Exepedition, and carried Sir *Robert Sherly*, whom they had thought to haue landed at Gauder or Guader in Masqueranno, in fiue and twentie Degrees, and six and twentie Minutes, but the people were then in Rebellion against the Persian, and by damnable treachery had possessed themselues of the Ship and all the goods, had not one *Hoge Comal*, a Surgeon amongst them reuealed this mysterie of their iniquitie: they had thus betrayed three ships before. By this villany of the Bulloches, they were forced to goe further to the mouth of Sinde, which is East and by North, in foure and twentie Degrees, and foure and thirtie Minutes. They landed the Embassador, September the nine and twentieth, 1613. at Diul, in the Mols Dominion, fifteene miles from the ships. The Portugals reported them to be Theeues, according to their custome. And when they sought for Trade in Sinda, the Gouernour had yeelded but for the Portugals, which threatned to depart if the English were admitted, whose custome hee was loth to lose, being worth, hee said, a *Leck* of Rupias, ten thousand pound English and more (which shewes the exceeding Trade of Sinda) by the yeere.

But this Countrey, and the disposition of their King, are most amply described to vs together, with the remarkable Rarities of those parts, by the *Hon.* industry of Sir *Thomas Roe*, Embassadour for his Maiestie with the Mogoll, whose Map of those parts wee heere present you; as likewise by his learned Chaplaine, Master *Edward Terry*: both whose Obseruations wee haue presented in our first Tome of Voyages. To them I referre the industrious Reader, for more ample relations of these parts, then in this Worke were conuenient to insert.

Amongst

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Amongst other things, the Reader shall see the true course of Indus (which all Moderne Geographers haue exceedingly falsified) and of *Ganges*. *William Finch* hath also written of those parts. I thought good heere to adde that which Master *Steele* and his wife told me of the Women of those parts. Master *Steele* hauing a proiect of Water-works, to bring the water of Ganges by Pipes, &c. carried fiue men with him to the Mogol, who gaue them entertainment with large wages by the day, and gaue to each an Arabian Horse. One of these was a Painter, whom the Mogol would haue to take his picture; and because hee could not speake the language, Master *Steele* (who could speake the language of the Court, which is Persian) was admitted (a thing not permitted to Men) into the Mogols lodgings, where he did sit for the said Limner. At his entrance, the chiefe Eunuch put a cloth ouer his head, that he should not see the Women (which hee might heare as hee passed, and once also saw them, the Eunuch purposely putting on a thinner cloth ouer his head) there being of them some hundreds. His wife had more accesse at *Chan Channas* Court, whose daughter (sometimes wife to the elder brother of this Mogol, and liuing still a widdow) had a desire to see the English-woman, and *Chan-Channa* intreated her husband to permit it. Shee was fetched in a close Chariot drawne by white Oxen, attended by Eunuchs; and was first brought into an open Court, in midst of which was a Tanke or Well of Water, where sate many women, slaues to *Chan-Channas* daughter, of diuers Nations and complexions; some blacke, exceeding louely and comely of person notwithstanding, whose haire before did stand vp with right tufts, as if it had growne vpward, nor would ruffling disorder them; some browne, of Indian complexion; others very white, but pale, and not ruddy: many of them seemed goodly and louely, all sitting in their slight, but rich garments on the floore couered with carpets. The Lady came forth in meaner attire, whereat they all arose and did her reuerence, with their faces to the ground. Mistresse *Steele* made her three courtsies, after the English fashion (being also in English attire) and deliuered her a Present (without which there is no visitation of great persons) and the Lady caused her to sit by her, and after discourse, entertained her with a Banket; and began familiaritie with her, continued and increased with often visitations, and rewarded with many gifts, as of womens vestments of of those parts; some of which I saw, the vpper garment like a smocke, of thin Calico, vnder which they weare a paire of breeches close aboue, the neather parts very long and slender, loosely ruffling about their legs, of thin stuffe also; the mans garment differing from the womans, by the fastning on the side vnder the arme, whereas the womans is fastened before, both tyed with ribbands. *Chan Channa* caused his Taylor to take view of Master *Steele*, and without other measure hee made him a cloake of cloth of gold, after the English fashion very comely, which I also saw.

§. VI.

Of the Rasboots, and other people subiect to the Mogol, and of their Countries, Religion, and Rites.

THus haue we delineated this huge Giantly Body of the Mogol Empire. The Soule or Religion thereof, is more inuisible. What lurking places and labyrinths the breasts of the Kings haue had in their vnknowne, curious, vncertaine Faith, yee haue heard, and may thereby guesse at the rest. As the people are manifold, so are their Rites; some of which, about Ganges, and in other parts, haue alreadie beene touched: and some hereafter, as the People and their Rites are diffused and dispersed in diuers Tracts of India, we shall elsewhere mention. Besides Christian Forreiners, the principall Religion is Ethnike, though that of the Prince be Mahumetan.

The *Reisbuti*, *Rasbootes*, or *Rasbooches*, the ancient Inhabitants of the Countrey of Sinda, are Gentiles. How strong one of them is, you haue heard Captaine *Hawkins* report. His name, as I haue since learned of Mr. *Rogers*, Mr. *Clarke*, and Mr. *Withington*, is *Ranna*; some of them affirming, That hee is lately come in, and hath sent his sonne a pledge to the Mogols Court, who for this cause, and his sake, hath beene so long resident at Azmere. But Mr. *Clarke*, employed in these wars, saith, That it is not a subiection, but voluntarie friendship and neighbourhood, with acknowledgement of himselfe the Inferior. A Rebell or Outlaw he cannot be called, because hee was neuer subiect; accounting the Mogoll Superior in power, but not his Lord. There are of these many Casts, or Tribes, each of which haue supreame and independent Lords: Nature building them, with little helpe of Art, impregnable Fortresses, or inaccessable Hils. One of which, called *Dewras*, is said to haue very many populations; able on the Hill tops to gather sufficient prouisions for themselues, and the neighbour-

1 20000. horse, 50000. foot, and a mountainous Countrey, hardly inuaded and conquered.

M. *Clarke*.

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bour-Markets; impoſſible without corruption to be conquered. When any of theſe Caſts, or Tribes, diſagree, the Mogoll interpoſeth himſelfe, profeſſing to take part with the right. Their Countrey lies in the direct way from Surat to Agra, the wayes by Amadauar, or by Brampore, both much about, yet frequented by Merchants, for feare of them. The Countrey people [b] are rude, naked from the waſte vpwards, with Turbants differing from the Mogol faſhion. Their Armes are Sword, Buckler, and Launce. Their Buckler is great, in faſhion of a Bee-hiue, in which they will giue their Camels drinke, and Horſes prouender. Their Horſes are good, ſwift, and ſtrong, which they ride vnſhod, and back at a yeere old. A reſolute people; which the Mogoll ſaith, knowes as well to die, as any in the world. They eate no Beefe nor Buffolo, but haue them in ſuperſtitious reſpect. The Rasbutche husband dying, the wife is burned. The manner is this: The wife accompanies the dead bodie of her husband in her beſt array, pompouſly attended with her friends and kindred, and with Muſick. The fire being made, ſhe compaſſeth the ſame twice or thrice: firſt bewayling her huſbands death; and then reioycing, that ſhe ſhall now liue with him againe; and then embracing her friends, ſits downe on the top of the pyle, taking her husbands head in her lap, and bids them kindle the fire. This done, her friends throw Oyle and other ſweet Perfumes on her, ſhee enduring the fire with admirable patience, looſe, and not bound. I haue ſeene many (it is M. *Withingtons* report) the firſt at Surat, the woman being but ten yeeres old, and not yet a woman hauing not knowne her husband, who was ſlaine in the wars, and his clothes brought home. Yet would ſhe needs burne with his clothes: and the Gouernour not permitting, becauſe ſhee was a Virgin, her friends intreated and bribed him thereto, ſhee ſeeming impatient of that delay, and ſaying, her husband was a great way before her, with much blind ioy entring into endleſſe ſorrowes. The kindred of the deceaſed husband doe not force this vnkind kindneſſe, but the wiues owne kindred; holding it a diſgrace to their family, if ſhee refuſe; which ſhe hath power to doe: but few will; and then ſhee muſt ſhaue her haire, and breake her iewels, and is not ſuffered to eate, drinke, ſleepe, or company with any bodie, till her death. If, after purpoſe to burne, impatient of the flame, ſhe leapes out, her father and mother will bind and burne her perforce. But ſuch weakneſſe ſeldome happens. In ſome places they obſerue it, with Rites a little differing: carrying the woman in great pompe on a Pageant, and binding her to a ſtake, all her kindred kneeling round about her, and praying to the Sun, and their other Idols. Shee hath betwixt her legs, and vnder each arme, a bag of Gun-powder; the fire made all of ſweet Woods. Wee ſhall mention other Rites in other places.

[b] *M. Withington.*

R. Couert.

The *Hendownes* poſſeſſe the Countrey North from Aſmere toward the Multans: degenerate Gentiles, and refuſing no manner of Fleſh or Fiſh. They pray naked, dreſſe and eat their meat naked; and where they dreſſe and eate their meat, make a Circle, within which, none muſt enter during that time. Their women are brought vp from their child-hood with ſhackles, ſome of Siluer, ſome of Braſſe, and ſome of Iron, on their legges, and Rings in their eares; all which encreaſe with themſelues, being made bigger, as they grow; ſo that in time a man may thruſt his hand through the holes of their eares. Alſo they weare Bracelets of Elephants teeth about their armes, from the wriſt to the elbow. Wee haue alreadie ſpoken of the Bulloches, their Northerly neighbours, Sunne-worſhipping, Giantly bigneſſe, and Inhumane humanitie, in eating mans-fleſh (and likewiſe of the Puttans or Agwans.) The Bulloches in Sinda, and vpon the Perſian Gulfe (it ſeemes of this generation) are Mahumetans, Robbers by Land, and Pyrats by Sea, whereto they adde the murther of thoſe they rob. Their treachery to Sir *R. Sherly*, and the Expedition, is before mentioned: which had it had expedition according to their plot, they had murthered all but the Surgeon, the Muſician, the Boyes, and the Women. When I was in Sinda (ſaith M. *Withington*) they tooke a Boat, with ſeuen Italians, and one Portugall Fryar, this ripped vp by them, to ſeeke Gold in his entrailes, the reſt ſlaine in the fight. Yet there are very honeſt men of them in Guzerat, and about Agra.

R. Couert.

M. *Payton.*

M. *Withington.*

Touching other Superſtitions of this Kingdome, thus writeth *Ioannes Oranus*, in the Narration of this Kingdome [c]. Not farre from the Citie Lahor is an Idoll, reſembling a woman, which they call *Nazar Coto*, framed with two Heads, & ſix or ſeuen Armes, and twelue or fourteene Hands; one of which brandiſheth a Speare, another a Club. Hereunto reſort many Pilgrims to worſhip; and hereof they tell many miracles: as, that many cut off their tongues, which are againe reſtored whole vnto them, but remaine mute. Some thinke our breath to bee our Soule. Some affirme, That all things are the ſame thing. Some, that God onely hath a being, other things are ſhadowes and appearances. Some thinke all things, and ſome, the round Circle of the World; and ſome, themſelues, to bee God. Almoſt all doe hold the commigration of Soules into the bodies of Beaſts. They ſay, the World ſhall laſt foure Ages, or Worlds; whereof three are paſt. The firſt laſted ſeuenteene *Laches* (euery

[c] *Narratio Reg. Mogor.* Lahor is 300. miles from Agra.

Laches

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Laches contained an hundred thousand yeeres) and eight and twentie thousand yeeres. Men in that World liued ten thousand yeeres, were of great stature of bodie, and great sincerities of minde. Thrice in this space did God visibly appeare on the Earth: First, in forme of a Fish, that hee might bring out the Booke of the Law of Brama, which one *Causacar* had hurled into the Sea: The second time, in forme of a Snaile, that he might make the Earth dry and solid: Lastly, like a Hog, to destroy one that said he was God; or as others of them as truely say, to recouer the Earth from the Sea, which had swallowed it. The second World lasted ten *Laches*, and ninetie two thousand and six yeeres; in which, men were as tall as before, and liued a thousand yeeres. God did appeare foure times: First, in a monstrous forme, the vpper part a Lion, the lower a Woman, to represse the pride of one, which gaue out himselfe for God: Secondly, like a poore Bramane, to punish a proud King, that would by a new-deuised Art fly into Heauen: The third time, to be reuenged of another King, which had slain a poore Religious man, he came in the likenesse of a Man, named *Parcaram:* and lastly, like one *Ram*, the sonne of *Giocorat*, which had slaine *Parcaram*. The third World continued eight *Laches* and foure thousand yeeres, wherein men liued fiue hundred yeeres; and God appeared twice in Humane likenesse. The fourth Age shall endure foure *Laches*, whereof are alreadie passed foure thousand sixe hundred fourescore and twelue yeeres. They say God will also appeare in this Age. Others imagine, That he hath alreadie appeared, and that *Echebar* is hee. Some hold, That those ten Appearances were but creatures, which had receiued Diuine power. They themselues easily perceiue the vanity of these *Chimera's*, and monstrous opinions, but will not leaue them, lest they should (at the same cast) lose their Wealth and Superstition together.

f R. Fitch. In the Countrey of the Mogor they haue [f] many fine Carts, carued and gilded, with two Wheeles, drawn with two little Buls, about the bignesse of our great Dogs in England, and they will runne with any Horse, and carry two or three men in one of those Carts. They are couered with Silke, or fine Cloth, and be in vse as our Coaches in England.

T. Coryat. But we will shut vp this too great discourse of the great Mogols Greatnesse, in the words of the Worlds Greatest Foot-post. He tels vs, from the very Mogols Court, That this present Prince, is a man of three and fiftie yeeres of age, of complexion middle, betwixt white and blacke, in a more expressiue Epitheton, Oliue; of a seemely composition of bodie, of stature little vnequall to Mine, but much more corpulent (Hee neuer trauelled so much on foot, nor ten moneths together with fiftie shillings expence.) His Dominion is little lesse then foure thousand English miles: which, if it come short of the Turke in Geometricall dimension of ground, it is with a great pleonasme supplied by the fertilitie of his Soyle, and in the vnion of all his Territories. Againe, hee exceedeth him in Reuenue (a great deale more then M. *Coryats* reckoning) hee presenteth himselfe thrice euerie day: at the rising of the Sunne, which hee adoreth by the eleuation of his hands; at noone, and at fiue of the clocke in the euening: but he standeth in a roome aloft, alone by himself, and looketh from a window that hath an embroidered sumptuous Couerture, supported with two siluer Pillasters, to yeeld shadow vnto him. In feeding of his Beasts, hee spendeth at the least ten thousand pound sterling a day, and keepeth a thousand women for his owne body, whereof the chiefe is *Normal*. I haue bin in a Citie in this Country, called *Detee*, where *Alexander* ioyned battell with *Porus*, & in token of his victory, erected a brasse Pillar, which remaineth there to this day. There arriued foure English ships at Surat, and in the same Sir *Thomas Rowe*, the English Embassador to the Mogol: the newes whereof came to Asmere, October. 8. 1615. and did much refocillate M. *Coryats* spirits (as did M. *Brownes* verses from Amadavars) and so I hope will yours.

CHAP. VIII.

Of Cambaya, Decan, and the neighbouring Nations.

§. I.

Of the Cambayans.

ALthough we might seem to haue spoken sufficiently of the Cambayans alreadie, in our former Mogol-Relations; yet, both as better knowne, and because such was our Order in the former Editions, wee haue allowed them a Chapter here by themselues. Cambaya is also called Guzarat [a], containing in length, from the Riuer Bate to Circam, a Persian Region, fiue hundred miles of Sea-coast, being on other parts enuironed [b] with the Kingdomes of

a *Maginus.*

b *Maff. lib. 4.*

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of Dulcinda and Sanga, on the North; Mandao, on the East; on the West, Nautacos, or the Gedrosians. The Sea, and the Confines of Decan are the Southerly bounds. It hath in it, by estimation, threescore thousand Populations, or inhabited Places, watred with many Streames, the chiefe whereof is Indus, which diuideth it in the middle, running from Caucasus, or Naugrocot, and after nine hundred miles iourney, with two nauigable mouths disemboquing it selfe into the Ocean. This Countrey is very fertile, not yeelding to any other in India, in the fruits which the Earth and Trees bring forth, besides their store of Elephants, Gems, Silke, Cotton, and such like. The people are of an Oliue-colour, and goe naked, except about their priuie parts. They eate no Flesh, but Rice, Milke, Barley, and other life-lesse Creatures. The Inhabitants are, for the most part, Gentiles; and so were their Kings, vntill the Mahumetan Superstitions preuailed. There are [c] vp within the Land, People called *Resbuti*, which are the natural Nobles of this Kingdome, chaced by the Moores to the Mountaines, whence they make often excursions and spoyles in the Country; and the Cambayans pay them tribute, that they might liue in peace: of these is spoken alreadie. Their chiefe Sea-Townes are Daman, Bandora, Surate, Rauellum, Bazuinum; and within Land, Cambaya, Madabar, Campanel, Tanaa, &c. Surat (now an English Factory) hath a Castle of [d] Stone, with good Ordnance: The Houses are faire, of Stone and Brick, square, with flat rooses: they haue goodly Gardens, with Pomegranats, Pome-Citrons, Melons, Limons, Figs all the yeere long, curious Springs of fresh Water. The people neat, tall, louing, graue, iudicious, clothed in long white Calico, or Silke.

[c] *Ioseph. Ind. Linsch. l. 1. c. 24.*

[d] *Pat. Copland.*

Cambaya hath bestowed the name on the whole Kingdome, which they call the Indian Cairo, for the excellencie thereof: it standeth three miles from Indus. The Tides here [e] encrease not, as with vs, at the full, but in the decrease of the Moone they are at the highest. Of this Riuer Indus, *Ptolomey* and *Arrianus* in his *Periplus of the Erythrean Sea*, reckon seuen Mouthes or Entrances into the Sea; and *Thenet* (I know not with what Friar-like, and Lyar-like boldnesse) nameth seuen at this day: but *Arrianus* saith, in those times six of the seuen were ouer-growne, and but one nauigable. But *Dionysius*, *Pomponius*, *Strabo*, and the other *Arrianus*, which writ the life of *Alexander*, ascribe but two vnto it; which is confirmed by the Portugals. *Arrianus* hath in his eight Booke largely described the Voyage of *Nearchus* and *Onesicritus*, from this Riuer, about the Coast into the Persian Gulfe, employed by *Alexander* the Great. It is not 160. yeeres since *Machamut*, a Moore, expelled the Guzarat King.

[e] *L. Vertom. l. 4.*

This *Machamut* deserueth mention for one thing, wherein the Sunne hath scarce beheld his like. Hee so accustomed himselfe to poysons, that no day passed wherein hee tooke not some; for else hee himselfe had dyed, saith *Barbosa*; as it fareth with *Amsian* or *Opium*, the vse whereof killeth such as neuer tooke it, and the disuse, such as haue. And beyond that which we reade of *Mithridates* in the like practice, his Nature was transformed into so venemous a habit, that if hee did meane to put any of his Nobles to death, hee would cause them to be set naked before him, and chewing certaine fruits in his mouth, which they call *Chofolos* and *Tambolos*, with lime made of shells, by spitting vpon him, in one halfe houre depriued him of life: if a Fly sate vpon his hand, it would presently fall off dead. Neither was his [f] loue to be preferred to his hatred, or with women was his dealing lesse deadly. For he had three or foure thousand Concubines, of whom, none liued to see a second Sunne, after hee had carnally knowne them. His Mustaches (or haire of his vpper lip) was so long, that hee bound it vpon his head, as women doe with an haire-lace; and his beard was white, reaching to his Waste. Euery day when he arose, and when hee dined, fiftie Elephants were brought into the Palace, to doe him reuerence on their knees, accompanied with Trumpets and other Musicke.

[f] *Od. Barbosa.*

Cœlius Rhodiginus [g] mentions the like of a Maid, thus nourished with Poysons, her Spettle (and other Humours comming from her) being deadly: such also as lay with her carnally, presently dying. *Auicenna* hath also a like example of a Man, whose Nature, infected with a stronger Venome, poysoned other venomous Creatures, if any did bite him. And when a greater Serpent was brought for triall, he had by the biting thereof a two-dayes Feuer; but the Serpent dyed: The other did not harme him.

[g] *Cœl. Rhodig. lib. 11. cap. 13.*

Mamudius, the Successor of King *Machamut*, was a great enemy to the Portugals. *Badurius* succeeded in state and affection, and exceeded in greatnesse and ambition. Hee inuaded [h] Mandao, and Sanga, where hee besieged Citor: then gouerned by a warlike woman: which not able to hold out longer against him, fled, and left the people in forlorne plight; who in a desparate resolution (like *Sardanapalus*) heaping vp their Treasures, set fire thereto, and then cast themselues therein. This fire continued three dayes, and consumed threescore and ten thousand persons.

[h] *Maff. lib. 12.*

Hence *Badurius* triumphantly marched against the Mogor, whom *Maffeus* calleth *Miramudius*, with an Army of an hundred and fiftie thousand Horse, whereof thirtie thousand

were

were barded; and fiue hundred thousand Foot-men: of great brazen Ordnance, a thousand; whereof foure Basiliskes were drawne (such was their weight) by so many hundred yokes of Oxen: with Shot and Powder hee laded fiue hundred Waynes, and as many with Gold and Siluer, to pay his Souldiers. These Forces, with this prouision, might rend the Ayre with Thunders, might make the Earth to shake with Terror, might dry and drinke vp Riuers of Water, might frame another fiery Element, of Arts inuention; but could not either terrifie the Mogor, or saue *Badurius* from a double ouerthrow; first, at Doceri; next, at Mandoa, where hee loseth his Tents and Treasures; and shauing his beard, flyeth disguised to Diu: in which, that the Portugalls might be engaged in the same warre, hee gaue them leaue to erect a Fortresse: A thing of such moment vnto them, that *Iohn Botelius* (confined before vnto India, for crimes obiected) thought, by being the first Messenger thereof in Portugall, to purchase his libertie: whereof he might well bee reputed worthy, who in a little Vessell, scarce eighteene foot long, and sixe wide, with vndaunted courage contemning that wide, long, and tempestuous Ocean, arriued with his small companie, great newes, and greater admiration, at Lisbone. *Badurius* after altering his minde, and therein entertaining a treacherous Proiect against the Portugalls, coloured the same with kindnesse, and he (which feared all [i] men, no lesse then hee was feared, as guiltie to his owne Tyranny, which sometime made *Dionysius* of a King, a Barbar, and now this, a King of others, and his own Cooke, trusting no man to dresse his meat) aduentured to visit the Portugall Vice-Roy in his ships, professing great friendship, with great dissimulation, and by a meane Mariner, at his returne, was slaine; whereupon the whole Iland submitted it selfe to the Portugall yoke. And because we haue in this Chapter mentioned so many Wonders, let this also haue place among (if not aboue) the rest, which presently happened [k]. Whiles the Portugalls were busie in their Buildings, a certaine [l] Bengalan came to the Gouernour, which had liued, as hee affirmed, three hundred thirtie fiue yeeres. The old men of the Countrey testified, That they had heard their Ancestors speake of his great age, and himselfe had a sonne fourescore and tenne yeeres old, and not at all Booke-learned, yet was a speaking Chronicle of those passed times. His teeth had sometimes fallen out, [m] others growing in their places; and his beard, after it had beene very hoarie, by degrees returned into his former blackenesse. About an hundred yeeres before this time, he had altered his Pagan Religion into the Arabian or Moorish. For this his miraculous age, the Sultans of Cambaya had allowed him a stipend to liue on; the continuance of which he now sought; and did obtaine of the Portugals. Friar *Ioano dos Santos* [n] tells a long story of one yet aliue, *Ann.* 1605. of whom the Bishop of *Cochin* had sente men to inquire, who by diligent search found that hee was then three hundred eightie yeeres old, and had maried eight times, the father of many generations. They say his teeth had thrice fallen out, and thrice renewed: his haire thrice hoary, and as oft black againe. Hee could tell of nineteene successiue Kings, which reigned in *Horan* his Countrey in *Bengala*. He was also borne a Gentile, and after turned Moore, and hoped, he said, to dye a Christian, reioycing to see a picture of Saint *Francis*, saying, Such a man when he was twentie fiue yeeres old had foretold him this long life.

But to returne: *Mamudius*, successor to *Badurius*, sought with all his forces to driue these new Lords out of Diu, as *Solyman* had done before, by a Nauie and Armie sent thither; but both in vaine: of which Wars, *Damianus à Goes* [o] hath written diuers Commentaries. But this whole Countrey is now subiect to the Mogor. It was, in *Alexanders* time, peopled by the Massani, Sodræ, or Sabracæ, Præstæ, and Sangadæ, as *Ortelius* hath placed them; where *Alexander* (as in diuers other places he had done) erected a Citie of his owne name, called Alexandria. Daman, another Key of this Bay, and entrance of the Riuer Indus into the Sea, fell to the Portugals share.

The Land of Cambaya [p] is the fruitfullest in all India; which causeth great traffique of Indians, Portugals, Persians, Arabians, Armenians, &c. The Guzarates, or Cambayans, are the subtilest Merchants in all those parts. They haue [q] amongst them many Histories of *Darius* and *Alexander*, which sometime were Lords of this Indian Prouince. The Portugals [r] haue at diuers times conquered diuers of the chiefe Townes in this Kingdome, some whereof they keepe still. The women in Diu, by Art dye their teeth black, esteeming themselues so much the more beautifull, and therefore go with their lips open, to shew the blacknesse of their teeth, drawing away the couer of their lips, as if they were lip-lesse, giuing the *prize of Beautie* to a double deformitie, Blacknesse, and a Mouth *O Hellish wide*. When a Cambayan dyeth, they burne his body, and distribute the ashes vnto the foure Elements (of which man consisteth) part to the Fire, part to the Ayre, to the Water also and Earth their due portions, as *Balby* hath obserued.

M. *Patrike Copland* (Minister in the *Dragon*, with Captaine *Best*) writes, that hee rode in this Countrey, from Medhaphrabadh to Surat, in a Coach drawne with Oxen, which is the most

i *Cic. Offic.*
k *Maff. Histor. Ind. lib.* 11.
l This same man appeared before *Solyman* the Turkish General, at the siege of Diu. *Viag. di vn Comite Venetiano. Nic. di Conti* saith, hee saw a Bramane three hundred yeers old.
m *Morison part.* 3. *c.* 3. saith the same of the Irish Countesse of Desmond (mentioned also by S. *W. Ral.*) and that she liued 140. yeeres.
n *Io. Santos l.* 4. *de vita hist de India orientali.*
o *Dam. à Goes, op. Di. & Bell. Camb.*
p *Linschot.*
q *Od. Barbos.*
r *Gotardus Arthus Hist. Ind. Orient. cap* 23. *Balby, cap.* 18.

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most ordinary, though they haue goodly Horſes. He ſaw at once the goodlieſt Spring and Harueſt that euer he had ſeene: Fields joyning together, whereof one was greene as a meadow; the other yellow as gold, ready to be cut, of Wheat and Rice. All along, goodly Villages full of trees, yeelding Taddy (the Palme; of which after) a new ſweet Wine, ſtrengthning and fattening. A Smith which loued his liquor, ſaid hee could wiſh no other wages, but a pot of this Taddy alway at his girdle.

§. II.

Of the Kingdomes of Decan.

OF the Decans we haue ſpoken before, in the Mogol conqueſts. Decan is the name of a Citie, ſixe leagues from which is a Hill, out of which the Diamond is taken. This Hill is kept with a Garriſon, and walled about. Of the Decan Kingdomes, *Barros* hath reported, That about the yeere 1300. *Sa Noſaradin* reigned in Delly, or Delin, and inuaded the Kingdome of Canara (which reacheth from the Riuer Bate, North of Chaul, vnto the Cape Comori) and wonne much from the Anceſtors of the King (now termed) of Biſnaga. At his returne, he left *Habedſa* his Lieutenant, who added to the former Conqueſts, gathering a Band of all mixtures, Gentiles, Moores, Chriſtians. His ſonne was confirmed in the Gouernment, therefore called *Decan*, and the people Decanins, becauſe of this confuſion of ſo many Nations, of which, his Fathers and His forces conſiſted: for *Decanins* ſignifies Baſtards. He ſhooke off alleageance to his Lord, and acknowledged none Superiour. Hee alſo much encreaſed his Dominions. His name was *Mamudſa*. Hee appointed eighteene Captaines or Commanders, allotting to each, ſeuerall Prouinces. Theſe Captaines hee made, were but ſlaues, that ſo hee might the eaſier hold them in ſubjection. He commanded, that each of them ſhould build a Palace at Bedir, his chiefe Citie, and there reſide certaine moneths in the yeere; his ſonne remayning there in perpetuall hoſtage. Theſe, in proceſſe of time, grew fewer, and therefore greater; the King holding nothing but his Royall Citie; all the Empire being in the hands of theſe ſlaues: which, when the Portugals came thither, were no more, but *Sabay*, *Niza-Malucco*, *Madre Malucco*, *Melic Verida*, *Coge Mecadam*, the Abeſſine Eunuch, and *Cota Malucco*. The mightieſt of them was *Sabay*, Lord of Goa: His ſonne was *Hidalcam*. Thus *Barrius*. *Garcias ab Horto* writes, That the Mogors had poſſeſſed the Kingdome of Delly: but a certaine Bengalan (rebelling againſt his Maſter) ſlue him, vſurped his State, and by force of warre added this of Canara alſo to his Dominion; he was called k *Xaholam*. This King made his ſiſters ſonne l his Succeſſor, who was much addicted to Forreiners. He diuided his Kingdome into twelue parts, or Prouinces, ouer which, he ſet ſo many Captaines: *Idalcam*, from Angidaua to Cifarda: from thence to Negatona, *Nizamaluco*: Ouer Balaguate, or the vp-hill Countrey (for *Bala* in the Perſian language ſignifieth The toppe, and *Gunte* a Hill) *Imadmaluco*, and *Catalmaluco*, and *Verido*, &c.

k *Xaholam*, that is, Lord of the World, a Title, and not a proper name.

l *Daquem*.

Theſe all rebelled, and captiued *Daquem* their King at Beder, the chiefe Citie of Decan, and ſhared his Kingdome amongſt themſelues, and ſome Gentiles, partners in the conſpiracie. They were all forreiners, but *Nizamaluco*. This, and the other names, before mentioned, were Titles of Honour, giuen them, with their Offices, by the King, corrupted by the vulgar in pronouncing. *Idalcam*, is *Adel-ham*; *Adel* in the Perſian language, ſignifieth *Iuſtice*; *Ham* is the Tartarian appellation, ſignifying a Prince, or King (which name might well be the Reliques of the Tartarian conqueſts in thoſe parts) ſo *Adelham*, is *King of Iuſtice*. *Neza* in the Perſian (which *Scaliger* m ſaith is of like extent in the Eaſt, as Latine in the Weſt) is a Lance: *Maluco* ſignifieth the Kingdome. *Neza*, or *Nizamaluco*, the Speare or Lance of the kingdom. So *Cotamaluco* the Tower of the kingdom, *Imadmaluco* the Throne of the Kingdome, &c. *Nizamaluco* is alſo called *Nizamoxa*: which *Xa*, or *Scha*, is a Perſian title (ſignifying n as *Monſieur* in France, *Don* in Spaine) and giuen by *Iſmael* the Sophi, and *Tamas* his ſonne, to all thoſe Kings that would communicate in their Sect, which *Nizamoxa* only yeelded to, Other of them made ſhew, but ſoone recanted. Thus farre *Garcias*.

m *Ioſ. Scal. de Emana. temp. lib. 7.*

n *Ioſ. Scal. Caſt. Iſag. lib. 7.*

The Decan • Kings being now ten or twelue, make joynt warre againſt the Mogoll, hauing one Lieutenant Generall, which is *Amber Chapu* an Abaſſen ſlaue (before mentioned, out of Captaine *Hawkins*) who hath many Lecks of Rupias in ready money, and is Protector of the Kingdome of Amdanagar, the titular King being a childe. One *Robert Iohnſon* an Engliſhman turned Moore, and was entertained with much reſpect of one of the Decan Kings, but died eight dayes after his Circumciſion. So were *Robert Claxon*, and *Robert Tralley*, voluntarily robbed of that which they neuer had (Faith and Religion) and turned

o *Clarke*.

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Moores. The Decans dominians reach from the West Sea to that of Choromandel, or very neere thereto. The chiefe reason of their Mahumetan Religion was that Conquest by *Nosaradin*, and his successors Moores: that there are so many Kingdomes proceed from that diuision before mentioned.

§. III.

Of the Banian and Cambayan superstitions.

Banians. M. Withington.

THe Religion in Cambaya is partly Mooriſh, partly Heatheniſh. The Banians are many, in Sinda and other Countries of the Mogol. There are ſome thirty Caſts of them in Sinda (this is the Countrey which Indus laſt forſaketh, inhabited by Boloches, and Rasbooches, and Banians, the great Townes and Cities gouerned by Mogols.) Theſe are of thirty different Sects, which may not eate with each other. They muſt alſo marry in their owne Caſt, Tribe and Sect, and which is more, in the ſame trade, as the Sonne of a Barber with a Barbers Daughter. Theſe marriages are made when they be yong, ſometime almoſt before they be. For when two women are pregnant, the Parents will make a match betweene their Children, if death or the ſexe diſappoint not. When they are three or foure yeeres old, the Parents which haue agreed on a match betweene their Children, make a great feaſt, and ſet this young couple on horſebacke (a man behind each of them to hold them) in their beſt clothes, accompanied with the Bramenes or Prieſts, and many others according to their ſtate, and ſo leade them vp and downe the Citie where they dwell, and then to the Pagode or Temple. After Ceremonies there done, they come home and make feſtiuall cheere certaine dayes, as they are able. At ten yeeres of age they lie together. The burning their dead is common to all their Sects. They are of the Pythagorean, or he was rather of their fancy, which he learned of the Indians. When the husband dies, the wife ſhaues her head, and weares her jewels no more, ſo continuing till death. Thus farre Maſter *Withington*. M. *Couert* relateth that they haue God in pictures of ſtone, hanging their Beades on the heads of the pictures, and then with their faces towards the Sunne doe worſhip it, ſaying all their comforts proceed from it. I ſaw a Kow adorned with Iewels and a Veſt of gold, her head bedecked with garlands & flowers, and then being brought to a burial place, where they vſe to make Sermons, they kiſſe her feet and teats and worſhip her. I asking why they did ſo? they anſwered that ſhe was the mother of beaſts, & brought them milke, butter, cheeſe, and the Oxe to till the ground, and laſtly, her Hide did make leather to make them ſhooes. Moreouer they ſay, ſhe is bleſt by the Mother of God to be honored aboue all beaſts.

Marriages ſolemnized betwixt infants.

R. Couert.

Anonimus.

Another writes that theſe Banians are the wiſeſt Merchants in the Eaſt, exceeding the Iewes, very rich, ſome worth 2. or 300000 li. He addes that they pay a great ſumme to the Mogol to preuent killing of Oxen: and when our men had ſhot a Turtle-doue through the wings, they will giue a Riall of eight to redeeme and preſerue it. P Generall *Downton* in his laſt Iournall writes, that when they would haue obtained a Bazar or Market by the ſhoare: anſwere was made that they might, but not for Bullocks. For the Mogol had granted his Firma to the Banians for a mighty ſumme yeerly to ſaue their liues. For Souldiery theſe are but ſhadowes of men, all their Fortitude ſmoking out in theſe ſuperſtitious ſpeculations, and therefore an eaſie prey to any Inuader. So true a μεταμψύχωσις haue they ſuſtained, being metamorphoſed and tranſanimated from men to blockes, and liuing ſtatues, or to ghoſts. *Benjamin Day* nameth one of their Sects called *Aſh-men*, whoſe bodies being moſt part naked, are couered with aſhes, whereby they looke like ghoſts or dead men. They liue idlely on reliefe not ſo much as begging. One of theſe was in great account, with haire hanging to his feet platted together, his nailes fiue or ſixe inches long. *Vertomannus* q is Author, that they worſhip not Idols, or *Pagodes*. Others report, That this way, and others, they are exceeding religiouſly deuoted. They obſerue a ſtrict kind of r faſting, which laſteth with ſome eight dayes, with others fifteene, twenty, or thirty dayes: in all which ſpace they eate not a bit; onely, when they thirſt, drinke water. One could not ſee when to make an end of this his penance, till his left eye fell out of his head, as both had done before out of his heart. In Cambaia they had one Bramene in ſuch reputation of holineſſe and honour, that they would ſalute him before they meddled with their worldly affaires. One affirmed to this Ieſuite, That if his Bramene ſhould command him to diſtribute all his goods to the poore, he would doe it, yea, he would lay downe his life at his command.

Ben. Day.

p *N. Downton.*

q *L. verb. lib. 4.*

r *Eman. Pinner. Banians* faſt at other times, they eate but one meale a day. *cap.* 10.

ſ *An. Dom.* 1595.

On the eight day of Ianuarie ſ, in that Citie, were giuen in almes twenty thouſand Pardawes, (which is in value about a Flemiſh Dollar;) one man had giuen fiue thouſand thereof, another three thouſand, another fifteene hundred. The cauſe was, becauſe that day (as their

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their Bramenes affirmed) the Sunne departed from Sur to Horte. Of their Pilgrimages is ſpoken before; ſome Eaſtward to Ganges; ſome Weſtward to Mecca, to wit, the Moores; not men alone, but women alſo: and becauſe *Mahomet* hath forbidden all vnmarried women this holy Iourney, they will marrie before they ſet forth, and diſſolue the ſame marriage againe, after their returne. Hereby they thinke to purchaſe merit with God.

I went one day (ſayth *Pinnerus*) to the publike Hoſpitall, which the Citizens of Cambaia had founded for all kindes of Birds, to cure them in their ſickneſſe. Some Peacockes were there incurable, and therefore might haue beene expelled the Hoſpitall. But (alacke for pitie of ſo rufull an accident) a Hawke had beene admitted thither for the cure of his lame legge, which being whole, hee inhoſpitally ſlue many of theſe co-hoſpitall weaker Fowles, and was therefore expelled this Bird-Colledge by the Maſter thereof. For Men they had not an Hoſpitall, that were thus hoſpitall to Fowles.

They haue certaine Religious perſons, called *Verteas*, [k] which liue in a Colledge together, and when I went to their Houſe, they were about fiftie in number. They ware white cloth, were bare-headed, and ſhauen; if that word might bee applied to them, who pull off their haire on their heads and faces, leauing onely a little on their crowne. They liue on almes, nor receiue they but the ſurpluſage of the daily food of him that giueth them. They are wiueleſſe. The Orders of their Sect are written in a booke of the Guzarates writing. They drinke their water hot, not for Phyſike, but deuotion, ſuppoſing that the water hath a Soule, which they ſhould ſlay, if they dranke the ſame vnſodden. For the ſame cauſe they beare in their hands certaine little bruſhes, with which they ſweepe the floore, before they ſit downe, or walke, leſt they ſhould kill the ſoule of ſome Worme, or other ſmall creature. I ſaw their Prior thus doing.

k The Religious in Cambaia. *Pinner.*

The Generall of this Order is ſaid to haue an hundred thouſand men vnder his canonicall obedience, and is newly choſen euery yeere. I ſaw amongſt them little boyes, of eight or nine yeere old, reſembling the countenances of Europe, rather then of India, by their parents conſecrated to this Order. They had all in their mouth a cloth foure fingers broad, let thorow both their eares in a hole, and brought backe againe thorow their eares. They would not ſhew me the cauſe; but I perceiued it was, leſt ſome Gnat or Flie ſhould enter thither, and ſo bee ſlaine. They teach that the world was made many hundred thouſand yeeres agoe: and that God did then ſend three and twentie Apoſtles, and now hath ſent the foure and twentieth in this third age, two thouſand yeeres ſince, from which time they haue had writing, which before they had not.

The ſame [l] Author in another Epiſtle ſaith, That the moſt of the Inhabitants of Cambaia are Banians. They eat no fleſh, nor kill any thing, yea they redeem the beaſts and birds maymed or ſicke, and carry them to their Hoſpitals to be cured. In Guzarat he had ſeene many *Gioghi*, a religious Order of Monks, which yeeld to none in Penance and Pouertie. They go naked in cold weather: they ſleep on the dung-hils vpon an heape of aſhes, with which they couer their head and face. I ſaw the place where one of theſe Gioghi kept in the middeſt of the Citie Amadeba, to whom, in conceit of holineſſe, reſorted more numbers of people then to the ſhoares of Lisbon at the returne of the Indian Fleet. This Gioghi was ſent for by the Prince *Sultan Morad*, ſonne of the *Mogor*, and refuſed to come, [m] bidding that the Prince ſhould come to him: *It is enough that I am holy*, or a Saint *to this end*. Whereupon, the Prince cauſed him to be apprehended, and (being ſoundly whipped) to bee baniſhed.

l *Em. Pinner.* Banians.

m *Oneſicritus* reporteth the like of the Gymnoſophiſts.

This people killeth not their Kine, but nouriſheth them as their mothers. I ſaw at Amadeba, when a Kow was ready to die, they offered her freſh graſſe, and draue the Flies from her: and ſome of them gaue this attendance two or three dayes after, till ſhee was dead. A league and a halfe from this Citie, I ſaw a certaine *Cœmiterium* or burying-place, then which I had neuer ſeene a fairer ſight, wherein had beene buried one *Cazis*, the Maſter of a King of Guzarat, who had erected this fabrike, and three other were buried in another Chappell. The whole worke and pauement was of Marble, containing three Iles; in one whereof I told foure hundred and fortie pillars with their chapiters and baſes of Corinthian worke, very royall and admirable. On one ſide was a Lake, greater then the *Rozzio* at Lisbon; and that building was curiouſly framed with faire windowes, to looke into the Lake.

Balbi telleth of a certaine Temple at Cape Bombain, not farre from Chaul, which is cut out of a Rocke: ouer the ſaid Temple growe many Tamarinds, and vnder it is a Spring of running water, whereof they can finde no bottome. It is called *Alefante*, is adorned with many Images, a receptacle of Bats, and ſuppoſed the worke of *Alexander* the Great, as the period of his Peregrination. And hereto agreeth the report of *Arrianus* in his [n] *Periplus* of many memorials and monuments of *Alexanders* Expedition to theſe Parts, as old Chappels, Altars, Camping-places, and great Pits. Theſe hee mentioneth about Minnagara, which *Ortelius* in his Map placeth here-away.

n *Arrian. Peripl. Mar. Eryth.*

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u *Linſch.c.37. Andrea Corſuli.*

Linſchoten u affirmeth the ſame things of their Pythagorean errour, and addeth that they ſometimes buy Fowles or other beaſts of the Portugals, which meant to haue dreſſed them, and let them flie or runne away. In the High-wayes alſo and Woods they ſet pots with water, and caſt Corne or other graine vpon the ground, to feed the Birds and Beaſts. and (to omit their charitable Hoſpitals before mentioned) if they take a Flea or a Louſe, they will not kill it, but put it in ſome hole or corner in the wall, and ſo let it goe: and you can doe them no greater iniurie, then to kill it in their preſence, which with all intreatie they will reſiſt, as being a hainous ſin, to take away the life of that, to which God hath imparted both ſoule and body: and where words will not preuaile, they will offer money. They eate no Radiſhes, Onyons, Garlike, or any kind of Herbe, that hath red colour in it, nor Egges, for they thinke there is bloud in them. They drinke not Wine, nor vſe Vinegar, but only Water. They would rather ſtarue, then eat with any, but their countrey-men: as it happened when I ſailed from Goa to Cochin with them in a Portugall Ship, when they had ſpent all their ſtore, the time falling out longer then they made account of; they would not once touch our meat. They waſh themſelues euery time they eate, or eaſe themſelues, or make water. Vnder their haire they haue a ſtar vpon their foreheads, which they rub euery morning with a little white Sanders tempered with water, and three or foure graines of Rice among it, which the *Bramenes* alſo do as a ſuperſtitious ceremony of their law. They ſit on the ground in their houſes, vpon Mats or Carpets, and ſo they eate, leauing their ſhooes (which are piked and hooked) at the doore: for the which cauſe the heeles of their ſhooes are ſeldome pulled vp, to ſaue labour of vndoing them.

x *Od. Barboſa.*

The Moores x amongſt them will ſometimes abuſe the ſuperſtition of theſe Cambayans to their owne couetouſneſſe, bringing ſome Worme, Rat, or Sparrow, and threatning to kill the ſame, ſo to prouoke them to redeeme the life thereof at ſome high price. And likewiſe if a malefactor be condemned to death, they will purchaſe his life of the Magiſtrate, and ſell him for a ſlaue. The Moores will ſometimes make ſemblance, as if they would kill themſelues, that theſe fooliſh *Guzzarates* may ſee them in like ſort. They will go out of the path, if they light on an Ant-hill, leſt they might happily treade on ſome of them: they ſup by day-light, leſt their candle-light ſhould occaſion the death of ſome Gnat or Fly. And when they muſt needs vſe a Candle, they keepe it in a Lanthorne for that cauſe. If Lice doe much annoy them, they call to them certaine Religious and holy men, after their account; and theſe Obſeruants y will take vpon them all thoſe Lice which the other can find, and put them on their head, there to nouriſh them. But yet for all this louſie ſcruple, they ſticke not at coozenage by falſe weights, meaſures, and coyne, nor at vſury and lies.

y The likelowſie trick is reported in the Legend of S. *Francis*, and in the life of *Ignatius*, of one of the firſt Ieſuitical pillars, by *Maffæus*.

Some are ſaid z to be ſo zealous in their Idol-ſeruice, as to ſacrifice their liues in their honour; whereunto they are perſwaded by the preachings of their Prieſts, as the moſt acceptable deuotion. Many offer themſelues, which being brought vpon a ſcaffold, after certaine ceremonies, put about his neck an Iron coller, round without, but within very ſharpe: from which hangeth a chaine downe his breſt, into which, ſitting downe he putteth his feet, and whiles the Prieſt muttereth certaine words, the party before the people with all his force ſtretcheth out his feet, and cuts off his head: their reward is, that they are accounted Saints.

z *N. di Cont.*

CHAP. IX.

Of the Indian Nations betwixt Cambaia and Malabar; and their Religions.

§. I.

Of the ſeaſons of the yeeres: and of the parts next to Cambaya.

THe mightie Riuers of *Indus* and *Ganges*, paying their fine to the *Lord of waters*, the Ocean, almoſt vnder the very Tropick of *Cancer*, do (as it were) betwixt their watery armes, preſent into that their *Mothers* boſome, this large *Cherſoneſus*; A Countrey, full of Kingdomes, riches, people, and (our deweſt taske) *ſuperſtitious cuſtomes*. As Italy is diuided by the *Apennine*, and bounded by the Alpes, ſo is this by the Hils which they call *Gate*, which goe from Eaſt to Weſt (but not directly) and quite thorow to the *Cape Comori*, which not only haue entred league with many In-lets of the Sea, to diuide the ſoyle into many Signiories and Kingdomes, but with the Ayre and Natures higher officers, to diſpence with the ordinary orders,

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orders, and eſtabliſhed Statues of Nature, a at the ſame time, vnder the ſame eleuation of the Sun, diuiding to Summer and Winter, their ſeaſons and poſſeſſions. For whereas cold is baniſhed out of theſe Countries (except on the tops of ſome Hils) and altogether prohibited to approach ſo neere the Court and preſence of the Sun; and therefore their Winter and Summer is not reckoned by heate and cold, but by the faireneſſe and fouleneſſe of weather, which in thoſe parts diuided the yere by equall proportions: at the ſame time, when on the Weſt-part of this *Peninſula*, betweene that ridge of Mountaines and the Sea, it is after their appellation Summer, which is from September till April, in which time it is alwayes cleere skie, without once or very little raining; on the other ſide the hils, which they cal the coaſt of Choromandell, it is their Winter; euery day and night yeelding abundance of raines; beſides thoſe terrible thunders; which both begin and end their Winter. And from April till September in a contrary viciſſitude, on the Weſterne part, is Winter, and on the Eaſterne, Summer; inſomuch that in little more then twentie leagues iourney in ſome place, as where they croſſe the Hills to Saint *Thomas*, on the one ſide of the Hill you aſcend with a faire Summer, on the other you deſcend attendant with a ſtormy Winter. The like, ſaith *Linſchoten*, hapneth at the *Cape Roſalgate*, in Arabia, and in many other places of the Eaſt.

a *Gi. Bot. Ben. Maff. lib. 1. Linſchot. lib. 1. cap. 34. Iarric. l. 3. c. 2.*

Their Winter alſo is more fierce then ours, euery man prouiding againſt the ſame, as if he had a voyage of ſo many moneths to paſſe by Sea, their ſhips are brought into harbour, their houſes can ſcarce harbour the Inhabitants againſt the violent ſtormes, which choake the Riuers with Sands, and make the Seas vnnauigable. I leaue the cauſes of theſe things to the further ſcanning of Philoſophers; the effects and affects thereof are ſtrange. The Sea roareth with a dreadfull noyſe: the Windes blow with a certaine courſe from thence: the people haue a Melancholike ſeaſon, which they paſſe away with play. In the Summer the Wind bloweth from the Land, beginning at Midnight, and continuing till Noone, neuer blowing aboue ten leagues into the Sea, and preſently after one of the clock vntill midnight, the contrary winde bloweth, keeping their ſet-times, whereby they make the Land temperate, the heate otherwiſe would bee vnmeaſurable. But this change commonly cauſeth diſeaſes, Fluxes, Feuers, Vomitings, in dangerous (and to very many, in deadly) manner, as appeareth at Goa, where, in the Kings Hoſpitall (which is onely for white men) there die fiue hundred in a yeere. Here you may ſee both the North and South Starres; and little difference or none is found in the length of day and night throughout the yeere.

Dely, is the next Kingdome to Camboia, now not the next, but the ſame; the Mountaines which before diuided it, not prohibiting the Mogors Forces to annexe it to his Crowne. Of it is ſpoken before in the Chapter of Cambaya, as alſo of Decan, which lyeth along the Coaſt, betwixt the Riuers Bate and Aliga two hundred and fiftie miles. Here b was, as is ſaid, ſometimes a Moore King; who, leading a voluptuous and idle life, by his Captaines was diſpoſſeſſed of his State: the one of theſe was called *Idalcan*: whoſe Seat-Royall is Viſapore, who in the yeere 1572. incamped before Goa, which the Portugals had taken from him, with an Army of ſeuenty thouſand Foot, and fiue and thirty thouſand Horſe, two thouſand Elephants, and two hundred and fiftie peeces of Artilerie. The other was *Nizzamalucco*, which reſideth in Danager, & beſieged Chaul (now belonging to the Portugals) with not much leſſe forces, againſt a Captaine of the Venazarie, which are a people that liue on ſpoyle, as the Resbuti in Cambaia, the Belemi in Delly. Canara or Concam, ſeemeth to haue beene a part of Decan, but is poſſeſſed by the King of Narſinga, whoſe ſtate is on the Eaſt ſide of the Mountaines. It hath in it the Coaſt-townes of Onor, Baticalla, Mayander and Mangalor, c famous for trafficke, but eclipſed by the Portugals neighbourhood.

b *Gio. Bot. Ben. Garcias ab Horto. l. 2. c. 28. Linſchot, &c.*

c *Linſ. l. 1. c. 27.*

The Religion of theſe parts is partly Mahumetan, partly Heatheniſh. Theſe haue their proper Iolatries, as wee haue before noted, peculiar Idols and Sects to peculiar Tribes and Trades. They haue alſo more common Rites, worſhipping the Images of diuers Beaſts, Elephants, Kine, Apes, and the like, to which they dedicate Pagodes or Temples. They haue other common deuotions, & haue appropriated to War, to Seed, to Fortune, to Life, to Death, ſeuerall Deities. The Deuill they worſhip in horrible forme, as we ſhall after ſee; for in this confuſion the Reader muſt pardon, if we do not keep exact order alway, beſides that in ſeuerall places the Rites ſomewhat differ in theſe which are accounted of one Sect. They paint him blacke, becauſe to that colour they aſcribe beauty: and in more ſolemne Feſtiuals with Oile, Suet, and fat Greaſe, and make them as lothſome to the Sent, as to the Eie. So ſenſeleſſe is their Religion, and yet addicted the ſenſe, and ſenſible Images (as they do their Temples they call theſe Pagodes) and ſacrifice there to Goates, Sheep, and other Beaſts, but not Kine, which they doe account ſacred, and worſhip the ſame, eſteeming that man moſt happy that dyeth in the preſence of that beaſt or touching the ſame; perſwading themſelues, that the departing ſoule paſſeth into one of theſe creatures. They will performe more pietie (let Piety

Iarric. Theſ. rerum Indic. l. 3.

No exact order can bee vſed in relating ſo confuſed Rites.

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pardon, such abuse of the Name) to a Cow dying, then to their deceasing Parents: And would account it a hainous crime at vnawares to haue killed such a beast, seeking by sacrifices and offerings to turne away Diuine vengeance, after so Humane and accidentall error.

§. II.

Of Goa, the Heathens and Christians liuing therein, and the Countrey about.

GOa [o] is the Seat of the Vice-Roy, and of the Arch-Bishop, and of the Kings Counsell for the Indies, and the Staple of all Indian commodities. It standeth in a little Iland, in nineteene degrees, called *Tizzuarin* [p] nine miles long, and three broad, in circuit one and twentie. *Bardes* on the North, and *Salzette* are both in like subiection to the Portugalls; the King letting them to Farme, and employing the Rents to the payment of the Arch-bishop, Cloysters, Priests, Vice-Roy, and other his Officers. Salsette is nine miles from Goa, being a Peninsula twentie miles about, containing sixtie sixe Villages or Townes, and about fourescore thousand Inhabitants. *Antonius Norogna* the Vice-Roy, destroyed therein two hundred Temples, some of them sumptuous, 1567. and many *Pagodes*, which caused them to rebell, and afterwards they slew some of the Iesuites and their company.

Barros [q] relates, that the King of Bisnaga, hauing warres with the Moores of Decan, and being then Lord of the Ports of Batecala and Onor, where hee had store of Horses out of Arabia, and Persia, brought thither by Merchants, seruiceable for his Warres: the Moores in those parts forestalled the Market, and sold the Horses to the Decans his Enemies. Whereupon he commanded the King of Onor his Vassall, to kill all the Moores in the Countrey, which was effected to the death of ten thousand Moores. The rest that escaped gate them to the Iland of Tizuarin, and first peopled this Citie of Goa, translating the Mart from Onor thither: but the King of Onor by a power at Sea forced the trade to be kept still at Onor, till the Portugals came into those parts. This murther of the Moores was done, *An.* 1479. The Founders name was *Mellique Hocen*. This is to be vnderstood of this New Towne, for of the Ancient there is no memory. It seemes by a Crosse there found, that it had beene inhabited by Christians. It stands in that part which is reckoned to the Kingdome of Canara. *Sabaius* (one of those Decanine Captaines, which shared their Masters state, as before is deliuered) when he died, left his sonne *Idalcan* very young; whereupon his Subiects rebelled, and the King of Narsinga warred vpon him, to dispossesse him of his Dominion. *Abulquerke* taking that opportunitie, besieged, and vpon composition, tooke Goa with the Iland. Which was soone after recouered by *Idalcan*, comming with a strong Armie thither, the Portugals flying away by night. But when the King of Narsinga againe inuaded *Idalcan*. He was forced to resist the more dangerous Enemy, leauing a strong Garrison at Goa, which yet *Albuquerk* ouercame, and sacked the Citie. Euer since, as standing in the midst of that Tract of land, from Cambaia to Comori, it hath beene thought the fittest Staple for Merchandize, and Seat for the Vice-Roy, the Chiefe of the foure chiefe Cities in the Indies. The three other, Ormus, Diu, and Malaca.

There dwell in Goa of all Nations and Religions. The Gouernment is as in Portugall. Onely publike vse of forraine Religion is forbidden them: but in their houses priuately, or on the maine land, they may practise the same. The Portugals many of them are married with Indian women, and their posteritie are called *Mestices*, and in the third degree, differ nothing in colour and fashion from naturall Indians. Of the Portugals they reckon two sorts, married Men, and Souldiers, which is a generall name to all Batchellers, although they are at their owne command. Of these are many Knights, and are called *Canalhiero Fidalgo*: for if a man doe any thing worth reckoning, presently his Captaine imparteth this honor to him; whereof they much boast themselues, albeit that this Knight-hood hath descended to Cookes boyes. Many of the Portugals liue onely by their slaues. They vse great Ceremony or Pride (whether you will call it) in their behauiour: the particulars whereof let [r] *Linschaten*, that there liued amongst them, teach you.

Besides both Abassine and Armenian Christians, Iewes, and Moores, here are many Heathens. The Moores eate all things, but Swines flesh, and dying, are buried like the Iewes. The Heathens, as *Decanijns*, *Guzarates*, and *Canarijns*, are burnt to ashes, and some women aliue are buried with the Gentlemen or Bramenes, their husbands. Some will eate nothing that had life; some all but the flesh of Kine, or Buffles. Most of them pray to the Sunne and Moon: yet all acknowledge a God that made al things, & ruleth them after this life, rendring to all according to their works. As for the Idols or *Pagodes*, they worship them, saith *Balby*, euen

o Of Goa, reade *Arthus hist. Ind. c. 15. Linschot. Al. Valignan.*

p *Tizzuarin* signifies thirtie villages; for so many it seemes were then there.

q *Dec. 1. l. 8. c. vlt. & Dec. 2. l. 5. c. 1.*

r *Lins. l. 1. c. 28. 29, 30, 31, 32.*

Balb. c. 22.

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euen as wee adore in the Images that which they repreſent vnto vs. A good Argument for Image-worſhip.

But they haue *Pagodes*, which are Images cut and framed moſt vgly, and like monſtrous Deuils, to whom they pray and offer: and to Saints which here haue liued holy, and are now Interceſſours for them. The Deuill often anſwereth them out of thoſe Images, to whom alſo they offer, that he ſhould not hurt them. They preſent their *Pagode* (when a marriage is to be ſolemnized) with the Brides mayden-head; two of her neereſt kinſ-women forcing her vpon the Iuory pin or member of ſtone (leauing the bloud there for a monument) of that Deuiliſh Idoll; the husband herein applauding His happineſſe. Not much vnlike the beaſtly cuſtome of the Romane Dames, [f] which being newly married were cauſed to ſit on *Priapus* his! But who can honeſtly name that which they diſhoneſtly doe? They haue for the moſt part, a cuſtome to pray vnto the firſt thing they meet withall in the morning, and all that day they pray vnto it; be it Hog, or any other thing. But if they firſt meet with a Crow (whereof there are great ſtore) they will not for any thing ſtirre out againe that day, after ſo vnlucky a ſigne. They pray likewiſe to the New Moone, ſaluting her firſt appearance on their knees. They haue *Iogos* or Hermites, reputed very holy. Many Iuglers alſo and Witches, which ſhew deuiliſh tricks. They neuer goe forth without praying. Euery Hill, Cliffe, Hole, or Den, hath his *Pagodes* in it, with their Furnaces hard by them, and their Ciſternes alwayes full of water, with which euery one that paſſeth by, waſheth his feet, and then worſhippeth and offereth Rice, Egges, or what elſe their deuotion will affoord: which the Bramene eateth. When they are to goe to Sea, they will feaſt their *Pagode* with Trumpets, Fires, and hangings, fourteene dayes before they ſet forth, to obtaine a good voyage: and as long after their returne; which they vſe to doe in all their Feaſts, Marriages, Childbirths, and their Harueſt and Seed-ſeaſons.

Balb. c. 22.

[f] *Lact. l. 1. c. 20. Aug. de C. D l. 6. c. 9. Koſianus Antiq. 1. 2.*

The Indian women in Goa, when they goe forth, haue but one cloth about their bodies, which couereth their heads, and hangeth downe to the knees, otherwiſe naked. They haue rings thorow their noſes, about their legs, toes, neckes, and armes, and ſeuen or eight bracelets vpon their hands (according to their abilitie) of glaſſe or other metall. When the woman is ſeuen yeeres old, and the man nine, they marry, but come not together till the woman is able to beare children. [t] Mr. *Fitch* mentioneth the ſolemnitie of theſe marriages, and the cauſe to be the burning of the mother when the father is dead, that they might haue a father-in-law to bring them vp.

[t] *R. Fitch.*

To leaue Goa with this Iland. The Canaras and Decanijns weare their beards and haire long, without cutting, as the Bramenes. They except from food, Kine, Hogs, and Buffles. They account the Oxe, Cow, or Buffle to be holy, which they haue commonly in the houſe with them, and they beſmeere, ſtroke, and handle them with all friendſhip in the world; feed them with the ſame meat they eate themſelues; and when the beaſts eaſe themſelues, they hold vnder their hands, and throw the dung away: they ſleepe with them in their houſes, hereby thinking to doe God ſeruice. In other things they are as the Bramenes. For thoſe are the Laitie, theſe are the Spiritualtie. When they take their oathes, they are ſet within a circle of aſhes, on the pauement, and laying a few aſhes on their heads, the other on their breaſts, ſweare by their *Pagodes* to tell the truth.

The Canarijns and the Corumbijns are the ruſtickes, and Countrey-husbandmen, the moſt miſerable people of all India: their Religion is much as the other. They couer onely their Priuities, and eate all things, except Kine, Oxen, Buffles, Hogs, and Hens fleſh. Their women binde a cloth about their Nauell, which reacheth halfe way the thigh: they are deliuered alone by themſelues, without other helpe: their children are brought vp naked, till they be ſeuen or eight yeeres old, without any trouble about them, except waſhing them in a little cold water, and liue to be an hundred yeeres old, without head-ache or loſſe of teeth. They nouriſh a tuffe of haire on their crownes, cutting the reſt. When the man is dead, the wife breaketh her glaſſe-jewels, and cutteth off her haire; his bodie is burnt. They eate ſo little, as if they liued by the ayre: and for a penny would endure whipping.

In Salſette are two Temples, or holes rather of *Pagodes*, renowned in all India: one of which is cut from vnder a hill, of hard ſtone, and is of compaſſe within, about the bigneſſe of Village of foure hundred Houſes: with many Galleries or Chambers of theſe deformed ſhapes, one higher then another, cut out of the hard Rock. There are in all three hundred of theſe Galleries. The other is in another place, of like matter and forme. It would make a mans haire ſtand vpright to enter amongſt them. In a little Iland called Pory, there ſtandeth a high Hill, on the top whereof is a hole, that goeth downe on the Hill, digged and carued out of the hard Rocke; within, as large as a great Cloyſter, round beſet with ſhapes of Elephants, Tygres, Amazons, and other like worke, workemanly cut, ſuppoſed to be the Chinois handy-worke. But the Portugals haue now ouerthrowne theſe Idol-Temples. Would

God

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God they had not set new Idols in the roome; with like practice of offerings and Pilgrimages, as did these to their *Pagode*.

u *Linschot.*

I once u went into a Temple of stone, in a Village, and found nothing in it, but a great Table that hung in the middle of the Church, with the Image of a *Pagode* thereon painted, hellishly disfigured with many hornes, long teeth out of the mouth downe to the knees, and and beneath his nauell with such another tusked and horned face. Vpon the head stood a triple crowne, not much vnlike the Popes. It hung before a wall, which made a partition from another Chamber, like a Quire, close without any light: in the middle whereof was a little doore, and on each side of it a furnace within the wall, with certaine holes, thereby to let the smoake or sauour of the fire to enter into that place, when any offering should bee made. Whereof wee found there some Rice, Corne, Fruits Hens, and such like. There issued thence such a filthy smoake and stinke, that it made the place black, and almost choaked such as entred. We desired the Bramene to open the doore, which with much entreatie he did, offering first to throw ashes on our fore-heads; which wee refused, so that before hee would open vs the doore, we were forced to promise him not to enter beyond the doore. It shewed within like a lime-kill, being close vaulted, without hole or window: neither had the Church it selfe any light but the doore. Within the the said Cell hung an hundred burning Lampes, and in the middle stood a little Altar couered with Cotton Cloth, and ouer that with Gold; vnder which, as the Bramene told vs, sate the *Pagode* all of Gold, of the bignesse of a Puppet.

Hard by the Church without the great doore, stood within the earth a great foure square Cisterne, hewed out of freestone, with staires on each side to goe downe into it, full of greene, filthy, and stinking water, wherein they wash themselues, when they meane to enter into the Church to pray. In the euening they carried their *Pagode* on Procession, first Ringing a Bell, wherewith the people assembled, and tooke the *Pagode* out of his Cell with great reuerence, and set it in a *Palamkin*, which was borne by the chiefe men of the Towne; the rest following with great deuotion, with their vsuall noise and sound of Trumpets, and other Instruments; and hauing carried him a prettie circuit, brought him to the stone Cisterne, washed him, and placed him againe in his Cell, making a foule smoake and stinke, and euery man leauing his offering behind him, intended to the *Pagode*, but consumed by the Bramene and his family. As we went along by the wayes, we found many such shapes vnder certaine couertures, with a small Cisterne of water hard by, and halfe an Indian Nut hanging thereby, to take vp water withall, for the Trauellers to wash and pray. By the said *Pagodes* doe stand commonly a Calfe of stone, and two little Furnaces; before which they prese t their offerings. My fellow leaping on one of those Calues in the Church, the Bramane called out, and the people came running, but we stayed their fury, by gentle perswasion of the Bramene before. And thus much of these deformed formes, and misshapen shapes, with their woshippings and worshippers sutable. Like lips, like lettice. Vaine Rites, stinking sinks and smoakes, vgly Idols, conspiring with Internall *Darkenesse* of the Mindes, and Externall *Darkenesse* of their Temples, to bring an Eternall *Darkenesse* to the Followers, that all may shut vp (as they are begun) in an hellish period.

Don Duart de Menezes. He summeth the publike ordinary expences of the Port in India, at 134199. li. 5. sh. 11. d. ob.

x In Salf. are fiue Churches. S. F.

I haue seene in Mr. *Hakluites* hands a large Treatise, written by *Don Duart de Menezes* of the Customes, Courts, Officers, Expences, and other remarkeable obseruations, for knowledge of the Portugall State and affaires, in the East Indies. He saith, that the Iland Tisoare (so he writeth it) in which Goa standeth, hath thirtie two Townes and Villages therein. The Iesuits Colledge in Salsete enioyeth x the Rents before belonging to the *Pagodes*, being two hundred and fiftie pound yeerely, besides their Glebe-lands of Rice grounds, and other commodities: also the Parishes subiect to them are worth two hundred ninetie eight pounds, and sixteen shillings. In Goa they receiue seuen hundred and fifteene pound, twelue shillings and sixe pence *per Annum*, and their yeerely Presents amount to three hundred seuentie fiue pound. In Cochin also they haue three hundred thirtie seuen pound. The Monastery of Saint *Francis* in Goa hath Rents sixe hundred and thirteene pound and ten shillings, and one hundred fortie three pound twelue shillings and sixe pence in other duties. The Dominicans receiue fiue hundred pound, and fourescore and ten pound in other rights. The Friars of Saint *Augustine* fourescore pound twelue shillings and sixe pence. The Inquisition one hundred three pound and ten shillings (besides the Rents of the Hospitall, one thousand eight hundred seuenty fiue pound, and an Almes-house for Widowes and Orphans two hundred and fiftie pound.) These things I thought worthy relation, not so much to satisfie the curious, as to answere the ordinary brags of that *World-wandring Generation*, pretending Mortification to the World, strictnesse of their Vow, loue to Religion, and compassion to the poore Pagans; when as they haue such *Golden chaines* to draw them thither. Whereunto if wee adde the bountie of Christians in those parts vnto these pretended holy

Fathers,

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Fathers, their gaines from the pearle-fishings, the vowes y of such as become of their Societie, and many other wayes accruing to their Coffers, together with those nouelties and rarities, wherewith euery sense in varietie is here presented; wee may see the *World* a sufficient argument to lead them about the world, whatsoeuer other pretences notwithstanding. But this hath beene learnedly handled against them by others already: amongst others and before others, Our most Reuerend and learned Metropolitan, in *vnmasking the reasons* of *Hill* for Popery, hath shewed both this our *Hill* to be an ignorant Mountebanke, and our Iesuites in India rather enrichers of their owne Societie in Europe with Gold, Pearle, Spice, and other Indian wares, then of those Asian Proselites with sound Europæan Christianitie; besides that, they seeme necessary to their Nation for the establishing of their Trading and ciuill affaires, vnder colour of Religion; winning estimation with the Pagans, and remaining there as well for Intelligencers, and as it were Leeger Embassadours with their Kings, as for Conuersion of the Heathens. For me, what I can shew against this their allegation, belongeth to another taske.

y See *Linschot* in the story of *I. Newbery, &c. l. 1. c. 92.*

Arch. *Abbo* against *Hill*, Reason 4. & 5.

§. III.

Linschot.

Of the Indian Bramenes, both Secular and Religious.

THE Indian Wisemen may be diuided into two Sects, the Banianes, of whom is already spoken; and the Bramenes. These obserue the Indian Heathen custome, that no man may change his fathers trade, but must succeed in the same, and marry a wife also of the same Tribe. The Brachmanni, or, as they are at this day called, the Bramenes (who haue their shops, as well as other Merchants, throughout the Cities) are the chiefe Tribe, and of best reputation, and weare in signe of their profession (from the shoulder, crosse vnder the arme, vpon their naked body, downe to the girdle) three strings like sealing threeds: which for their liues they will not, nor may by their vow put off. They are naked, sauing that about their middles they haue a cloth bound to hide their priuities. And sometime when they goe abroad, they cast a thin Gowne ouer them. Vpon their heads they weare a white cloth, wound twice or thrice about therewith, to hide their haire, which they neuer cut off, but weare it long, and turned vp as the women doe. They haue commonly hanging at their eares, Gold-rings. They are very subtill in writing and accounts, making other simple Indians beleeue what they will. Whatsoeuer they meet first with in the streets, they pray to all day after.

When the Bramenes die, z all their friends assemble together, and make a hole in the ground, in which they throw much sweet Wood, Spices, Rice, Corne, and Oyle. Then lay therein the dead body; his wife followeth with Musicke, and many of her neerest friends, singing praises in commendation of her husbands life, encouraging her to follow him, which accordingly she doth. For parting her Iewels among her friends, with a cheerefull countenance she leapes into the fire, and is presently couered with Wood, and Oyle, whereby shee is quickly dead, and with her husbands body burned to ashes. And if it chanceth (which is seldome) that any woman refuseth this *Fiery Coniunction*, they cut the haire cleane off from her head; neither may shee after that weare a Iewell, but is accounted a dishoneſt woman. This custome is (as may appeare) very ancient, and supposed to haue beene ordained because of the libidinous disposition of the Indian women, which for their lusts would poyson their husbands.

z Ceremonies at the death of a Bramene.

The Bramenes obserue Fasting-dayes with so great abstinence, that they eat nothing that day, and sometime not in three or foure dayes together. They tell many miracles of their *Pagodes*. They hold the immortalitie of the Soule, both of Beasts and Men, and that so often mentioned Pythagorean succession, and remuing of mens soules in beasts; and contrariwise. They by the direction of the Deuill (the author of their miracles) frame such deformed Statues to their Idols.

Botero saith, the Bramenes also worship a one *Parabrama*, and his three sonnes: and in honour of them weare those three threeds aforesaid. He affirmeth that the *Ioghi* wander vp and downe through India, abstaining from all carnall pleasure, but at certaine time; which being expired, they are past possibilitie of further sinning, and are then called *Abduti*, as the *Illuminate Elders of the Families*, polluting themselues in all filthinesse. The Bramenes b haue Images of the *Trinitie*, and haue in religious estimation the number of *Three*. They acknowledge and pray to the *Trinitie in Vnitie*; but affirme many Demi-gods, which are his Deputies in gouerning the World. They honour the Portugals Images also, as approaching to their owne superstition. They marry but one wife, and admit no second succeeding marriage.

a *Gi. Bot. Ben. 2. part. 3. Maff. l. 1.*

b *Od. Barbosa.*

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riage. The Bramenes muſt deſcend of the Bramene Tribe, and others cannot aſpire to that Prieſthood: but ſome are of higher account then other. For ſome ſerue for meſſengers, which in time of warre, and among theeues may paſſe ſafely, and are called *Fathers*. They
Heur. Indic. c. 3. will not put a Bramene to death for any crime. *Henrnius* reporteth that they haue bookes and Prophets, which they alledge for confirmation of their opinions: that they thinke God to be of blacke colour: that they worſhip the herbe *Amaracus* or *Marioram* with many ſuperſtitious Ceremonies: that they haue in their writings the Decalogue, with the explanation thereof: that they adjure all of their Society vnto ſilence touching their myſteries: that they haue a peculiar language (as Latine in theſe parts) wherein they teach the ſame in their Schooles: that their Doctors hallow the Sundayes in diuine worſhip, adoring the God which created heauen and earth, often repeating the ſentence, *I adore thee, O God, with thy grace and aide for euer:* to take food from the hands of a Chriſtian, they account as ſacrilege.

d Od. Barboſa. When they are ſeuen yeeres old, [d] they put about their necke a ſtring two fingers broad, made of the skinne of a beaſt called *Creſſuamengan*, like a wilde Aſſe, together with the haire: which he weareth till he is fourteene yeeres old, all which time he may not eate
e Betelle, a leafe. *Betelle* [e]. That time expired, the ſaid ſtring is taken away, and another of three threeds put on, in ſigne that hee is become a Bramene which hee weareth all his life. They haue a Principall amongſt them, which is their Biſhop, which correcteth them if they doe amiſſe. They marrie but once, as is ſaid, and that not all, but onely the eldeſt of the brethen, to continue the Succeſſion, who is alſo heire of the fathers ſubſtance, and keepeth his wife ſtraitly, killing her, if he finde her adulterous, with poiſon. The yonger brethren lie with other mens wiues, which account the ſame as a ſingular honour done vnto them; hauing
Balb. voiag. c. 26. libertie, as *Balby* affirmeth, to enter into any mans houſe, yea of the Kings no leſſe then of the Subjects, of that Religion: the husbands leauing the wiues, and the brethren their ſiſters vnto their pleaſures, and therefore departing out of the houſe when they come in. And hence it is that no mans ſonne inheriteth his fathers goods, (and I knowe not whether they may inherite that name of father or ſonne) but the ſiſters ſonne ſucceedeth, as being moſt
f Nicolas Withington. certaine of the bloud. [f] They eate but once a day, and waſh before and after meate, as alſo when they make water and goe to ſtoole.

They haue great reuenues belonging to their Churches, beſides offerings, and at ſet houres of the day reſort thither to ſing, and doe other their holy Rites. Twice in the day, and as often in the night, their *Pagode* is taken out of the Altar, and ſet on the Bramenes head, looking backward, and is carried in Proceſſion three times about the Church; the Bramenes wiues carrying lights burning: euery time they come to the principall doore of the Church, which is on the Weſt ſide thereof (ſome Churches haue two doores on a ſide) they ſet it downe on their offering-ſtone, and worſhip it. Twice a day they bring it to eate of their ſod Rice, as often (it ſeemeth) as the Bramene is hungry. When they waſh them (which is often) they lay a little aſhes on their heads, foreheads, and breaſts, ſaying that they ſhall returne into aſhes. When the Bramenes wife is with childe, as ſoone as he knoweth it, he cleanſeth his teeth, and abſtaineth from *Betelle*, and obſerueth faſting till ſhee bee
Sumario di pop. Orient. deliuered. The Kings of Malabar will ſcarce eate meate but of their dreſſing. They are of ſuch eſtimation, that if Merchants trauell among theeues and robbers, one Bramene in the companie ſecureth them all: which Bramene will eate nothing of another mans dreſſing;
g Nic. di Conti. and would not become a Moore for a Kingdome. *Nic. di Conti* ſaith, [g] he ſaw a Bramene three hundred yeeres old. hee addeth that they are ſtudious in Aſtrologie, Geomancie, and Philoſophie. To be ſhort, they are the Maſters of Ceremonies and the Indian Religion, in whoſe precepts the Kings are trained vp.

Iarric. l. 3. Theſ. Indic. The Bramenes haue (it ſeemeth) much familiaritie with the Deuill, ſo ſtrangely doe they foretell things to come, though they bee contingent. They alſo interpret Prodigies, Lots, Auguries, and thereby growe into great credit, the people depending on them, and the Kings becomming of their Order. They perſwade the people that their *Pagodes* doe often feaſt together, and therefore would haue ſuch dainties offered, which they and theirs deuoure: threatning if they be ſparing and niggardly, plenty of Plagues and diuine wrath.

Beſides theſe Secular, There are other Religious or Monaſticall Bramenes, which are called *Iogues*; anciently called by the Greekes, Gymnoſophiſts, becauſe they went naked; and ſo they ſtill doe, profeſſing much auſteritie of life, at leaſt for a time, with long Pilgri-
1. Tim. 4. 8. mages, and much *bodily exerciſe little profiting* the ſoule, poſſeſſing nothing but want and beggarie, ſeeking thereby to winne credite to themſelues and their Sect. The Verteas I take to bee another Sect, the religious Votaries of the Banians or Pythagoreans. Both
h Seb. Ferdinandus. thoſe and theſe are kindes of Ethnike Monkes, which profeſſe by ſtrict penance and regular obſeruations, to expiate [h] their ſinnes, and procure ſaluation to their ſoules. There are

alſo

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also some that liue as Heremites in Desarts, some in Colledges, some wander from place to place begging: some (an vnlearned kind) are called *Sanasses*: [1] some contrary to the rest, nothing esteeme Idols, obserue chastitie twenty or fiue and twenty yeeres, and feed daily on the pith of a fruit called *Caruza*, to preserue in them that cold humour, neither doe they abstaine from flesh, fish, or wine, and when they passe along the way, one goeth before them crying *Poo, Poo*, that is, way, way, that women especially may auoide: for their vow will not permit the sight of a woman. These weare not the 3. threads which the other Bramenes weare, neither are their bodies burned after death, as of the rest, yea, the King himselfe honoreth them, and not they the King: some liue inclosed in iron Cages all filthie with ashes, which they strew on their heads and garments: some burne some part of their body voluntarily. All are vain-glorious, and seeke rather the shell, then the kernell, the shew, then the substance of holinesse.

[1] *Nic. Pimenta. Iarric. l. 6. c. 22.*

Xauerius once in conference with the Bramens, demanding of them what their God commanded to those that would come to Heauen, was answered; Two precepts, one to abstaine from killing of Kine, in whose shape the Gods were worshipped: and the other to obserue the Bramenes, the Ministers of their Gods. But they haue more mysticall learning, which one of them secretly disclosed to the Iesuite. This was of a famous Schoole, College or Vniuersity of those Bramenes, all the Students whereof at their first Admission, he said, were sworne by solemne Oath vnto their Doctors, neuer to reueale any of their secrets: First, that there was one God, maker of Heauen & Earth, who alone, & not the *Pagodes*, ought to be worshipped: after that, they were instructed in precepts necessary to saluation. *Xauerius* asking what? he repeated the X. Commandements in order as we do, and that in a mysticall language known to few, which their Doctors obserue in their holy things. But the Bramene pronounced and explained them in the vulgar. Further, that the eight day, or Sunday is to be kept holy, & then often to repeat the prayer *Oncery Naraina Noma* (the same which before is related and interpreted out of *Heurnius*) this to be spoken with a lowe voice that they breake not their Oath: likewise that their old bookes foretell of a time when all shall be of one Religion.

Xauerij vita l. 2. c. 9. Iarric. l. 3. c. 8.

The Decalogue.

Fenicius another Iesuite learned of one of their Doctors, other their mysteries contained in their Bookes, that God produced all this world out of an Egge: out of one part thereof the Land, Sea, and inferiour creatures: out of the other, the Heauens for habitation to the Gods: that this World was founded on the end of a Buffals horne, and because this beast leaned on one side ready to fall, a huge Rocke was placed vnder him to support him. But as before, so here also followed some notice of better things. For there was a Malabar Poet which writ 900. epigrams against their *Pagodes*, each consisting of eight verses; wherein he speakes many things elegantly of the Diuine Prouidence, of Heauen, and the torments of Hell, and other things agreeing to the Christian Faith; that God is present euery where, and giues to euery one according to his estate, that Celestiall blessednesse consists in the vision of God, that the damned in Hell shall be tormented 400. millions of yeeres in flames, and shall neuer die: The bramenes he calls fooles and blockes. By this booke, and by Mathematicall doctrine of the Sphere, which they had scarcely euer heard of, he made way for conuerting the people.

Iacob. Fenicius.

I haue thought good to say thus much together of them, as in one view representing the Bramenes; a name so anciently, so vniuersally communicated to the Indian Priests, although some particulars before haue beene, or hereafter may be said touching some of them in other places, according to the singularitie of each Nation in this so manifold a profession, which they all demonstrate in their singular Superstitions.

CHAP. X.

Of the Regions and Religions of Malabar.

§. I.

Of the Kingdome of Calicut.

MAlabar extendeth it selfe from the Riuer Congeraco to the Cape Comori; which some take to be the Promontory *Cory*, in [a] *Ptolomey*: *Maginus* doubteth, whether it be that which he calleth *Commaria Extrema*. In the length it containeth little lesse then three hundred miles, in bredth from that ridge of *Gate* to the Sea, in some places, fifty. From Cangerecora to Puripatan are [b] 60. miles of Coast; therein Cota, Colan, Nilichilan, Marabia, Bolepatan, Cananor, where the Portugals haue a Fort, in 12. degrees; Tramapatan, Chomba, Main,

[a] *Ptol. l. 7. c. 1.*

[b] *Bar. Dec. 1. l. 9. c. 1.*

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Main, and Perepatan. From thence to Chatua is the Kingdome of Calicut foureſcore miles in coaſt: therein Pandarane, Colete, Capocate, Calecut in 11. 15. Chale a Portugall Fortreſſe, Patangale. Tanor a Citie Royall, Panane, Baleancor and Chatua. Then followes the Kingdome of Cranganor. Next to that the Kingdome of Cochin: then that of Porca without a good Port in her foure and fortie miles coaſt. Coulan is next, and then that of Trauancor, which the Portugals called the Great King, as being greater in State then the former, ſubject to the King of Narſinga. It is full of people, diuided into many States, by variety of Riuers, which cauſe Horſes to be vnſeruiceable in their Warres, and nouriſh many Crocodiles, enrich the ſoyle, and yeeld eaſie tranſportation of commodities, which are ſpices of diuers kindes. They haue Bats, in ſhape reſembling Foxes, in bigneſſe Kites. The chiefe Kingdomes in this tract are Kanonor, Calicut, Cranganor, Cochin, Carcolam, and Trauancor. About [c] ſeuen hundred yeeres ſince it was one Kingdome, gouerned by *Soma* or *Sarama Perimal*, who by perſwaſion of the Arabian Merchants became of their Sect, in which he proued ſo deuout, that he would end his dayes at Mecca. But before his departure he diuided his eſtate into theſe pety Signiories, among his principall Nobles and kindred: leauing vnto *Coulam* the ſpirituall preeminence, and the Imperiall Title vnto his Nephew of Calicut, who onely enjoyed the title of *Zamori*, or Emperour, and had prerogatiue of ſtamping coyne. Some exempt from this Zamorin Empire and Allegeance, both Coulam, the Papall See of the high Bramene, and Cananor: and ſome haue ſince by their owne force exempted themſelues. This *Perimal* died in his holy Voyage: and the Indians of Malabar reckon from this diuiſion, their computation of yeeres, as we doe from the bleſſed *Natiuitie of our Lord*. He left (ſaith *Caſtaneda*) to himſelfe but twelue leagues of his Countrie, which lay neere to the ſhoare, where he meant to embarque himſelfe, neuer before inhabited: this he gaue to a Couſin of his then his Page, commanding that in memorie of his embarquing there it ſhould be inhabited, and the reſt to take Him for their Emperour (except the Kings of Coulan and Cananor) whom yet with the reſt he commanded not to coine money, but onely the King of Calicut. For Calicut was therefore here built: and the Moores for the embarquing tooke ſuch deuotion to the place, that they would no more frequent the Port of Coulan, as before (which therefore grew to ruine) but made Calicut the Staple of their Merchandiſe.

[c] *Lop. Caſtaneda lib. 1. Od. Barboſa. G. Bot. Ben. Linſchot. G. Arthus, hiſt. c. 26. 27. & ſeq.*

Calicut, the firſt in order with them, ſhall bee ſo with vs. The Citie is not walled nor faire built, the ground not yeelding firme foundation, by reaſon of the water which iſſueth if it be digged. This Kingdome hath not aboue fiue and twenty leagues of Sea-coaſt, yet rich both by the fertilitie of the ſoyle, which yeeldeth Corne, Spices, Cocos, Iaceros, and many other fruits: and by the ſituation; as the Staple eſpecially before the Portugals vnfriendly neighbourhood, of Indian merchandiſe, and therefore in her varietie of Merchants, being a Map (as it were) of all that Eaſterne World. The [d] Egyptians, Perſians, Syrians, Arabians, Iudians; yea euen from Catay the ſpace of ſixe thouſand miles journey, here had their trade and traffique. The Palace alſo contained foure Halls of Audience, according to their Religions, for the Indians, Moores, Iewes, Chriſtians. Of their Bramenes or Prieſts we haue already ſaid. They yeeld diuine honours to diuers of their deceaſed Saints, and build Temples vnto beaſts. One of which (dedicated to an Ape) hath a large Porch for cattell, to the vſe of Sacrifice, in which are (ſaith [e] *Maffeus*) ſeuen hundred marble Pillars, not inferiour to thoſe of *Agrippa* in the Roman *Pantheon*. It ſeemeth that the ground in that place is not of ſo queaſy and watery a ſtomacke, but that it can digeſt deepe foundations. To Elephants they attribute like Diuinitie: but moſt of all to Kine, ſuppoſing that the ſoules of Men departed doe moſt of all enter into theſe beaſts. They haue many bookes of their ſuperſtition, neere the *Augurall* diſcipline of the Hetrurians, and fond fables of the Græcians: and diligently conceale the ſame from vulgar knowledge, except ſome Bramene Proſelyte doe detect thoſe myſteries. They beleeue *one God, maker of Heauen and Earth*, but adde that he could haue no pleaſure in ſo weighty a charge of gouerning the world, and therefore hath delegated the ſame to the Deuill, to reward euery man according to his workes; Him they call *Deumo*: they name GOD *Tamerani*. The King hath in his Palace the Chappell of *Deumo*, carued full of Deuils, and in the middeſt ſitteth this Image of metall in a Throne of the ſame matter, with a triple Crowne, like the Popes, and foure hornes, with teeth, eyes, and mouth wide and terrible, hooked hands, and feet like a Cocke. In each corner of this ſquare Chappell is a Deuill ſet, in a fiery Throne, wherein are many Soules, the Deuill putting one with his right hand into his mouth, and taking another from vnder him with his left hand. This Idoll is waſhed by the Bramenes with ſweet water, incenſed, and worſhipped euery morning. Somtime in the weeke they ſacrifice on this manner: They haue an Altar ſtrewed with flowers, on which they put the bloud of a Cocke, and coales of fire in a ſiluer Chafing-diſh, with much perfumes incenſing about the Altar, and often

[d] *Ioſephus Indus.*

[e] *Maff. lib. 1.*

Lud. Vert. lib. 5. cap. 6.

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often ringing with a little Bell of siluer. They hold in their hands a siluer Knife, with which the Cocke was killed, which they dip in the bloud, and put into the fire with many Apish gestures. All the bloud is thus burned, many Waxe-candles burning meane-while. The Priest hath on his wrists and legs as it were Morrice-bels, which make a great noise, a certaine Table hanging at his necke: and when he hath ended his Sacrifice, he taketh his hands full of Wheat, goeth backward from the Altar (on which hee alwaies fixeth his eies) to a certaine Tree, and then hurleth the Corne vp ouer his head as high as he can: after which he returneth and vnfurnisheth the Altar. The King of Calicut eateth no meate, before foure principall Bramenes haue first offered thereof to the Deuill, which they do lifting both their hands ouer their heads, and shutting their fists draw back the same with their thumbe, presenting of that meate to the Idoll, and then carrie it to the King on a great Leafe, in a Treene Platter. The King sitteth on the ground at his meate, without any thing vnder him, attended with Bramenes, standing foure paces off, with their hands before their mouthes in great reuerence. And after the King hath eaten, those Priests carry the Relikes into the Court, where they clap thrice with their hands, whereat presently certaine Crowes resort thither to eate the Kings leauings, which Crowes are hereunto accustomed, and may not bee hurt of any.

When the King marrieth a wife, * one of the principall Bramenes hath the first nights lodging with her, for which he hath assigned him by the King foure hundred or fiue hundred Ducats. The King and his Gentlemen, or Nayros, eate not flesh without license of the Bramenes. The King committeth the custodie of his Wife to the Bramenes when he trauelleth any whither, and taketh in too honest part their dishonest familiaritie. But for this cause, the Kings Sonne succeedeth not in the Crowne, but his sisters Sonne, as being certainly of his bloud. These sisters of the King choose what Gentleman they please, on whom to bestow their Virginitie; and if they proue not in a certaine time to be with child, they betake them to these Bramene-stallions.

* *Castaneda & Barbosa* saith, that she is not married, but as his Concubine

The Gentlemen and Merchants haue a custome to exchange Wiues, in token of great friendship. Some women amongst them haue sixe, a or seuen Husbands, fathering her children on which of them shee best pleaseth. The Men when they marry, get others to vse them (if they bee Virgins) fifteene or twentie dayes before they themselues will bed them. This Author affirmeth, that there were a thousand Families of Christians in Calicut, at the time of his being there, a hundred and twentie yeeres since.

a *H. de Santa Stephano.*

If a Debtor breake day with his Creditor, and often disapoint him, hee goeth to the principall of the Bramenes, and receiueth of him a Rod, with which he approcheth to the Debter, and making a Circle about him, chargeth him in the name of the King, and the said Bramene, not to depart thence till he hath satisfied the Debt, which if he do not, he must starue in the place: for if he depart, the King will cause him to be executed. The new King for one yeeres space eateth neither Fish nor Flesh, nor cutteth his Haire or Nailes, vseth certaine Prayers daily, eateth but one meale, and that after he hath washed, neither may hee looke on any man till he hath ended his repast. At the yeeres end hee maketh a great Feast, to which resort aboue ten thousand persons to confirme the Prince and his Officers: and then much Almes is giuen. Hee entertaineth tenne thousand Women in diuers Offices in his Palace. These make to the King (after his fasting yeere is out) a Candlemasse Feast, each of them carrying diuers lights from the Temple (where they first obserue many Idoll idle Ceremonies) vnto the Palace with great Musicke and other iollitie.

Od. Barbosa.

§. 11.

Of the King of Calicut.

OF the election and erection of the Zamoryn, we haue spoken in the beginning of the Chapter: let vs here adde out of *Castaneda* b concerning his deuotion. Hee saith, that this King of Calicut is a Bramene, as his Predecessors also. And for that it is a custome that all the Kings die in one *Pagode*, or Idoll Temple, hee is elected for that cause. For alwaies there is and must be in that House a King to serue those Idols; and when hee that serueth there dieth, then must the King that then raigneth leaue his Empire, and goe serue in that place as the other did; another being elected to succeed him in the Kingdome. And if any refuseth to forsake his Court for the *Pagode*, they enforce him thereunto

b *Herman. Lop. de Castaneda, l. 1. c. 14.*

The Kings of Malabar be browne men, and goe naked from the girdle vpward, and from thence downward they are couered with cloth of Silke and of Cotton, adorned with Iewels,

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For their Children; the Sonnes inherit not, but the Brother, or if there bee none, the Sisters Sonne. When their Daughers are ten yeeres old, they send out of the Kingdome for a Nayro, and presenting him with gifts, request him to take her Virginitie: which hauing done, hee tieth a Iewell about her necke, which she weareth during her life, as a token that from thence-forth she hath free power of her bodie to doe what she will, which before she might not. After their death [c] these Kings are carried forth into a plaine Field, and their burned with sweet wood very costly, their kindred and all the Nobilitie of the Countrey being present: which done, and the ashes buried, they shaue themselues, without leauing any haire except on the browes and eye-lids, euen on the least child; and for the space of thirteene dayes cease to eate [d] *Betele* (his lips are cut that doth it) and all that time is an *Inter-regnum*, wherein they obserue if any will come in to obiect any thing against the new future King. After this [e] hee is sworne to the Lawes of his Predecessor, to pay his debts, to recouer whatsoeuer belonged to his Kingdome being lost; which Oath he taketh hauing his Sword in his left hand, and in the right a Candle burning, which hath a Ring of Gold vpon it, which he toucheth with two of his fingers, and taketh his Oath. This being done, they throw ore powre vpon him a few graines of Rice, with many other Ceremonies and Prayers, and he worshippeth the Sunne three times: after which, all the *Caymailes* or principall Nobles sweare their fealtie to him, handling also the same Candle. The thirteene dayes ended, they eate their *Betele* againe, and Flesh and Fish as before; the King except, who then taketh it brought for his Predecessor, and for the space of one whole yeere (as is before obserued in part out of *Barbosa*) eates not *Betele*, nor shaueth his beard, nor cutteth his nailes: eateth but once a day, and before hee doth it, washeth all his bodie, and obserueth certaine houres of Prayer daily. The yeere being ended, he obserueth a kind of *Dirige* for his Predecessors soule, whereat are assembled 100000. persons, at which time hee giueth great Almes, and then is confirmed. All these Malabar Kings haue one speciall Man, which is the chiefe Administrator of Iustice, who in matters of gouernment is obeyed no lesse then the King himselfe. The Souldiers are *Nayros*, none of which can be imprisoned or put to death by ordinarie Iustice: but if one of them kill another, or else kill a Cow, or sleepe with a Countrie-woman, or speake euill of the King: the King after information giues his Warrant to another *Nayro*, who with his Associates kill him wheresoeuer they find him, hewing him with their Swords, and then hang on him his Warrant, to testifie the cause of his death. These *Nayros* may not weare their Weapons, nor enter into combate, till they be armed Knights, although that from the Age of seuen yeeres they are trayned vp in Feates and practice of Armes. He is [f] dubbed or created by the King, who commandeth to gird him with a Sword, and laying his right hand vpon his head, muttereth certaine words softly, and afterward dubbeth him, saying, [g] *Haue a regard to keepe these Bramenes, and their Kine.* These are the two Great Commandements of the Bramene Law. The King sometimes commits this Ceremonie to their Panicall or Master in the Feats of Armes, whom they euer honour as their Father, and next to the King most reuerence. They teach them to Run, Leape, Fencing, and managing of Weapons, and anoint them with Oyle of *Gergelin*, to make their sinewes pliant for all winding and tumbling gestures. They begin to goe to Schoole at seuen yeeres olde. In fight they are valorous, and account it no shame to flee, but will doe it in policie, and yet when they yeeld themselues to any mans seruice, they bind themselues to die with him, and for him, which they faithfully performe, fighting till they bee killed. They are great Southsayers, haue their good and bad Dayes, worship the Sun, the Moone, the Fire, and the Kine, and the first they meet in the morning. The Deuill is often in them (they say it is one of their *Pagodes*) which causeth them to vtter terrible wordes; and then hee goeth before the King with a naked Sword, quaking and cutting his flesh, saying with great cries; I am such a god, and I am come to tell thee such a thing; and if the King doubteth, he roreth lowder, and cutteth himselfe deeper till he be credited. The Portugals haue much eclipsed the greatnesse of the King of Calicut, and caused many other alterations in all the East in this last Age of the World. Of whose exploits, *Castaneda*, *Barrius*, *Maffæus*, *Osorius*, and others haue written at large. Our *English-Indian* Societie haue setled a Factory at Calicut, touching the conditions and condition whereof you may reade at large in *Roger Hawes* his Iournall, deliuered amongst other our Pilgrimes. He telleth of the perfidiousnesse of this people, how hardly they could get in debts, they chusing rather to spend much in bribes then to pay debts. Ours made vse of ther Superstition to Iustice: for vnderstanding that they would neither eate nor wash whiles the English were in their houses, they would threaten not to depart till they were payd; hauing meane while Nayros for their Guard. Thus Iniustice made them iust, and vncharitablenes charitable. For rather then be long troubled with their company, most of them would pay part of their debts, so that they got fifty *Fanos* (kind of Coine) of one, 100. of another, but one notwithstanding their three dayes abode, would pay nothing: it seemes, equally prophane, superstitious and vniust.

[c] Funerall Rites.

[d] A leafe of which see c. 13.

[e] Inauguration of the new King.

[f] The dubbing of the Nayros. *Bar. Dec. 1. l. 9.*

[g] *Paqueo Bramen Bisquera.*

[*] My Pilgrims or Voyages. *Tom. 1. l. 5. c. 1.*

§. III.

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§. III.

Of their differing Sects.

BArbosa reckoneth eighteene Sects that haue no mutuall conuersation, nor may marrie, but in their owne rankes or order. Next to the King and Bramenes, * he placeth the Nayros, which are Gentlemen and Souldiers, and are not professed Nayros (notwithstanding their bloud) till they be by their Lords or by the King made Knights or Souldiers. And then hee must neuer from that time goe without his Weapons, which commonly are a Rapier and a Target, and sometimes Peeces or Bowes. They neuer marry, but lye with such of the Nayros Women or Daughters as like them, leauing his Weapons meanewhile at the doore, which forbid any man else, although it be the goodman himselfe, to enter, till he hath ended his businesse and be gone. And if one of the common people once touch a Nayro, it is lawfull for the Nayro to kill him: and he is also vncleane, and must be purified by certaine washings. And for this cause they cry as they goe in the streets, *Po, Po*, that the baser Raskalry may giue place. They haue a Pit of standing Water at their doores, hallowed by the Bramenes, wherein euery morning they wash themselues, although it bee greene, slimie, and stinking, imagining thus to be clensed of their sinnes. They are brought vp altogether to Feats of Armes and Actiuitie, from their Child-hood, admirably able to wind and turne themselues, and are very resolute and desperate, binding themselues by oath to liue and die with their King or Lord. No Nayro's women may enter into Calicut but one night in the yeere, when the Citie is full of Lights: and then they goe with the Nayros, to behold and gaze their fill. They intend nothing but their lust, and thinke that if they die Virgins, they shall neuer enter into Paradise.

* *Maffæus* reckons foure orders. The Caymales, or Nobles, the Bramenes or Priests, the Nayros or Souldiers, the Vulgar.

The Nayros.

The Biabari are another sort, and are Merchants Gentiles, and enioy great priuiledges. The King cannot put them to death, but by sentence of the principall of themselues. They were the only Merchants before the Moores traded there, and still enioy many possessions. These marry one Wife, and their Children inherit, and they may touch the Nayro's. The Cugianem are a Sect of the Nayros, hauing a Law and Idols by themselues, which they may neuer alter. They make Tiles to couer the Temples and the Kings Palace. The Nayro's may lie with their women, but must wash themselues before they goe home.

The Biabari.

Another Sect is called *Manantamar*, which are Landerers, nor may they or their Posteritie be of other function: nor may they mingle themselues with any other Generation. They haue Idol-ceremonies and Temples by themselues. The Nayros may vse their Wiues (or Women rather.) Their Brethren or Nephewes are their Heires. The *Calien* are Weauers, and haue a distinct Idolatrous Sect; otherwise are as the former.

Besides these of better condition, there are of baser sort eleuen Sects, which may not marrie nor meddle with others. The first of these are called *Tiberi*, Husbandmen; the second, *Moger*, and are Mariners; both hauing their proper Superstitions, and vse their women in common: the third are *Astrologers*, whom they call *Canium*. Great men aske their counsell, but may not touch their persons. The *Aggeri* are Masons and Workers in Metals. The *Muchoa* or *Mechoe* are Fishers, dwelling in Villages by themselues; the men Theeues, the women Harlots, with whom they please. The *Betua* are Salt-makers: the *Paerun* are Iugglers, Inchanters, and Physicians (if such damnable Deuillish practices may deserue so honourable Name) which, when any are sicke and require their helpe, vse Coniuration to cause the Deuill to enter into some of them, and then by his suggestion declare the euent of the Disease, and what Sacrifices or other things are to be performed. They may not touch or bee touched of other men.

The *Renolet* are a baser sort of Gentiles, which carry wood into the Citie to sell, and herbs. The *Puler* are as excommunicate persons, and liue in Desarts, where the Nayros haue no occasion to passe, and when they goe neere any of these Nayros, or any of the better sort, they cry as lowd as they can (as the * Lepers among the Iewes) that others may auoid them. For if any touch them, their Kindred may for such action or passion slay them, and as many of these *Puler* also, as may make satisfaction for such disparagement. Some nights they wil go of purpose, seeking to touch some of the Nayro women with hand, sticke, or hurling of a stone: which if they effect, there is no remedie for the woman but to get her forth and liue with these Villaines, or to be sold, to escape killing by the hands of her Kindred. These *Puler* are Theeues and Sorcerers. The *Pareas* are of worse esteeme, and liue in Desarts without commerce of any, reputed worse then the Deuill. These ten sorts (or eleuen, if you reckon two sorts of the *Tiberi*, as our Author doth; whereof one are Warriors, distinguished by a certaine cudgell, which they must carry in their hands, from the Nayros; are as well differing in Religions,

* *Leuit.* 13. 45.

ligions, as matters of common life: though for their seuerall Rites, it were wrong to the Reader at large to recite them, if we had the particulars to deliuer. But this is common in India, that each Trade and Tribe distinguish a new Sect.

There are besides these Gentiles, Naturall of Malabar, many strangers of Indians, Moores, and Christians. But in other Kingdomes of Malabar, the Heathenish Religion is little differing from that in Calicut.

Cranganor. Cranganor is a small Kingdome: the Inhabitants of the Citie, which giueth name to the Region, are Christians of Saint *Thomas* profession, about seuentie thousand in number. Cochin is now growne great by the Portugals traffique and friendship. Of the rest there is not much worth the recitall. The Papall honour among the Bramenes, was by ordination of *Perimal*, which placed there the Supremacie of the Bramens, because He to whom he gaue *Coulam*, was a greater Man then the rest. This Papall title was *Cobritin*, a dignity which the King of Cochin still retayneth to be supreme Head of the Bramenes. For the ancient Kings of Coulan remooued their seate to Cochin, which was then in their Territories. But Warres haue since much altered the face of things in those parts. h In these parts are now many Christian Proselites of the Iesuites Conuersion, besides many of the olde *Thomas Christians*. Both Men and Women in Cochin, account it a great Gallantry to haue wide Eares, which therefore they stretch by Art, hanging Waights on them till they reach to their shoulders.

h *Bar. Dec. 1. l. 9.*

Porca is a Kingdome Southwards from Cochin, but little we can say of it. In *Trauancor* betweene Coulan and the Cape were many Christians, if they may be so called, which want Sacraments. For in fifty yeeres together they had not seene a Priest, only they had the priuiledges and name of *Thomaan-Christians*. These *Thomaans* are now, as the Iesuites report, reduced to their Catholicisme.

i Coulan. k *Od. Bar.* The King of i *Trauancors* Dominion k stretcheth beyond the Cape *Comori*, (where *Malabar* endeth) on the East-side fourescore and ten miles, as farre as *Cael*: which diuers great Lords hold vnder him. Among the rest is the Signiory of *Quilacare*. In the City of *Quilacare* is an Idoll of high account, to which they solemnize a Feast euery twelfth yeere, where the Gentiles resort as the Popish Christians in the Romish Iubilee. The Temple sacred to this Idoll hath exceeding great reuenue. The King (for so he is called) at this Feast erecteth a Scaffold couered with silke, and hauing washed himselfe with great solemnity, he prayeth before this Idoll: and then ascendeth the Scaffold, and there in presence of all the people cutteth off his Nose, and after that his Eares, Lips, and other parts, which he casts towards the Idoll, and at last he cutteth his throate, making a butcherly sacrifice of himselfe to his Idoll: He that is to be his Successor, must be present hereat: for he must vndergoe the same Martyrdome, when his twelue yeeres Iubilee is come. Along this Coast dwell the *Parani*, simple people, and Christians, which liue by fishing of Pearles. The *Nayros* make such holes in their Eares, that l *Cæsar Fredericke* sayth, hee thrust his arme vp to the shoulders in one of them. They are prodigal of their liues in the honour of their King. *Osorius* m telleth of some, which, like the renowmed *Decij*, had vowed themselues to death, and not to returne from the enemy without victory. *Aloisius Goueanus* numbreth in the Sea Coast of Coulam three and twenty townes, of which nineteene had Christian Churches.

l *Cæs. Fred.* m *Osorius de Reb. Eman.*

The *Malabars* n are generally of one Language, and one kind of writing. This their writing was in leaues of Palme, which they call Olla, two fingers broad, and long as the matter they intended, written on both sides with a stile of Iron, which they binde vp in Bookes betweene two boords in greater or lesser forme as they please. Their writing is from the left hand to the right. They reckoned their times before the *Portugals* came into the *Indies*, from the departure of *Perimal*. There are two sorts of Moores, one Mesticos of mixed seed of Moore-fathers and Ethnike-mothers, called *Naiteani*, Mungrels also in their Religion: the other Forreiners, which come thither in trading. There are also many Iewes, which haue almost lost their Iudaisme, minding more their merchandize then superstition.

n *Bar. Dec. 1. l. 9.*

Step. de Brit. 1600. Malcas. Besides those former Sects, *Stephanus de Brito* speaketh of the *Malcas* which inhabit small Villages in the Mountaynes, which are Hunters of Elephants: amongst whom are no thefts or robberies, and therefore they leaue their doores open when they goe abroad. They haue no Idoll amongst them; only they obserue their Ancestours Sepulchres. These haue no Commerce with their Neighbours, nor are much subiect to Kings, only pay them a kinde of tribute, hauing *Arelli* set ouer them as Iudges or Magistrates, vnder each of them fiue or sixe thousand men. Their houses are made of *Indian* Canes dawbed with earth, and some liue on trees laying beames from one tree to another, and so building them lofty Cottages free from Tygres and wilde Elephants, whereof the Montaynes are full, which they take in Pits couered ouer with leaues. They haue fertile fields and Valleyes, but not diligently husbanded. They are content with one Wife, which they carry with them

whi-

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whithersoeuer they goe, though but a Hunting-voyage. They are as other Malabars naked from the waste vpwards, a long garment hangs thence to the ankles, and on their heads a Turbant as the Mores. Their necke, eares, and nostrils, are laden with gold. For the Malabars weare gold aswell for nose-rings, as eare-rings. These Maleas are of better estimation then the base vulgar, nor is it accounted a pollution to touch them, no more then other Nairos or Thomæan Christians. They haue their Pipes and Tabors on their Feasts. They are also Sorcerers and diuine by familiar Spirits, but vse not to kill or hurt men by Witch-craft, as other Indians and Malabars doe. A witty, docible, honest people, perhaps descended of those Malliani, which *Plutarch* and *Curtius* mention in the life of *Alexander*.

Of the Feast which all the Malabar-Kings hold euery twelfth yeare in honour of the Riuer Ganges, we haue there spoken [o] where we haue discoursed of the Riuer. This Feast lasteth eight and twentie or thirtie dayes with great solemnitie: the Samorin euery day washing himselfe and offering Sacrifices to Ganges: after which hee returnes to his Palace with innumerable troupes of men, riding vpon an Elephant in great pompe: and three dayes after in the morning and euening with greatest Royaltie, makes shew of himselfe in a high Throne, many Lampes of gold and siluer burning about him, many Peeces discharged, with other ceremonie of State. The King prostrates himselfe on the ground, and three times doth reuerence to the People, and they to Him, the Kings Vassals then doing him homage. After this, many Champions exercise their Fencing-skill before him, and at the sound of Instruments, the chiefe Nobles by two and two in a ranke, with their faces to the ground, doe reuerence: the Elephants are likewise to honour Him. Twentie thousand Crownes are spent on this solemnitie by the King. Another more diuellish rite followes. About the yeare 1520. the Zamorin slue a certaine King. In memorie whereof the Successors of that King send a certayne number of their Souldiers to reuenge his death, themselues being sure to be slaine: these are called Amocæ, which are Clients to that King, and are either to come themselues, or to send so many Souldiers, to the number of thirtie, which rush among the People, and kill as many as they can; themselues certayne to be killed of the Kings Souldiers.

o *Supra cap.*

CHAP. XI.

Of the Kingdome of Narsinga and Bisnagar.

§. I.

Of their Funerall and Idolatrous bloudie Rites.

FRom those places where our feet last rested (or touched rather) vnto the Cape Guadauerin [a], betwixt that ridge of Mountaines called Gate, and the Ocean (which is there named the Gulfe of Bengala) trendeth the Kingdome of Narsinga, or Bisnagar; those two Royall Cities contending which shall giue name to this mightie Empire, containing two hundred leagues of Sea-coast. The King hath in continuall pay forty thousand Nairos. But as occasion serueth, he can bring into the field many many thousands more: as in that Expedition against *Idalkan*, specified by *Barrius* and *Boterus*; in which, was a world of people (seuen hundred thousand foot, fortie thousand horse, seuen hundred Elephants, twentie thousand harlots.) Hee sacrificed also vnto Idols twentie thousand seuen hundred and threescore head of Beasts and Fowles in nine dayes space, which in Idoll-deuotion were all bestowed after on the poore.

a *Magin. Gi. Boter. Ben.*

In the yeare of our Lord 1565. Biznagar [b] was sacked by foure Kings of the Mores (as saith *Frederike*) naming them *Dialkan*, *Zamaluc*, *Cotamaluc*, and *Viridy*, through treason of two More Captaines, which had seuen or eight score thousand Souldiers vnder them; but being of the same Religion with the Kings of Decan, betrayed their owne King, forsaking him in the midst of the battaile. This was a iust reward of treason to the true King of Biznegar. For three Captaines had kept the King thirtie yeares as prisoner, once a yeare shewing him to the people, themselues ruling the State. When he dyed, then *Ramaragio* exalted himselfe to the Throne. *Temiragio*, the second, swayed the gouernment, and the third *Bengabe* was Generall of the Armie. Onely *Temiragio* escaped and returned (when the Decans had sacked the Citie, and were gone) to Beznegar, and sent to Goa great promises for Horses, if any Merchants would bring any. Whereupon *Frederike* went with other Merchants, which carried store of them, but brought no store of money in payment; the Tyrant accepting the Horses, but paying nothing. *Temiragio* temoued his Court from Bezneger to Pene-

b *C. Fred.*

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gorde, eight dayes iourney within Land. And his sonne put to death the sonne of that King before mentioned, which had beene imprisoned, as this also had beene, till Death by a murthering hand freed him. Hence grew many broyles, the Nobles refusing to acknowledge this New King: and thus Bezneger being forsaken, remained after this, an Habitation for Tygres and wild Beasts, containing in circuit foure and twentie myles, as our Author (that stayed there seuen moneths) affirmeth. He neuer saw Palace exceeding that of Biznagar. It had nine Gates with guards of Souldiers. Here hee obserued their Rites in burning the women, so often mentioned, which after his and *Balby* his relations are thus. (I haue declared the like for substance before; this, as in some Rites differing, I adde also.)

e The solemnitie of burning of the wife after her husbands death. The Ancients mention this Rite. *Vid Æl. var. Hist. l. 7. c. 18. Hier. ad Iou. l. 1.* See the same described in *Porchacchi Fun. Antichi Tau. 17*

e The woman taketh two or three moneths respite after her husbands death: The day being come, she goeth early out of her house, mounted on a Horse or Elephant, or else on a Stage carried by eight men: apparelled like to a Bride, adorned with Iewels, and her haire about her shoulders; holding in her left hand a Looking glasse; in the right an Arrow: and singeth as shee passeth through the Citie, saying, That she goeth to sleepe with her husband. She is accompanied with her friends, vntill it be one or two of the clocke in the afternoone: then they goe out of the Citie, passing by the Riuers side to the burning-place, where is prepared a great square Caue, full of Wood. Here is made a great Banquet, the woman eating with ioy, as if it were her wedding-day; and after, they sing and daunce, till the woman bid to kindle the fire in the Caue: then she leaueth the Feast, and taketh her husbands neerest kinsman by the hand, and goeth with him to the banke of the Riuer, where she strippeth her of her cloathes and iewels, bestowing them at her pleasure, and couering herselfe with a cloth, throweth herselfe into the Riuer, saying, *O wretches, wash away your sinnes.* Comming out of the Water, shee rowleth herselfe into a yellow cloth; and againe taking her husbands kinsman by the hand, goeth to the said Caue, by which is erected a little Pinnacle, on which she mounteth, and there recommendeth her children and kindred to the people. After this, another woman taketh a pot with oyle, and sprinkleth it ouer her head, and therewith annoynteth all her bodie, and then throweth it into the Furnace, the woman going together with the same. Presently after the woman, the people throw great pieces of Wood into the Caue, so that with those blowes, and the fire, she is quickly dead, and their great mirth is on a suddaine turned into great lamentation and howling.

When a Great man dyeth, all the women of his house, both his wife and slaues, with whom hee hath had carnall copulation, burne themselues together with him. Amongst the baser sort, I haue seene (saith Master *Frederike*) the dead man carried to the place of buriall, and there set vpright: the d woman comming before him on her knees, casteth her armes about his necke, while a Mason maketh a wall round about them: and when the wall is as high as their neckes; one comming behind the woman, strangleth her; the workeman presently finishing the wall ouer them: and this is their buriall.

d The wife immured with her dead husband.

e *Lud Vert. l. 6*

Ludouicus Vertomannus e relateth the same Funerall Rites of Tarnassari (as in other parts of India) sauing that there fifteene or twentie men, in their idolatrous habit, like Diuels, doe attend on the fire wherein the husband is burned; all the Musicians of the Citie solemnizing the Funerall pompe: and fifteene dayes after, they haue the like solemnitie, at the burning of the woman; those diuellish fellowes holding fire in their mouthes, and sacrificing to *Deumo*, and are her intercessors to that Diuell for her good entertainment.

f *Odoricus.*

The cause of burning their wiues, is by some ascribed to their wonted poysonings of their husbands, before this Law; f by others, that the husband might haue her helpe and comfort in the other world.

g *Odoricus:*

Odoricus g telleth of a strange and vncouth Idoll, as bigge as Saint *Christopher*, of pure Gold, with a new band about the necke, full of precious stones, some one whereof was of value (if he valued iustly) more then a whole Kingdome: The roofe, pauement, and seeling of the walls, within and without the Temple, was all Gold. The Indians went thither on pilgrimage, some with halters about their neckes, some with their hands bound behind them, some with knives sticking on their armes and legges; and if, after their pilgrimage, the wounded flesh festered, they esteemed that limbe holy, and a signe of their Gods fauour. Neere to the Temple was a Lake, where-into the Pilgrims cast Gold, Siluer, and Gemmes, for honour of the Idoll, and reparation of his Temple. At euery yearely Feast, the King and Queene, with the Pilgrims and People, assembling, placed the said Idoll in a rich Chariot, and with a solemne procession of Virgins, two and two in a ranke, singing before him, and with Musicall Instruments carrie him forth. Many Pilgrims put themselues vnder the Chariot wheeles, where they are crushed in pieces. More then fiue hundred persons vsed thus to doe, whose carkasses were burned, and ashes kept for holy Reliques. Otherwise also they will deuote themselues to such a martyrdome in this manner: The parents and friends assemble and make a Feast to this Votarie, and after that, hang fiue sharpe

kniues

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kniues about his necke, and so carrie him before the Idoll; where he taketh one of his kniues, and cryeth, *For the worship of my God I cut this my flesh*; and cutting a piece, casteth it at the face of the Idoll; and so proceeding, at the last sayth, *Now doe I yeeld my selfe to death in the behalfe of my God*; and being dead, is burned as before.

Our Country-man [h] Sir *Iohn Mandeuile* reporteth the same Historie of their Idoll-Procession, and the ashes of those voluntary Martyrs; which they keepe, to defend them against tempests and misfortunes. He also sayth, That some Pilgrims, in all their peregrinations, not once lifted vp their eye-lids; some, at euery third or fourth pace fell downe on their knees, to worship; some whipped; others wounded themselues; yea, killed themselues (as is before said.) *Nicolo di Conti* [i] reporteth the same in his time.

h Sir *Iohn Mandeuile.*

i *Nic. di Conti*

Neither is this bloudy custome yet left, as *Linschoten* [k] affirmeth, by report of one of his chamber-fellowes that had seene it. They haue (sayth he) a Waggon, or Cart, so heauie, that three or foure Elephants can hardly draw it, which is brought forth at Faires, Feasts, and Processions. At this Cart hang many Cables or Ropes, whereat all the people hale and pull, of deuotion. In the vpper part of the Cart standeth a Tabernacle, and therein the Idoll: vnder it sit the Kings wiues, playing on Instruments. And while the Procession passeth, some cut pieces of their flesh, and throwe at the *Pagode*; some lay themselues vnder the wheeles of the Cart, with such euent as you haue heard.

k *Linschot. l. 1 cap. 44.*

Gasparo Balby [l] relateth the same, and addeth, That the Priests, which haue care of this Idoll, and certaine women, are consecrated to these deuotions from their Cradles, by their *Zeale-blind* parents. And the women prostitute their bodies, to gaine for the Idoll whatsoeuer they can get ouer and aboue their owne maintenance. This filleth the Citie with Strumpets; there being of this *Sacred* (you may interpret it *Cursed*) crue, foure hundred in one place of the Citie. These haue their place in the Idoll-procession, some of them in the Chariot which is drawne by men; euery one accounting himselfe happy, that can touch or draw the same. This he sayth was at Negapaton.

l *Balby cap. 30. & Arthus Dim. Hist. Ind. Or. c. 2.*

He further affirmeth, That not farre from the Citie of Saint *Thomas* is the Towne Castaçe, where the the Wife is not burned (as at Negapatan) but a great Graue being made for the deceased Husband, they place the liuing Wife by the dead corps, and their neerest kindred cast earth vpon them both, and stampe thereon. They which marry, wed in their owne degree, as a Smith to a Smiths daughter; and they powre out their prayers at the Image of some Kow, or a Serpent, called *Bittia di Capella*. Their Bramenes burne Kowes dung; and if they intend any warres with other Nations, they anoint their Nose and Forehead with those ashes, not washing themselues till the euening. They which sacrifice themselues to the *Pagode*, when they haue wallowed a long time in lustfull pleasures, shoot into the aire pieces of their flesh tyed to Arrowes, and diuersly mangle themselues; at last, cut their owne throats, so sacrificing themselues to the *Pagode*.

There are also certaine people called *Amouchi*, otherwise *Chiani*, which perceiuing the end of their life [m] approach, lay hold on their weapons, which they call *Chisse*, and going forth, kill euery man they meet with, till some body (by killing them) make an end of their killing. They are loth (it seemes) to come into the Deuils presence empty-handed, or to goe to Hell alone. Some of them worship GOD in the likenesse of a Man; some in the images of Kine and Serpents: some inuoke the Sunne and Moone; others, some Tree or Riuer.

m Desperate dying.

Among many Feasts which they celebrate in the yeere, one in Autumne is most solemne, in which they take some great tree, and fasten it in the ground, hauing first fashioned it like a mast of a Ship, with a crosse-yard, whereon they hang two hookes of iron. And when any one by sickenesse, or other miserie, hath made a vow to their Idoll or *Pagode*, hee commeth thither, and being first admonished by the Priests to offer his sacrifice, they lift him with those hookes by both the shoulders, and there hold him to the Idoll, till he hath three times saluted the same, with clapping his folded hands to his breast, and hath made some sport thereto with weapons which he hath in his hand. After this he is let downe, and the bloud which issueth from his shoulders is sprinkled on the Tree, in testimonie of his deuotion. Then they draw him vp againe by the middle, to giue thankes to the Idoll: and then giue him leaue to heale himselfe, if he can. They which are in great miserie, or seeke some great matter at the hand of their Idoll, doe this. They haue another Feast, celebrated in the night, continuing eight nights: in which many Candles were seene burning thorow the Citie. Three or foure runne from one end of street to the other, and hurling Rice, and other meates after them, say, they offer it to the Deuill which followes them; not daring to looke behind, lest he should slay them. In other places also they haue those Idol-chariots, like vnto Towers, to the drawing whereof, many thousands of deuout persons put their helping-hand.

Anno 1598. [n] there was a great contention, whether the signe of *Perimal* should bee erected

n *An. Dom.* 1598.

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erected in the Temple of *Cidambacham*. This ſigne was a gilded Maſt, with an Ape at the foot thereof. Many Embaſſadors were there about this quarrell; ſome vrging, ſome reſiſting this deed. But the Prince (called the *Naicho* of Gingi) would haue it ſet vp, notwithſtanding the Prieſts greateſt vnwillingneſſe. The Prieſts therefore, both regular (which are the *Iogues*) and ſecular *Bramenes* aſcended vp the roofe of the Church, and thence threatned to hurle downe themſelues, which twenty of the *Iogues* did, and the reſt threatned to follow. But the *Naicho* cauſed Gunnes to be diſcharged at them, which ſlue two, and cauſed the reſt to retire and breake their couenant (rather then their necks) with their fellowes. A woman alſo of this faction cut her owne throat for zeale of this new ſuperſtition.

§. II.

Of the Kings and Bramenes in this Kingdome.

THe ſwelling ſtile of this King of Biſnagar, I thought worthie to be here inſerted, which is this. o *The Huſband of good fortune, the God of great Prouinces, King of the greateſt Kings, and God of Kings, the Lord of horſemen, the Maſter of them which cannot ſpeake, Emperour of three Emperours, Conqueror of all he ſees, and Keeper of all he conquers, Dreadfull to the eight coaſts of the world, Vanquiſher of the Mahumetans*, &c. *Lord of the Eaſt, Weſt, North, and South, and of the Sea*, &c. *Vencapadinus Ragin Deuamaganus Ragel, which now ruleth and gouerneth this world.*

o The titles of the Kings of Biſnagar.

Bar. Dec. 1. l. 9. cap. 1. Theſe Kings of Biſnagar haue, as ſayth *Barrius*, a great part of the Weſterne coaſt ſubiect vnto them, all betweene the riuers of Aliga and Cangerecora: in which ſpace are theſe coaſt Townes, Ancola, Agorapan, Mergeu, Onor, a Royall Citie, Baticala, Bendor, Bracelor, Bacanor, Carara, Carnate, Mangalor, Mangliran, Cumlata, and Cangerecora. From this Citie ſtanding on a Riuer of the ſame name, Southwards vnto the Cape Comori is reckoned the Malabar coaſt. And although Goa and Calecut much hinder thoſe his Ports, yet to ſalute and ſhake hands, with both Seas, argues a great State, ſpecially where the adioyning are ſo ſmall. There are three Naichi or Tributary Kings ſubiect to Him; ſuch in *Iarric. l. 6. c. 21.* power, but in title Naichi, that is, Deputies or Preſidents, of Madura, Gingi, and Tanaior. The Naicho of Madura is Lord of the Fiſhing coaſt. The people are called Badagæ, and deſpiſe the Portugals, becauſe they drinke Wine, eate Beefe, and ſuffer themſelues to be touched of the Pareæ, and carried on their ſhoulders. For theſe in their Bramene zeale, would not endure to touch or talke with the baſer vulgar, and their Bramenes would die *Robert Sforce.* rather then eate that which a Bramene had not dreſſed. And therefore *Robert Sforce* a Ieſuite comming amongſt them, profeſſed himſelfe of the Bramene or Rape bloud, that is, of Noble race, procured a Bramene to dreſſe his meate, abſtained from Fleſh, Fiſh, Wine, and Egges, after their Countrey manner, and attired himſelfe in the habite of a Sanaſſe (one of their votaries) and in pretence of chaſtitie ſtirred not out of his houſe in a whole yeere, nor would be ſpoken with by euery one, alleaging ſomtimes his deuouter conference with God, ſo to winne credite with theſe Ethnikes. He learned by conference with a Bramene, that they maintayned that Philoſophicall axiome, that *Nothing could be made of nothing*, and held three *Beginnings* or Vniuerſall Cauſes, the firſt *Padi*, that is God, the ſecond *Paiu*, the Matter of which they ſay the Soules are made, the third *Paſſan*, the Corporall matter. They maintayned alſo the μετεμψύχωσις or Pythagorean paſſage of Soules out of one body into another: for elſe (ſay they) how could there be ſuch diuerſitie of Men, one a King, another a Seruant; one a Bramene, another a Parea? They are alſo Platonikes, holding the Soule not to be the forme of the Body, but encloſed therein as a Bird in a Cage.

Votaries and Doctors. The Bramenes weare aſhes on their heads. It ſeemes they are zealous *Baneanes*. Their Saneaſſes are Aſſes indeed for literature, only as Hermites, they vow chaſtitie. The Gorupi or Goruſi are the Doctors of their Law. The Ieſuites profeſſed the Doctorſhip of theſe, in the habite of the former; which is a white Garment to the ankle with another of the ſame colour but thinner ouer it, a red cloth caſt ouer the ſhoulders, one like a Cap or Hat on his head: from his necke hangs downe a corde of fiue threeds, three of gold, and two of white ſilke, they eate but once a day.

Their Bramenes haue a proper language and myſticall (as Roman for the Romiſh holies) called Gueredan, which the Ieſuite learned, and thereby out of their books, that there had beene in theſe parts foure Lawes or Sects, three of which the Bramenes ſtill obſerued, to wit, of Veſmu, of Brama, of Rubren; the fourth meerely ſpirituall, partly mixed with others, and partly loſt, tending to the ſaluation of the Soule, which he ſaid that He brought now vnto them; their Almes and Bodily chaſtiſements, without this, not being effectuall

to

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to their ſaluation. Any might learne and chooſe a Doctor for any of the other three, but none was able to teach this. When they become Schollers to ſuch Doctors, they doe a triple reuerence vnto the ground, lifting vp their hands aloft, then letting them downe to their heads; and muſt (like the Pythagoreans of old, which was learned of the Indians) reſt ſatisfied with his Maſters bare Aſſertion, without queſtioning or further diſputing. He was once brought before a Conſiſtorie of the Bramenes, and accuſed for his new Doctrine. Some Articles were, That he ſhould affirme that the waſhing in *Remanancor* and *Ganges* were to no effect; That the Bramenes are inferior to the *Raÿ* or Princes; That they ſhould be all damned, notwithſtanding there were of them many *Nhanisÿ* and *Sanaſſes* (the *Nhanisÿ* alſo vow chaſtitie and to forſake the World.) The Preſident of this Councell cleered the Ieſuite vpon the Apologie of another Bramene. For that of *Remanancor*, it is a corner of the Fiſhing Region, wherein is a Temple famous through all the Eaſt, which hee that ſhall viſit and waſh himſelfe in the Sea iuſt by, ſhall bee cleered from all his ſinnes, aſwell as if it were done in *Ganges*.

Forme of reuerence.

αὐτὸς ἔφα.

Nhanisij.

Ramanancor.

In Madura and the Territorie thereof are numbred a hundred thouſand Bramenes, the chiefe of which is *Choçanada*, as their Biſhop or Pope: He would haue this Ieſuite expelled the Countrie, for that this Franke (ſo euer ſince the Expedition to Ieruſalem vnder Duke *Godfrey* of Bullen, all Weſterne Chriſtians are called in all the Eaſt, a name, it ſeemes which the Saracens communicated to the Ethnikes) had eaten with another Franke. Hee meant *Fernandes*, another Ieſuite, that had not thus acted the *Sanaſſe* and *Gurupi* amongſt them. He alleadged alſo that His Temple was built in the ground of His *Pagode*. But this Ieſuite with Gold ſtopped this Bramenes mouth, and had the ſoyle of the Church granted him in peace, with promiſe of all fauour. One thing that holds them intangled in this errour, is, that they hold it vnlawfull to copie out their Lawes and Religion in writing, ſo that they which will learne them, muſt (like the *Druydes*) from their youth learne them of ſome Doctour, and commit them to memorie: in which they ſpend tenne yeeres and more. And if any ſhould write them, they would pull out his eyes.

Emanuel Leitanus, another Ieſuite, comming to Madura in the like *Sanaſſian* Habit, obſerued the Gorupian order, and fell downe before *Sferce* to the ground, Hee ſitting in a Chaire couered with red; becauſe ſome of the *Madurians* were preſent. The Bramenes in the Kingdome of Bisnaga are of ſuch power, that nothing is done without them; and of the fiue Counſellours of State, foure are Bramenes: yea, with their face to the earth, all men, and the King himſelfe, adore the Bramen-Pope: nor doth the King admit any to conference in the morning, before hee hath ſeene two Bramenes. In Chandegrin is a Clocke that ſtrikes not foure and twentie houres, but ſixtie and foure, according to their diuiſion of the Night and Day, each into foure parts, and thoſe ſubdiuided into eight. The Ieſuites conceiue that theſe Bramenes are of the diſperſion of the Iſraelites, and their Bookes (called *Sameſeretan*) doe ſomewhat agree with the Scriptures, but that they vnderſtand them not. They haue ſome propheticall phraſes, and ſome of them affirme that God made *Adam* the firſt man, and being preſſed acknowledge one God. The King and his Nobles ſpeak the learned and ſacred tongue of the Bramenes.

M. Leitanus.

Anno 1609. One of his Great men rebelling againſt him, and fortifying the Caſtle of Vellur, the King beſieged him, and on his ſubmiſſion pardoned him; but ſo as hee turned his Fort (which had ſtood the Rebell in an hundred thouſand Crownes) into a Palace, beſides twentie Fannes, each worth an hundred thouſand * Pardewes, and innumerable Horſes and Elephants. The ſame yeere did the King write to the King of Spaine in commendation of the Ieſuites, with promiſe to aſſiſt the Vice-roy againſt the Moores and Hollanders, which had obtained to build a Fortreſſe of the Naichus of Tanauapatan, deſiring the ſame friendſhip, that ſince the King of Narſingas dayes had beene betwixt both their Anceſtors, ſubſcribed, *King Ventacaxa*.

p A Pardaw is foure ſhillings, 3. Pardawes are 2. crownes.

Ventacapatus his letter.

Thus you ſee the ſame King diuerſly entituled according to the Citie Royall, yea I finde him called (of the Caſtle before named) King of Vellur; ſo *Floris* ſtiles him, ſaying that in Iune 1614. He granted trade to the Engliſh, as likewiſe did *Obiana* Queene of Paleacatte. One of his Wiues which (it ſeemes) gouerned that Citie: On Iuly the nine and twentieth, his *Abeskian* was ſent, being a white cloth where his owne hand is printed in Sandall or Saffron, and another the like from the Queene of Paleacatte. The Kings Letter was written vpon a leafe of Gold, wherein hee made excuſe of former wrongs, gaue them libertie to build a Houſe or Fort, with other priuiledges. He gaue *Floris* the Engliſh Merchant a Towne of foure hundred Pardawes yeerely reuenue, notwithſtanding the Hollanders (his Countrimen) did what they could to hinder it. *Wengali* (*Floris* his man) had beene in the Kings preſence, who laid his hand vpon his head. But on the eight and twentieth of October following, newes came that this King was dead, hauing raigned aboue fiftie yeeres. His

Pe. Floris.

three

three wiues, of which *Obiana* Queene of Paleacatte was one, burned themselues with his corpse, and great troubles were expected. The Hollanders had presented this King with two Elephants of Seilan. *Cotubaxa* the King of Badaya and Lellengana, his Neighbour, died not long before. *Mahumed Vmm Cotubaxa* his Brothers Sonne succeeded. *Musulipatan* is in his Dominion. Golconda is the Metropolitan Citie. But hee is a Moore of the Sophi his Sect. Golconda is the Citie Royall.

With the *Naicho* or King of Gingi (vassall to the King or Emperour of Bisnagar) the Iesuites found good entertainment. Heere some of the *Iogues* distributed the water of Ganges out of certaine vessels couered with foule and filthie clothes, which yet the people for deuotion kissed. These *Iogues* with admirable patience endured the Sunnes heate: and one among the rest enclosed himselfe in an Iron Cage, with his head & feet onely out of the Cage, that he could neither sit nor lie downe at any time: and on the Cage were hanged an hundred Lampes, which foure other *Iogues* his companions lighted at certaine times. And thus walked he in this his perpetuall Prison, as a *Light vnto the World*, in his vaine glorious opinion. They reasoned with certaine Bramenes; some of which held the Sunne for God, and yet sometime to haue beene a man, and for his merits so promoted. Some denied a multitude of Gods, onely allowing that priuiledge to *Pyrama*, *Vidhun*, and *Vmtir*, one of which maketh, another keepeth, the third destroyeth all things.

Neere to Madure is an Idoll called *Chocanada*: which by night appeared in a vision to a Priest, and bade him goe say to the *Naicho* of Madure, that hee or I must abide in this house: whereupon he would not be corriuall with his Idoll, but resigned the Palace to him. His deuotion is such, that euery day, while hee sitteth in iudgement, a Bramene euer and anon soundeth the name of *Aranganassa* in his eares: and when one is wearie, another succeedeth in the same Office, neuer ceasing this Idols remembrance, although hee there sitteth fiue or sixe houres.

q Discourse of China, p. 40.

I thought meete to mention one custome q which some report of the *Brama*, or Pope-like *Bramene* in these parts, who by his authority dispenseth with many of their Lawes, and dissolueth Marriages: giuing libertie at his pleasure to the woman to marrie another; which his Dispensation is sealed on her right shoulder, with a marke of a hote Iron.

§. III.

Of many other strange Rites: And of Saint Thomee.

r *Mechior Cotignus.*

CHandagrin is the Royall Seat of the great King of Bisnagar r. The chiefest Families therein are the *Bramenes*, *Raias*, and *Cretius*. They affirme that their Idoll *Perimal* did bring foorth the *Bramenes* out of his head (as the Poets tell of *Minerua*) the second out of his brest; third out of his belly: and all other inferiour Families out of his feet. The *Bramenes* haue some opinions, not altogether dissonant from the Scriptures. They say, That God onely by his thought made a man, which they call *Adam*.

On the tenth day of Iuly, *Anno* 1600. happened an Eclipse of the Sunne, which the *Bramenes* said was by meanes of the *Dragon* (which they make a Celestiall Signe) his byting of the Sunne and Moone: whereupon the King and others neither ate nor dranke that day; deploring their misery, because the Dragon deuoured the Sunne. In the Citie Prepeti, three miles from Chandagrin is the Feast of *Perimal*, in remembrance of his Marriage: at which the Offerings amounted to two hundred thousand Crownes: and the Chariot of the Idoll was drawne forth a mile and a halfe in Procession by ten thousand men. They haue another Feast of the Kine, because they suppose *Perimal* to bee the Sonne of a Cow, and then the wayes and streets are full s of that cattle. They haue a Feast in honour of the Sunne, which lasteth eight dayes, solemnized by the Emperour himselfe, and he is iudged a Traytor which is not present thereat. Then they cast lots, the King first, and after the rest, diuining by Arrowes the next yeeres destinie. If an Arrow light on a Tree, and being plucked out, causeth a red liquor to follow, it prognosticateth Warres; if white, Peace. Not farre hence is an Idoll called *Tripiti*, to which are great Pilgrimages and Offerings; alwayes they goe, some begin, and the rest answere, and so all continue to resound the name of the Idoll *Goia*. Before they enter into the Temple, they shaue and wash themselues. The Heremites, which they call *Sanasses*, liue in Desarts, and at sometimes appeare before the people naked. The *Gurupi* beare a great port, and neuer goe forth on foot. The Idoll *Tripiti* is seated on a Mountaine, about which are fertile Valleyes, stored with Fruites, which none may touch, as being consecrated.

s *Simon Sa.*

There

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There are in the Woods great abundance of Apes so tame, that they will take meate out of mens hands: the people esteeme them a diuine Race, and of the familiaritie of *Perimal* the chiefe God, whom they worship in many colours and shapes, as of a Man, Oxe, Horse, Lion, Hogge, Ducke, Cocke, &c.

Francis [t] *Fernandes* saith, that Cidambaram is the Mother-citie of their Pagan Rites, wherein are many stately Temples, and the reuenue of the *Bramenes* amounted to 30000. Ducats, but now they are payd but 12000. yeerely. [t] *F. Fernandes Epist. 1598.*

Here happened a strange accident, the same day the Iesuits departed, the occasion of which was this. There is in this Citie a Temple of *Perimal*, wherein they worship an Ape called *Hanimant*, whom they report to haue beene a God, and (for I know not what) together with many thousands of other Gods, to haue remained there, being all transformed into Apes. Now when this principall Ape was forced to passe into the Iland Zeilan, and wanted a ship, he leaped, and at euery leape left an Iland or heape of Land behind him, so making way for his Apish traine to Zeilan. The tooth of this Ape was kept for a great relike in that Iland, with great resort of Pilgrims thereunto: and in the yeere [u] 1554. was by the Portugals (who made a roade thither, in hope of great bootie) taken away. The *Indian* Princes offered the Vice-roy three hundred thousand (or as *Linschoten* telleth, seuen hundred thousand) Ducats, for the ransome of this Apes tooth, but the Archbishop disswaded the Vice-roy; who thereupon burnt the same before those Indian Embassadors, and threw the ashes into the Sea. [u] *Linschot. c. 44*

Not long after, a *Beniane* of Cambaya perswaded the *Indians*, that hee by Diuine Power had taken away that holy Tooth, beeing inuisibly present, and had left another in the roome which was burnt. Superstition is credulous, and the King of Bisnagar gaue him a great summe of Gold for that Apes Tooth, wherewith hee thus Apishly had bitten and mocked them, which was after holden in like veneration as the former. But to returne to our Cidambaran Historie.

They [x] tell, That an holy man, in great penance, had many yeeres held his foot pierced thorow with a piece of Iron; and when he was often by God commanded to leaue that selfe-rigour, he flatly refused, vnlesse that hee might see God dancing about him, which also Hee condescended vnto; and with the Sunne, Moone and Starres, which played the Musicians, he appeared dancing: And as he danced, a Chaine of Gold fel from his foot, whereof this Towne tooke name. For *Cidambaran* signifieth *a golden Chaine*. [x] *F. Fernand.*

As *Viega* [y] and *Rictius*, two Iesuites, trauelled to Chaudegrin, they came to Trauilur, where they say their Idoll, with a white Banner on his back, and after him three sacred Kine, with Drummers on their backes, and after them Trumpetters and many Musicians of other sorts. Then followed twentie women dancing, which were also consecrated to the Idols seruice, and might not marry, but yet prostitute their bodies: these were richly attired, and carried Lights. The Priests followed with the Idoll, and were followed by the people with Lights. At their returne they set downe the Idoll, and set sodden Rice before him to eate; others meane while driuing away the flies, and others couering him that hee should not bee seene eating: and at last, one maketh a long Oration of the worthy acts of their God, and then let him againe in his place. This lasted foure houres; and in the meane space many reasoned with the Iesuits, and some held vaine Discourses of the Creation: as that there were seuen Seas; one of Salt-water, the second of fresh, the third of Honey, the fourth of Milke, the fift of *Tair* (which is Creame beginning to sowre) the sixt of Sugar, the seuenth of Butter that the Earth had nine corners, whereby it was borne vp by the Heauen. Others dissented, and said, that the Earth was borne vp by seuen Elephants; the Elephants feete stood on Tortoises, and they were borne by they know not what. [y] *Em. de Viega*

When the *Naicho* of Tangaor [z] died, 375. of his Concubines willingly offered themselues to the fire, to honour his Funerall; so much can Custome harden so delicate and soft-hearted a nature. [z] *Melch. Cotig.*

The Temples [a] in the Countrey haue great reuenues, which in some places are encreased by the deuotion of women, which prostitute themselues to gaine for their Idols: and many young Girles are brought vp for this purpose. Many are in these parts, of the Sect of the *Guzzarates*, which kill no quicke thing, as is spoken. [b] Some haue a stone hanging about their necks, as bigge as an Egge, with certaine lines drawne thorow the middle thereof; and this they worship, and call it *Tambarane*: they keepe euery Friday holi-day. [a] *Gi. Bot. Ben.* [b] *Osor. lib. 4.*

The Kingdome of Orissa hath on the Sea-coast 350. miles, betwixt the richer Kingdomes of Bengala and Bisnagar, poore of Ports and Traffique. *Frederike* writes that before the King of Patane had conquered Orissa, there was great Trade for Oile of Zerzeline, Lacca, Long Pepper, Ginger, Mirabolans, and cloth made of herbs, which grow with a bowle as bigge as an Orange, yeelding silke. The Countrey was so safe, that a man might haue trauelled with his Gold in his hand. The King was a Gentile, and resided in the Citie Catecha,

cha sixe dayes Iourney within Land. The King of Patane was soone after subdued by the Mogoll. The Inhabitants (except a few Moores) are Gentiles, little or nothing (that I can learne) differing in Rites from their Neighbours, of which yee haue heard. Some
c *Summario di Pop. Orient.* c ascribe to the Citie Orissa, as the name, so the Principalitie of the other Cities of this Kingdome.

In these parts is the Citie of Saint *Thomas* or *Malipur*; where they say Saint *Thomas* (after he had preached the Gospell to the Indians) was martyred and burned. The Legend which some report of his death, were too tedious to recite: and as litle likelihood of truth is in that
d *Osorius lib.* 3. long tale of the miraculous Crucifixes heere found, related by d *Osorius*, who likewise declareth the Rites of those Saint *Thomas*-Christians, of their Chaldean-Pope, Cardinals, Patriarches and Bishops; of which in a another place we shall more fitly speake. On the first day of Iuly Saint *Thomas* Holiday is celebrated, as well by the Pagans as Christians: and his Sepulchre is had in deuout estimation, both of the Moores, Gentiles, and Christians; each
e *Od. Barbosa.* e pretending the right of his owne Religion to the Church, where this Saint lieth interred, to which the Indian Christians goe on Pilgrimage, carrying with them a little of that earth for a great Relique. A Moore had the keeping of the Church, which was built after our fashion, and begged of the commers for maintenance of it, and of a light continually burning therein.

f *Linschoten.* The Portugals f now inhabit this Towne almost desolate: the Iesuites also haue heere a Residence. The Church doores (by the Superstition of some) are almost cut in pieces, and carried away to set in Gold and Silver, and to weare about their neckes, as a holy relike; the Portugals herein being exceedingly vaine, and attributing hereunto many Miracles, verifyg Few, Fooles, deuout. ing that Prouerbe which the Spaniards vse, affirming the Portugals to be g *Pocos, fotos, deuotos.* One sent *Linschoten* a whole Bead-roll or paire of Beads thereof, the bringer affirming that those Beades had calmed a Tempest miraculously by the way. The Inhabitants in this respect haue driuen their Church-doores full of nailes: but Saint *Thomas* bones are now remoued to Goa. Those doores are of such renowned holinesse, because they were made of that wood which Saint *Thomas* drew with his girdle out of the Hauen (which it choaked) and could not before this Miracle by any meanes be remoued.

h *Linschot. c.* 15 One thing I thought not to omit, that there bee h whole Villages and Kindreds of people, in other things like to other men, but are borne with one of their legs and one foot from the knee downwards; as thicke as an Elephants legge; which the common people imagine to be a curse by Diuine Iustice, inflicted vpon the whole Generation, for that their Progenitors murthered Saint *Thomas*. *Linschoten* saith, he hath seene and spoken with them, and could learne no other cause thereof. It is to them a deformitie, but no let or impediment otherwise.

P. Floris. The Gouernour of Musulipatan being of *Mahomets* posteritie, had agreed for custome to take foure *per centum*, and exacted twelue, Offering the English there diuers wrongs. Here the Gentiles haue in those parts a Feast when the New Moone comes vpon Munday, and then both Sexes wash themselues in the Sea, as a matter of much Indulgence for their sinnes. And then after much indignitie, the Cape-Merchant *Floris*, performed a worthy exploit, deseruing still to flourish, though he be dead. The Gouernours Sonne being set ouer the Custome,
Nouemb. 24. *an.* 1614. and at the Custome-house guarded with his Souldiers, *Floris* entred alone as it were for businesse, and as he had plotted, a few English followed by diuers wayes, which seized on the weapons of the Guard, at the Custome-house doore, and *Floris* laid hold of the Gouernours Sonne *Wencatadra* by name, which was suddenly conueyed into their Boat, three thousand people presently running to the shoare. But being vnder their ships protection, they both secured themselues, and for redemption of his Sonne, forced the Father to pay all debts by him detained, with satisfaction for wrongs offered. Yet such was his Superstition, that he almost first starued a shipboord rather then he would eate or drinke with the English. Thus from the foure and twentieth of Nouember till the thirtieth, he kept a strict *Bramens* Fast, the English pitying his misery, and willing therefore to take pledges in his roome. But after that weeke of cleane Lent without eating or drinking, he was redeemed, the debts being paid by his Father. And hence let the Reader iudge of bodily exercise, and *opus operatum* without true faith, how little it auaileth.

In Narsapur Peta (a place not farre hence, where they Careened the *Globe*) happened in August that yeere such ouerflowings of water, that many thousands of men and cattell were drowned, Townes, Fields of Rice and Salt-hils ouerflowne, foure thousand houses washed away, and two Stone Bridges ouer the Riuer, one of nineteene, the other of fifteene Arches, comparable to Rochester Bridge, standing three fadome aboue water. Many Portugals also liue in the parts of Bengala adioyning like Wildmen; and *Iarric* speakes of 1200. which thus obserue not Christianitie, and therefore may be reckoned amongst these Heathens.

And

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And thus haue we finished our perambulation of the Continent of *Asia*. Some perhaps will maruell why I haue not handled the *Muscouite* and *Russian* in this *Asian* Discourse: to whom I answere, That of the *Tartarians* subiect to the *Muscouite*, I haue already spoken; and the rest of the *Muscouites* Dominions, especially the most populous, ciuill, wealthy; yea, the Imperiall City it selfe, by most Maps, is ascribed to *Europe*: that I speake not of the vncertainty of that troubled Estate, now these many yeeres, whereof I would haue more certaine and setled Relations to bestow on our Reader, which I hope with Gods helpe, in our *European* Discourse shall be performed.

Now let vs ship our selues ouer (for wee are not skilfull of *Hanimants* leapes) vnto the Ilands: hauing first feasted you with the Fruits and other Rarities of Nature in *India*.

CHAP. XII.

Of the Creatures, Plants, Fruits, and Drugs in India.

§. I.

Of their Beasts and liuing Creatures.

Of the Elephant and Rhinoceros is already spoken; and of diuers others of their beasts. The Elephant is of great vse, both for warre and peace. When the keeper employeth him in any burthen, he getteth first on his necke, and putteth his feet vnder the beasts eares, hauing a hooke in his hand, which he sticketh aboue betweene his eares, [b] where (hee sayth, I thinke it an errour) his stones lie: they bind the burthen with a rope, which at his keepers bidding hee taketh in his mouth, and windeth it about his teeth, and so draweth the packe after him. The Elephants are said to keepe themselues chastly to one Female, which is thought to bring forth in a yeere and halfe, or (as *Aristotle* affirmeth) two yeeres. *William Clarke*, which serued the *Mogol* diuers yeeres in his warres, saith that he hath seene in one Army twenty thousand Elephants, whereof foure thousand for warre, the rest Females for burthens, young, &c. In the engendring the Female lyes on her backe: some say if any shall be witnesse of that Act, the Elephant will seeke to kill them. Their running mad once a yeere is in their season of lust, nor doe they grow mad till they grow to a certaine age, and those Males. The wild ones keepe in Heards or companies, all of one Males breed keeping together: and sometimes perhaps more. For *Andrew Battell* liuing nine moneths in the Woods of *Afrike*, hath seene (he sayd) in a Heard hundreds of them. They beare, sayth *Clarke*, but three men, one before to guide, another behind to make them goe, the third in the midst for fight, to which end they haue foure Peeces in a kind of Towre on their backe. [c] *Christopherus Acosta*, *Linschoten*, and other moderne Authors, as also *Aristotle*, *Plinie*, *Ælian* and others of the Ancient, relate strange reports of the Elephant. For the Readers delight I will mention some. An Elephant being weary, hasted home; his keeper after much entreaty not preuayling, told him it was for the King of *Portugals* seruice, which hee would haue him doe; the beast answering *hoi*, *hoo* (which in the *Malabar* Language signifieth I will, I will, as *Acosta* interpreteth) fulfilled his request. The same Elephant wanting his meate; his Master said it was, because his Kettle wherein he vsed to boyle it was broken, and therefore willed him to carry it to the Tinker; which hee did, and brought it againe, but ill mended: whereupon he was sent againe, and the Tinker to try him, amended it worse. The Elephant carryes it to the Riuer which ranne by, to see if it would hold water, and finding it to runne, came backe with great noyse, and anger: the Tinker entreates pardon, and at the third time doth it well, which yet the Elephant would not beleeue, till by tryall hee saw it held water, and then shewing it to the standers by that it would hold, carried it home. A Souldier hurled a Coco shell at an Elephant: which (because he could not then repay it) put the shell in his mouth, and a few dayes after seeing him in the street, at Cochin, he hurled the same out of his mouth at the Souldier againe. Another Souldier iniured the keeper of an Elephant, which would haue reuenged the wrong, but was forbidden by his said keeper: but after espying the Souldier, when his keeper was absent; he tooke him vp in his trunke, and ducked him diuers times in the water, and then set him downe where he had taken him vp. They are very ambitious. One being vpbrayded of lazinesse by his keeper, when as his burthen was to heauy for him to draw, and therefore they had brought another Elephant to help him,

a *Vid. Arist. & Elian. hist. Animal. Plin. lib. 8. Gesner, &c.*

b So *Linschot c. 46.* but *Arist. hist. An. l. 2.* placeth them within his body neere the reines.

c *Christ. Acosta in fine Linschot, lib. 1. cap. 46. Thomas Lopez &c.*

him; disdayning a companion, thrust him away, and drew him dead in the place. Another in like case fell on his fore-legs, and wept at his keepers chiding, and although he admitted a companion till the greater difficulty was ouercome, yet feeling it then in his owne power to draw, he put away the other Elephant with his head and teeth, to recouer his credit. *Plutarch* tels of one which learned his Theatricall gestures, practising them alone by Moone-light: another which reuealed his keepers hard vsage, to his Master, with other like Stories. *Pliny* reports things more incredible. Of the admirable capacity, gratitude, and other qualities of this beast, were tedious to recite. An ample testimony hereof, is the example of the King of Aua his Elephant before mentioned. *Plutarch*, *Pliny* and *Ælian*, adde also Religion,
d *Plut. de An. comparat.* d in washing himselfe, adoring the Sunne, lifting vp his trunke into the Aire: but this was rather the Relaters Superstition, as that which also followes in *Plutarch*, of *Ioues* offence with *Antiochus*, for offering foure Elephants in Sacrifice, in expiation whereof, hee made foure others of Brasse.

Galuanus in his Discoueries mentions a small vermine in Sian, which cleaueth fast to the trunke of the Elephant, and sucketh out his bloud and life: his scull is so hard, that it cannot be pierced with a Hand-gun: he addes, that in his Liuer is said to be the likenesse of men and women, and he which hath one of them about him, is safe from wounds by Iron. Perhaps it is the Cabal, a beast, whose bone did so preuayle in Nahodabegua, that no wounds, so long as his chaine was on, could bring any bloud from him, as is before obserued in our Relations of Malaca.

The mightiest Elephant which euer I read of by many degrees (if not some degrees beyond truth) is that which *Eleazar* is said to kill, which exceeded his fellowes, and yet each of them bare (sayth the Story) two and thirty fighting men with their furniture, in woodden
e *Æl. de An. lib. 13. c. 9.* Castles, besides the keeper; whereas *Pliny* and *Ælian*, e and *Clarke* speake but of three, and other Moderne Obseruers but of fiue or sixe in those Towres girded (for fight) to the Indian (and therefore the best) Elephants. Of the Rhinoceros is spoken before: the best are in Bengala. It is lesse and lower then the Elephant, snouted like a Hogge, with a horne therein, whence he hath this name. His skin seemeth as it were armed. It is enemy to the Elephant.

As for the Vnicorne we haue before obserued, That none hath beene seene these hundred yeeres last past, by testimonie of any probable Authour (for *Webbe*, which sayth hee saw of
f *De Quadrup. Silesiæ.* them in *Prester Iohns* Court, is a meere fabler.) And *Casper Swenckfield* f a Physician testifieth of the common Vnicornes horne, that it is inferiour to Harts horne in efficacie against poysons: and therefore not likely to bee it. I could bee of opinion that the hornes in Venice and other places kept as Iewels, are of the Sea Vnicorne, a fish which hath a horne in the forehead or nose thereof. *Linschoten* thinkes the Rhinoceros is the onely Vnicorne. That the Rhinoceros is onely male, and the Vulture onely female, as *Bauhinus* sheweth, many Authours
g *Gen. 7. 2.* conceit, is not only absurd, but impious g to hold.

Of the Tygers hath beene spoken, and the harme they doe in Pegu. *Nicholas Pimenta*
h *De statu Rei Christ. in Ind. Or.* h reporteth, That the Tygers, Crocodiles, and a certaine Lizzard or Newt (*Lerius* saw the like in Brasile) as great and as cruell as the former, doe wonderfull spoyle in Bengala, both by land and neere the shoares. Hee tels of one strange escape of a man in a vessell neere the shoare, assaulted at once by a Tyger from Land, and by a Crocodile from the water; and the Tyger with more swiftnesse and fury ayming at his prey, passed ouer him into the Crocodiles mouth. The admirable swiftnesse of this beast is recorded by i *Pliny*. Authours agree,
i *Lib. 8. cap. 18.* k That both in *Asia* and *Africa*, they rather prey on black people, then on the white Euro-
k *Lopes. Scal. Ex. 208. &c.* pæans. A certaine Negro dreaming that he was torne of a Tyger, the next night lodged in a safer place of the ship, but there had his Dreame verified. The Bengalans doe not feare them, that superstitiously they giue diuers names vnto them, thinking if they should call them by the right name, they should be deuoured of them. Gods Prouidence hath yet appeared in creating a little beast, not bigger then a little Dogge, which no sooner espieth this beast (the most dreadfull of any in the World) but presently assaults him, and with barking makes him run away, both beasts and men conueying themselues into places of safetie, so that sometimes this rauener dyes of hunger.

l *M. Polo. lib. 2. cap. 37.* Muske is made of a certaine beast called *Gudderi*, which liueth, as l *Polo* sayth, in Thebeth, and hath a kinde of swelling neere the nauell, which once in the Moone sheddeth his
m *Gas. de Cruz. Mendoza, Cor.* muskie bloud: the most m say it is a beast in China, which feedeth onely on a sweet root called Camarus: him they take and bruize all to pieces with blowes, and lay him where he soonest putrifieth, and then cut it out skinne and flesh together, and tye it vp like balles or coddes. *Pantegia* affirmeth, That it is the stomacke of a beast somewhat greater then a Cat, which liueth in the Woods, in Countreyes adioyning to China. How-euer, our greatest sweete (wee see) is but rottennesse and putrifaction. There bee in Malacca, Sion

and

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and *Bengala* some Goats, whose hornes are esteemed excellent against Poyson, which *Linschoten* affirmeth of his owne experience.

As for Fowles, they haue Parrots of many kinds: some reckon fourteene, and *Noyrot* more pleasing in beauty, speech and other delights then the Parrot, but they cannot be brought out of that Countrey aliue. Of Bats they haue as bigge as Hennes, about *Iaua* and the neighbour Ilands, *Clusius* [n] bought one of the *Hollanders*, which they brought from the Iland of *Swannes, Ilha de Cerne*, newly stiled by them *Maurice* Iland; it was aboue a foote from the head to the tayle, aboue a foot about, the wings one and twenty inches long, nine broad, the claw whereby it hung on the trees, was two inches, the pisse easily seene, &c. Here [o] they also found a Fowle which they called *Walghvogel*, of the bigneſse of a Swanne, and most deformed shape.

n *Clus. Exot. lib. 5. cap. 1.*

o *Cap. 4.*

In [p] *Banda* and other Ilands, the Bird called *Emia* or *Eme*, is admirable. It is foure foot high, somewhat resembling an Ostrich, but hauing three clawes on the feete, and the same exceeding strong: it hath two wings, rather to helpe it running, then seruiceable for flight: the legges great and long: they [q] say it hath no tongue, and that it purgeth out the pisse backwards, as the Cattell: that it deuoureth Oranges and Egges, rendring the same in the ordure, nothing altered. It strikes with the heeles like a Horse, will swallow an Apple whole as bigge as ones fist, yea, it swalloweth downe burning coles without harme, and in a contrary extreme, pieces of Ice.

p *Cap. 35.*

q *De Bri. part. 5. Ind. Orient. Cornel. Gerardi.*

Of the Birds of Paradise, elsewhere is shewed the falshood of that opinion, which conceiue them to want feet, whereas they goe as other birds, but being taken, the body (for the most part) together with the feet are cut off, and they being dryed in the Sunne, are so hardened and cloſed, as if Nature had so formed them. This is testified by [r] *Pigafetta*, and the Hollanders, and my kind friend and louing Neighbour Master *Henry Colthirst*, hath had of them whole. Of this, *Clusius* in his *Auctarium* hath a large Discourse, shewing diuers kindes of them, greater and lesse, and sayth that *Iohn de Weely* of Amsterdam sold one of them, which had feete, to the Emperour, 1605. But I would not herein be tedious. Of the Birds and Beasts of India, *Acosta, Linschoten, Clusius*, besides *Gesner* and others, can informe the studious.

r *Itinerarium. A. Pigafet. Holland. Nau.*

They haue Crowes so bold, that they will come flying in at the windowes, and take the meate out of the dish, as it standeth on the Table before them that are set thereat: and are such vexation to the Buffles, that they are forced to stand in waters vp to the necks, that they may be rid of them. *Pyrard* tels of the like Crowes in the Maldiues both dreadfull and numberlesse, and of great trouble which they haue there by the Gnats, Rats, Mice, Dormice, and Pismires, nay some beyond credit; as also Snakes and Sharkes. Hee tels of *Pinguoyn*, foules as bigge as Pigeons which so fill the Aire and Earth in some Ilands that they can scarsly set their foot free: their Egges are hatched by the Sands, which are white and subtile like that of an Houreglasse, by reason of the heat. They haue Rats, which the Cats dare not touch, as bigge as young Pigges, which vndermine the foundations of houses in such sort with their diggings, that they sometimes fall to the ground. There are other little red Rats, which smell like Muske. Thoredible is the scathe which they receiue in Goa by the Pismires, which with such huge multitudes will presently assayle any thing that is fatte, or to be eaten, that they are forced to set their cupboords and chists, wherein are their victuals and apparell, with a woodden Cisterne of water vnder euery of their foure feete, and that in the middle of the roome. And if they forget to haue water in the Cisterne, presently these Ants are all ouer, and in the twinkling of an eye (sayth *Linschoten*) they will consume a loafe of bread. The like Cisternes haue they for their Beds and Tables: and for the Perches whereon they set their Canary birds, which else would bee killed by Pismires, yea though set hung on a string from the roofe of the house. The poorer sort which want cupboords, hang their things in a cloth on the wall, hauing a circle of Charcoales about it; with this wall to keepe out this small creature, and great enemy. There are other Ants almost a finger long, and reddish, which doe great harme to fruits and plants. Great is the harme which Moths and Wormes do in mens Clothes and Bookes, which can very hardly bee kept from them. But more hurtfull is the *Barata*, which flyeth, and is twice as bigge as a Bee, from which nothing almost can be kept close enough, and are to be esteemed as a plague among them, like to the Pismires, and are commonly in all fat wares and sweet meats, and when they doue vpon apparell, they leaue their stayning Egges behind.

The Salamander is said [s] to be common in the Ile of Madagascar, an Iland of *Africa*, by which they sayle to India. Of Serpents [t] they haue diuers kinds, and very venemous, besides one other kind as bigge as a Swine, which is destitute of poyson, & hurteth onely by beating. But the superstition of the King of Calicut multiplyeth their Serpents. For he causeth Cottages to be set vp to keep them from the rain, and maketh it death to whomsoeuer that shall kill a Serpent or a Cow. They thinke Serpents to be heauenly Spirits, because they can

s *Icones de Bry Ind. Or. part. 4. & Vert. l. 5. cap. 22.*

so suddenly kill men. So much hath *that old Serpent*, both at first, and since, deluded men by this venemous creature. There [a] are Hogges with hornes in the *Molucca's*: in *Celebes* and *Mindanao* are Hogges, which besides the teeth they haue in their mouthes, haue other two growing out of their snowts, and as many behind their Eares of a large spanne and a halfe in length.

[a] *An. Galuano.*

Of fish they haue great plenty and variety. They haue of *Hayens* or *Tyburons*, which deuoure men, especially such as fish for Pearles. And others bathe themselues in Cisternes, not daring to aduenture the Riuers for them. One *Thomas Smith* an *Englishman*, riding before *Surate*, entring into the water, had the outside of his thigh shaued off by one of them: and though he escaped from the fish, yet not from death, by effusion of bloud. *Linschoten* tels the like in his ship, that one had his legge bitten off, and putting his hand to the place, was presently depriued thereof: but this is too common. Of fish-monsters like men, and like an Hogge some write: and as monstrous is that, which *Maffeus* [x] telleth of a Whale, which with the opposition of his huge body, stayed the course of a ship, saylng with eight other ships into *India*, with so great a noyse and shaking, as if they had fallen on a Rocke. Neyther could the winds, which filled the sayles, further her course. The Mariners, when they saw two Elements of wind and current, so strongly encountred, looked out and saw this Monster, with her fins embracing the sides of the ship, and enterlacing the sterne with her tayle, applying her bodie to the Keele; which contained about [y] eighty foot in length. They thought presently that some hellish Fiend had beene sent to deuoure them; and consulted of remedy, at last sent out their Priest in his holy Vestments, with Crosses and Exorcismes: (who like the greater Deuill) preuailed with these weapons; and the Whale forbore them without further hurt.

[x] *Maffeus Ind. lib. 7.*

[y] An hundred and fiue, *Dodrantes.*

There are [z] certaine fish shels, like Scalop shels, found on the shoare; so great, that two strong men with a leauer can scarce draw one of them after them. They haue fish within them. A ship (called Saint *Peter*) fell vpon sands, sayling from *Cochin*, and split. The men saued themselues, and of the wood of the old ship built a Carnall, wherein to get the Continent; but in the meanewhile were forced to make a Sconce, and by good watch to defend themselues from certaine Crabs of exceeding greatnesse, and in as great numbers, and of such force, that whosoeuer they got vnder their clawes, it cost him his life, as two Mariners of the ship told *Linschoten*.

[z] *Linsch. cap. 48.*

No lesse strange is that which hapned to Captayne *Sara* in his way betweene Saint *Laurence* and *Zeilon*, in a darke night when they could not see halfe the shippes length before them, on a sudden they had a fierie gleame, and shining light from the waters, so that they might thereby see to reade. At the first they were afraid of broken grounds, but after found it to bee nothing but certayne shell fish in those waters, whose shels yeelded so bright a lustre.

Crabs heere with vs haue a sympathy with the Moone, and are fullest with her fulnesse: in *India* there is a contrary antipathy, for at full Moone they are emptiest.

They haue Oysters, in which the Pearles are found, which are fished for by duckers, that diue into the water, at least ten, twenty, or thirty fathome. These men are naked, and haue a basket bound at their backs, which being at the bottome, they rake full of Oysters and dart together, and then rise vp and put them into Boats. They lay them after on the Land, where the Sunne causeth them to open, and then they take out sometime many, sometime few Pearles, as each Oyster yeeldeth, which is sometimes two hundred graines and more. The King hath one part: the Souldier, a second; the Iesuites, a third; and the fishers themselues the fourth: a small recompence for so great a danger, in which many men euery fishing time lose their liues. The *Hollanders* found Tortoyses so great, that tenne men might sit and dine within one of the shels.

§. II.

Of the Indian Trees, Fruits, and strange Plants.

OF the Indian Plants diuers haue written, both in their generall Herbals, as *Pena* and *Lobel*, *Gerard*, with other Herbarists, and in peculiar workes of this subiect, *Clusius*, *Garcias da Orto*, *Christopher Acosta*, &c. Some also pretending themselues Natures Principall Secretaries, haue found out in these and the like, not onely temperatures, learned by experience, but [a] *Signatures* of Natures owne Impression, fitted to their seuerall and speciall vses in Physicke, finding out a strange harmony and likenesse in the greater and lesser World: but leauing these speculations to better leisure, let vs take a little view of the Indian Trees, Plants and Fruits.

[a] *Oswald. Crollius de signaturis.*

Of

Of their Fruits, *Ananas* is reckoned [b] one of the best: in taste like an Apricocke, in shew a farre off like an Artichoke, but without prickles, very sweet of scent. It was first brought out of the West Indies hither: it is as great as a Melon; the Iuyce thereof is like sweet Must: it is so hote of Nature, that if a Knife sticke in it but halfe an houre, when it is drawne forth, it will be halfe eaten vp: yet moderately eaten, hurteth not a mah. *Iacai* are bigger then the former, and grow out of the body of the tree: they are of many pleasant tastes, but hard to digest. b *Paludanus.*

Of *Mangas* there are three sorts, they are as bigge as Goose-egges. The first sort hath stones, which the second wanteth: the third is poyson so deadly, that yet no remedy hath beene found against it. Of the like bignesse is the *Caions*, yellow, of good sauour, full of Iuyce like Lemmons: at the end (as Apples haue a stalke, so) this Fruit hath a Nut like the kidney of a Hare, with kernels thodsome and wholsome. The *Iambos* exceedeth in beauty, taste, smell, and medicinable vertue: it is as bigge as a Peare, smelleth like a Rose, is ruddie; and the tree is neuer without fruit or blossomes, commonly each branch hauing both ripe and vnripe fruits, and blossomes all at once: *Linschoten* saith, on the one side, the tree hath ripe fruites, and the leaues falne, the other couered with leaues and flowres, and it beareth three or foure times in a yeere. The *Iangomas* grow on a tree like a Plum-tree, full of prickles, and haue power of binding. The *Papaios* will not grow; but Male and Female together: but of these, also the *Carambolas*, *Lamboljns* and other Indian fruits, I leaue to speake, as not writing an Indian Herball, but onely minding to mention such things, which, besides their Country, haue some variety of Nature, worthy the obseruation. For the rest, *Gracias ab Horto* translated by *Carolus Clusius*, *Paludanus*, *Linschoten*, *Christophorus Acosta* (writing particularly of these things) and others in their generall Herbals, may acquaint you.

Of this sort is the Indian Figge tree: if it may be called a tree, which is not aboue a mans height, and wisht like to a Reed, without any woody substance: it hath leaues a fathome long, and three spans broad, which open and spread abroad on the top of it. It yeeldeth a fruit in fashion of the clusters of Grapes, and beareth but one bunch at once; containing some two hundred Figges at least, which being ripe, they cut the whole tree downe to the ground, leauing onely the root, out of which presently groweth another, and within a moneth after beareth fruit, and so continueth all the yeere long. They are the greatest sustenance of the Country, and are of very good taste, and smell, and in those parts men beleeue that *Adam* first transgressed with this fruit.

But of greater admiration is the [c] *Coquo* tree, being the most profitable tree in the world, of which in the Ilands of *Maldiua* they make and furnish whole ships: so that (saue the men themselues) there is nothing of the ship, or in the ship, neyther tackling, merchandize, or ought else but what this tree yeeldeth. The tree groweth high and slender, the wood is of a spungy substance, easie to be sowed, when they make Vessels thereof, with cordes made of *Coco*. For this Nut (which is as bigge as an Estridge Egge) hath two sorts of huskes, as our Walnuts, whereof the vppermost is hayry (like hempe) of which they make Ockam and Cordage, of the other shell they make drinking Cups. The fruit, when it is almost ripe, is full of water within: which by degrees changeth into white harder substance, as it ripeneth. The liquor is very sweet, but with the ripening groweth sowre. The liquor extracted out of the tree is medicinable; and if it stand one houre in the Sunne, it is very good Vineger, which being distilled, yeeldeth excellent *Aquauitæ*, and Wine. Of it also they make, by setting it in the Sunne, Sugar. Of the meate of the Nut dryed, they make Oyle. Of the pith or heart of the tree, is made paper for Bookes and Euidences. Of the leaues they make couerings for their Houses, Mats, Tents, &c. Their apparell, their liuing, and the rest of the Commodities which this tree (more plentifull in the *Indies*, then Willowes in the Low Countryes) yeeldeth, would be too tedious to recite. They will keepe the tree from bearing fruit, by cutting away the blossomes, and then will hang some Vessell thereat, which receiueth from thence that liquor, of which you haue heard. It is the *Canarijns* liuing, and they will climbe vp these trees, which yet haue no boughes, but on the top, like Apes. This tree hath also a continuall succession of fruits, and is neuer without some.

c Of this besides *Linschoten* see *Garcias ab Horto*, with *Clusius* notes. *Exot. l. 7. c. 2, 6.*

No lesse wonder doth that tree bocause, which is called *Arbor de raiz*, or the Tree of Roots: *Clusius* calleth it (by *Pluies* authority) the *Indian* Figge tree: and *Goropius* (with more confidence, then reason) affirmeth it to be *the Tree of Adams transgression*. It groweth out of the ground, as other trees, and yeeldeth many boughes, which yeeld certayne threeds of the colour of Gold, which growing downwards to the earth, doe there take root againe, making as it were new trees, or a wood of trees, couering by this meanes, the best part sometimes of a mile; in which the *Indians* make Galleries to walke in. The Figges are like the common, but not so pleasant.

d *Clusius* describeth this tree out of the Relations of *Plin. lib. 12. Curt. l. 9. Strabo l. 5. Theophrastus lib. 4.* and mentioneth like kinds (if not the same) out of *Lopez de Castagneda lib. 7. Oniedo lib. 6. Lopez* or *Pigafetta* of *Congo*, &c. *Clus. Exot. l. b. 1. c. 1.*

The *Arbor tristis* deserueth mention: It growes at *Goa*, brought thither (as is thought) from * *Garcias ab Horto, lib. 2. c. 1. C. Acosta c. 37.* Cuyth is growes most in *Malabar.*

from Malacca: The Hollanders saw one at Achi in Samatra. In the day time and at Sunne-setting, you shall not see a flowre on it; but within halfe an houre after, it is full of flowres, which at the Sun-rising fall off; the leaues shutting themselues from the Sunnes presence, and the tree seeming as if it were dead. The flowres in forme and greatnesse are like to those of the Orange-tree, but sweeter, in *Acostas* iudgement, then any flowres which euer hee smelled: the *Portugals* haue vsed all meanes to haue it grow in *Europe*, but our Sunne hath refused to nourish such sullen vnthankfull Malecontents.

And that yee may know the Indians want not their *Metamorphoses* and Legends, they tell that a man named *Parisatico*, had a Daughter, with whom the Sunne was in loue; but lightly forsaking her, he grew amorous of another: whereupon this Damosell slue herselfe, and of the ashes of her burned carkasse came this tree.

e The Plant *Bettele.*

Bettele [e] is a leafe somewhat like a Bay leafe, and climbeth like Iuie, and hath no other fruit: neither is any fruit more in vse then these leaues: at bed and boord, and in the streets as they passe, they chew these leaues; and in their gossippings or visiting of their friends, they are presently presented with them; and eate them with *Arecca*, which is a kind of Indian Nut. It saueth their teeth from diseases, but coloureth them as if they were painted with blacke bloud. When they chew it, they spit out the iuyce, and it is almost the onely exercise of some, which thinke they could not liue, if they should abstaine one day from it.

They haue an Herbe called *Dutroa*, which causeth distraction, without vnderstanding any thing done in a mans presence: sometimes it maketh a man sleepe, as if hee were dead the space of foure and twentie houres, except his feet be washed with cold water, which restoreth him to himselfe; and in much quantitie it killeth. *Iarric* cals it *Doturo*, and sayth that *Pinnerus* the Iesuite and his Family at Lahor, were by meanes of this herbe (giuen them by a theeuish seruant) distracted, and the goods then carried out of their house. The women giue their husbands thereof, and then in their sights will prostitute their bodies to their lewder louers, and will call them *Cornudos*, stroking them by the beard: the husband sitting with his eyes open, grinning like a Foole, when he returneth to himselfe, knoweth nothing but that hee hath slept.

f *Herba Viua. Acost.* They haue the like Plant in Guiana.

Another strange herbe is called *Sentida*, or feeling, [f] for that if any passe by it, and toucheth it, or throweth sand or any thing else on it, presently it becommeth as if it were withered, and closeth the leaues; so continuing as long as the man standeth by; but so soone as he is gone, openeth fresh and faire: and touching it againe, it withereth as before. The Indians suppose it will procure loue, and restore Virginitie: A Physician amongst them became mad with studying to find out the nature of this herbe. *Pigafetta* speakes of another sort, as after shall follow.

But the strangest plant (for so may we terme it) is, that at Goa the hornes of beasts slaughtered are throwne together in one place, lest they should bee occasion of indignation and reproach to any; the shewing or naming of a horne being there ominous: These hornes thus cast forth, after a certaine time, take root, and the roots grow two or three spannes in length.

g *Discou. Galu.*

Galuano [g] telleth of a tree in Mindanao; the one halfe whereof (which standeth towards the East) is a good remedy against poyson: the Westerne halfe yeeldeth the strongest Poyson in the World. There is a stone, on which whosoeuer sitteth, shall bee broken in his body. The Tree of Iapan which thriues best with that which kills other Trees, and (in a Naturall antipathy to Nature) is killed with that moysture which quickens others; and that in Ciumbubon whose leaues are said to haue feete and to goe: in their due places shall bee mentioned. But of all the most wonderfull is that Plant of *Sambtero* (an Iland not farre from Nicubar and Sumatra) growing on the Sands by the Sea side: which some English (then being there with Sir *Iames Lancaster*) offering to pull vp, shrunke it selfe into the ground, as hauing sensitiue life and motion; neyther without greater force would it bee brought forth. The cause they found, that the Roote is a great Worme, which (as the Plant growes into a greater tree) dyes by degrees, or exchangeth that sensitiue into a vegetatiue life. The first growth is out of the mouth of the Worme, being then but a small twigge, full of greene leaues as bigge as a Bay leafe; the Worme in processe of the growth turnes into this tall growing Tree. The Reader may smile, as at *Virgils Polydorus*, or some of *Ouids Metamorphosis*, thinking this incredible: but yet behold another change. They plucked vp some of these resisting Plants, to bring them home for rarities (as they did many) stripping off the leaues and barke: and thereby (I know not with what naturall horrour) they after found that as it dryed, it died beneath the name of Death, into a hard stone, like white Corall. Thus haue you a three-fold Retrograde in one thing: From that degree of life which hath

Viues de Anima, lib. 1.

locall motion to a *Stirpanimans* or ζωόφυτον, a sensitiue Plant, which mooueth it selfe but not out of the same place, as Oysters and the like: from thence in a second remoue

to

to a meere Plant or Tree: and in a third degree to a Tropiditie, and ſtonie lifeleſſeneſſe. Nor doe thou deride this as moſtrous, incredible, impoſſible: (I leaue the certaintie thereof to the Relators) but examine if in thy ſelfe thou findeſt not a greater and more manifold Retrograde in this Storie of Creatures, what fitter to bee obſerued then MAN for whom the reſt were Created?) in thy ſelfe. *Homo* is *homulus*, degenerate from that *Man* which God created after his owne Image and become the Diminutiue of Himſelfe: Nay leſſe then that, not *Homulus* but *Mulus*, *as the Horſe and Mule*, that hath no vnderſtanding: A Mule! that is a profitable beaſt; but of Men (not the Cretans alone) that of *Epimenides* and *Paul* is true, κακὰ θηρία, They are *euill beaſts*, yea, *euill wilde beaſts*, yea, *euill, wilde, and venemous*, (the word will beare it) Nay Saint *Paul* proceeds in further degrading this proud Man, γαστέρες ἀργαὶ *bellies*, the worſt part of the worſt beaſts, all *bellies* like Spiders; Nay worſe, for their bellies worke nets to keepe them, but theſe are *ſlow bellies, idle*, nay Idol-bellies; ſlow except in deuouring, and therein the Gluttons God: *quorum Deus venter. Magiſter artis, ingenique largitor Venter*; Euen till like Oyſters wee haue but ſenſe for ſenſualitie, for touch and taſte; this *Pingnis aquiliculus propenſo ſeſquipede extans*, not ſcarcely ſuffering vs to moue from the Table: and that alſo a Great and bigge Prince in our dayes hath had cut with a great in-let for his great belly. The Belly! as well a ſhapen Deitie, as the *Vmbilicus* of *Iupiter Ammon!* But alas the Belly, and what Nature hath placed beneath it, hath placed vs beneath that ſenſitiue life which the Belly hath, and with this Plant heere mentioned, wee are *Wormes not Men*, Plants not Wormes, (*Pôpulus primâ corruptâ* is *Populus*) our corruption from our firſt ſtate hath made the whole people of Mankinde as a Mooriſh ill planted Plant: Yea in the Greeke it hath a more fit name, * λαὸς, our retrograde is into a hard ſtone. *So vaine a thing is Man.*

The Retrograde of Man. 1. 2. Tit. 1. 12. Ἀθηρία. 3. 4. 5. 6. 7. *Dux Saxoni.* 8. 9. 10.

* λαὸς Of another Greeke word λαὰς, a Stone. *Durum genus, Et documenta damus qua ſimus origine nati*, Virg.

§. III.
Of Spices and Drugges.

PEpper (whereof there are diuers ſorts) groweth at the foot of *Arecca*, or ſome other Tree, on which it climbeth, as a Betele or [i] Iuie; growing in bunches like grapes, halfe a ſpanne long, and as bigge as ones finger, greene like Iuie when it is gathered, and in fiue or ſixe dayes drying in the Sunne becomes blacke. i *Hieron. de S. Stephano.*

Cinamon [k] is the inner barke of a Tree as bigge as an Oliue, with leaues like Bay-leaues, and fruit like an Oliue: The drying of the barke maketh it roll together. Within three yeeres after, the tree yeeldeth another barke, as before. In Seylon is the beſt. They of Ormuz call it *Darchina*, that is, wood of China: and ſelling it at Alexandria, call it [l] *Cinnamomum*. k *Garcias ab Horto. l. 1. c. 15.* l *Quaſi Amomum ex Sina delatum.*

Ginger [m] groweth like young Reedes, or *Gladiolus*, with a roote like a Lilly: it is plentifull in Malabar. m Ginger.

Cloues [n] grow in the Moluccos on trees, like Bay-trees, yeelding bloſſomes, firſt white, then greene (at which time they yeeld the pleaſanteſt ſmell in the world) and laſt of all red and hard, which are the Cloues. They are ſo hot of nature, that if a payle or tubbe of water ſhould ſtand in the Chamber, when they cleanſe them, or any veſſell of Wine or other moyſture, in two dayes the Cloues would ſucke it out and drie it. The ſame nature is of the vnſpunne Silke of China. n Cloues.

The Nutmeg-tree, [o] is like a Peach or Peare-tree, and groweth moſt in Banda and Iaua. The fruit is like a Peach, the inner part whereof is the Nutmegge, which is couered and interlaced with the Mace or flowre, and ouer that is the fruit like a Peach, as I haue ſeene them conſerued. When the fruit is ripe, the firſt and outermoſt part openeth, as it is with our Walnuts, then the Mace flouriſheth in a faire red colour, which in the ripening becommeth yellow. o Nutmegs.

Cardamomum is of three ſorts; the Indians vſe it in their meates, and commonly chew it in their mouthes, as being good againſt a ſtinking breath, and euill humours in the head: it is much like to Panike.

[p] *Lac* is a ſtrange drugge, made by certaine winged Piſmires of the gumme of Trees, which they ſucke vp, and then make the *Lac* round about the branches, as the Bees make honey and waxe. The raw *Lac* is of a darke red colour, but being refined, they make it of all colours, and therewith verniſh their Beds, Tables, and vſe it for other ornaments, and for hard Waxe. So ſaith *Paludanus*; they beate the *Lac* to powder, and ſo mixe all manner of colours vpon it, as they liſt, and make thereof ſuch rolles as are heere ſold for hard Waxe. p Lac.

Indies

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Indico. *Indico* or *Annil* growes on small bushes, like Gooseberry bushes, and beares a Seed like a Cabbage, as is before obserued, cut vp, and after long rotting, trodden by Oxen, and ground. *Linschoten* sayth, it is sowne as other Herbs, in due time pulled and dryed, and then made wet, and beaten, and then dryed againe, and prepared; first it is greene, and after blue.

q Sanders. Of q *Sanders* there are three sorts, white, yellow, and red. In *Tymor*, an Iland by *Iaua*, are whole Woods of *Sanders*: the trees are like Nut-trees, with a fruit like a Cherry, but vnprofitable; onely the wood (which is the *Sanders*) is esteemed.

r Snakewood. *Snakewood* r groweth in *Seylon*, and is good against the stinging of Snakes and other poyson, a Medicine learned of the beast *Quil*, which being in continuall enmity with Snakes, herewith healeth their bytings.

s Calamba. The trees of s *Lignum Aloes* are like Oliue trees, but somewhat greater: the innermost part of the wood is best, with blacke and browne veines, and yeelding an Oyly moysture: it is sold in weight against Siluer and Gold. There is another t kinde, wherewith they burne their dead Bramenes. The best, which they call *Calamba*, growes in Malacca, and is vsed much for Beads and Crucifixes. *Monsart* sayth, the *Portugals* pay a hundred Crownes a pound for it to make their Beades.

t *Pala d'Aquilla*

u Opium. u *Opium* is the Iuyce of the heads of blacke Poppie beeing cut: a dangerous drugge, vsed much in *Asia* and *Africa*, which makes them goe as if they were halfe asleepe: they suppose I know not what coniunction and efficacy both of *Mars* and *Venus* therein: but being once vsed, must daily be continued on paine of death, which some escaped in *Acosta's* x company by the helpe of wine. *Bangue* is another Receit of like vse, especially with slaues and souldiers, makes them drunke merry, and so to forget their labour.

x *Acost. de Arom.*

Ciuet. y *Ciuet* or *Algalia*, is the sweate of the Ciuet Cat, and growes in the outermost part of the Cods, and is hote and moyst.

Benioin. *Benioin* is a kind of Gumme like Frankinscence and Myrrhe, but more esteemed: it growes in the Kingdome of *Siam*, *Iaua*, *Sumatra*, and *Malacca*. The tree is high, full of branches with leaues like those of the Lemmon tree; They cut the tree, and from those slits proceedeth this Gumme: which is best when the tree is young, and is called *Benioin* of the sweete smell. The old trees yeeld white, the young blacke. Of Frankincense wee haue spoken in *Arabia*: it is also a Gum, the best on those trees that grow on hils and stony places. Myrrhe is a Gumme also brought out of *Arabia Felix*, and the *Abexine* Coast.

Manna. z *Manna* is brought from the *Vsbeks* Countrey behind *Persia*, and reckoned to *Tartaria*, and is a dew that falleth on certaine trees, and hangeth on the leaues, like Ice on the Tyles of houses. It is gathered and kept in glasse Vials, and much vsed in *India*.

Camphora. *Camphora* is the Gumme of certaine trees in *Borneo* and *China*, as great as Nut-trees, sweating out from the midst of the same.

Tamarind. *Tamarind* groweth on a tree as great as a Plum-tree, with leaues like Mirtle, the flowers white like Orange flowers. The leaues of the tree turne alwayes toward the Sunne, and when it goeth downe, they shut together and couer the huske. The fruit is about a finger long, crooked, with shels, wherein are kernels as bigge as a beane, couered about with that which they call the *Tamarind*.

Mirobolanes. Of *Mirobolanes* are fiue sorts almost like Plummes.

Spiconard. *Spiconard* is sowne and growes on plants about two or three spannes high like Corne, with great veines, wherein the *Spiconard* groweth.

Gubebus. a *Cubebus* growes like Pepper or Iuy against a tree, the leaues like Pepper leaues and the huskes; but euery graine hath a stalke of it selfe: But if I should here recite the *Indian* Leafe, the *Galanga*, *Canna Fistula*, with the rest: I should tire the Reader with an Apothecaries Bill. These (as the rarest or chiefe) I haue chosen so (as it were) to recreate our Reader with a walke, and houres view in this *Indian* Garden, being before full cloyed with our tedious Narrations of their Superstitions. I might adde heere a Discourse of Gemmes, as Diamonds, Rubies, Emeralds, &c. But it becommeth not my pouerty to talke so much of Iewels. *Monsart* tels that the King of *Bizneger* hath a Rock of Diamonds, in which he keepes fifteene thousand men at worke, reseruing all the greater to himselfe, so that none are sold but smaller, except by stealth. Hee sayth, hee saw one with the Great Mogoll as bigge as a Henne Egge, purloyned from this King, and cost the other little lesse then a Million. It waygheth foure score and eighteene Mangelins, euery Mangelin fiue graines. The y Bezar-stones are likewise taken out of the Maw of a *Persian* or *Indian* Goat, which the *Persians* call *Pazar*. And in the Countrey of *Pan*, by Malacca, they finde within the Gall of an Hogge a stone, of greater force against Poyson and other Diseases, then that Pazar-stone. It is thought that these Stones doe proceede of the pasture whereon these Beastes feede. The Amber is found as well in other places as in *India*. z *Garcias* thinkes it to bee the nature of the Soyle, as Chalke, Bole-armenike, &c. and not the Seed of the Whale, or issuing from some Fountayne in the Sea, as others hold. *Clusius* tels a probable opinion of *D. Marel*, that it was an excrement gathered in the Whales belly.

y Bezar-stone.

z *Garcias ab Horto in Clus. Exot. lib. 7. c. 1. Vid. Scal. Ex. 104.*

But

But of these and of innumerable other both sensitiue and vegetable creatures the Reader in our Pilgrims or Voyages now published, may obserue from others eyes much more then here is place to expresse.

CHAP. XIII.

A generall discourse of the Sea, and of the Seas in and about Asia.

§. I.

Of the true place, forme, greatnesse, and depth of the Sea.

AFter our long perambulation of the Asian Continent, the Sea inuironing doth solliciте our next endeuours, that the Reader might there refresh his wearied sense, with a new succession of Natures varieties, and Humane vanities. And first, while our Barke be made readie to ship vs ouer to some of those Ilands, let vs (as it were on the shore) take view of this, so strong, so weake, so constant, and so vnconstant watery Element. That the Earth and Sea make one Globe, we haue elsewhere shewed in the History of their Creation. In which, the Earth being (as it seemeth) at the first forming of it, more perfectly Spherical, and wholy couered with Waters, by the power of that Almighty Decree & Word (*Let the waters be gathered into one place, that the dry Land may appeare*) both the Waters (as * some gather) were more condensate, which before were more subtile, and therefore occupied more roome; and the Earth a was in some places lifted vp, in others depressed with deepe Furrowes and Trenches to make roome and conuenient receptacles for the Sea; and withall fit matter yeelded for the eleuation both of Mountaynes aboue the ordinary height of the Earth, and of the Earth and Continent also in the higher places, whence the greatest Riuers deriue their Originall, in comparison of the Lower and Maritime parts, where they empty themselues into the Sea. This is the proper seate of the Element of Water, called *Aqua*, *quasi æqua*, of the equall and plaine face and *superficies* thereof, or as *Lactantius* with a further fetch obserueth, *à qua nata sunt omnia*, because hence all things are bred and nourished. Now because Waters are eyther without Motion, as in Lakes; or of an vniforme Motion, as in Riuers; or diuers, as in the Sea; the Heathen c ascribed a *Trident* or three-fold Scepter to *Neptune*, their supposed Sea-god.

That the Earth and Sea haue one and the same Centre, both of Grauity and Greatnesse, appeareth by this, that the parts of the Earth and Water falling from a high place, without other impediment, haue the same direct descent: a piece of Earth also falleth perpendicularly into the Water, with equall and right Angles. And that the Water naturally inclineth to a roundnesse, appeareth in the small drops thereof, which gather themselues into that forme, and by the easier discerning things on shore from the tops, then from the hatches of the ship in the d Sea: likewise by the eleuation or depression of the Pole and Stars, no lesse in sayling, then land-trauels, to the North or South: also in preuenting or lengthning the Sunnes light by sayling East or West, as before hath beene obserued in the *Spaniards* and *Portugals*, meeting at the *Philippina's*, and differing a whole day in their reckoning, the *Portugals* losing by meeting the Sunne in their Easterne course, that which the *Spaniards* get by following him in a Westerne. Yea, euen in one dayes sayling this may be manifest, as *Record* instanceth in a ship sayling West from *Iseland*, in one of their dayes of twenty houres getting halfe an houre, and in the next day returning with like swiftnesse, loseth as much of the Sunne. Yea in Riuers of very long course, besides that descent (before mentioned) from higher to lower passages, some e obserue a kind of roundnesse or circular rising in compassing the Globe, which else must needs be exceedingly difformed in the Riuers of *Nilus*, *Amazones*, and others which runne neere an eighth part thereof.

The Sea is great and wide (sayth f the Psalmist: and at first *couered the whole earth like a garment*, till for mans vse g *the dry land appeared*, which for mans abuse was againe in the dayes of *Noah* couered. And had not God h *set the Sea a bound which it cannot passe*, it would (so some translate it) *returne to couer the earth* for euer. It is his i *perpetuall decree, who commanded, and it was made, that though the waues thereof rage, yet they cannot preuaile; though they roare, yet they cannot passe ouer.* And thus many of the ancient and later Interpreters of *Genesis*

* *Augustine, Aquinas, &c.*
a *Damas. lib. 2. de Orth. fid. c. 10 Vid. Clauium in I.S.B. & Brerewoods Enquiries, c. 13.*
b *Isid. Orig. l. 13. c. 12.*
c *Æsch. Scholiastes.*
d *Vid. I. de Sec. Bosc. Clau. Marulam, &c.*
Record. castil. 4
e *Vrsf. Reinholds. vid. Keck. Problem nautica & Dane. tract 3. Phys. Arist. de Cel. l. 2. c. 14.*
f *Psal. 104. 25. & 26.*
g *Gen. 1. 9.*
h *Psal. 104. 9.*
i *Iacem. 5. 22.*

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ſis doe auerre, that the Earth is indeed lower then the Waters, as in the beginning of this Worke is obſerued; as if God did by a kinde of miracle in Nature, bridle and reſtraine the tempeſtuous force of the Sea, *Rerum omnium inualidiſſima* (to vſe *Baſils* words) *debiliſſimáq; arena*: with Sand the weakeſt of all creatures. Thus held *Aquinas*, *Carthuſianus*, *Catharinus*, and others. Which opinion being granted, how eaſie were it for the Sea to encloſe the Earth in her watrie mantle, and againe to make a Conqueſt of the drie Land, hauing ſuch forces of her owne, and ſuch re-inforcements from the Ayre and the Earth it ſelfe? Her owne powers, euen by order of Nature and proportion of the Elements, cannot but ſeeme dreadfull: in which, as the Ayre exceedeth the Water, and is it ſelfe exceeded of the Fire; ſo the Water to ſome ſeemes no leſſe to ſurmount the Earth, as the loweſt and leaſt of the Elements. And what Armies of exhalations doth the Sunne daily muſter in the great Ayrie plaine, which would ſuccour their Mother in ſuch an attempt? Beſides that, euen the Earth, as it is euery where compaſſed of the Sea, doth compaſſe in it ſelfe ſo many Seas, Lakes, Riuers, in the vppermoſt face thereof, as profeſſed partakers; and the inward bowels thereof haue daily intelligence, and continuall conſpiracie with the waters, by thoſe ſecret pores and priuie paſſages, whereby it commeth to paſſe, that albeit k *All Riuers runne to the Sea, yet the Sea is not filled.* And were it poſſible that ſo many worlds of waters ſhould daily and hourely flow into this watrie world, and that ſuch a world of time together, and yet the Sea nothing increaſed, but that (as *Salamon* there ſaith) *The Riuers goe to the place from whence they returne and goe?* that is, they runne into the Sea, and thence, partly by the Sunnes force, eleuated and reſtored in Raines, and other Meteors, partly by filling the veynes of the Earth with Springs doe both wayes returne againe in Riuers to the Sea. This l appeareth by the *Dead Sea*, and by the *Caſpian*, which receiue many Riuers without open payment thereof to the Ocean: and at the Straits of Gibraltar, the Ocean commonly hath a current in at one end, and the Euxine Sea at the other, beſides abundance of other waters out of Europe, Aſia, Africa, and yet is no fuller.

k *Eccleſ.1.7.*

l *Vid.Zane.de Oper.& G.B.B. Rel.Ariſt.&c.*

Pſal.107.24. Many indeed are *the wonders of the Lord in the deepe*, and this concerning the height, depth, and profunditie thereof one of the higheſt, deepeſt, and requiring the profoundeſt skill to ſearch. That the waters are gathered on ſwelling heapes in round forme, compaſſing the Earth, is already proued; which to a vulgar capacitie may ſeeme to enforce a height of the water aboue ſome parts of the Earth: but ſeeing that the earth and waters haue one Center, and height is properly to bee meaſured by diſtance from that Center; it ſeemeth vnlikely that the water ſhould be higher then the Earth: or altogether equall to the height thereof, in whoſe Channels and concauities it is contayned. And though the Sea ſwelleth, and liſteth vp it ſelfe into that forme which beſt agreeth to that Globe which is compact of it and the Earth: yet is it not capable (being a liquid fluible body) in the greateſt depth and wideneſſe, of ſuch eleuations as wee ſee in high and Mountaynous Regions, whereby the Earth ſeemeth to exceed the due and iuſt proportion of her owne Globoſitie, and thereby no leſſe to excell the higheſt eleuation (as wee may tearme it) of the Sea, then the Cliffes and Shores doe thoſe Waters which approach them. And what needs a conceit of miracle in the very ordinary conſtitution and conſeruation of Nature? though all Nature, if wee regard it as a Creation by ſupernall power, bee nothing elſe but miracle. Some indeed dreame of I know not what proportion of the Elements, wherby they would haue the Water to exceed the Earth, as before is ſaid: and it is true that the vpper face and vtter *ſuperficies* of the Waters (for ought that is knowne to the contrary) is as great m as that of the Earth. But if wee compare the depth of the Waters with the Diameter of the Earth, we ſhall find that in moſt places the one is not ſo many Fathoms as the other is Miles. Yea who euer ſoundeth ſuch depth? And whereas the Diameter of the Earth is by ſome reckoned 6872$\frac{8}{11}$ Miles, and by ſome more, who euer caſt Line and Lead into the Sea to meaſure a thouſand Fathom? Yea, in n *Scaligers* opinion, the Earth is ſo much greater then the Water, that if the Mountaines were caſt downe into theſe watry receptacles, and the Earth brought into a perfect roundneſſe, there would no place in it be left for the Water. *Record* o recordeth not ſo much as he, yet holds the Earth almoſt ten thouſand times as great as the Sea and all other waters. And if wee receiue the Iewiſh Tradition, mentioned by our Apocrypha p *Eſdras*, this may bee more probable: for hee ſaith, that (euen in the vtter face of the Globe) *the Waters were gathered into a ſeuenth part, and ſixe parts of the Earth kept drie.* Some imagine q a bottomleſſe depth, paſſing quite thorow the Earth, through which the Moone being in the other Hemiſphere, cauſeth the heightning of the Tides, no leſſe then when ſhe is preſent in ours; which gaue no ſmall helpe alſo in their conceit in the generall Deluge: which if it be true, addes a greater proportion to the Sea then wee haue obſerued. But becauſe little reaſon, and no experience can be ſhewed for this Aſſertion, I will not inſiſt in refutation. But that Deluge being cauſed by breaking vp the Fountaines below, and violent Stormes from aboue, confuſe

m *Scalig.* ſaith twice ſo great.

n *Scal.Exerc.38.*

o *Rec.Caſtle.l.4*

p *4.Eſdr.6.42. & 47.*

q *T.Vid.diſq.de Or.ſont.*

that opinion that the Sea should be higher then the Earth, which then might haue effected the Floud without either of those former causes.

But why doe I drowne my innocent Reader, with my selfe, in these *Depths* of the Sea? which some measure by the height of Hills; others [r] resemble those extraordinarie Land-heights to extraordinarie Whirle-Pooles: but seeing the Sea is Tenant to the Earth, which hath (as before we haue said) remoued it selfe in some sort, to make way and roome for it; the more ordinarie height and elsuation of the one, may seeme to answere the more ordinary depth and descending of the other. These bottomes of the Sea haue also their diuersified shape and forme, as it were of Hillockes, Mountaynes, Valleyes, with the [f] Accliuities and Declivities of Places, as in the Shelues, Shallowes, Rockes, Ilands appeareth. And as the Land is not onely higher then the Sea at the shore, so is it apparant, that in remote places from the Sea, the Land doth (besides the exorbitant swellings of Mountaynes) in the ordinary leuell exceed the height of Maritime regions, which thence receiue those Riuers which require descent all the way of their passage, which in some is one thousand in some two thousand miles. And therefore is it likely also that the Sea answers in like proportion, it being obserued to grow shallower neere the shoare, and differently deeper in the farther recesse of the Maine.

[r] *Brerewood Enquir. c. 13.*

[f] The *Banke* towards New-found Land is as a large hilly Region of the Sea, See *l. 8. c. 4.*

§. II.

Of the Saltnesse and Motions of the Sea.

THe saltnesse of the Sea some ascribe [*] to the first Creation; some, to the sweat of the Earth, roasted with the Sunne; some, to the saltnesse of the Earth, especially in Minerals of that nature; some, to adust vapours, parly let fall on the Sea, partly raysed from it to the brinks and face thereof; some, to the motion of the Sea; some, to vnder-earth or vnder-sea [a] fires of bituminous nature, causing both this saltnesse and the motion also of the Sea; and some, to the working of the Sunne, which draweth out the purer and finer parts, leauing the grosser and baser behind: as in this little world of our bodies, the purest parts of our nourishment being employed in, and on the body, the vrine and other excrements remaining, doe detaine a saltnesse.

[*] *Patric. Pancos. l. 24. Ita enim ab initio factum est mare sicut Cælum & Terra. Maria autem sunt aquæ amaræ. De motu & salsed. maris, vid. Keckerman. Prob. Naut. Scal. Exerc. 77. Du Bartas 3. Day. Arr. Mont. Nat. Obs. Lid. Disq. Bot. Relat. Mat. a Lid. Disq.*

I will not determine this question, as neither that of the Ebbing and Flowing of the Sea; which (some [*] say) is the breath of the world; some, the fires aforesaid boyling in and vnder the water; some, the waters in holes of the earth, forced out by Spirits; some, the meeting of the East and West Ocean; some ascribe it to the [b] Moone, naturally drawing water, as the Load-stone, Iron; some, to the variable light of the Moone: a variable light they all giue vs. They that send vs to God and his Decree in Nature, haue said what is the true cause, but not how it is by Naturall meanes effected. Certaine it is, that the Ocean and the Moone are companions in their motion: vncertaine whether the Ocean hath a naturall power in it selfe, or from the Moone, so to moue: which is made so much the more doubtfull, by reason that they follow not the Moone in all places of the word alike. *Vertomannus* writeth, that in Cambaia the Tides are contrarie to the course they hold in these parts; for they encrease not with the full, but with the wane of the Moone: and so the Sea-crabs doe likewise. In the Iland of Socotora, *Don Iohn* of [c] Castro obserued many dayes, and found (contrary both to the Indian and our wont) that when the Moone riseth, it is high Sea, and as the Moone ascends, the Tide descends and ebbeth, being dead-low water when the Moone is in the Meridian, and this operation hee found continuall. With vs also our highest Tides are two dayes after, and not at the very Full and Change. About Vaygats *Stephen Borrough* found it to flow by fits, very vncertaine. *Scaliger* [d] saith, that the full-Moones at Calicut cause the encrease of the water, and at the mouth of Indus (not farre thence, in the same Sea) the new-Moones. But what exceeding difference of the Tides doe wee find in the Downes, and other places on our owne Coasts, both for time and quantitie? that at once in the compasse of ones sight, there should bee both floud, ebbe, and these differing in degrees: and that on some places of our Coast it should rise one fathom, in some two, in the *Thames* three, at, or neere *Bristoll* ten, and on some part of the French coast, neere Saint *Malos* fifteene, whereas our shoare ouer against it riseth but two. The like differences may bee obserued betweene the Tyrrhene Sea, and that on the opposite coast of Barbary, the one swelling, the other not at all heightned: in the East and West Indies I could instance the like, not mentioning those currents which hinder all courses of Tides. Further the Floud continueth in some places seuen houres, in some foure, in most sixe. In the Straits of Sunda some haue obserued that it flowes twelue houres, and ebbes twelue. In [e] Negropont it is said to ebbe and flow seuen

[b] *Silius Fertq. referto. fretum Lunæ, &c.*

[c] *Don Iohn of Cast. M. S.*

[d] *Exer. 52.*

[e] Some say *Aristotle* drowned himselfe heere, for not finding out this secret.

times

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times a day; and *Patritius* affirmeth, that himselfe obserued at Auisser in Liburnia in a hand-made Strait of Sea-water, the same to happen twenty times in a day. Againe, wee see these Tide-motions differ, according to their daily, weekely, monethly, and as some adde, halfe yearely and yearely alterations. All which varieties cannot be attributed to one simple cause, neither to any vniuersall, whether Sunne, Moone, or Natiue heat of the Sea, or any the like: although wee must needs acknowledge (which we cannot know) one principall cause, hindred or altred by manifold accidents, and therefore producing effects thus diuersified. Other motions also may be obserued in the Sea, as that namely which is continuall (and if wee call the Tides the breathing, this may be tearmed the pulse of the Sea) whereby the waters alway wash the shore, falling on and off, couering, and presently vncouering the feet of such as stand by, which hath force to expell all Heterogenean or differing natures, as drowned carkasses, wrackes, and the like. This (as that of the Tides) *Patritius*, *Peucerus*, *Lydiate*, and others, attribute to a kinde of boyling, which (as in a vessell of seething water) causeth it thus to rise and fall, and to expell the drosse and things contrary. But the heate which causeth this boyling one ascribeth to the Sunne, another to fires in the Sea, another to the naturall heate of the Sea engendring spirits, and causing rarefaction and motion. *Patritius* doth not onely auerre this, but that the Sea is as a sublunarie Planet, mouing it selfe, and moued by the superiour bodies to effect the generation of things: for which cause [f] *Orpheus* calls the Ocean Father of Gods, Men and other things. The saltnesse thereof is (in his opinion) the instrument of this motion, and the neerest inward and most proper cause of marine mouings, as in the two Mexican [g] Lakes appeareth, the one whereof is salt, and ebbes and flowes, which the other being fresh, doth not. This saltnes (saith [h] he) with greater heat ingendreth more spirits in moysture: the cause of greater Tides he thinketh to be the shallownesse, and narrower shores, the force of the Ocean thrusting the same most forwards where it findes interruptions and indraughts: the certaintie of the motions hee ascribes (according to his Philosophie) to the soule of the world, mouing this, as other Planets. For my censure, it shall bee rather on my selfe then these opinions, where silence rather then boldnesse becommeth. [i] *Euen a foole, whiles hee holdeth his peace, is accounted wise.* And to borrow the words of a subtill Disputer, [k] *Quod vbiq; clamare soleo, nos nihil scire, maximè conuenit huic disquisitioni, quæ maris tractat motum.* Let this also bee arranged amongst *the wonders of the Lord in the deepe*, rather to be admired then comprehended.

f *Orp. hym.*

g *Cortes. Narrat.*
h *vid. Pat. Pancos. 27, 28, 29, 30.*

i *Prou. 17. vlt.*

k *Scal. ex. 52. Psal. 107.*

I might heere speake of other Sea-motions, either particular or accidentall; as that in the open Seas betweene the Tropikes, [l] vncertaine whether it may bee termed an Easterly winde, or some impetuous violence, caused by the superiour motions which draw together with them the inferiour Elements: likewise those currents in diuers coasts, as at Madagascar on the African, and in the great Bay on the American shores. From other accidents arise other motions, caused by the windes in the ayre (which somewhere haue their set seasons) by whirle-poolcs, or rather contrarie currents, meeting in the Sea by Capes, Indraughts, Riuers, Ilands of the land: by the conceptions and trauelling throwes in the waters, in bringing forth some imminent tempest, and the like.

l *Acost. hist. Ind.*

I might speake of strange Currents in many Seas vpon the coast of *Africke*, neere to Saint *Laurence*, and *Iohn de Noua*, and *Mayella*. Captaine *Saris* hath related that the currents detayned him a long time, euen almost to desperation of getting out: and one of them so dreadfull, that it made a noise like that at *London* Bridge, with a fearefull rippling of the water; the more, the further from land, and there where they sounded an hundred fathom depth, as it were proclaiming open defiance to winde and sayle (notwithstanding their puffing threats and most swelling lookes) in foure and twentie houres carrying them a whole Degree and nine Minutes from the course which vnder full sayle with the windes assistance, they intended.

§. III.

Of the Originall of Fountaines, and other Commodities of the Sea.

I Might adde touching the Originall of Fountaines; which both Scripture and reason, finding no other store sufficient, deriue from the Sea, how they are from thence conueyed by secret Channels and concauities vnder the earth, and by what workmen of Nature thus wrought into new fresh waters. *Scaligers* experiment to proue the Sea-water at the bottome fresh, by bottles filled there by cunning Diuers or otherwise, is by *Patritius* his experience, as hee saith, found false. And this freshnesse of the springs, not, with-

Arist. Mont. Nat. Obs. pag. 210. Scal. ex. 46.

withstanding their salt originall from the Sea, may rather be ascribed to percolation and straining thorough the narrow spungie passage of the earth, which makes them leaue behind (as an exacted toll) their colour, thicknesse and saltnesse. Now how it should come to passe that they should spring out of the earth, being higher then the Sea, yea, out of the highest Mountaynes, hath exercised the wits of Phylosophers; some ascribing it to a sucking qualitie of the thirstie or spungie earth, some to the weight of the earth pressing and forcing the waters vpwards, some to the motion of the Sea continually (as in a Pumpe) thrusting forwards the water, which expelleth the weaker ayre, and followeth it till it finde an out-let, whereof, both by the continuall protrusion of the Sea, and for auoyding a *vacuum* or emptinesse (which Nature abhorreth) it holdeth continuall possession: some finde out other causes. And Master *Lidyate* in a Treatise of the Originall of Springs, attributeth the same to vnder-earth fires, which no lesse by a naturall distillation worketh these waters vnder the earth, into this freshnesse and other qualities, then the Sunne and heauenly fires doe by exhalations aboue. Yea, such are his speculations of these hidden fires, that hee maketh them the causes of Windes, Earth-quakes, Minerals, Gemmes, fertilitie, and sterilitie of the earth, and of the saltnesse and motion (as is before said) of the Sea. But loath were I to burne or drowne my Readers in these fierie and watrie Disputes: let vs from these speculacions retire our selues to the experimentall profits and commodities which this Element yeeldeth.

Concerning the commodities [a] of the Sea, as the world generally, so the little models of the world, the Ilands (whereof this of *Great Britaine* is iustly acknowledged the most excellent of the world, sometime accounted *another world*) haue great cause to celebrate and acknowledge the same. It is a Wall of Defence about our shoares; Great Purueyour of the Worlds commodities to our vse; Conueyour of the surquedry and excesses of Riuers; Vniter (by traffique) of Nations which it selfe seuereth; an Open Field for pastimes of peace; a Pitched Field in time of warre, disdaining single personall Combates, and onely receiuing whole Cities and Castles, encompassed with walls of Wood; which it setteth together with deadly hatred and dreadfullest force of the Elements, the *Fierie* thunders, *Airie* blasts, *Watrie* billowes, rockes, shelues and bottomes of the *Earth*, all conspiring to build heere a house for Death, which by fight or flight on land is more easily auoyded (and how did it scorne the *Inuincible* title of the *Spanish* Fleet in 88. and effect thus much on our behalfe against them?) The [b] Sea yeeldeth Fish for dyet, Pearles and other Iewels for ornament, Varietie of creatures for vse and admiration, Refuge to the distressed, compendious Way to the Passingers, and Portage to the Merchant, Customes to the Prince, Springs to the Earth, Clouds to the Skie, matter of Contemplation to the minde, of Action to the bodie: Once, it yeeldeth all parts of the World to each part, and maketh the World (as this Treatise in part sheweth) knowne to it selfe. Superstition hath had her Sea-prophets which haue found out other Sea-profits, as for the purging of sinnes: and the Roman Diuines caused [c] Hermaphrodites to be carried to the Sea for expiation, the Persian *Magi* thought it pollution to spit or doe other naturall necessities therein. But of these in diuers places.

a *Vid Ambr. & Basil in hexaem: Thod. serm. 2. de prouid. &c.*

b *Vid. Ambr. hex. l. 3. c. 5. Isid. Orig. lib. 13.*

c *Iul. Obseq. de prodig.*

§. IIII.

Of the varieties of Seas, and of the Caspian and Euxine.

THe Sea is commonly diuided into the *Mediterranean* and *Ocean*: and vnder that *Mid-land* appelation are contained all the Seas and Gulfes that are seated within the Land, as the Arabian, Persian, Baltike, Bengalan, and especially such as the Sea of Sodome and the Caspian, which haue no apparant commerce with the Ocean: but principally is that Sea called, *Mediterranean*, which entring at the Straits of Gibraltar, is both larger then any of the rest (contayning aboue ten thousand miles in circuit) and abutteth not on one onely, but on all the parts of the elder world, washing indifferently the shores of Asia, Africke, and Europe.

The Seas beare also the names of the Countries, Cities, Hills, Riuers, and Lands, by which they passe, or of some other accident there happened; as the Atlantike, or Germaine Ocean, the Adriatike, the redde, white or blacke Seas, the Sea of Ladies, the Euxine, by a contrary appellation, for their inhospitalitie.

But to contract our speech vnto Asia, wee finde the Sea prodigall of his best things, and of himselfe vnto it, clasping, with a louely embrace, all this Asian Continent, saue where a little Necke of Land diuides it from Africa; and no great space, together with Tanais, from Europe. Yea, as not herewith satisfying his loue to this Asian Nymph, in many places he insinuates himselfe within the Land by Gulfes or Bayes, twining his louing armes a-

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bout ſome whole Countries : otherwhere (as it were) by hoſtile vnderminings hee maketh Seas farre from the Sea ; and hath yeelded ſo many Ilands, as rather may ſeeme admirable then credible.

Of thoſe Seas baniſhed from communitie and ſocietie with the Ocean, are that Sea of Sodome, largely deſcribed in our firſt Booke. Many other Lakes alſo, as of Kitaya, Van, Chiamay, Dangu, Guian, and the like, as great or much greater, doe no leſſe deſerue the name of Seas : but the moſt eminent of all the reſt is the Caſpian [d] or Hyrcan Sea, called in theſe dayes diuerſly of the places thereon ſituate, as the Sea of Bachu, &c. the Moores call it (as they doe alſo the Arabian Gulfe) *Bohar Corſun*, that is, *The Sea incloſed*. It hath beene diuers times ſayled on and ouer by men of our Nation, paſſing that way into Tartaria, Media, and Perſia. The firſt of whom was Maſter *Anthonie Ienkinſon*, 1558. who affirmeth, that this Sea is in length about two hundred leagues, and in breadth a hundred and fiftie, without any iſſue to other Seas : the Eaſt part ioyneth with the Turkemen Tartars, the Weſt with the Chyrcaſſes and Caucaſus, the North with the Nagay Tartars, and Volga (which ſpringing out of a Lake neere Nouogrode, runneth two thouſand miles, and there with ſeuentie mouthes falleth into this Sea) the South hath Media and Perſia. In many places it hath freſh water, in others brackiſh, in others ſalt, as our Ocean. If wee hold the Sea naturally, or by ſelfe-motion or by exhalations, ſalt : then the freſhneſſe may bee attributed to the abundance of freſh Riuers, which all come running with tributes of their beſt wealth to this ſeeming cloſe-fiſted Miſer, which (for ought the world can ſee of his good workes) communicateth with no other Sea, any part of that abundance which the Riuers Volga, Yaic, Yem, Cyrus, Araſh, Ardok, Oxus, Cheſel, and others many, bring into his coffers. And yet is this Vſurer neuer the richer, Nature it ſelfe holding a *cloſe* conſpiracie to diſpoſſeſſe him of his needleſſe treaſures. Yea the Riuers themſelues (his chiefe Factors and Brokers) in the Winter time grow *cold* in alleageance, and *frozen* in reſpect of wonted dutie : or elſe are detayned by a greater Commander, the Generall of Winters forces, Froſt, who then cloſeth and locketh vp both them and him in Icie priſons, till the Sunne taking a *nearer view* of this incroaching vſurper, by the multitude of his Arrowes and Darts chaſe him out of the field, and freeth this Sea and Riuers from their colde fare and cloſe dungeons, wherewith Ice their hard Gaoler had entertained them. *Chriſtopher Burrough* relateth that from the middle of Nouember till the midſt of March, they found this frozen Charitie of the Caſpian to their coſt: being forced with great perill and paine, to trauell many dayes on the Ice, and leaue their ſhip in the Sea; which there was cut in pieces with violence of the froſt. And yet is Aſtracan on the Northerne ſhore, (where Volga and the Caſpian hold their firſt conference) in fixe and fortie degrees and nine minutes, from whence this Sea extendeth beyond the fortieth degree Southwards. The freſhneſſe of the Riuers make it thus ſubiect to froſt, which hath no power ouer the ſalt waters of the Ocean, as by moſt Learned [e] men is holden : which appeareth in the Baltike and Euxine Seas, which holding not ſo full commerce with the Ocean, and filled with freſh Riuers, are made an eaſie prey to that Icie Tyrant, whoſe forces the more open Seas, with their ſalt defence eaſily withſtand ; and although from the mouthes of Riuers, Bayes, and Shores, hee brings whole Ilands of Ice into thoſe watrie Plaines, yet euen vnto the Pole, ſo farre as hath beene diſcouered, the Sea with *open mouth* proclaimeth defiance, and enioyeth his Elementary freedome.

The Euxine Sea which is diuided from the Caſpian by an hundred leagues of land, hath this reaſon of the freezing aſcribed by *Diſarius* in [f] *Macrobius*, that the freſh waters which flow from ſo many Riuers, being lighter then thoſe on the Sea, ſwimme on the top, and are ſubiect to froſt, which the Sea-water is not. And this force of the freſh waters is common to moſt great Riuers, as Plata, Zaire, and others ; and in the Euxine it is obſerued of Phaſis by [g] *Arrianus*. The thawing of thoſe Froſts is the cauſe of thoſe fogges and myſts, which ſo much infeſt theſe Seas, and are ſo great a hinderance in all Northerne Diſcoueries. And hence in likelyhood came the Prouerbe of *Cimmerian darkneſſe*, rather then from that *Hauſem* which *Haithon* mentioneth (a place of a hundred miles, compaſſed with a wall of pitchie darkeneſſe, whence ſometimes the crowes of Cockes and like ſounds are heard, but none dare enter) or other like fabulous [h] conceits of the Poets. From theſe darke myſts the Euxine is called alſo *Mare Maurum*, or *the blacke Sea* ; it was in old time called the Sarmatian, Cimmerian, Taurican, Caucaſean, Phaſian, Pontike, and what other titles, peoples, hils, riuers, or ſpeciall occurrents fixed on it. Of the deſcription thereof, *Arrianus* hath written a whole Treatiſe, and *Stuckius* hath largely commented thereon, and [i] *Ortelius* hath beſtowed good paines in that argument ; to whom I referre the Reader. *Arrianus* was employed in this Diſcouerie by *Adrian* the Emperour, beginning at Trapezond ; where he ſet vp *Adrians* Image, and where before that was a Temple dedicated to *Mercurie* and *Phileſius* his Nephew. He ſayled from thence, deſcrying and deſcribing the Coaſts, Riuers, Cities, about this Sea. In Phaſis hee

[d] *Vid. Ortel. Scalig. ex. 51.*

Ant. Ienk. Hak. To. 1.

Ch. Bur. ap. Hak. & in a M. S. which I haue ſeene.

[e] *Merula Coſm. l. 3. c. 5. Stuck. in Ar. &c.*

[f] *Macrob. Sat. l. 7. c. 12. Marcellinus Comes. an. 401.*

[g] *Ar. Periplus Pont. Eux.*

[h] *Vid. Scal. ex. 259.*

[i] *In Parergo.* See alſo *Gyllius, Marcianus, Ouid. de Ponto, Ammianus, &c.*

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hee obserueth the lightnesse of that water, fresh on the top, salt in the bottome, where it is mixed with the Sea, or rather slideth ouer it. They had heere a Law, That none might carrie water into Phasis; and if they had any in their ships, they must at the entrence of this Riuer cast it foorth, otherwise fearing an vnluckie and dangerous Nauigation. The water of this Riuer (hee saith) will last vncorrupt ten yeeres. This Phasis, *Æschylus* calleth the limite of Europe and Asia. At the left hand of the entrance was set the Image of the Phasian Goddesse, seeming by her Cymball in her hand, and Lyons drawing her Charrot, to bee none other then *Rhea*. There also (as a holy Relique) was shewed the Anchor of the ship *Argo*, which because it was of Iron, seemed to our Author to be counterfeit, especially there being the fragments of an Anchor of Stone, which seemed more likely to be that of the Argonautes, so much chaunted by the Poets. Other monuments of *Iason* he found none. Counterfeit Reliques.

But to looke backe to the Strait or Thracian Bolphorus, hee there nameth the Temple of *Iupiter Urius*. *Dousa* and *Gyllius* report the pleasantnesse and fertilitie of these parts. Heere did *Iason* sacrifice to the twelue Gods, and built a Temple to them. *Apollo* had sixe Temples neare the Straits, the most ancient at Chalcedon, giuing place to none of the Oracles, two at Bizantium, and the other neere thereunto. But with these and manifold other antiquities, *Gyllius* can best acquaint the more leysurely Reader. Of all the Cities along this shore, I cannot but mention Heraclea, where were obserued the deuotions of *Iupiter Stratius* his Altars, and two Oakes, planted there in his honour by *Hercules*. This Citie was also made famous by the Legend of *Hercules*, descending to Hell, of *Cerberus*, *Acheron*, and the like. Of this Citie *Memnon* wrote a large Historie, some parts whereof doe yet remaine. *Cotta* after a strait siege subduing it to the Romanes, among other spoyle seized vpon the pyramidall statue of *Hercules*, (whom hee would haue serue him in a thirteenth labour) exceeding in sumptuousnesse, greatnesse, elegance: neere to which was his Club of solid Gold, as was also his Lyons skinne and his Quiuer. Many monuments and offerings he carried out of the Temples. Both *Memnon* and *Ælyan* tell of *Dionysius* sonne of *Clearchus* King of Heraclea, which grew into so grosse and vnwonted degree of fatnesse, that it made him vnfit, not for State-affaires onely, but for necessarie functions of life, especially in his sleepe. From which to awaken him, this remedy was deuised, to thrust long Needles into his flesh, which whiles they passed thorow that new-come flesh and fatnesse, were no more felt then of a stone, till they came to the more naturall flesh of his body. When he sate in Iudgement, he had a kind of Cupbord which hid the rest of his body, leauing his face onely open to be seene. *Marcianus Heracleotes*, one of this Citie, had written a Periplus or Circumnauigation of these and other Seas. But least I seeme frozen in these colder Narrations, or to haue lost my selfe in these Cimmerian mists, I will get me out of this Sea, and obserue the principall Ilands adiacent to Asia. For if I should after all these Discourses of the Sea, enter into a new, of the huge Whales and other varieties of Fishes and Monsters, inhabitants of the Sea, which is thought to haue creatures resembling in some sort all those of the Land, both Men and Beasts: I should grow tedious; and *Gesner* with others haue done it alreadie. I shall finde more due place for the strangest in some other parts of this Historie.

Vosf. Itiner. Gil. de Bosp. Thracio, l. 1.

Plin. l. 16. c. 44.

Memnon de statu Herac. Pont.

Ælian. var. l. 9. c. 13.

Mar. Her. g.

Gesner de Aquat. vid. Olaum Mag. &c.

CHAP. XIIII.

A briefe Survey of the Ilands adioyning to Asia: also, some fancies of the Sabbaticall Riuer, and inclosed Lewes.

§. I.

The Ilands from Iapan to the Persian gulfe.

IF wee should shippe our selues for the Discouerie of the Ilands in the North-east Seas of Asia, wee were like to finde *cold entertainment*. Sir *Hugh Willoughby*, with his Company, lost themselues in this, being frozen to death. *Stephen Burrough* after attempted, and found out (scarse worth the finding) Vaygats and Noua Zembla. As bad or worse hath beene the successe of *Pet*, *Iackman*, and others, both Dutch and English. And the Russians reports to *Heberstein*, are in some things so fabulous (as of their *Slata Baba*, and of men dying euery Nouember, and reuiuing in Aprill following) that a may well suspend his credite to the rest. See his Naiig. written by himselfe, *Hak. Tom. 1.* *Sigism. ab Herb.*

What *Balakus* in his letter to *Mercator*, *Hessilius* in his late Maps of these parts, or any other haue written, will bee but meane Spoke-men, to procure any Reader with vs in this North-east Discouerie. Steering therefore another course, and coasting another way to the East and South parts of Asia; let vs take a briefe surucy of that World of Ilands in those Indian Seas, reseruing a more full Description of the chiefe of them to the Chapters following; and then proceed to a more leysurely view of the Arabian, and some of the Mediterranean Ilands. And first in this course, we are encountred with the Iland, or a Ilands rather, bearing the name of Iapan; the principall whereof are three: of which, more afterwards.

a Of the Ilands of Asia. *Benedetto Bordone*, and *T. Porcacchi* haue written large Treatises of this Iland-subiect.

Some mention (beleeue it that list) neere to Iapan, certaine Ilands of Amazons, with which the Iappnites yeerely haue both worldly and fleshly traffique: and when a Ship commeth from Iapan, so many women as there are men, come to the shore, and leaue each a paire of shooes, with her marke; which who so taketh vp, is her Paramour. These are seconded by the Ilands of China, which doe (as it were) hedge and fence it in; of which there is little in Authors worthy mentioning. In Macao, or Amacao, the Portugals haue a Colonie; but the chiefe Iland of China is Anian, in the Gulfe of Cauchin-China.

Lequio.
b *P. Bertii tab.*

Further from the Continent, from Iapan Southwards, are many Ilands, called by the names of *Lequio*, the greater, and the lesse, rich in Gold, nigh to the same is Hermosa: and next to these, the Philippinæ, so called of b *Philip* the second, King of Shaine, by whose charge and charges they were discouered in the yeere 1564, long after that *Magellanus* had lost his life in the discouerie of these parts. Some make this name hold some proportion to the Spanish Ambition, calling all the Ilands *Philippina*, which are betweene New Shaine and the Gulfe of Bengala: in all, after their account, eleuen thousand: whereof, onely thirtie are subiect to the Spaniard: as *Thomas à Iesu* hath obserued. But of all these afterwards: for heere wee but mention them.

Banda.
c *G. Bot. Ben.*

They begin their reckoning at Noua Guinea, where first wee see Cainam. The next Banda; which name is proper to an Iland so called, and common also to her neighbours, Rosolegum, Ay, Rom, Neyra, in foure degrees to the South, which alone in the world are c said by some, to bring foorth Nutmegs and Mace. The men heere are Merchants, the women attend to Husbandrie.

Moro.
d *A. Pigafetta.*

The Ilands *del Moro* abound with Rice and Sagu (the pith of a Tree which yeeldeth Meale) where d are wild Hennes, which sinnot on their Eggs, but burie them a good depth vnder the sand; where the Sunne hatcheth them. They haue no Kine, but a Fish of like lineaments, which they take in their Nets.

Gilolo.

Gilolo hath a Mahumetane Prince, and is a great Iland; the people are Men-eaters.

Amboyna.

Amboyno is the name of many Ilands, rude both in soyle and people, which eate their owne Parents when they are old. *Dauid Middleton* in a written Discourse of one of his Indian Voyages, mentioneth an Iland amongst or neere these of Amboyno, called Bangaia, the King whereof is a Gentile. A Hollander heere obtayned such sway, that none durst displease him. Hee had two houses full of the Daughters of the Inhabitants which best liked him, besides many Slaues of both sexes. His life is meerely Epicurean: hee will dance and sing and be drunke two dayes together: nor will hee be commanded by any of his Countrey-men. Hee is Collector or Treasurer to the King of Ternate in those parts, and sends him what hee can spare. At Banda the Hollanders would not suffer the English to trade: and euery where else, both East, and West, and North, and South (as may be instanced in the particulars) if force or fraud by slaunders raysed on our people can effect it, they testifie that gaine is more precious to them then the loue of our Nation. Neere to the Ilands last mentioned are the *Molucca*, fiue in number (others reckon more) *Ternate*, *Tidor*, *Moter*, *Machian*, and *Bachian*, famous through the world, as being Natures Store-house of Cloues.

Their worship is directed to the Sunne, Moone, and other heauenly and earthly Creatures. The King of Tidores chiefe Priest came aboord the *Consent*, of which Ship *Dauid Middleton* was chiefe. In the Moluccas are found those admirable Birds of Paradise, or as the Portugals call them, fowles of the Sunne. The e Selebes abound with Gold, abandoned of goodnesse, peopled with Idolaters and Men-eaters. The Ilands of f Moratay are more Northerly, where Battata-roots is their Bread, their neighbours fare in the Ilands of Tarrao, Sanguin, Solor, and others.

e *Selebes.*
f *Moratay.*

In those Ilands, which more properly beare the Philippine title, Mindanao is of very large circuit, and hath diuers famous Cities: Tendaia, for her excellence, was by the first Discouerers called the Philippina. Luzzon iscompasseth a thousand miles, in which the Spaniards haue built a Towne, called Manilla, and haue thither carried Cattle for breed. This Citie standeth in fourteene degrees and a quarter.

Borneo is reputed as bigge as Spaine, richly attended with many Ilands of smaller circuit. It hath a Citie of the same name, founded on Piles, in the salt water, with sumptuous buildings

of

of hewed ſtone, couered with Coco leaues. The King is a Mahumetan. At Sagadana in this Iland, there is an Engliſh Factorie.

The greater Iaua is by *Scaliger* called an Epitome, or Summe of the world; rich in many commodities. The *Cabal* is a wilde beaſt in this Iland, whoſe bones doe reſtraine the bloud from iſſuing in wounded parties. The South part is Gentiles, as the countries within the land; but towards the ſhore they are Mahumetans. Touching the leſſer Iaua, there is ſome controuerſie which ſhould be it. The Straits [g] of Sincopura are dangerous, not aboue a Muſket ſhot ouer; there are two ledges of Rocks on either ſide at the entrance, and within ſunken rocks.

Betwixt Malacca and Samatra, Nature hath (as it were) ſowed that Field of waters with Ilands; the principall of which is Bintam. Samatra, within the Countrey is Ethnikes: towards the Coaſt are Moores; an Iland large, rich, and populous, diuided into many Kingdomes.

The Gulfe of Bengala is (as it were) guarded with a double ranke of Ilands, which *Neptune* hath ſet as Garriſons of thoſe Seas. But theſe all are not worthy the honour due to Zeilan, called in old times *Taprobana*, which name others apply to Samatra. From thence, alongſt the coaſt of India, are ſeene few Ilands of any greatneſſe: but further into the Sea are the *Maldiua* [h], ſo called of *Maldiua*, one of their number, whoſe name ſignifieth a thouſand Ilands; (*Hieronymo de Sancto Stephano*, numbreth them betweene ſeuen and eight thouſand) ſome of which are diuided by larger Seas, ſome by ſmaller armes; the Ocean ſomewhere with his greatneſſe threatning to ſwallow them, and in other places as curious of his delightfull ſearch, ſtealing rather, then forcing a ſeparation, prouoking the paſſengers to communicate in his ſports; who ſometimes, helped with ſome ouer-growing Tree, can leape from one Iland to another. Yet hath not Nature, thus diuerſifying their ſituation, yeelded them diuerſitie of her riches, ſauing that it ſeemeth here ſhee hath choſen her chamber for the Palme, or Coquo-nuts, which in other places ſhee hath, in compariſon, but ſcattered; here, ſtored, that by this ſtore the people might ſupply all their other wants. Yea, beſides the Land-Coquo, there groweth another vnder the water, bigger then the former; a ſpeciall Antidote for poyſon. The Inhabitants are addicted to ſubtletie and ſorcerie: and in the Ilands next to the Continent, Moores beare ſway; in the reſt, Pagans. Other Ilands, of ſmaller reckoning, we reckon not. Diu hath long beene famous for the warres therein, vainly attempted by the Turke and Indians againſt the Fortreſſe of the Portugals.

g *Nathaniel Martin.*

In our Nauigations you haue the voyage of *Francis Pyrard*, out of whoſe large ſtorie of theſe Ilands, wee haue not been niggardly to beſtow the principall obſeruations on our Reader of their number (ſuppoſed 12000.) Cuſtomes, Creatures, Cocos, &c.

h *Pyrard* ſaith of *Male*, the principall Iland, and that *Diues* ſignifieth a *heape of Ilands.*

§. II.

The Perſian Gulfe, and of the Paſſage downe Euphrates thither, the Sabbatieall ſtreame, and incloſed Iewes.

THE Perſian Gulfe hath left ſome remnants of Land extant: the chiefe is Ormuz, a famous Mart, which the Moores there maintayned, vnder the gouernment of a Moore, after made tributarie to the Portugall; which Nature hath made barren; Induſtrie, plentifull: the more fertile Element yeelds barrenneſſe and ſands; the barrenner bringeth in a double wealth, Pearles, and Merchandiſe.

Iohn Newbury, which ſayled downe Euphrates to this Sea, and ſo to Ormuz (viſiting Bagdet by the way, which he ſaith is twentie or fiue and twentie miles Southward from old Babylon) teſtifieth of the women in Ormuz, that they ſlit the lower part of their eares more then two inches, which hangeth downe to their chin. This our Countrey-man dyed in his Trauels, hauing trauelled to Conſtantinople, into the blacke Sea, and Danubius, and through the Kingdomes of Poland and Perſia, the Indies, and other parts of the World. But for the deſcription of the paſſage downe the Riuer Euphrates to the Perſian Gulfe, I know it none which hath done it ſo exactly, as *Gaſparo Balbi*, a Venetian, which that way paſſed to Ormuz and India; who relateth the ſame in the Diarie of his Trauels: ſometimes the Trunkes or Bodies of Trees, vnder the water of this Riuer, conſpiring dangerous attempts; ſometimes Zelebe, and other ouer-hanging Mountaynes, threatning ruine, and euen now ſeeming to ſwallow them in their darke-deuouring jawes; ſometimes the violence of ſome ſteeper Current, as it were hurling them into a Whirle-poole; alway the Arabians ready attending for prey and ſpoile. One Citie, or rather the carkaſſe of a Citie, whereof onely the ruines are remayning, ſtands on the left hand of this Riuer, greater in his opinion then Cairo in Egypt: the Mariners affirmed to him, That by the report of the old men, it had three hundred threeſcore and ſixe gates: from morning to noone, with the helpe of the ſtreame, and foure Oares, they could ſcarcely paſſe one ſide thereof.

i *Monfart* ſaith, he went from Aleppo in a Carauan of 10000. men, which trauelled all by night, guided by the ſtarre through the Deſarts, 30. dayes to Nane or Euphrates. The vſuall way, is to Bir, &c.

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This is called *Elorſi*, perhaps that which was anciently called *Edeſſa*. Hee ſpeakes of the Caraguoli, inhabiting as they paſſed, which agree neither with Turkes, Moores, nor Perſians, in their Sect, but haue an Hereſie by themſelues. Hee trauelled more then one whole day by one ſide of old Babylon: from Felugia to Bagdad, though the ground bee good, yet ſaw hee neither Tree nor greene Herbe, but all barren, and ſeeming to retaine ſome markes of the Propheſies threatned by *Eſay* againſt this place. They which dwell heere, and trauell from hence to Balſara, carrie with them Pigeons, whom they make their Letter-poſts to Bagdad, as they doe likewiſe betweene Ormuz and Balſara. The coaſts of Perſia as they ſayled in this Sea, ſeemed as a parched Wilderneſſe, without tree or graſſe: thoſe few people which dwell there, and in the Ilands of * *Lar* and *Cailon*, liue on fleſh, being in manner themſelues tranſformed into the nature of Fiſhes; ſo excellent ſwimmers are they, that ſeeing a veſſell in the Seas, though ſtormie and tempeſtuous, they will ſwimme to it fiue or ſixe miles to begge almes. They eate their fiſh with Rice, hauing no Bread; their Cats, Hennes, Dogges, and other Creatures which they keepe, haue no other dyet. In the Iland of Bairen, and thoſe of a Gonfiar, they take the beſt Pearles in the world. In Muſcato, threeſcore miles from Ormuz, they dare not fiſh for them, for Fiſhes, which are as cruell to the Men, as they to the innocent Oyſters. They hold, that in Aprill the Oyſters come to the top of the water, and receiue the drops of Raine which then fall, wherewith they returne to the bottome againe: and therefore fiſh not till the end of Iuly, becauſe that ſubſtance is not before ripened and hard. In ſayling from Ormuz to Diu, he ſaith they paſſed ouer a Bay of a hundred and thirtie leagues of water, white like milke. I haue ſeene an Extract of a Chronicle, written by *Pachaturunuras*, which raigned in Ormuz three hundred yeares agoe; teſtifying, that one *Mahomet* being King of Amen in Arabia Fœlix, pretending title to Perſia, built a Citie on the Continent of Hormuz, which his poſteritie held in ſucceſſion of many generations. It happened that King *Cabadim* flying from the King of Creman, came to *Iarum*, that is, a Wood; ſo they called this Iland, which is almoſt all of Salt, the Riuer being brackiſh from a ſalt Mountaine in the middeſt thereof, and the ſides of the Riuer white ſalt. Yet there then grew thinne Woods. Heere he built Ormuz; which *Albuquerk* made tributarie to the Portugals, being Lady of the Ilands thereabouts, and principall Staple of Merchandize for thoſe parts of the world. *Odaricus* ſpeaketh of the intollerable heate in thoſe parts: and *Balby* teſtifieth, that neere Balſara, many perſons die of the extremitie of heat: which happened to foure of their company; which forced by heat and wearineſſe, ſate downe, and with a hot blaſt of winde were all ſmothered. *Ormuz* * is lately taken from the Portugals by the Perſian.

In the Diſcourſe of theſe Aſian Seas and this Perſian, among the reſt, I thought it worthy relating, which b *Luys de Urreta*, in his Æthiopian Hiſtorie, telleth of a certaine Iew, though perhaps but a tale (for a lyer, ſuch as hee hath beene cõicted in his Æthiopian Storie, loſeth his credit, where he ſpeakes truth) yet euen tales ſerue for mirth being intermixed with ſerious hiſtories, branded that they may be knowne for Rogues or Ieſters. Be it as it will; he tels that this Iew trauelling alongſt the ſhoare of this Perſian Sea, by ſome In-lets and Armes thereof, which embay themſelues within the Land, ſaw the Sea loftie and ſwelling, by force of the Windes and Tides, ſeeming to threaten the higher Elements, but euen now ready to ſwallow vp the Earth, roaring out a loud defiance in ſuch ſort, that the poore Iew was amazed, and dreadfully feared therewith: and this continued the ſpace of ſome dayes, whiles the Iew trauelled thereby. But on the Saturday and Sabbath, Superſtition commanded the Iew; and Nature (the Hand-maid of Diuinitie) enioyned the angrie Elements to reſt; a ſuddaine calme followed, as if Waues and Windes would accompany the Iew in his deuotions, and had forgotten their former furie and wonted nature, *to remember the ſanctification of this Day*. The Iew hauing heard before, that there was a *Sabbaticall Riuer* (which ſome place in Æthiopia, ſome in Phœnicia; others, they cannot tell where) in a credulous fantie perſwades himſelfe, that this Arme of the Sea was that *Sabbaticall Streame*, and that he now ſaw the experiment of that relation with his eyes. Fancie had no ſooner affirmed, but Superſtition ſware to the truth, and Credulitie tickles him with gratulation of Diuine fauour to himſelfe, that had liued to ſee that bleſſed ſight. Rauiſhed with this conceit, hee fills his Budget full of the Sand, which is of a more groſſe and cleauing nature, then in other places, and carrieth it with him as a great treaſure vnto the place of his habitation. There hee tells his Countreymen, that now the Meſſias would not be long before he came, for now he had found this ſigne thereof, the *Sabbaticall Riuer*; ſhewing this Sand in proofe thereof. *Credit Indens Apella*, the Iewes beleeue quickly all but the truth, eſpecially in Portugall, whither he came with this report. Many thouſand moued by his words, remoued their dwellings, and ſelling their ſubſtance, would needs goe into theſe parts of Perſia, by the *Sabbaticall Riuer* to fixe their habitation; there wayting for their promiſed Meſſias. One, and a chiefe of this ſuperſtitious Expedition

* In *Lar*, ſaith *Monſart*, is the ſtrongeſt and beſt furniſhed Caſtle of the Perſian.
a See their names in *Balby cap.* 14.

Pach. chron.

Odoricus Bal. c. 9.

* See the Relation thereof in our Voyages. I haue alſo a Storie or Chronicle of their Kings written by King *Pachaturunxa* in Arabike.
b *L. de Vrreta, Hiſt. Æthiop. l.* 1. *c.* 6.

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pedition, was *Amatus Lusitanus*, a Physician of great note, accounted one of the most learned of his Profession, and a Writer therein; and *Iohn Micas*, a Merchant of great wealth. They passed through France, Germany, Hungary, their company (like a Snow-ball) encreasing as they went, with the addition of other Iewes of like credulity. When they came to Constantinople, there were of them, in many Bands or Companies, thirty thousand. *Cabasmi Bassa*, the Turkish Commander, thought to gaine by this occasion; and would not suffer them to passe ouer the water into Asia, without many hundred thousands of Duckets, except they would passe on horse-backe. This example was soone both spred and followed of the other Bassaes and Commanders in Asia, as they went; their wealth and substance being euery where so fleeced, that they came into Syria, much lessened in numbers, in estate miserable and beggerly; new Officers euery where, as new hungry Flyes, lighting on these wretched carkasses (so I may call them:) some they whipped, some they empaled, some they hanged, and burned others. Thus were these miserable Pilgrimes wasted: and *Don Iohn Baltasar* was present, when *Amato* aforesaid being dead with this affliction, his Physicke bookes were in an Out-cry to be sold at Damasco, and because they were in Latine, no man would buy them, till at last another Iew became Chapman. *Micas*, one of the wealthiest men which Europe held, dyed poore in an Hospitall at Constantinople. And this was the issue of their Pilgrimage to the *Sabbaticall streame*, which they supposed to finde in this Persian Gulfe, where wee haue too long holden you the Spectators of this Iewish Tragedie.

And yet let me intreate your patience a litle longer, in considering the occasion of this error. We haue elsewhere [f] mentioned this Sabbaticall Riuer: now you shall vnderstand that the Iewes generally haue drowned their wits therein. *Rambam* [g] cals it Gozan. *Genebrard* alleageth many *R. F.* testimonies of it: but of all and of all, let *Eldad Danius* his tale which *Genebrard* hath translated) find some fauourable entertainment; the rather because one of our Apocryphall Authors seemes to weaue the same webbe, which as the worthier person, deserueth first examination. *Esdras* therefore (so wee suppose him, and this is not all his Iewish Fables) reporteth, that *the ten Tribes which* Salmanasar *led captiue, tooke counsell among themselues to leaue the multitude of the Heathen, and goe forth into a further Countrey where neuer Mankind dwelt: that they might there keepe their statutes which they neuer kept in their owne Land. And they entred into Euphrates by the narrow passages of the Riuer. For the most High then shewed signes for them, and held still the flood till they were passed ouer. For through that Country there was a great way to goe, namely, of a yeere and a halfe: and the same Region is called Arsareth. Then dwelt they there vntill the latter time. And now when they shall begin to come, the Highest shall stay the springs of the streame againe, &c.* Here you see no lesse Miracle then in Iordan, or the Red Sea, for their passage: which seeing it was through Euphrates, yee will pardon our Iew for searching it neere this Persian Gulfe, especially seeing his good Masters the Rabbins had increased this Tale with the *Inclosure* of these Iewes from passing againe into our World; not by the continuall course of Euphrates, as *Esdras* insinuateth, but by the Sabbatising of the Sabbaticall streame, which by *Eldads* description is two hundred cubits ouer, full of sands and stones, without water, making a noyse like thunder as it floweth, which by night is heard halfe a dayes Iourney from it. On the Sabbath it is continually quiet and still, but all that while ariseth thence a flame, that none dare enter, or come neere by halfe a mile. Thus the fire (if not the Religion of the Sabbath) then detaynes them no lesse then the stony streame on the weeke dayes: and what stony heart can refuse them credit? Yet doth not hee and *Esdras* agree of the Inhabitants, both deriuing them from the tenne Tribes; but *Eldad* challengeth no lesse antiquitie then from *Ieroboam*, who contending with *Roboboam*, the godly Catholike Israelites refusing to fight against the house of *Dauid*, chose rather to attempt this Pilgrimage, and so passing the Riuer Physon (for the Scriptures had forbidden them to meddle with Egypt, Ammon or Amalek) they went and they went til they came into Ethiopia. There did the foure Tribes of *Dan, Nepthali, Gad, Aser* settle themselues, which continually warr vpon the seuen Kingdoms of Tusiga, Kamtua, Koha, Marhugia, Tacul, Bacma, and Kacua (fie on the simplicity of our Geographers, which know not one of these, no better then *Esdras* his Arsareth:) they haue a King whose name is *Huziel Mathiel*, vnder whom they fight, each Tribe three moneths, by course. The Tribe also of *Moses* (for they imagine his children claue to their Mothers Religion, which was a Madianite or Ethiopian) is turned to their truth: and they all obserue the Talmud, the Hebrew Tongue, the Ordinances of the Elders, and suffer nothing *vncleane* amongst them: Yea, no Vtopian State comparable to theirs. He tels the like tales of the other Tribes. But how came he thence to tell this newes? Truely I wonder no lesse then you: yet he saith he got to the Sea (forgetting that before he had compassed his Countrey with the Sabbaticall streame) and there was taken captiue, and by his leanenesse escaping the Canibals (else our fat Storie had beene deuoured)

[f] *L. 2. c. 5.*
[g] *Elias Thisb. Rad. Sambation. Eldad. Dan. apud Gen.*
2. Esd. 13. 40.

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was sold to a Iew, of whom perhaps this forged Tale procured his redemption. Howsoeuer the Tradition holds, both for these *inclosed Iewes*, and that *Sabbaticall streame*, that it should be sought here-a-wayes, or found no where. The reciting is sufficient refuting to a reasonable vnderstanding; and yet the Iewes are not onely besotted with their *inclosed* brethren, imagining their *Messias* may bee amongst them, although they know not whether to ascribe this transportation to *Salmanaser*, or to *Alexander* the Great, or to the dayes of *Ieroboam*: but Christians also tell [h] of them about the Pole, and they know not where. And I haue seene a printed Pamphlet of their comming out of those their Inclosures in our times, with the numbers of each Tribe. Yea, *Postellus*, *Boterus*, and many other deriue the Tartars from them: which dreame, they which please may reade at large confuted by Master *Brerewood*. It was about the yeere 1238. when *Eldad* came from thence into Spaine.

If any lust to haue another Guide for the Sabbaticall streame, Master *Fullers* [i] learned labours will giue him good directions. He saith it is the same which *Brocard* in his *Description of the Holy Land*, calleth *Valania*: hee also correcteth the vsuall Translations of *Ptolemey* and *Iosephus* (learned *Casaubon* is of his minde) and addes other things ridiculous enough out of the Rabbines, out of whose muddie Lakes this Riuer floweth to enclose the fabulous Iewes aforesaid.

If any maruell why in a Discourse of the Sea wee adde this, I answere, that wee cannot finde the Land whereto it is due: and therefore one absurditie must follow another. But let vs proceed.

h *Orontius in Geog.*

Brerewoods Enquiry, cap. 13.

i *Fulleri Miscellanea, l. 1. c. 9.*

Casab. Exercit. 15. adu. Bar.

§. III.

Of the Red Sea, Sir H. MIDDLETONS *taking, and of Rhodes and Cyprus.*

THE Red Sea, or Arabian Gulfe, seemes vnwilling to be the Oceans subiect: so many small Ilands doth she continually muster in resistance, besides her vndermining the the Sea with her shallow Channell, conspiring the destruction of many heedlesse Mariners, that here will aduenture as tenants to the Sea in their mouing houses. Once (by a mightier hand) was it helped to preuaile against the Seas force, to discouer a dry Land in the middest thereof, and with her watery erected wals to guard these new passengers, till the same hand reuersed it, or rather rewarded the then empty belly thereof with the prey of so many thousand Egyptians. Babelmandel, Camaran, and Mazua are accounted amongst the chiefe of these Isolets: Suachen hath most soueraigntie, being the Seat of the Turkish Bassa for Abassia.

Arianus in his *Periplus* of the Red Sea, and *Agatharchides* in a Treatise of like Argument, mention not many Ilands therein: Orine, Alalæ, Catacumene, and that of *Diodorus* in the mouth of the Strait. *Don Iohn* of Castro hath written an exact Treatise (from his owne experience) of these Seas and Ilands, which Master *Hakluit* hath in a written Copy; out of which we shall obserue more in our coasting about Africke. *Thomas Ienes*, who was in the Ascension in this Sea, speaketh of twelue or thirteene desolate Ilands, where they found refreshing with Cokos, Fish, and Turtle-doues, whereof one may with his hands take twenty douzen in a day. The Straits are a mile and an halfe ouer, but now not chained. Mokha is the chiefe Staple of Indian Commodities, which passe that way to Cairo and Alexandria.

This Moha or Mokha is eighteene leagues within the Bab, and hath beene often visited by [k] English ships; but in the yeere 1610. they dealt treacherously and barbarously with Sir *H. Middleton* and his Fleete, both here and at Aden. Aden hath beene of great trading a great Citie; now ruinated, neither shops of any account within it, nor shippes of Merchandize without, adorning the same as in times past. Neither doe the Turkes deserue better, who tooke it by treachery at first, hanging vp the King comming to visit them, and keeping (or rather losing and lessening) it still by like treachery. Thus dealt they with Captaine *Downton* his Company, in colour of Trade surprising twenty, and making them prisoners: and yet worse was the Generall dealt with at Moha. The *Aga*, after much protestation of loue, and vesting him publikely to testifie the *Grand Signiors* Grace in cloth of Gold, giuing leaue to set vp their Pinnasse, with many offices and offers of kindnesse, on the eight and twentieth of *Nouember* suddenly assaulted the English, killed eight, knocked downe the Generall, and tooke him with eight and fortie of his company: and Master *Pemberton* also with nine of his Men. They attempted presently to surprise the *Darling* with three great Boates full of Souldiers, where they found the Trumpeter asleepe, and slue him with another. The decke vpon occasion of romeaging that day for Quick-siluer, was couered with victuals, none of

k *Inf. l. 7. c. 11.*

Dam. à Goes Dienf. Oppug. Nic. Downton. S. H. Middleton.

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of his companie fearing, or prepared for offence or defence. Happily one threw forth a barrell of poulder, and disturbed them with fire, which when their Captaine *Emer Babare* cryed to cut the ships cables, made them mistake and cut the Boat-ropes, so driuing away, leauing their Captaine and fiue and twentie more behinde to the slaughter. And with a Peece they gaue present warning to the *Trades Increase*, Sir *Henries* ship, so that their villanie succeeded not by Sea, their intent being to become Masters of all. The next day Sir *Henrie Middleton* with seuen more, all chained by the necks, were brought before the *Aga*, who sternely demanded how he durst come into their Port of Moha, so neere their holy Citie of Mecca, being the Port and Doore thereof, adding that the Bassa had order from the Great Turke to captiuate all Christians in those Seas, although they had His Owne Passe. He pressed the Generall to write to the Ships, that they should come on shore (out of the water into this fire) and not preuayling, caused him to be taken out of his chaine and coller, and clapping a great paire of fetters on his legs, and manacles on his hands, separated from the rest of his companie, laid him in a durtie dog-kennell vnder a paire of staires. At night the Consull of the Banians intreated some mitigation, so that he was remoued to a better roome, but lodged on the bare ground, continuing in this miserie (They hoped meanewhile for want of water and victuall to obtayne the ships) till *December* 26. Order then came from *Ieffar Bassa*, to bring them to Zenan or Sinan, chiefe Citie of Yeomin or Aymen. Then being re-examined as before, His Irons were knocked off, and with foure and thirtie more English hee was sent thither, the Turkes themselues pitying their manacles, and some of them doing them fauours; Master *Pemberton* made a strange escape.

Rehib Aga his pride.

Moha, the Port of Mecca.

Zenan is nineteene miles from Moha North North-west, in 16. 15. There they arriued *Ianuarie* 5. being their Diuano or Councell day, conueyed as in great pompe and triumph one by one. The Generall was carried vp into the Castle to a roome twelue steps high, where two great Men tooke him by the wrists, and led him to the Bassa, sitting at the vpper end of a long Gallerie couered on the floore with Turky carpets, and when hee came within two yards of Him, he was staid, the Bassa with frownes demanding his countrey, and other questions like these of the Aga. Then was he with foure or fiue more committed to the Keepers house; the rest to the common prison, clapped in Irons, where they had with their small allowance starued, if the Generall had not releeued them by the meanes of some of the Turkes themselues, by promises * and other meanes become their friends. On *Ianuarie* 17. arriued nineteene more of those which had beene betrayed at Adan. On the 11. of *Februarie*, they were all freed of their Irons, whereas (they heard) their intent had beene to cut off the heads of the chiefe, and make slaues of the rest: and at last with faire promises returned to Moha in the beginning of *March*. And on the 11. of *May* the Generall made his escape by this deuice: He sent to the ship for prouisions as for longer stay, and especially for Wine and *Aquauite*, which hee gaue bountifully amongst his Keepers, so that at noone they went home to rest their laden braines. The *Aga* himselfe also was gone that day on pleasure out of towne. Thus the English (hauing some tolerable libertie since their returne) carried one emptie Tunne to the shore, and an other after it in which was the Generall, the rest of the companie being appointed by sundrie wayes to meete there at the Boat which was appointed to come from the ship; and thus they got aboord, a few onely staying longer, and therefore left behinde. But these with other their goods by force were rendred to them, hauing recouered their ships. The treacherous *Aga* was remoued, *Ider Aga* placed in his roome: and since, *Ieffar Bassa* is also reported to haue lost his head.

a He promised the Ruha or Lieutenant 1500 Venetian peeces. A Moore of Cairo, and *Hamet Waddy*, the Bassaes Merchant, and others were their friends.

In their way to Zenan they were much annoyed with cold in the Mountaynes, the ground euery night couered with a white frost, and the Ice in one night a finger thick. The Citie is bigger then Bristoll, hath a wall of mud, Orchards and Gardens within the same: there are many women and children kept as Hostages, to secure the Parents and Husbands allegeance. The way is by ragged Mountaynes (especially betweene Tayes and Zenan) and hath many Censers or Innes by the Grand Seignior erected for the ease of Trauellers. Their returne from Zenan was on the nineteenth of *Februarie*, eighteene miles to Surage, where the people are poore, clothed from the waste to the knees: The twentieth to Damane (twentie miles) a Towne consisting of fiue Hamlets ioyned; a plentifull place. The next day they trauelled till after mid-night, and came to Ermin, fifteene miles. The two and twentieth, they went fourteene miles; and the three and twentieth staid at Naquellamare a common Inne. On the Hill there is a Castle, the Gouernour an Arabian; No Turke may passe this way without Passe and Licence, the Arabs in the most places ruling, and the people not brooking the Turkish insolence. The foure and twentieth, they tooke vp Asses, but the people tooke them away againe notwithstanding the *Bassaes* warrant: they went fifteene miles. The fiue and twentieth, sixteene miles to Rabatanim Censor. The sixe and twentieth, as farre beyond to Mersadine. The seuen and twentieth, to Tayes, a Citie halfe as bigge as Zenan, with a mud wall

Cold in Arabia.

Zenan the chiefe Citie.

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wall and a Castle. On the first of *March* sixteene miles, to Fufras. The second eleuen miles, to Asanbine. The fourth to Mousa, seuenteene miles. Hereabouts and at Tayes, is store of Indico. The fift they came to Moha. The Countrey is populous all the way: and because is is so little knowne, I haue particularly related this iournall. On the fift of *Ianuarie* is great resort of people to Fufras, in deuotion towards one of their Saints there buried, and thence they goe together to Mecca.

Moha. Moha is a towne vnwalled, very populous, seated close to the Sea, a salt, sandie, barren soile: the *Agà* had beene as they say Catamite to *Ieffar Bassa*, as the other at Aden also. At their returne he feasted Sir *Henrie*, and called for the Alcoran, kissed it, and swore that hee bare him no ill will. Hee might rather haue sworne by their ships: for that was the Deitie that he most feared. These in this time found a good Road, called Assab, for their refreshing in the Abex or Habesh shore, the King of Reheita (a towne neere the Bab) kindly entertayning them. At this Assab-road they had wood and water enough, but brackish; with other prouisions at reasonable rates. On the shore they are Mahumetanes, within land Christians. This King came riding pompously on a Cow to the English, when Generall *Saris* was there, with fish-shels hanging for a iewell on his forehead. The better sort speake and write Arabike, the vulgar another language. But this is African; and so may we reckon Sodotora and those two Ilands which confront it; Of [a] which one (they say) is the habitation of Men, and the other of Women, which sometimes haue entercourse one with the other, but the Aire (Natures inexorable and heauy Hand-maid) not suffering any long abode to each, but in their owne alotted portion.

Assab Road.

See of these *l.7 c.11.*

a *Gi. Bot. Ben.*

Loth am I to looke any further into that boysterous Sea, and therefore leauing all that huge Tract of Afrike, as compassed by a sudden thought, but vnsaluted, we shall finde other Asian Ilands in the Mediterranean. And because being now wearied, the *Archipelago* would be too tedious a passage for vs, neither are there many Ilands worth naming in *Propontis*, or the *Euxine*, we will speake a little of Rhodes and Cyprus, and then remember how long we haue forgotten our Readers patience.

The former of those containeth about an hundred and twentie miles: fertile in soile, and of most pleasant aire, caused by that loue which *Phœbus* beareth to it; there neuer passing day, in which hee doth not, in his bright and shining apparell, salute it. And for this cause happily was that huge *Colossus* of brasse (gilded ouer, and reputed the most wonderfull of the Worlds seuen Wonders) here dedicated to the Sunne (though some ascribe it to *Iupiter*) the workmanship of *Chares Lindius*, of threescore and ten cubits, [b] or as others tell, an hundred and fortie three feet, but it selfe told fourescore cubits in height, which, falling by an Earthquake, the Oracle forbade the Rhodians to erect againe. But nothing forbade *Mabias*, or *Muaui*, the fifth Caliph, after his seuen yeeres warre about Constantinople (as saith [c] *Constantius*, out of *Theophanes*) inuading this Iland, to carry away nine hundred (*Constantinus* numbreth many more) Camels burthens of this brazen carkasse.

b This inscription was in the *basis*, as *Meursius* translates it: *Rhodo Colossum his quater cubitis decem Superbientem Lindius fecit Laches*, which wordes shew both the Author *Lindius Laches*, and the height foure-score cubits. *Meursius in translat. Constant.*

c *Constant. Porphyrogenitus de ad imp. cap. 21. Theophanis Chronicon.*

The Temple of *Liber* was here enriched, with many presents of the Greeks and Romans, to both which the Citie of Rhodes was had in friendly and honourable regard. Much was their force by Sea in ancient times, and for two hundred yeeres space it was the seate of the Hospitular Knights, which now reside in Malta; driuen thence by mightie *Solyman*.

These Knights had also, by purchase of King *Richard* [d] the first of England, the Ilands of Cyprus [e], dedicated by the Poets to *Venus*, to whom the Inhabitants were too much addicted, as appeared by their Temples and other vanities in her honour. At Paphos shee was worshipped in the likenesse of a Nauell; and round thereabouts (by the Deuils working) it rayned not. *Trogus* writeth, That the Cyprians prostituted their daughters (before they married them) to Mariners on the shore. We haue seene at Rome (saith *R. Volateranus*) the attendants of Queene *Carlotta*, neuer awhit better then those ancient.

d Of his taking Gyprus, besides other Chronographers, see *Richardus Cancnicus, Trin. London. in vita Rich. 1. cap. 48. & 50.*

e *Adrian. Roman. Theat. Vrbium, lib. 2.* Of the moderne commodities, see M. *George Sandys, lib. 4.*

Of Cyprus thus reporteth *Ammianus Marcellinus, lib. 4.* It is ennobled by two Cities, Salamis and Paphus; the one famous for *Iupiters* Images; the other, for the Temple of *Venus*. It is so plentifull in all things, that it needes no helpe of other Nations, and of her owne abundance is able to set forth a ship, from the Keele to the Top-saile, with all prouision, furnished to the Sea. Neither grieue I to tell it; the Romans more greedily then iustly, made themselues Lords thereof. For *Ptolomie* the King being Confederate with vs, was proscribed without any fault, but the defect of our Treasurie, who therefore poysoned himselfe, and the Ile became tributarie. *Sextus Rufus* saith as much. *Amasis* was the first, if we beleeue *Herodotus* [f], that euer conquered Cyprus, and made it tributarie. He also saith (*lib. 4.*) That the Cyprians were partly from Salamine and Athens, partly from Arcadia, partly from Cythnus, from Phœnicia, and from Æthiopia. *Plinie* affirmeth [g], That it was sometime the seate of nine Kings, and was diuersly named, as *Acamantis, Ceraftis, Aspelia, Amathusia, Macaria, Cryptus*, and *Colinia*. It was such a Forrest of Trees [h], that when as their shipping

f *Herod. Thalia.*

g *Plin. l. 5. c. 31.*

h *Ortel. Theat.*

and

and Mines were not able to waste them, it was made lawfull for any man to fell and destroy them, and for his labour to possesse the land which he had so cleered. *Bartholomæus Saligniacus* sayth, he saw flying fishes in the Sea about Cyprus, which in the Atlantike Ocean are common: he saw also a Ramme in Cyprus with seuen horne.

HONDIVS *his Map of* Cyprus.



In the time of *Constantine* it was forsaken of the Inhabitants, as before forsaken of the Elements, which refused to water with any drops of raine that Iland (sometime called Macaria or *happy*) the space of seuenteene yeeres together, or as others haue it, sixe and thirtie, repeopled from diuers parts by *Helena*, the Mother of *Constantine*, * and remayning to the Greeke Empire, till that *Lion of England* made it a prey, and the Knights purchase, who sold it to *Guido Lusignun*: whose posterity failing, the Venetians succeeded, till SELYM the Second, minding to erect a Religious Hospitall, to testifie his magnificence, beganne with an irreligious foundation. For whereas their holy Lawes will not suffer any thing to bee dedicated to holy vses, which their owne Sword hath not conquerd, hee brake league with the Venetian, and robbed them of this Iland, which they are thought, not with the iustest title, before to haue possessed. But it is high time to bethinke vs of our Indian shore, whence we haue taken so large a prospect: where we are stayed to be transported into the chiefe of those Ilands there to take a more leisurely view of their Regions and Religions. And if any be desirous to reade the ancient names and descriptions of the Seas and Ilands about Asia, *Marcianus*, *Heracleotes*, and *Scylax Carnandensis* haue written especiall Treatises thereof, which *Dauid Hœschelius* hath published in Greeke, very profitable to the learned Students of the ancient Geographie, as are the workes also of *Isidorus Characenus*, *Artemidorus Ephesius*, and *Dicearchus Messenius*, which he hath ioyned with them.

* *Quadi Geographia.*

In *Hak.* Voyages the taking of Famagusta &c. is largely related, *Tom. 2. P. Contarenus de bello Turc. & Ven.*

CHAP.

CHAP. XV.

A larger Relation of some principall Ilands of Asia, and first of the Ilands of Iapon.

§. I.

A Preface touching the Iesuites, and a description of Iapon, with some of their strange Customes.

THE Iesuits haue not more fixed the eyes of the World vpon them in the Westerne parts, then they haue fixed their owne eyes on the Easterne: *heere* seeking to repaire, with their *vntempered Morter*, the ruines of their *Falling Babylon*; *there* laying a new foundation of their after-hopes: *heere*, by their Politike Mysteries and Mysticall Policies, endeuouring to recouer; *there*, by new Conquests to make supply to their losses: *heere*, for busie intruding into affaires of State, suspected by their owne, hated by their Aduersaries; *there*, by seeming to neglect Greatnesse, and to contemne Riches, of the mightiest are not feared, whiles Others beleeue, obserue, and admire them. Both heere and there they spare not *to* [a] *compasse Sea and Land, to winne Proselytes*; euery of their Residences or Colledges, being as so many Forts to establish this new Romane Monarchie, but with vnlike aduantage, encountring there with Reason (or rather with the carkasse of Reason) attended with Ignorance, and Superstition, whose Owlish eyes cannot endure the enterview of *Truth*, though darkened with those Cloudes, wherewith they ouer-cast it: Heere, with *Truth*, yea, the Soule of *Truth*, *true Religion*; whose *Shield of Faith*, and *Sword of the Spirit*, these (the stronger part of the strongest *Gate of Hell*) *cannot prenaile against*. A Spanish Faction of Spanish humour and successe, more easily conquering a World of the naked Americans, and effeminate Indians, then keeping all they had in Europe. Such are the armes of the one, and the preaching of the other. Yet would I faine be thankful to the one and the other, [b] the first for furthering Geographie with knowledge of a new World; the other, for making a possibility of a better World to some, whereas otherwise there was a generall desperation of all.

[a] *Mat.* 23. 15.

[b] Benefit by the Spaniard and Iesuite.

Neyther are the wounds of Popish Superstition so absolutely mortall, as the Ethnike Atheisme [c]; the [d] one hauing no foundation at all; the other shewing the *true foundation*: although their *Babyloniſh slime* euen heere supply the roome of better morter, besides their *stubble, hay and wood built vpon it*. Better a mixed truth, then a totall errour: and a maymed Christ, then none at all. But howsoeuer they bee beholden to them for their Diuinitie, it were inhumanitie in vs, not to acknowledge a beholdingnesse to them, for that they giue vs the knowledge of many peoples, although in all their Discourses this caution is necessary, not to yeeld them a *Catholike* and vniuersall credit, where we any way may spie them dawbing the wals of their pretended Catholike Church. In relating their Miracles, and such like, we will remember they are *Iesuits*: in other things not seruiceable to Rome, we will heare them as Trauellers; when lying doth not aduantage them, nor hurt vs. But as the labours of the Iesuites may euery where breed shame to our negligence in a better quarrell: so in Iapon it is most of all admirable, that the furthest part of the World should be so neere to their industry. And that you at last may bee acquainted with Iapon, wee will borrow of them to pay your hopes, by this long introduction suspended.

[c] ἄθεοι ἐν τῷ κοσμῳ, *Ephes.* 2.

[d] Of the wants of their Conuersions, see T. a Iesuite: and the Epistles of *Xauier, Baptista, Montanus, &c.*

Maffæus (who hath translated and set forth more then thirty of those Iaponian Epistles) in the twelfth Booke of his Indian History, doth thus describe it. Besides other lesse, three principall Ilands beare the name of Iapon; which the [d] first and greatest more particularly challengeth, and contayneth in it three and fifty Kingdomes or Principalities, the chiefe City whereof is Meaco: The second is Ximum, diuided into nine Signiories: The third, Xicoc, quartered into foure Lordships, so that there are in all of this Iaponian Dominion, three score and sixe Shires, or pettie Kingdomes. The space of Land is measured two hundred leagues in length, in bredth some-where ten, in other places thirtie, betweene the thirty and thirtie eight degrees of Latitude: Eastward from China. (Our Countrey-man *William Adams* [e] which now liues there, and hath done these many yeeres, and therefore hath better meanes to know the truth; placeth it from the 35. to the 48. degree of Northerly latitude: the length East and by North, and West and by South, for so it lyeth, is two hundred and twenty English leagues that way, and South and North two hundred and three score lea-

[d] *Mercator* thinkes *Iapon* to be the *Aurea Cherſonesus* which agreeth not with *Ptolemey, l. 7. c. 2.* who placeth it vnder the line.

[e] *Adams* in a Letter which was brought home by the last Indian Fleet, bearing date from Firando, Octob. 23. 1611.

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almost square.) The soyle is not very fertile, subiect to much Snow, the ayre wholsome. The bowels of the earth are stored with diuers Mettals; the Trees are fruitfull, and one c wonderfull, in that it abhorreth moysture, and if happely it bee moystened, it shrinketh and becommeth withered; which they remedie by plucking it vp by the rootes, and after it is dryed in the Sunne, to set it in drie sand; if a bough bee broken off and nayled on againe, it groweth.

c A strange Tree.

They haue two high Mountaynes, one of which casteth foorth flames, and in the toppe thereof the Diuell vseth to shew himselfe in a bright Cloud to some, that (by long fasting) haue prepared themselues to this sight: the other, called *Figeniana*, is by some leagues higher then the Cloudes.

They much esteeme a tall personableneese: they plucke off the haires on their head (Children before; the common people halfe way; the Nobilitie almost all) leauing but a little growing behind, which growes long and is tyed vp on knots, to touch which, were to offer great indignitie to a man.

They can endure much hardship: an Infant new-borne in the coldest of Winter, is presently carried to the Riuer to bee washed: their education is hard; yet are they neate: they vse forkes (as the Chinois) or stickes, not touching the meat with their fingers, and therefore need no Naperie: they sit on Carpets, and enter the roomes vnshod, their Tables are a hand high, some eighteene inches square, curiously wrought, to each Guest one, and changed at euery new seruice or change of meat.

Frois saith (speaking of Feasts) they haue three of them at the beginning of the Feast set before each guest with diuers gilded Dishes in each of them, and as many at the end: And in greater solemnities more.

They vse d much the powder of a certaine Herbe called *Chia*, of which they put as much as a Walnut-shell may containe, into a dish of Porcelane, and drinke it with hot water. At the departure of Friends they will shew all their most precious Houshold furniture, the best whereof they employ about the heating water, or other vses for this Herbe, which is of precious account with them.

d *L. Armenid.*

The women in Iapon which wanted meanes to bring vp their Children, with inhumaine butcherie did depriue them, being new-borne, of that life, which not long before they had communicated to them. Their Houses are most of wood, because of often Earthquakes: and some of stone. Temples and Monasteries they haue for both Sexes; and more had, till *Nubunanga* destroyed them. Their Language is one, and yet exceedingly diuersified, according as they differ in State or Sexe: or as they speake in praise or dispraise, vsing a diuers Idiom.

Mel Nunnes.

They vse Characters in writing and Printing, as in China. Their Swords are of a most excellent temper. Their Customes differ in many things from other men. e Blacke is a festiuall colour, White a funerall: their meates, drinkes, perfumes, are as dissonant to ours. Their Teeth are coloured with blacke, as beauties liuery borrowed of Art, which wee by Art would auoyd. They mount on the right side of the Horse. They sit (as we rise) to entertaine a friend. They giue to the sicke persons, salt things, sharpe and raw: they vse Pills, neuer let blood: we contrary (as in other rites) either to other ridiculous.

e Customes in things indifferent are comely or vncomely, *pro more loci.*

All their Nobles are called *Toni*: amongst whom are diuers degrees: all of them holding their all *in capite*, to finde so many Souldiers to the warres, at their owne costs. Generally the whole Nation is wittie: pouertie is a disgrace to no man, Reproches, Thefts, Periuries, Dice-play are hatefull: very ambitious they are in all things, respectiue to their credite, full of courtesie each to other, neuer brawling, no not at home with their households. The inconstancie of that State learneth them by vse to prepare for, and to welcome euery State.

They are exceedingly subtill, hypocriticall and double-dealing: they are also of cruell disposition, not to their enemies alone, but sometimes will assay the goodnesse of their blade and strength of their arme, on some innocent body; and in case of distresse, they esteeme it a credit to preuent the sentence f of Law by bloody execution done on themselues, which they vsually doe in ripping vp their brests a-crosse, a seruant or friend attending to smite off his head: and if it bee a Man of any sort, his friends and followers in like manner with their owne hands plucke out their bowels to testifie their loue. The Gouernours haue absolute rule ouer their inferiours: yea, in euery priuate Family, the authoritie extendeth to life or death.

f Sometimes this is the sentence thus to kill themselues, or at least a mitigation of the sentence; so esteemed there, as with vs the beheading of great persons condemned to a death more ignominious.

The people (saith *Adams*) are exceeding courteous and valiant; they are gouerned in great Ciuilitie (no Land better) with seueritie of Iustice. They are very superstitious, and of diuers opinions.

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HONDIVS *his Map of* Iapan.



§. 11.

The Voyages of some English to Iapan, and their abode there.

* *W. Adams his strange voyage and aduentures.*

THis our Countryman * went chiefe Pilot of a Fleet of Hollanders of fiue Saile, 1599. and wintred in the Magellan Straits from Aprill to September. Neere to the Ile of Saint *Mary* in seuen and thirtie degrees in the South-sea, the ship wherein hee was, and another of the Fleet lost their men in fight with the Indians. They sayled thence to Iapan, and sought the North-Cape (which is falsly placed in Maps) in thirtie degrees, but found it in 35. In his voyage from Saint *Mary* hither, they were foure moneths and two and twenty dayes, and then there were but sixe besides himselfe that could stand vpon their legs. They anchored neere Bonago: and two or three dayes after a Iesuit from Langasack came aboord them. The King of Bungo befriended them with house-roome, and refreshing for their sicke: but three of their company dyed the next day, and three after, onely eighteene were left. The Emperour sent fiue Galleis or Frigats for them, about fourescore leagues distance: and demanded of them many questions touching our Country, and the termes of Warre and Peace in which it stood with others. Then was he commanded to prison, and two dayes after conuented againe, and demanded the cause of his Voyage. The Iesuits and Portugals informed against them as robbers of all Nations, and vsed their best friends to their worst designements: so that euery day they looked to bee crossed (or crucified, which is there the vsuall death of malefactors.) But the Emperour answered, they had not hurt him: and after long imprisonment, he was suffered to returne to his Ship, and restitution of the goods (before seized on) commanded, but without effect because they were dispersed. They had fiftie thousand Rials

giuen

giuen them. This Citie was called Saca, two leagues and a halfe from Ozaca. From thence they were remoued to Quanto, an hundred and twentie leagues Eastward, neere to Eddo, where the Emperour resided. They could not obtaine leaue to goe where the Hollanders traded, but were allowed each man two pound of Rice a day, and eleuen or twelue Ducats a yeere. In processe of three or foure yeeres, the Emperour employed *Adams* in making him a Ship after the fashion of ours, which, * as he could, he did, which wan him fauour and a larger annuitie: Hee after built him another an hundred and twentie tunnes: and by this meanes, and acquainting him with some principles of Geometry, and the Mathematikes, grew in such fauour, that the Iesuits and Portugals (his *quondam* enemies) were now glad to vse him as a mediatour in their suits to the Emperour: Hee hath now giuen him a Lordship, with eightie or ninetie Husbandmen or Slaues, to serue him, a fauour neuer before done to any Stranger. He could neuer obtaine leaue to returne home to his wife: but the Emperour was contented he should write for a Dutch and English trade to be there established yeerly. They haue there (saith he) an Indies of money: a good attractiue to bring them thither. And thither since both Hollanders and English haue resorted. The first English ship that there arriued, was the *Clowe, anno* 1613. Generall *Saris* aduenturing from Bantam thither by the Moluccas, and after an intricate passage amongst Rockes and Ilands, (which he feared would haue inclosed him without possibilitie of Egresse) through an open Sea he arriued at last at Firando. He was well entertayned there by King *Foyen* and his Nephew the young King, who comming aboord, began their Complements of Salutation at the feet, putting off their shooes; and ioyning their hands, the right within the left, moued them to and fro before their knees. They were entertained with a banquet and musicke to their good content. No sooner were they gone, but multitudes of their Gentrie came aboord with their Presents; but to preuent danger they obtayned a Gardiano from the King. Daily they were oppressed with multitudes to gaze on the Ship and her beautifull Sterne: and some women seeing the Pictures of *Venus* and *Cupid*, hanging in the Generals Cabin, fell on their knees thereto, whispering (for they durst not openly professe it) that they were *Christianos*; and this Picture they tooke to bee that of Our *Lady* and Her *Sonne*: such a ridiculous Image (scarsly an Image) of truth is there in Images, called *Lay-mens bookes*, indeed [a] *Doctrines of vanity*, and [b] *Teachers of lies*: whence it is an easie discent to [c] *Yee worshippe yee know not what*. After that the King came aboord againe with his Women, which there sang and played on Instruments, obseruing time, and that by booke, as it was pricked, but with harsh musicke to English eares. Hee gaue him the choyse of diuers houses to hire for his abode: but little sale might be made, the people not daring to trade till the Emperours License was obtayned. Sixe weekes he stayed here expecting the comming of Master *Adams* before named, with whom he after passed to the Court eight hundred miles further. First, from this Iland by water to Ozaca, thence to Surunga or Sorungo, where the old Emperour resides. He was well prouided of necessaries for his Water-passage by the King of Firando, and for his Land-iourney also, with Men and a Palankine for Himselfe, and a spare Horse, and one and twenty other horses for his men, taken vp (as with vs Post-horses) by the way. The third day after they were come to Sorungo, they were admitted to the Emperours presence in his Castle, where they ascended on certaine stayres, and came to a matted roome, in which they sate a while on the matts (after the Easterne fashion) wayting the comming of the Emperour, to whom they were anon admitted, and deliuered His Maiesties Letter vnto Him, which He tooke and layd vpon his head, and with promise of speedy dispatch, willed them to repaire to their lodging after their tedious journey. Thence they went to Edoo where the Prince keepes his Court, and found honourable entertainment. Surungo is as bigge as London with the Suburbes, but Edoo is both a greater and fairer Citie, all, or most of the Nobilitie, hauing there their faire Houses, gilded, and making a gallant shew. The old Emperour wisely makes way to his Sonnes succession, almost putting him into present possession of the State, by the greater Court and Pompe heere, then at Surunga. The Princes Secretary is Father (and therefore of greater experience) to the Secretary of the Emperour. The Prince is aboue fortie yeeres old. He returned to Surunga, and had Articles of Trade granted (which the Secretary aduised they should propound as briefely as might be, the Iaponians affecting breuitie.) These * I haue seene in the Iaponian Character, seeming to differ from that of the Chinois in forme, but like for paper, and manner of writing with pensils (taking the Inke from a stone whereon it is mixed with water) the lines downewards, multiplyed from the right hand to the left; sealed with a redde print of Inke, and not with Waxe. Some say the Iaponians haue letters; Captaine *Saris* brought diuers of their bookes, which seeme rather to be Characters then Letters as farre as I can guesse, vnlike to the Chinois, yet with like art of Printing, the Pictures in their bookes not comparable to the Art in ours. He heard that they had but twenty Characters, which must be vnderstood of Letters: for Characters standing for entire words cannot easily be numbred, as in China we haue obserued.

* He was no Shipwright.

a *Ierem.*10.8.
b *Hab.*2.18.
c *Ioh.*4.22.

* I haue published the forme of them in Captaine *Saris* his Voyage, *tom.*1.*l.*4.*c.*1. The Iaponian Alphabet of 20. the Malayan (which Ca. *Saris* could speake) of 24. Letters.

This trade still continueth. See *Prings* voyage &c. in my Voyages.

Being returned (after the view of Meaco) to Firando, He there setled a Factorie of English Merchandise, leauing Master *Cockes* with some others of our Nation there in Trade, Himselfe returning from Bantam. Since this, some Intelligence hath beene receiued from Master *Cockes*, as wee shall obserue in due place : and others haue beene employed in this Iaponian Trade: whither the Chinois resort with many Iunkes, notwithstanding their mutuall hatred, the Iaponian ready to kill that Man which shall call him a Chinese, and the Chinois so hating all Trade with Strangers, that themselues heere reported, that fiue thousand had lately beene slaine by the King therefore, and the Officers put out of their places; the new Officers neuertheless for bribes permitting These this Egresse. And this may serue by the way to answer such [a] as will by no meanes beleeue that the Iesuites haue set foot in China, because the Chinois dare not for any summe carry a Stranger thither, and protest that none are admitted, no nor any Iesuites there seene. For all this I easily beleeue ; the Iesuites also acknowledge; and therefore in many yeeres (euen after the Mart was permitted in Canton to the Portugals) could not bee admitted, till great importunitie after many many repulses on the one side, and on the other side bribes, preuayled ; especially for These, as not seeming dangerous, so few in *number*, so sacred in *profession*, so farre in *habitation*, so Admirable for *Arts*, so liberall in the *Giuing Art*, (which goes beyond all the *Seuen Liberall*) and at last, after many yeeres pressing with *Presents vnto the King Himselfe*, and those so acceptable as in that Story is mentioned. The Chinois at Bantam knew it not , and no maruell : for these were Merchants neere the Coast, from which the Iesuites had their Residences very remote: Their China fashion of keeping much within ; going abroad with their faces couered with Vailes, Fannes, and chayre Curtaines; and so few in such a Sea of people, might easily escape their sight. Somewhat that [b] before by vs related, more the Iesuites owne Histories, can cleere this point, which I heere mention, because diuers in speech and writing so confidently affirme that none of the Iesuites are or haue beene in China : when as yet in so many forreine Ports they meet with China-Merchants, all trading on perill of their liues, if briberie preuented not seueritie. But I will not kindle that fire of contention in these Relations, which betweene those Nations so easily flameth, the Chinois and Iaponians. The Emperour sent his Letter to his *Maiestie* of *Great Britaine*, as did also the King of Firando, with promise of much kindnesse to His Subiects : which with many other Rarities of this and the rest of Captayne *Saris* his Voyage and Actions in the Red-sea, at Bantam, the Moluccas and other Places, I haue in my bookes of Voyages now published, to which, and other Iaponian voyages there added I referre the more Studious.

a A Question moued by some, whether any Iesuites haue beene in China.

b *Sup. l. 4. c. 1. & 19.* especially the last §.

Cap. *Saris* his Iournall commended. *Sinc.*

§. III.

Of the Gouernment and Courage of the Iaponers.

WEe haue heard that in the Empire of Iapon are sixtie sixe Signiories or petty Kingdomes, all subiect to one Monarch. Touching their ancient Kings wee can say little: but as it seemes in these last eight hundred yeeres, They haue had much Ciuill warre, each labouring to make Himselfe Lord of as much as he could. The three last haue beene the greatest which Iapon in many ages hath seene : The first of these was *Nabunanga* a great Tyrant, a greater was *Quabacondono* his Successour, both in Tyrannie and Empire, who from a Cutter of wood climbed to the Imperiall Soueraignitie. Hee had a Nephew, whom Hee caused to be made *Quabacondono*, contenting Himselfe with the Title of *Taicosama*; but growing in jealousie of this *Rising Sunne*, soone brought Him to a *Set*, enforcing Him to crosse or kill Himselfe with other of his Companions, after the Iaponian manner. Before his Death, hauing no Children but one Infant, He sent for *Gieiaso* Lord of eight Kingdomes, and committed to Him as Protector, the Administration of the Kingdome; adioyning as Counsellers, foure other great Princes, and fiue other of His owne Creatures, that these *Decem-viri* might rule the State in the Minority of his Sonne. For further securitie He tooke an Oath of these and all the Nobilitie, and married the Neece of *Gieiaso* to this young Emperour, being about two yeeres old. Hee also made marriages betwixt others of the Nobilitie, to hold them in concord. But these bonds were too weake : for soone after the Nine Counsellers or Gouernours brake out against *Daifusama* (so was *Gieiaso* now called) whom *Taicosama* had appointed chiefe of the Tenne : and this fire beeing smothered, kindled the second time into a greater flame, which brought all Iapan into combustion : wherein *Daifusama* being Conquerour, added many Kingdomes to his owne, and at last the Empire also, which was all this while entituled vpon *Firoi*, or *Fireizama*, or *Findeorizama*, the Sonne of *Taicosama*. *Daifusama* vsurping the Empire, changed his Title into *Cubo*. Captaine *Saris* calls him *Ogoshasama* : perhaps a later Title.

Al. Frois. 1595.

Hee

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He holds more Kingdomes in his hand then any formerly: fifteene beſide thoſe that *Taicoſama* held: this being their policy to keepe ſome Signiories immediatly ſubiect, and make others Tributary. This Emperour fortified at Gieudo or Edoo in his Kingdome of *Quanto*, employing three hundred thouſand continually in his works from February to September: where now his Sonne reſides as apparant Heire to this Monarchy. *Fireiſama*, Sonne of *Taicoſama*, keepes at Ozaca: where by later Intelligence from Maſter *Cockes*, wee vnderſtand that there haue reſorted to him of Exiles, Male-contents and others, eighty or a hundred thouſand, againſt whom *Ogoſhaſama* gathered an Army of three hundred thouſand, the iſſue of which warre we haue not yet heard, but onely that Ozaca (a City as bigge as London within the wals) is burned. *Ex Iap. 1606. 1607.* *Dec. 10. 1614.*

All Iapon ſometime obeyed one Prince, called *Vo*, or *Dairi*, [a] who at length addicting himſelfe to his priuate delights, and putting off the burthen of ruling to his Officers, grew in contempt: and at laſt euery one ſeized on his owne Prouince, whereof you haue heard there are three ſcore and ſixe, leauing the *Dairi* a bare title, and a Heralds Kingdome, to giue termes of honour at his pleaſure, whence he rayſeth great reuenue, otherwiſe ſubiect (excepting his Title) as are all the reſt, to the Lord of *Tenſa*, (ſo they call the nobleſt Kingdome adioyning to Meaco.) This [b] *Vo*, or *Dairi* deſcendeth by ſucceſſion from the ancient Kings, out of which he is choſen, and is honoured as a God. He may not touch the ground with his foote, which if he doe, he is put by the place, neuer goeth out of his houſe, ſeldome is ſeene of the people. He ſitteth in his ſeat with a Bow and Arrowes on one hand of him, on the other a Dagger. If he ſhould kill any, or if hee ſhew himſelfe an enemy to peace, hee is depriued as well as if he had trodden on the ground. All great men haue their Factors with him to procure new Titles of honour, the only ſewell of his greatneſſe. The King of China giuing Royall Enſignes to *Taicoſama*, perſwaded him to depoſe and aboliſh the *Dairi*, which he liued not to effect. [a] *Maffi. 2.* [b] *Coſ. Turrian.*

They haue another generall Officer or chiefe Iuſtice, which denounceth war, and in peace, giueth ſentence on matters in controuerſie. But theſe are but the Inſtruments of the Lords of Tenſa, as are alſo the *Bonzij*. Theſe are their Religious, among whom one is ſupreme in caſes ſpirituall, by whom all their old Holies are ordered, and all new are confirmed or daſhed. The *Tundi* (which are as their Biſhops) are by Him conſecrated and confirmed, although their nomination be by Lay-patrons. He diſpenſeth with them in diuers Priuiledges and Immunities: he enioyeth great Reuenue and Soueraignty, and is aduanced hereto by money and kindred. The *Tundi* giue Prieſtly orders, & diſpenſe in ſmaller matters, as eating fleſh on daies prohibited. They are ſubiect in ſpirituall things to theſe, in ſecular affaires to their Kings and Ciuill Magiſtrates. Through their diuiſions and many wars they were much infeſted with Robbers and Pyrats, till *Quabocondonus*, in ſtead of ſo many Tyrants, erected One, and became vniuerſall Monarch of Iapon. Betweene him and the King of China hapned warres about the Kingdome of Coray, which the Iaponites left vpon his death; and the Chinois alſo, as caring for no more then they already had. Many of them ſtill are Pyrats, very much feared, and not ſuffered to land in any place. Captaine *Dauis* had experience of their daring ſpirits to his coſt; for hauing taken a ſhip of them, and not poſſeſſing himſelfe of their weapons, becauſe of their humble ſemblance, they watched opportunity, and ſlue him; and thought to haue taken their takers, and made themſelues Maſters of the Engliſh ſhip; hauing a watch-word or token for thoſe aboord their owne ſhip, to murther the Engliſh there. Dangerous had this Fray prooued, had not the murthering Peece, with almoſt a cleane riddance of them, cruelly decided the quarrell. Yet would they not deſire their liues, and pulled the Pikes of ſuch as had wounded them, thorow their bodies, to reuenge it with their Swords. Sir *Ed. Michelborne.*

This is generall to the Iaponians, call it fortitude or deſperatneſſe, or cruelty, or in ſome reſpects all of them. *Quabacondono* the Nephew of *Taicoſama* before mentioned, ſeemed to delight in bloud and butchery, and obſerued as an ordinary recreation, at ſet times to haue condemned perſons brought before him, in a place purpoſely incloſed and framed to this inhumanity; in the midſt of which was a faire Table, and thereon thoſe wretches were ſet in what poſture he pleaſed, ſo to try his arme, art, and blade in this beaſtly caruing of humane bodies: ſometimes alſo ſetting them for markes to his Peece or Arrowes; ſometimes exenterating women, to open and curiouſly to ſearch the cloſeſt Cabinets of Nature; alway prouoking vengeance to repay him in his owne Coyne. For old *Taicoſama* hauing a young child, of his owne bodie, ſtudied how to remoue this *Quabacondono*. It is a cuſtome in Iapon that the Fatherr growing old, reſigne their Signiories to the Sonne or Heire: The Lords of Tenſa (which title includes the Iaponian Empire) adde another ceremony, to viſit that Sonne now in poſſeſſion, ſo to acknowledge a kind of ſubiection, all the Lords in the Empire doing the like, in publike ſolemnity. This time was appointed, and *Quabacondono* prouided all variety

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of cheere for entertainment, a thousand choyce Wayters to attend, and thirteene thousand of their Iaponian Tables, little bigger then our Trenchers: but all was disappointed by *Taicosamas* iealousie, refusing to come. After that, He picked quarrels with him, and caused Him to goe to the [c] Monastery of Coia, (a receptacle for Exiles.) *Quabacondono* in this distresse shaued his hinder-locke and beard, changing his name to *Doi*. The *Bonzij* gaue Him entertainment at Coia (as to other Exiles) without any respect to his present Title, or late power. A few dayes after came a Mandate from *Taicosama*, that they should all plucke out their bowels after the Iaponian custome. First began an Honourable seruant, who, hauing cut himselfe open acrosse the brest, was by *Quabacondono*, (after reuerence done to him) beheaded, and then Others in order after the same manner: the fift was *Quabacondono*, whose head, after hee had ripped vp himselfe, was strooke off with the same Sword which hee had vsed before in his butcherly recreations. And lastly, he that had smitten off his head, committed execution vpon himselfe: the *Bonzij* presently burning all their bodies in the same place. One of this company was offered by *Taicosama* his liberty, which hee refused; chusing kindly to dye with him, who in life had vsed him kindly.

c *Coia* is a city consecrated to *Combodassi* a *Bonzi* the first author of their letters. Many *Bonzij* attend his Holies, and the Princes are all there buried, or a tooth of them at the least. *P. Bert. tab. Aug. 15. 1595.*

The like executions followed in others, one of which was the mightiest Lord in Tensa, who being slaine, his Son but 16. yeeres old, had his life offered: but sending word to *Taicosama*, he could not liue without reuenge of his Fathers death, went presently to a Temple in Meaco, and before the Idoll *Fotoco* disembowelled himselfe. Of all *Quabacondonos* wiues and their followers, one and thirty chiefe women, and three of his children little Infants, were carried in Carts to the place of execution, where the Executioner presently presents them with *Quabacondonos* head, that death might first enter at their eyes, which by a bloudy hand soone possessed all the other members: Their bodies were all laid in one Graue, ouer which *Taicosama* raysed a Temple with Inscription; *The Temple of Trayters*. After other wiues and children of the other Nobles executed, hee demolished to the ground the Palace which *Quabacondono* had built, with the City by him founded, consisting of little other then three hundred Noblemens Houses: this being the Iaponian policy, vnder shew of attendance, to keepe the *Grandes* at the Court, so to bee secured of their persons and practices. I haue beene the longer in this Relation, to shew the Iaponian tyranny in this example: whereof it were easie to giue you many. The poorest, if sentence of Death bee determined on them, will (if they can haue knowledge and meanes) preuent it with this (accounted honourable kind of death) crossing themselues. And whensoeuer any man is executed, presently euery man rusheth in, and tryes his Catan or Sword on the body of the Dead, thus shred into gobbets, not a piece left bigger then a mans hand. This Captaine *Saris* saw done on a woman, and her two Paramours at Firando, whom shee had appointed to visit her; but one comming soonerand before the other was gone, they quarrelled (to draw a Sword in a Garrison Towne, and adultery [d] are both death) and they were all thus executed. The like for stealing, one for a little bagge of Rice, another for a piece of Lead not worth aboue sixe pence. Their doores stand open (so little doe they feare Theeues) and they make ordinary through-faires thorow other mens houses. Crucifying is common, the bodies still hanging, and putrifying by the high-wayes: their Crosses haue two crosse timbers fastned to the maine Post which is set into the ground, the one for the expansion of the hands, the other of the feet, with a shorter piece in the midst to beare vp the weight of the body. They bind them thereto, and runne a Launce into the right side of the crucified, sometimes two acrosse. Headding is vsuall, which in Solemnitie is thus performed: one goes before with a Mattocke, another followes with a shouell; a third with a boord or table contayning the crime, which also hee himselfe following next, holdeth in a sticke, to which is fastened a paper made like a Vane, the end whereof is in his hands tyed behind him, by which cord the Executioner leades him, on each side a Souldier with his Launce resting on him; at the dismall place without shew of feare hee sits downe, and holds out his head presently wiped off, others mangling him as is said.

d Yet is adultery common.

Crosses in Iapan.

Since Captaine *Saris* his returne, the King of Firando is dead, and three of his followers crossed themselues, their bodies were burned and enioyed the same Sepulchre with his. And the Mint-master a Great man with this olde Emperour, hath already promised thus to dye with Him. I could leade you from these Tragedies to their Comedies, which in Iapon are common, and that by common women, which are to bee hired of their Pandar or Owner for this, the Bed, or attendance at table to fill your drinke: but it is Note-worthy that the Pandar, being dead, is by a bridle made of Straw put in his mouth, drawne about the streets, and cast on a dung-hill or some open place to bee deuoured of Beasts or Fowles. This hinders not but these *Hydras* heads multiply. Sometimes Great Men at their Great Solemnities will themselues in person personate the Acts of their Ancestors: This Captaine *Saris* saw the King of Firando with the chiefe Men doe whiles hee was there, all the Towne and

M. *Cocks.*

Women actors are in Iaua and diuers places of the East Indies.

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and Neighbour-hood sending their Presents, and comming to view the same, and not the meanest but admitted to meate in the Kings presence. I could from hence conduct you to the monstrous buildings raysed be *Taicosama*, employed night and day one hundred thousand men at worke. I could present you with the pompous entertainment of their great Solemnities, this being a tyrannicall policy to cause Gentry and Nobility of this stirring Nation thus to impouerish themselues with all possible brauery, that so their hands might bee too short for State-practices. But with remembring these things I should forget my principall scope: Let vs therefore take view of their Religion. *Insana structura*

§. IIII.

Of their Sects and Bonzian Colledges.

THey haue many Sects, some reckon them twelue; all truely agreeing, in disagreeing with truth: some of them Epicure-like denying Gods Prouidence, and the Soules Immortality. They hold that a man hath three soules, which one after another come into, and depart out of the body. Few of their *Bonzij* will openly teach this Doctrine, but labour to hold the people in awe. *Amida* and *Xaca* they preach, as Sauiours, and to bee worshipped. Some of their Sects [e] doe beleeue an eternall life, and promise it to all such as call vpon these supposed Deities, as Saints which sometime led so austere a life for the sins of Mankinde, that for a man to vexe his minde, or macerate his body for his owne sinnes, or to doe good workes, would not onely bee superstitious, but offensiue and derogatorie to their merits. [e] *Itoxuand secta.*

And here the kind-hearted Iesuite [f] is panged with a fit of Charity to yoke the Lutherans with them; as if the sufferings of Iesus were but the Superstitions of *Amida*, as if eyther the *sufferings of man, imperfect, borrowed, dutie*, could bee; or the *sufferings of God* could not bee meritorious; or as if the Lutherans denyed Christian contrition (whose affect is *Indignation*, [g] effect *(selfe reuenge)* as they doe Popish Confession and Satisfaction. These Gods they call *Fotoques*. Other Gods of a lesse mould, they call *Camis*, which haue their charges and peculiar Offices, for Health, Children, Riches, &c. as among the elder (that I trouble not the queasie stomackes of the later) Romanes. These were Kings and Noblemen, or Inuenters of Artes, of whom they they haue as true tales as *Homer* or the Legend yeeldeth. [f] *Franc. Gasp.* [g] *2. Cor. 7. 11.*

Taicosama that dyed [h] a few yeeres since, (the first in which these many later ages took the title of a King, which, together with the Crowne, hee receiued of the King of China) ordayned before his death, that his body should not be burned after the wonted manner, but closed in a Chest, and, in a sumptuous Temple, for that purpose built, [i] his Image should be enshrined, and worshipped with the title of *Scinfaciman*, or new *Faciman*, the name of their *Mars* or Warlike God; which was also done. Hee had appointed by Will the forme of that Temple which should bee built vnto him, which by those *Decem-viri* was done. Captayne *Saris* saw it, hauing on each side fifty stone Pillars, very stately for matter, Arte, and scite, seated on a Hill. The people called him the principall *Cam* of their *Cams* at the first erection; his corps was there intombed, and his Statue erected for their Superstitious worships. Thus he, which in his youth had vsed to cut wood and carry it into the Market to sell for his daily sustinance for his valour promoted in Military Honours, at last became the greatest Monarch that *Iapon* had seene in eight hundred yeeres; and not contented with humane greatnesse, would aspire to that diuine, whereof hee himselfe had beene a derider in others. His name before was *Faxiba*, called after *Quabacondonus*; the highest title next to the *Dairi*, and signifieth *the chiefe of the Treasure*: next borrowing a Kingly stile from *China*, would (mad folly!) on his Death-bed bequeath God-head to a Man, and Immortalitie to a carkasse: when hee could no longer hold out his pride, cruelty, and other wicked courses, which made his presence dreadfull, his memory detestable. *Nabunanga* was his predecessor in his State and Impiety, arrogating diuine honour to himselfe, [k] but destroying the Temples of their Gods, together with the Temple-keepers, the *Bonzij*. This appeared at *Frenoiama*, a famous Vniuersitie of those *Bonzij*, nine miles from *Meaco*, wherein eight hundred yeeres past, a Iaponian King had erected three thousand and eight hundred Temples, with houses adioyning for the *Bonzij*: allowing to their maintenance the third part of the Reuenue of the Kingdome of Vomen. Hence proceeded their orders and gouernment in affaires both of State and Religion, being a Seminary of Lawes and Superstitions. But these Temples in time diminished to eight hundred, and the Bonzian Discipline as much em-

[h] *An. Do. 1598. Franc. Pasitus Lud. Frois.*

[i] *Al. Valignan.*

[k] *Lud. Frois.*

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payred, and altered from Auſteritie (in ſome) to Wantonneſſe, (in others) from Arts, to Armes.

The *Bonzij* tooke part with *Nechien*, enemy of *Nabunanga*, who enraged hereat, made truce with the one, to deſtroy the other. The *Bonzij* not preuayling by their ſuing for peace, fortified themſelues for warre in the Temple of *Quanon* their God of health and long life, much frequented with Pilgrimes from all parts, much ſolemnized with their pompous Proceſſions (like in all parts, if yee beleeue the Ieſuite, to their *Corpus Chriſti* Solemnity) which grew the more famous, for that theſe were but the preamble to the like pompe in *Gibon* Feſtiuall at *Meaco*. But all preuayled not with *Nabunanga*, who deſtroyed both Temple and Prieſts with fire and ſword, burning foure hundred other Temples for company, in the yeere 1572. At *Meaco* he burned twenty of theſe Bonzian Cloyſters of the greater ſort, beſides foureſcore leſſe, and in one of them threeſcore Bonzian women or Nunnes, whoſe Deuotion was employed in begging for the reparation of the Temple of *Daibud*. Amongſt the reſt, as the Grecians had their *Mercury* with his *Caduceus*, ſo the Iaponians haue their *Izus* with his *Trident*, to conuey ſoules departed into their alloted eternall reſidences: The *Bonzij* his Chaplaines by lots enquired whither they ſhould remooue him; hee commanded it, and they with great ſolemnitie performed it, but out of a place, which then eſcaped, to another wherein, and wherewith he was burnt. *Facuſangin* was another Bonzian Academy, adorned with many Colledges, which he deſtroyed. *Xuanguen* the King of Caiuochun ſhaued his head and beard, and profeſſed himſelfe a *Bonzi*, and not only attyred himſelfe in their Habit, but thrice a day did performe their Superſtitions, hauing ſix hundred *Bonzij* to his followers. He writ to *Nabunanga*, intituling himſelfe *the Patron of thoſe Religions*: the other in his anſwere ſtiled himſelfe the *Tamer of Deuils, and Enemy of Sects*. But after that he would bee a God, ſoone did he ceaſe to be a man; the immortall God, hating Corriuals, by his owne ſubiects deſtroyed his life, riches, and memory. Theſe *Bonzij* are for the moſt part Gentlemen, whom their Parents (hauing many children) for want of mayntenance thruſt into Cloyſters; *Shauen* (as you haue heard) and *Shauers*, couetouſly pilling and polling the people of their money by many deuices, as by ſelling them Scroles to keepe them (by the Deuill) from hurt of Deuils after death: borrowing of money here, to repay with great intereſt in the future World; giuing the Creditor a Bill or Scroll of their hands for ſecurity: by telling of things ſtolne or loſt (which they doe by Inchantments, calling a Deuill into a child, who being ſo poſſeſſed, anſwereth their queſtions) by ſelling their bleſſings and curſes, like *Balaam*. Some by vow (the moſt) liue vnmarryed: as the Bonzian women.

1 Out of the Frying pan into the fire.

m Bal. Gagus.

Another Sect called *Iamambuxos*, before their admiſſion into that Order, liue two thouſand or more together on a high Mountayne, for the ſpace of threeſcore dayes macerating themſelues with ſelfe-inflicted penance; the Deuill in diuers ſhapes meane-while appearing to them. And after this they are receiued into that damnable Fellowſhip, diſtinguiſhed by white flockes hanging downe their neckes, curled haire, and blacke hats, and ſo wander from place to place, giuing notice of their comming by a little Bell. Another Sect, called *Genguis*, dwell on ſome high Hill, blacke of complexion, and (as is ſuppoſed) horned, marrie Wiues of their owne kindred, paſſe ouer great Riuers by the Deuils helpe, who on a certaine Hill, at times appointed, appeareth to them: of whom by the name of *Amida* he is worſhipped. In another Hill he was wont to appeare to his deuout followers, whom then hee would lead, as they thought, to Paradiſe, indeed to deſtruction. They ſay that a Sonne, not able to perſwade his Father from this paſſage to Paradiſe, ſecretly followed him with his Bow and Arrowes, and when the Deuill appeared, ſhot and wounded a Foxe, whom he followed by the bloud to a Lake wherein he found many dead mens bones. They haue another Vniuerſity in Iapon called *Coia*, whoſe Bonzian Students are of the Sect of *Combendaxis*, ſuppoſed the Inuenter of the Iaponian Letters. He in his old age digged a foure-ſquare Caue, into which hee conueyed himſelfe, affirming that hee then dyed not, but after ſome Millions of yeeres would returne in the dayes of one *Mirozu*, which then ſhould be a moſt worthy King in Iapon. About his Sepulchre burne many Lampes, ſent thither from diuers Nations, with opinion that ſuch as enrich that Monument, ſhall themſelues here be enriched, and in the other life by *Combendaxis* patronized. In the Colledges here liue ſixe thouſand of thoſe *Shauelings*: from whom women are reſtrayned vpon paine of death. At *Fatonochaiti*, the *Bonzij* trayned vp witty and proper youths in all trickes of ſubtlety and guile; acquainting them with Genealogies of Princes, that ſo they might counterfeit to bee the ſonnes of ſuch or ſuch great men, and borrowing money on that credit, might enrich their wicked Colledge: till the ſleight being found, they were killed of the Inhabitants.

n Vid. Claud. Duret.

o A Conni-catching trick.

There be that worſhip the Sunne and Moone, who haue an Image with three heads, which (they ſay) is the vertue of the Sunne, Moone, and Elements. Theſe worſhip the Deuill, in viſible ſhape appearing to them, with many and coſtly Sacrifices. Some *Bonzij* play the Phy-

p Coſ. Tur.

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Phyſicians, which burne certaine papers, in which are written the ſentences of *Cam* and *Fotoch:* which papers being burnt, they put the aſhes in drinke, and giue the ſame to cure diſeaſes, and (with lyes) to turne away lyes and fraudulent dealing.

Some hold *Xacas* booke in ſuch veneration, that without it they hold it impoſſible to bee ſaued. Other *Bonzij* haue beene in other ages in high reputation of holineſſe; but [e] one eſpecially, not a hundred yeeres ſince, the author of the ſect called *Ikkos:* the Ruler or Generall of which ſect is openly wicked, but ſo adored of the people, that if he but looke on them, they will ſalute him with teares of idy, praying him that all their ſinnes may bee pardoned, and therewith giue him no ſmall quantitie of their gold. His yeerly feſtiuall is ſo honoured with thronging of the people, that in the entrie of the Cloyſter many are trodden vnder foot, which yet is of the blinde people accounted a happineſſe, many willingly yeelding themſelues to be killed in that preſſe. And in the night, whiles his prayſes are ſung, there is a great howling and lamentation. *Nequiron* was author of the ſect *Foquexan.*

[e] *Gaſpar Vilela.*

There is an Image or Coloſſus of Copper in the way from Ozaca to Sorungo, called *Dabis*, made hollow, ſitting vpon his heeles, of huge greatneſſe: and yeelding a great ſound if any hallow in the hollow thereof, as ſome of Captaine *Saris* his companie did. At Meaco he obſerued one Temple as great as the body of *Paules* weſtward from the Quire, with a ſtone roofe, borne vp on as high pillars. Hee ſaw an Idoll greater then the former, reaching vp to the top of the arch. That of *Dabis* was in their way to the pilgrimage of *Teuchiadema*, where Maſter *Adams* told him that hee had beene. There they euery moneth preſent the Deuill with a new Virgin, inſtructed by the *Bonzij* to aske him certayne queſtions, which he in humane ſhape appearing, anſwereth; hauing the carnall vſe of her body, if ſome *Bonzi* make not the Deuill Cuckold, as in our Egyptian Relations yee ſhall find of *Tyrannus.*

Some of their *Bonzij* profeſſe a militarie diſcipline, as the Knights of Malta. The profeſſion called *Nougori* was inſtituted by *Cacubau* (who is therefore deified) in which ſome intend their prayers, whiles others fight, and others performe their taske of making fiue arrowes a day. Their gouernment is an Anarchie; euery one obeying and commanding, the meaneſt perſon amongſt them hauing a Negatiue in all their conſultations: And nothing is agreed on till all be agreed. In the night they often kill one another without remorſe, and yet (ſuch is their Religion) this Sect holdeth it a ſinne to kill a flye or any liuing thing. Amongſt the *Bonzij* there [f] are two principall men, which if vnder their hand-writing they giue their teſtimoniall to other of their Orders, it is as conferring a Degree, yea a kinde of Canonization. For thence-forward they ſit in a chaire, and are adored, and appoint to other Students their taskes of meditation. One of theſe, puffed vp with vanitie and arrogance, profeſſed to know what he was before he was borne, and what ſhould become of him after death. *Valentine Carualio* [g] in relating the death of ſome principall Nobles, which withſtood *Daifuſama* the preſent Emperor, ſpeaks of a certaine *Bonzi*, which neuer ſtirres out of doores but vpon ſuch occaſions; who accompanied with many of his Sect, after other hallowing ceremonies did giue them a certaine booke to kiſſe, and laid it on their heads, wherein they repoſed much holineſſe, and worſhipped it as a god: but one of them, named *Auguſtine*, reiected him, crying out hee was a Chriſtian, and therewith tooke out a picture of Queene *Catharine* of Portugall, ſiſter to *Charles* the fifth, in which were alſo repreſented the holy Virgin, and our Lord, and with great reuerence laid it three times on his head, and ſo reſounding the names of *Ieſus* and *Maria*, was beheaded. This I mention to let you ſee the Iaponian Chriſtianitie. Some of the *Bonzij* are diligent Preachers, with great zeale and eloquence declaring the goodneſſe of their *Amida*, and exhortation to call vpon him.

[f] *Laurent. Iapon.*

[g] *Valent. Carl. Iap. commutatio.*

§. V.

Of their Feaſts, their bloudie Pilgrimages and Confeſſions.

MEaco their chiefe Citie is chiefe alſo in ſuperſtitions, hauing had (if report lye not) on the Hill neere to it ſeuen thouſand Cloyſters or Abbies: one of which is ſo famous, that the Kings in their Warres will vow great ſummes of gold, and after victorie pay the ſame there: the people alſo in diſtreſſe make it their ſanctuarie, where the Deuill by viſions deludeth them. In *Auguſt* they celebrate the Feaſt of *Gibon* with Pageants: fifteene or ſixteene Chariots couered with ſilke, goe before, in them are children with Minſtralſie. Euery Chariot is drawne with thirtie or fortie men, and followed by their peculiar Companies or Trades: and after them Chariots of men armed, which all paſſe by the Temple in the morning. In the euening, two Litters come forth, carried by men; the one of the God, the other of his Lemman; then followed the third of his Wife, with

with which the men runne vp and downe in such a confused manner, as may signifie her iealousie. Here the people weepe and pray to their goddesse, whom yet with a contrary deuotion they comfort: and lastly, (as if by the peoples mediation) the Litters are ioyned together, and carried into the Temple. In the same moneth they haue their feast of *All-soules*, in which they light many lamps at their doores, and all night walke vp and downe the Citie: and many suppose at a certaine place they meet with the walking ghosts of their deceased friends, and after welcomming ceremonies, they set victuals h before them, at least in that place, where hauing a little attended, they inuite them to their houses. The reason of this refreshing they alleage the long iourney to Paradise, which in lesse then three yeeres space cannot be passed, and therefore they haue neede of heartning. Two dayes this feast lasteth, in which they cleanse their graues, and giue presents to the *Bonzij*. In *March* they haue festiuall Playes, in which many meet in the afternoone painted with the Images of their gods on their shoulders: and parting themselues into two rankes, the boyes beginne with stones, the men continue the fray with arrowes, poles, and swords, alwayes with the death of some, and impunitie of the doers. The fourth moneth is a kind of Lent, or deuouter season, in which euery day in the weeke the *Bonzij* preach twice or thrice a day in the prayses of *Xaca*.

h Baites in the iourney to Paradise.

Nic. Trigaut.

At *Sacai* in *July* they keepe the feast of *Daimaogin*, to whom many Temples are dedicated: in which the Idoll is carried with much pompe on horse-backe, followed first by the *Bonzij*, then the Nobilitie, after them certayne Witches, whom armed troupes of Souldiers follow. Then commeth the Litter of the God, all gilded, carried by twentie men, answering each other in certaine Hymnes; the people worshipping.

L. Frois.

They beleeue diuers Paradises, into each of which their peculiar gods carry their owne worshippers: And some make ouer-hastie iourneyes thither on this sort. Hee watcheth certayne dayes, and then out of a pulpit preacheth of the contempt of the world. Others betake them to be his companions, and some giue their almes. On the last day hee maketh an Oration to his fellowes, who all drinking wine goe into their ship, carrying a sithe to cut vp all the brambles in their way; and putting on their clothes, stuffe their sleeues with stones, and hanging a great stone about their necks to helpe them the sooner to their Paradise, hurle themselues into the Sea. And great honour is done to them being thus dead. I saw one (saith *Frois*) that had seuen of his companions, which with their great alacritie, and my great amazement, did this. But they which worship *Amida*, obserue another rite. Being weary of liuing, they put themselues in a straight hole of the earth, receiuing breath onely by a reede, and so continue fasting and praying till death. Some in honour of a certayne Idoll, doe cast themselues downe from an high Tower, where this Idoll is placed, and after their death are reputed Saints. Others i saile to their Paradise (as before) but when they haue launched into the deepe, make holes in the ships keele for Death to enter, and the Sea to swallow both it and them. Diuers also crosse and disembowell themselues before their Idols; for with such sacrifices their gods are pleased.

i *Pet. Alcaden.*

k *Ioseph. Acost. Histor. Indiæ, lib. 5. cap. 25.*

Ioseph. Acosta k tells of a strange Confession, which is obserued in this order. There are (saith he) in *Ocaca* very high and steepe Rocks, which haue pikes or points on them aboue two hundred fadome high. One of which, higher and more terrible then the rest, daunteth and terrifieth the *Xamabusis* (which are certayne pilgrimes) to looke vp vnto it: vpon the top of the poine there is a great rod of Iron of three fadome long, placed there by a strange deuice: at the end of this rod is a ballance tyed, whereof the scales are so bigge, as a man may sit in one of them. And the *Goquis* (which be Deuils in humane shape) command those pilgrimes to enter therein, one after another, not leauing one of them. l Then with an Engine or Instrument, which mooueth by meanes of a wheele, they make this rod of Iron to hang in the aire; one of the *Xamabusis* being set in one of the scales, which (because there is no counterpoise in the other scale) presently hangeth downe, and the emptie one riseth to touch the rod aforesaid, whereupon the ballance hangeth. Then the *Goquis* telleth the poore pilgrime that hee must confesse all his sinnes, that hee can remember, with a lowd voyce, that all may heare: Which he presently doth, some of the hearers laughing, some sighing. At euery sinne mentioned, the other scale falls a little, till that hauing told all, it remaynes equall with the other, wherein the sorrowfull penitent sits. Then the *Goquis* turnes the wheele, and drawes the rod and ballance vnto him, and the pilgrime comes forth, and another enters till all haue passed. If any concealed any sinne, the emptie scale yeelded not: and if when hee was vrged to confesse, he grew obstinate, the *Goquis* cast him downe from the top, where in an instant he is broken in a thousand peeces. A Iaponian, who had seuen times made triall hereof, being conuerted to Christianitie, reported thus. But the terror was such (said hee) that few would conceale any thing. The place is hereof called *Sangenitaqua*, that is, the place of Confession. Thus much *Acosta*, whom I did thanke for the storie, so I would a little trouble (for hee would

l All this is represented to the eye in pictures by *Theodoret de Bry. America* part 9.

more

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more patiently heare and beare, then some of his hotter brethren) with a question concerning Confession. And if the question come too late, yet the Societie liueth (and will longer then a better thing) in to a Colledge of whom Iapon hath brought vs, as their names here testifie.

[f] The question is, whether euery Residence of the Iesuites bee not a *Sangenotocoro* of *Ocaca*, that is, a place of Confession (so doth *Sangenotocoro* signifie) of which wee may exclaime ὦ κάκκη, and if you will ὦ κάκκη, the one for the cruell terrour wherewith it filleth the Conscience, and the latter for the fleshly filthinesse wherein *Ocaca* is not blamed: but their [a] Churches haue beene Stewes, and *Confession* the Bawde. But to let this passe, and consider the former. What Racke or Rocke can *Ocaca* yeeld like to this, which the [b] Councell of Trent hath framed, that full confession of *all* mortall sinnes (loe here the Racke) euen the very thoughts against the two last Commandements, with the circumstances of the sinnes, is *necessarie by diuine ordinance vnto all* which haue sinned after Baptisme; and (loe here the Rock) *Anathema* to the gainsayers. Tush, your coyne is not currant, although you yeeld it profitable, and comfortable, and satisfactorie to the offended Church, except you yeeld all necessarie, all diuine. Diuines shall [f] call you, or *Goquis*, Deuils in the flesh, that make a hell in the spirits of men: that with your *debita præmeditatione*, and with your *omnia & singula peccata, etiam occulta, etiam circumstantias*, circumuent poore Christians, and put them in an *Ocacan* ballance ouer hell-mouth, there to fall, without such fauour as to be broken in peeces. Goe Cardinall, and write [d] whole volumes for the proofe hereof, yet would I rather choose to enter the *Sangenotocoro*-scale; then your Confession-schoole. Easie it may bee indeede to seared Iesuiticall consciences, that account Treason Religion; yea pleasant and delightfull to such Statists, to haue Kings vpon the knees of their bodies, to powre out before them the secrets of their soules, and (they are wiser then *Salomon* [e] which esteemed it *vnpossible) to search out the Kings heart*: But to such as haue businesse enough to know and rule themselues, and doe indeed make conscience of euery dutie, what intolerable anguish is here prepared? when mans heart, besides *that it is wicked and deceitfull aboue all, who can search it?* is like an *vntamed Heifer*, who can rule it? Had I not need alway to haue a Priest at mine elbow, to whom to shriue me? [f] *Who knoweth the errours of his life?* and who knoweth when hee hath made his *due premeditation*, to examine them? This made *Bellarmine* vse the difficultie of Confession [g] as an argument of the diuine Institution thereof. It is so difficult (saith hee) that no power of Man or the Church could haue imposed it, and therefore it was diuine. I will not say, who instituted the ballance of *Ocaca*, and yet it was a hard thing, and neuer the like heard of? I say, that the Gospell imposeth not such hard things (this were to bring vs back to the Law) but prescribeth an [h] *easie yoke, and a light burthen*; easie to such as loue not their ease, light to such as like and delight in it. But this, euen to those that dote vpon it, and deuote themselues to it, is not onely hard, but altogether impossible. Witnesse *Bellarmine* himselfe, *Quid enim molestius, quid oneroſius, quàm vt cogantur etiam viri principes, Regesq; potentissimi, sacerdotibus qui & ipſi homines sunt, peccata sua omnia detegere, quàmuis arcana, quammis turpia? &c.* Witnesse experience in such [i] as haue tried it more neerely then *Bellarmines* Controuersies would giue him leisure, yet liuing in continuall disquietnesse, and torment of their Consciences, in the vse of their Sacrament of Confession, receiuing no rest day nor night, as seruing gods, who cannot giue it them. These are the wordes of *Sheldon* (happily brought out of that darknesse, wherein, and whereof hee was a Priest and Minister, to a cleerer light) who out of his owne knowledge addeth; That it is not imaginable what inconsolable liues, some, that are frequent in the vse of Confession (as necessarie to saluation) doe leade: there is no stonie heart which would not pitie them, knowing their torments. But lest any man thinke, that some *Goquis* hath hurled me out of the scale of my Historie, to fall and split my selfe vpon these Iesuiticall rocks, I will returne to our Narration of the Iaponites.

a Our *Chaucer* in the Friars Prologue. *Cor. Agrippa de vanit. c.64.* and many of the Papists themselues confesse thus much of their Confessionists. *Aluar. Pelag. Quand. Iac. de Graf. &c.* See *Whites* way to the Church *pag.219.* and *Iohn Nic.* Pilgrimage. *Poggius, &c.*

b *Concil. Trid. Sess.14. cap.5. Can.67.*

d *Bellar. tom.3. lib.3. de Pœnitentia totus.*

e *Prou.25.3.*

f *Ier.17.9.*

g *Bellar. de Pœnit. lib.3. c.12.*

h *Matt.11.30.*

i *Sheldons Miseries in the Preface.*

§. VI.

Of their Idols, Temples, Funerals.

I Haue mentioned too many of their Idols alreadie, *Amida, Xaca, Facimau*, and others: I might here adde their Idoll [*] *Casunga*, of whom they begge riches. A Iaponian 1611. found one of his Images by change, whereupon he promised to himselfe store of wealth, but soone after, all that hee had was seized on by the Gouernour; this caused him to cast this Idoll out of doore, and (as the Iesuites say) to become their Scholer. I might annexe *Tamondea, Bosomondes, Homocondis*, and *Zoiolis*: to which foure, their superstitious opinion committeth so many heauens in custodie; *Canon* and *Xixi*, the sonnes

[*] *L. Almeida.*

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sonnes of *Xaca*, *Maristenes*, *Tirgis*, and others, would be too tedious to report. *Organtinus* a telleth. That whiles vpon a time the Feast of this last was solemnizing, a showre of stones rayned with such violence, that the companie, to the number of twentie thousand, betooke them to their heeles. But *Amida* is most worne in their lips; beggars asking and begging in his name: chapmen in buying and selling, sounding and singing it, the *Bonzij* promising salvation to all that inuoke it. Admirable are the Temples b for matter and workmanship erected to him; one neere to Meaco is an hundred and fortie elles in length, with a huge Image of *Amida*, hauing thirtie Images about it of Souldiers, besides Æthiopians and Deuils, yea Windes and Thunders figured, and a thousand Images of *Canon* (on each side of the Temple fiue hundred) all in like, but monstrous shape, with thirtie armes, two onely holding proportion to his body, the brest adorned with seuen faces; all the Images and other furniture so glittering with gold, that it dazeleth the beholders eyes. *Almeida* describeth a Temple of theirs in Meaco, called *Cobucui*, which had three Porches, with so many Cloysters, and other pieces of stately and costly workmanship. Two mightie Colosses or statues of Lions, were set as Porters at the doore. In the middest of the Temple were set *Xaca* and his sonnes about him. There were threescore and ten pillars of Cedar of such height, that (as the Register booke of the Temple testified) each of them cost fiue thousand ducats. These and the walls were painted, the roofe artificially framed: a hall for the *Bonzij* fortie elles long and twelue broad of like workmanship with the Temple: whereunto were annexed their chambers, an hundred and fourescore in number, a Librarie full stored with bookes; Bathes, Butteries, Kitchins, huge Caldrons an elle deepe, to heate their water for drinke, which they neuer drinke cold, neither in Summer nor Winter; Parlors foure and twentie, with lights burning in them all night. Before it, is a Fish-poole fiftie elles square, full of fish, which none may touch. It is sixe hundred yeeres since the foundation of this Temple. The pleasant and spacious walks before the Temple of *Casunga*, planted with lottie Cedars and Pines, watered with a goodly streame, arched with a double row of pillars, adorned with fiftie Lanternes on each side, of solid metall couered with gold, and curiously wrought, which burne all night; the large Monasterie of Bonzian Nunnes, which being aboue fiue and fortie yeeres old, deuote themselues to these holies; the Quire not to be entred by any but certaine Religious, which there sit in garments of silke: these with other like might tempt my pen to bee tedious. And so might the Temple of *Fachiman* in the same Groue, more costly and curious then the former, and another without it consecrate to *Dai*, which hath two giantly Porters of stone fourteene elles high, fourescore and eighteene pillars of wonderfull height, and three elles and a halfe in compasse: it was built seuen hundred yeeres since, and was twentie yeeres in building. A Tower or Steeple of wood is borne vp with thirtie pillars, in which did hang a brazen Bell, the mouth whereof was two elles, the compasse sixe, the depth three and a halfe, the thicknesse aboue thirteene inches. There are many Deere and Doues consecrated to the Temple, which goe into mens houses, no man touching them. Their walkes set with Orange Trees, and other their rarities of Art and Nature, they which would further learne, let them resort to *Almeida* our Author. One Temple is dedicated iust by, to a Lizard, (which they make Author and Patron of learning) without Altar or Image in it. Hee that readeth of the huge workes of *Taicosama*, holding sometime an hundred thousand workmen in labour at once, may present to his imagination the incredible buildings which those Tyrants by so many slauish hands, can raise. Their busie wits appeare by their curious questions to *Iohn Fernandus*, of the nature of the Soule, of Angels and Deuils, &c. and some of them c seeing the absurdities of the *Bonzij*, worship nothing at all. The *Bonzij*, as the Iesuites report, rayse slanderous rumours of them, to be eaters of mens flesh, and causes of the warres and plagues which their gods prouoked by this new Sect sent amongst them: they d slandered the new Conuerts as miserable Apostataes, which became Christians, because they would not be at the charges of their Idolatrie. The Iesuites e tell of a great woman possessed with a Deuill, which said that he was a Foxe, for some iniuries offered by the Maide, thus dealing with the Mistresse. There were in those parts store of Foxes, multiplyed by their superstition, not daring to hurt any notwithstanding their great harmes, because, forsooth, they were the Deuils instruments to punish them. Yet in this case the Wizard being consulted, counsayled to take a Foxe without hurting him, (which with a trap was done) and to giue him all kinde entertaynment with most delicate foode and vsage, so to pacifie the Good-wifes angrie *Daemon*, who yet (like a Deuill) with faire entreatie grew worse. Hereupon another famous Wizard was called, who writ a long scroll, binding himselfe in the Deuill-Foxes name to free the woman, subscribing with his bloud; which scroll hee hanged on the Foxes necke before taken: which being neatly trimmed and shauen by a Barber, and painted (as their women, being of pale complexion, vse) was let goe, and the Deuill intermitted his tortures awhile, but after reiterating the same. The womans husband

a *Organtinus.*
b *L. Frois.*
c *Ed. Syluius.*
d *Pet. Alcaceua*
e *Nic. Trigaut.*

husband cauſed all the Foxes thereabouts to bee ſlaine, for this perfidiouſneſſe: and a third Wizard cured the Miſtreſſe, by coniuring the Diuell into one of her Maides.

They are very curious and ambitious in ſetting foorth their Funerals; thus briefely: The friends * aſſemble in their beſt array to the fire: the women of his acquaintance goe forth in white raiment, with partie coloured veyles on their heads, and their Maidens attending: their chiefe women are carried in Beds, or Litters of Cedar. After them follow the Men in ſumptuous habite: next comes the chiefe *Bonzius* of his Sect in his Pontificalibus, carried in a coſtly Bed, attended with thirtie other *Bonzij* in their Linnen veſtments. Then one in Aſh-coloured garments (for that is alſo a mourning colour) with a long Torch lighted, ſheweth the Corpſe the way to the fire: followed with two hundred *Bonzij* ſinging to the Deitie which the dead had chiefely obſerued: others beate on a Baſon till they come at the fire: others carrie paper-baskets full of painted Flowers, which they ſhake out by the way, as a token that his ſoule is gone to Paradiſe. Eight *Bonzij* draw Banners on the ground, in which is written their Idols name: tenne Lanternes, with the ſame inſcription, are carried with lights burning. Two follow with Torches vnlighted, wherewith afterward they kindle the fire. Many come after in Aſh-coloured habite, with three-ſquare Caps on their heads, with the name alſo of their Diuell therein written, which name another beareth written in a Table with large letters of Gold. After all theſe (did you thinke you had loſt him?) comes the Corpſe ſitting in a Bed, in white, borne by foure men, his hands ioyned in a praying geſture. His Children are next, the eldeſt carrying a Torch to kindle the fire. Laſtly, comes the multitudes with ſuch Caps as wee ſpoke of. After an houres hallowing their Holies by all this multitude, and three times compaſſing about the incloſed ſquare place, in which (beſides tables for viands) the fire is made, the chiefe *Bonzij* in an vnknowne language mumbleth ouer an Hymne, and lighting a Torch, doth thrice brandiſh it about his head (thereby ſignifying that the ſoule is without beginning or end) and then caſts it away. Two of his Children take it vp, and after a triple ceremonie (the body being layd thereon) kindle therewith the wood: on which they hurle coſtly woods and Oyle, and ſo burne the carkaſſe to aſhes. Which done the Children, making incenſe, adore their Father, as now aſſumed to the heauenly ſocietie, and richly reward the *Bonzij*. Next day they returne and put the reliques of this Corpſe, aſhes and bones, into a gilded veſſell, which is hanged in the houſe, there to receiue like exequies, and afterwards with no leſſe ceremonie buried; euery ſeuenth day, and ſeuenth month, and ſeuenth yeere, his Children renuing their deuotions. The poorer ſpend herein two or three hundred, the rich as many thouſand Ducats. In the Obits of Great Perſons, the Lords and men of Ranke aſſemble themſelues, and are called euery man by name to doe honour to the Image of the deceaſed, with incenſe as in ſacrifices. After ſo much wickedneſſe of men, let vs adde ſomewhat of the admirable workes of God in Iapan.

Their Funerals

* *L. Frois Epiſt.*

§. VII.

Of the ſtrange Earthquakes and Tempeſts in Iapan, with ſome other Obſeruations.

IN the a two and twentieth day of Iuly, in the yeere 1596. it rained Aſhes round about Meaco, couering the ground as if it had beene Snow. Soone after it rained both there and in other places, red ſand, and after that, as it had beene, womens haire. And not long after followed an Earthquake, that hurled downe Temples and Palaces (wherein *Taicoſama* had then newly employed night and day an hundred thouſand workemen, to his exceeding coſt, and their intollerable ſlauerie) which with their ruines deſtroyed thouſands: ſixe hundred gilded Images in the Temple of *Ianzuſangue* were caſt downe, and broken in pieces, as many remaining whole. It brought vp the Sea a great way vpon the maine Land, which is carried backe with it into the Sea, not leauing mention that there had beene Land. So was the Citie Ochinofama ſwallowed. Famaoqui, Ecuro, Fingo, Caſchianaro; the neighbour-Townes attended her in this new Voyage and became Sea. The Ships in the Hauen found no more ſecuritie, but were alſo deuoured. The like happened in the yeere of our Lord, 1586. to Nagaſama, a place frequented with Merchants, which the Sea before had enriched, then with an Earthquake deuoured, the Earth in many places opening ſuch wide mouthes, that a Caliuer-ſhot could ſcarce reach from the one ſide to the other, belching out of that yawning ſuch a ſtinke, as none were able to paſſe by. The Earth and Sea not onely ſhooke with feare, but bellowed out ſuch roaring cries vnder that blow of their Creators hands, as did make the accident more dreadfull. Yet was all ſoone forgotten, and *Taicoſama* fell to building of new Palaces.

a *L. Frois Relat. de Legat. Cinenſ.* Addeth many other ſtrange effects hereof in Bungo and other places. *Vid. & Pet. Gedmez.*

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Francis Fernandes writeth, that in the way from Malacca to Iapan they are encountred with great ſtormes, which they call *Tuffons*, that blow foure and twentie houres, beginning from the North to the Eaſt. and ſo about the Compaſſe: theſe happen in Iune and Iuly. It is there colde in Nouember, December, Ianuarie, and Februarie, becauſe of continuall North and North-weſt windes. Whiles Captayne *Saris* was there, a terrible Tuffon blew downe the houſes in Firando, turning them ouer with the fire in them; which muſt needs haue fired them, but for (as ſtrange an accident) ſo much Raine comming withall. A *Bonzi* pretended to haue beene told by their God or Deuill, that ſuch a Night their Towne ſhould bee burnt: this made ſuch Out-cries euery night, the Diuell ſtill proouing a lyar, that they could not ſleepe. That Tuffon ſunke diuers Iunkes, and did much harme to the Hollanders wharfe, bringing vp the Sea ſo terribly that it made the Earth to ſhake. And yet the yeere after worſe harme was related from Edoo by Maſter *Cockes*: this faire Citie all ouerflowne, and the people forced to flee into the Mountaynes: the waters taking poſſeſſion of thoſe gilded Houſes, and the windes carrying away all the Tiles of the Kings Palace ſtately builded in His new Fortreſſe, theſe Tiles all gilded, but now none to bee found. The Pagans aſcribe this to the Charmes of the Ieſuites lately baniſhed; the Chriſtian Iaponians, vnto that perſecution. Their women are as white as with vs: but not well coloured, which they ſupply with Art. There are women at Firando, which liue in their Boates, and take Fiſh by diuing in eight fathom deepe: their Eyes are red by this diuing, they eaſily this way knowne. They haue three ſorts of Siluer. It is with little coſt reduced to the Spaniſh puritie. Their houſes are floored with Mats, and they fringed with Silke, Gold or other ſtuffe. The Iapanders confirme and ſubſcribe their compacts and bonds with their Blood. Their Siluer is in bars, their Gold coyne in long forme.

Hee that liſteth further to bee acquainted with Iaponian affayres, may reſort to the Epiſtles of the Ieſuites, which beſides theſe I haue named are many: and of that ſocietie are not many leſſe then two hundred in this Iland, [a] which alſo is now become an Epiſcopall Sea. Some Cities are become wholly [b] Chriſtian, if wee beleeue the Ieſuites, abandoning all their Ethnike Paganiſme and Idolatrie: would God no leauen were mixed with their Chriſtianitie. *Peter Martinez* their firſt Biſhop tels of aboue twentie thouſand in a yeere conuerted to Chriſtian Religion: whereas in China they haue found ſmall ſucceſſe, notwithſtanding that they [c] there promiſed to themſelues a more plentifull harueſt then in any other Nation. The firſt of them was *Xauier* (one of *Ignatius* firſt companions, and like to haue beene canonized before him too) which dyed in China, 1552. and lyeth buried at Goa: of which *Arias Blandonius*, and the Ieſuites tell many ſtrange things. But the firſt finding of this Iland is by *Galuanus* aſcribed to *Antonio Mota* and his fellowes, 1542.

a *Gab. Matoſus* 1603. *Eman. Acoſta.*

b *Fran. Cabralis* *Pet. Gomes.*

c *Emen. Ieſſeuia.*

But before theſe *M. Polo* writeth of this Iland, which hee calleth [d] Xepangu, whither *Cublai* the great Tartarian *Can*, in the yeere 1264. ſent two Captaynes to conquer the Iland. The windes (as angry with the Tartarians, and taking part with the Ilanders) raiſed ſo ſtormie a Sea, that (when there were now thirtie thouſand of their Companie, landed in a little Iland) they were forced to put off to Sea, and ſcattered with tempeſts. The Ilanders ſet foorth a Nauie to take thoſe Tartarians, which ſo confuſedly ordered that enterprſe, that the Tartarians found meanes to make themſelues Maſters of their enemies Nauie, and therewith to ſayle away.

d *Pol. l. 3.*

Marcus Paulus reporteth like things of their Idolatrous Religion, as you haue heard: of Idols with heads of Oxen, Hogges, and Dogges, and other deformed ſhapes: and ſome with many hands, as a teſtimonie of their great power. The enemies which they tooke in warre, not able to redeeme themſelues, hee ſaith they did eate in ſolemne Feaſts: hee addeth, that in the Iaponian language Mangi was called Cin; as now it is Cina or China.

I haue preſumed to adde a piece of a Letter of *Quabacondonus* to the Viceroy of India, which after other things, hath theſe words: Iapan is the Kingdome of *Chamis*, whom wee eſteeme to bee the ſame with *Scin*, which is the beginning of all things. This *Scin* is the ſubſtance and very being of all things: and all things are one and the ſame with *Scin*, and into *Scin* are reſolued, which in Scina is called *Iutto*; and in Teſcincu *Buppo*. In the obſeruation of the Lawes of this *Chamis*, conſiſteth all the politique gouernment of Iapan, both inward and outward, &c.

Betweene the Sects of *Amida* and *Xaca* happened a late grieuous quarrell. *Anno* 1609. Both Sects number great multitudes, and are ſaid in times paſt to haue numbred betwixt them three thouſand Colledges or Monaſteries in the Mountaynes not farre from Meaco. Their originall was from Sijenoyama a Towne in the ſaid Hilles: thoſe of the *Amidan* Sect were called *Fandoxus*, the other of *Xaca Foquexus*. Now it happened that one of

Ioan. Rodrigues. *Nic. Trigaut.*

theſe

theſe *Foquexus*, tranſported with zeale, in a Sermon of his had rayled on *Amida*, and his Sectaries, which by one of them was ſoone anſwered: whereupon followed a challenge of Diſputation betwixt them, which came to the eares of *Cubo*, who followed *Amida*. Hee commanded that both of them ſhould come to Yendo, or Edoo, to trie the matter before Him: where the *Foquexus* feared the Emperour (the rather becauſe hee had ſhewed the bitterneſſe of his zeale againſt one of *Cubos* Sonnes, which, hee ſaid being lately dead, was now damned for being of *Amidas* Hereſie, and rode vp and downe all Iapan without reſt, appearing heere and there.) And now could hee ſpeake but halfe words, beeing ſurprized with his feare, a paſſion which *is the betraying of the Succours that Reaſon offereth.* *Cubo* commanded that hee ſhould bee ſtripped of his Bonzian habite in a publike Congregation by other Prieſts, together with his Companions, laden meane while with inſolent words and blowes. After this, they and eleuen more of their Sect (aboue twentie in all) were bound, and ledde vp and downe this Citie, and other the chiefe Cities of Iapan, in which before hee had Preached. Laſtly, all of them were carried backe to Miaco and Carted, the Preacher had his Eares and Noſe cut off, the reſt their * Noſes: and the matter taken vp by the King of Fingo which followed *Xaca*, obtayned this Concluſion, that all the *Foquexus* ſhould by their publike writing confeſſe, that the Founder of their Hereſie, which firſt taught the worſhippers of *Amida* to bee damned, was an Impoſtor, and that *Xaca* neuer had taught ſo.

Thus hath this Emperour dealt with the Iaponian Sects: nor is hee equall to the Ieſuites Chriſtianitie. For in Yendo (ſo the Ieſuites call that Imperiall Citie of the Prince, Ours Eddo and Edoo) Proclamation was made that None of the Nobles ſhould become Chriſtian. And many inferiour Kings perſecuted the ſame, ſpecially *Michael* an Apoſtata, the King of Arima, which had before vſed bad meanes to remoue his Father, ſo to become his vntimely Succeſſour. This his Father *Iohn* had a little before beene employed againſt the Portugals Ship of Macao. The reaſon was, ſome quarrels at Macao betwixt the Portugals and Iaponians, who being ſeuerely enquired into by the Portugall Magiſtrate, fledde home, and acquainted *Cubo* with the buſineſſe. Hereupon this ſhip arriuing in Iapan at Nangaſach, Hee ſent this King of Arima againſt them; in which fight the Portugall Ship long preuayling, by caſualtie was fired, and by themſelues caſting fire into the Gunners-roome, blowne vp, to the loſſe of a Million of goods. This *Iohn* vſing indirect meanes to obtaine part of the Kingdome of Fyen, his hopes increaſed by the marriage of the Emperours Neece to his Sonne *Michael*, notwithſtanding his former wife. The iſſue was, that whiles the Father entertayned one policie, the Sonne had two: the one for that Land of Fyen, the other to ſupplant His Father (who ſeemed to forget the Iaponian cuſtome, in their age to relinquiſh the Gouernment to the Sonne or Succeſſour.) This at laſt hee effected by his Fathers baniſhment firſt, and ſoone after his death, and now becomming of *his wiues Religion*, perſecuted the Chriſtians, and baniſhed the Ieſuites. Hee burnt or roaſted rather eight of his Subiects, after Saint *Lawrence* his example. And the Emperour himſelfe hath much diſtaſted the Ieſuites. The reaſon is not mentioned by the Ieſuites. But Captayne *Saris* then in Iapan, affirmes, that a Ship of the Portugals comming from Macao, *Ogaſhaſama* ſent to haue ſome rarities bought for his vſe: The Gouernour (I know not whether it were the King of Firando) moued the Ieſuites to effect the Emperours pleaſure; They ſaid they were Religious men, this belonged to the Captayne of the Ship. Hee being ſollicited, ſaid it belonged to the Maſter: the Maſter was asked, and anſwered, The Ieſuites ruled herein. Thus was the buſineſſe wound in a Circle, (they ſeeking it ſeemes to heighten the price) and the Gouernour to whom the Emperour had ſent, accuſed the Ieſuites as beeing vnder the Cloake of Religion, Merchants. Hereupon He cauſed their Temples to be pulled downe, and all remoued to Nangaſacke and prohibited any Maſſe-ſaying within fiue leagues of the Court: which whiles ſome preſumed in their zeale to tranſgreſſe, ſaying Maſſe in an Hoſpitall of Lepers within that Compaſſe, they were Crucified therefore. Captayn *Saris* in his journey to Sorunga met with ſome of their Churches thus taken downe, diuers Iunkes being laden with them. For ſuch is the Iaponian building with joynts in their Timber, and without nayles, that it may eaſily be remoued. The Reliques of theſe crucified perſons were reſerued as great Holies: as great Follies, I ſhould haue ſaid. And ſince, Maſter *Cockes* hath written that the Ieſuites are all baniſhed Iapan, and their Churches puld downe and burnt. The Ieſuites had ſome goodly Colledges, as at Meaco, one as large as the [a] Tower-Hill, whither the Children reſorted daily to their Schoole.

And before theſe dayes the Kings [b] of Bungo, Arima, and Omur ſent their Embaſſadours to the Pope (then *Gregorie* the thirteenth) with Letters of deuotion to his Holineſſe, and had audience in the Conſiſtorie the three and twentieth day of March *Ann.* 1585. This was the Ieſuites policie (ſaith * *Linſchoten*) to make the Iaponites to know the magnificence

* *Rodrig.* ſaith, their eares cut off and not their noſe, but both to the Preacher and that 21. houſes or Monaſteries were therefore deſolate.

Ann. 1612.

Lit. 1613.

a That part within the walls.

b *Hen. Cuychius, And. Schottus.*

* *Linſ. l. 1. c. 26.*

cence of Europe, and by that meanes principally to enrich themselues with Gifts and Priuiledges. Howsoeuer; the Iaponites thought themselues hereby much obliged to the Pope, as by the Letter of *Don Sancio*, the King or Lord of Omur, and *Protasius* of Arima to Pope *Xistus* 1590. appeareth. But for a farewell to these Iaponian Iesuites, I like their being there so well, that I could wish all of that societie were Preaching in that Iland, or acting the Scripture-stories vpon the Stage (which i is one way of instructing the Iaponites) or, if you like that rather, a whipping themselues in their vaine-glorious Processions (which is another of their Iaponian Lectures) that so they might in some measure expiate the crimes of their European brethren; or any way else, so that our Europe were well ridde of such vermine.

i *Arias Sanctius Bap. Montanus.*

Coray is a hundred leagues from Iapan by Sea, which is so troublesome, that in the fiue yeeres warres betweene the Iaponites and the Corayans, it swallowed aboue fiue hundred Ships. This Kingdome of Coray is an hundred leagues long, and threescore broad, tributary to China, and confining vpon the Tartars. They are good Archers, but not so good Souldiers as the Iaponians, nor so well weaponed; but better prouided of Ships. *Taicosama* warred vpon it, both to make it his way (as was thought) to China, and especially that hauing subdued it, he might place the Kings his vassals in Iaponia there, so to possesse all that Iaponian state immediately himselfe.

There are to the North of Iapan neere to Sassuma certaine plentifull Ilands called Liuquiu; the Portugals name them Sechies, which by the King of Sassumas indeuour *Cubo* hath conquered, the King, Nobles, and a rich bootie taken. *Formosa* is a great barren Iland, betwixt Macar and Iapan, not farre from China, to which it is tributary, betwixt whom and the Iapanders haue beene late quarrels. *Lewis Frois* speaketh of a great Nation of wilde people to the North of Iapan, three hundred leagues from Meaco, which are cloathed with Beasts skinnes, with great beards and mustachoes; a people giuen to Wine, valiant, dreadfull to the Iaponites: they worship the Heauen: and other Religion they haue not. Captayne *Saris* was told at Edoo of an Ile called Yedzo North-west from Iapan, by one which said hee had beene there twice; * that the people are hayrie as Monkeys, and that further North there were small people of little stature. These of Yedzo were as tall as the Iaponians, with whom they haue continuall traffique, hauing little apparell but from them. Of *Corea* hee was also told, that there are many bogges, for which cause they haue Waggons with broad wheeles, to keepe them from sinking, and obseruing the Monson or season of the wind (of which you haue heard how certaine it comes yeerely in all the East) they haue sayles fitted to those Waggons, and so make their Voyages on land. With such Waggons full of Souldiers *Taicosama* (as he was told) had intended to assaile China, but was preuented by One, which to poison him, poisoned himselfe.

Edoo.

CHAP. XVI.

Of the Philippina's.

§. I.

Of the Spanish Ilands, and others adioyning.

IT is already shewed, that those Ilands receiued this name of *Philip* the second, King of Spaine, and that this name sometime is in a large sense attributed to all these Ilands in those huge Seas, but more properly to those which *Legaspi* discouered, in the yeere 1564. and where the Spaniards haue since that time had some places of abode; Mendenao, Tendaya, Luzon, and their neighbours, lying farre into the Sea before Cauchinchina, and Cambaya, betwixt the seuenth degree and the twentieth of Northerly latitude: but first of all other Tendaia was called Philippina, by the Spaniards, which discouered it out of New-Spaine 1542. as *Iuan Gaetan*, one of them, testifieth. They are a many in number, some of them very great, rich in Rice, Honey, Fruits, Birds, Beasts, Fishes, Gold; and enriched further with trade from China. Seuentie of these Ilands are Subiects or friends to the Spaniards. Of ancient time they were subiect (as some say) to the Chinois, b vntill they did voluntarily relinquish them: the cause of much Ciuill warre amongst themselues, that Anarchie prouing worse to them then a Tyrannie, or rather the worst tyrannie, euery man becomming a Tyrant, and as hee had meanes

a *Gio. Bot. Ben.*

b Discourse of China, of *F. Iuan Gon. de Mend.*

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meanes of wit, ſtrength, and followers, preying vpon others vſing or ſelling them for ſlaues: which their diuiſions made an eaſie way to the Spaniſh Conqueſt.

They worſhipped the Sunne and Moone, obſeruing in their honour ſolemne and ſumptuous Feaſts. In the Illocos they worſhipped the Deuill, and offered to him many Sacrifices in recompence of a great quantitie of Gold, which they ſaid he had giuen them. Their Feaſts and Sacrifices were done by women, which were Witches of them called *Holgo*) reuerenced amongſt them as Prieſts. Theſe had ordinary talke with the Deuill, and many times in publike. Theſe wrought ſtrange Witchcrafts; they anſwered vnto all Queſtions that were demanded of them: (although their Anſweres were often eyther Lyes or Riddles) they vſed Lots as the Chinois, and were obſeruers of times. If they beganne a Iourney, and met with a Lizard or other Worme, they would returne home, ſaying the Heauens prohibited their proceeding.

They haue now amongſt them many Preachers and Monaſteries of the Auguſtinians, Franciſcans, and Ieſuits. But the wicked life of the Spaniards is ſo offenſiue to the Inhabitants, that the Diſcourſer (himſelfe a Frier) telleth heere of a notable Story. [c] A certayne Ilander ſoone after his Baptiſme, died, and appeared after to many of his Countreymen, perſwading them to be baptized, as a way vnto that happineſſe; whereof hee now had in himſelfe moſt bleſſed experience; onely they muſt be baptized, and obſerue the Commandements; which the Spaniards preached to them; of whom, and of others like vnto them, there were in that happy place infinite numbers. Hereupon he vaniſhed and ſome were perſwaded: but others of them refuſed, ſaying, that ſeeing there were Spaniſh Souldiers in glory, they would not go thither, becauſe they would not bee in their company. A like Hiſtory *Bartholom de las Caſas* [d] relateth of a Weſterne Indian, at the time of his death anſwering to a Dominicke Frier, which counſelled him to dye a Chriſtian, and ſo to bee capable of Heauen (when hee heard there were Spaniards in Heauen) hee would rather bee in Hell with his Fore-fathers, then in Heauen with the Spaniards.

[c] *Pag.* 349.

[d] *Crudel. Hiſp.*

The Spaniards [e] haue their Biſhop and Archdeacon, and beſides other Religious, ſeuen Colledges of Ieſuits. *Boterus* [f] ſayth, That the King of Spaine had thought to haue made Manilla an Archbiſhopricke, and added three other Archbiſhoprickes. Captaine [g] *Noort* (a Dutchman that compaſſed the World) loſt a ſhip heere in fight with the Spaniards, and ſunke one of theirs: he affirmes, that the Conuerts of theſe parts are more Popiſhly Chriſtian, then in the midſt of Rome or Spaine, and more addicted to their Superſtitious follies.

[e] *Franciſ. Vaez.* 1601.

[f] *G.B.E. part.* 4 *lib.* 3.

[g] *Oliuer à Noort.* 1600.

In theſe Philippina's [h] ſome carue and cut their skinne, with ſundry ſtreakes and deuices all ouer their body. Moreouer, as we haue ſpoken of Bals wornem their yards, (or Bels rather, for they make a lowd ringing as they goe, if they wrap them not vp very cloſe) by the men of Pegu; ſo heere, the men, and men-children amongſt them haue nayles of Tin thruſt quite thorow the head of their priuy part, being ſplit in the lower end, and riueted, which is done when they be young, and the place groweth vp againe, without any great paine. They take it out, and put it in, as occaſion ſerueth. This here, as that in Pegu, is ſaid to haue beene practiſed to auoid the ſinne of Sodomy, whereto before they were prone. The Males alſo are (at leaſt in ſome [i] of the Philippina's) circumciſed. The people worſhip the Deuill, who oft times appeareth to them in conference, in moſt vgly and monſtrous ſhape. There is amongſt them an Iland of Negro's, inhabited with blacke people, almoſt as bigge as England, in nine degrees.

[h] *Tho. Candiſh* Voyage *Hak. Tom.* 3.

[i] On the Ile Capul.

Here alſo bee thoſe [k] blacke people called *Ospapuas*, Man-eaters and Sorcerers, among whom Deuils walke familiarly, as companions. If theſe wicked Spirits find one alone they kill him, and therefore they alwayes vſe company. Their Idols they adorne with Oſtrich feathers. They vſe to let themſelues bloud with a certayne Hearbe layd to the member, and licked with the tongue: with which they can draw out all the bloud in their body. They are like the Cafers or Ethiopians, and are diuided into many Kingdomes, as [l] *Nunnes* writeth.

[k] *Ant. Galuano.*

[l] *Nic. Nun. I. Gaetan ap. Ram.*

Migindinao, Mindanao, or Vendenao is a great Iland, contayning by *Iuan Gaetans* obſeruation, three hundred and foure ſcore leagues in compaſſe. It is inhabited of Moores and Gentiles: there are many Kings. In ſtead of bread they vſe Riçe and Sagu. There is Pepper, Ginger, and Gold ſingularly good. Tendaia enuironeth a hundred and ſixty leagues, from twelue to fifteene degrees of latitude; the people Idolatrous; abound with Pepper, Ginger, Gold, and Mynes.

When as *Magellan*, firſt of all men, [m] by the Weſt diſcouered theſe Eaſterne Ilands, in the Ilands of Buthoan and Caleghan, hee could learne no other Religion obſerued amongſt them, but that lifting vp their hands cloſed together, and their face towards Heauen, they called on their God by the name of *Abba*. In Zubut (in token of friendſhip) hee and the King did let themſelues bloud on the right arme, for ſo was their wont to confirme leagues of amity. The King had his skinne painted with a hot Iron Penſill: he and his people at *Magellan's*

[m] *A. Pigafetta.*

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perſwaſion were baptized; and burned their Idols, which were made of hollow wood, with great faces and foure teeth, like Bores tuskes in their mouthes: painted they were all ouer, but had only a forepart, and nothing behind.

They weare in their yard a nayle of Gold. They had many wiues, but one principall.

n *Maſ. Tranſil. uano.* They [n] obſerued many Ceremonies in killing a Hogge, in Sacrifice, as it ſeemed, to the Sunne. After the ſounding of their Cymbals, and certaine Cates ſet downe in platters, two old women came forth with Trumpets or Pipes of Reed, and did reuerence to the Sunne, and then clothing themſelues with ſacred Veſtments, one of them put about her fore-head a haire-lace with two hornes, holding another heire-lace or skarfe in her hand, and ſo beganne to ſound, dance, and call vpon the Sunne, wherein ſhe is followed by the other, both of them in this manner dancing about the Hogge, which is there faſt tyed. The horned Beldame ſtill muttereth certaine words to the Sunne, and the other anſwereth her: then doth ſhee take a cup of wine, and after ſome Ceremonies powreth it on the Hogge: and after that with a Launce, after dances and flouriſhes, ſhe killeth the Hogge. All this while a little Torch is burning, which at laſt ſhe taketh into her mouth, and byteth it: and the other woman waſheth the Pipes with the Swines bloud, and with her finger embrewed with bloud, marketh the fore-head of her husband firſt, and then of the reſt. Then doe they vntire themſelues, and onely with women aſſociates, eate the cheare in the platters: and after ſindge the Hogge, and eat him. Without theſe Ceremonies they eat no Swines fleſh.

From hence *Magellan* went to Mathan, where in a battle with the Ilanders he was ſlaine.

In Pulaoan they keepe Cockes for the game, but eate not of their fleſh, forbidden by their Superſtitions. In Ciumbubon they found a tree, which had leaues like thoſe of the Mulbery, hauing beſides on each ſide of the leafe, as it were, two feete, with which (as if it had beene mouing and ſenſible) it would ſtirre and goe vp and downe. *Pigafetta* kept one eight dayes in a platter, and when he touched it, preſently it would flee from him, and moue vp and downe: he thought it liued of the ayre.

In Burneo the people are partly Moores, and partly Gentiles, and according to their Religions, haue two Kings and two Royall Cities, ſituated in Salt-water. The Moores when

o *Maſ. Tranſil.* they kill a Hen or a Goat, vſe firſt certayne words to the Sunne. The Gentiles [o] worſhip the Sunne and Moone, eſteeming the one Male and the other Female, him the Father, this the Mother of the Stars, whom alſo they reckon in the catalogue of their Demi-gods. They ſalute the Sun in his morning-approach, with certaine Verſes and adoration: which they alſo performe to the Moone, and demand of them children, riches, and other their neceſſaries. After death they expect no future ſtate. The Spaniards heard of great Pearles as bigge as Egges, which the King of Burneo had: and if you beleeue them, they tooke an Oyſter themſelues, whoſe fiſhie-ſubſtance weighed ſeuen and fortie pounds. The Moore King in Burneo was ſerued in his Palace, and attended only by women and Maydens.

p *Pigafetta.* In Gilolo [p] they are likewiſe, ſome of the Arabian Sect, the others Gentiles. The Moores had two Kings of their Law, each of which had ſixe hundred children. The Gentiles vſed to

q *Got. Arthus pag. 396.* worſhip the firſt thing they encounter in the morning all the day following. [q] They were ſometime man-eaters: ſome of the Ilanders were by the Portugals conuerted; but the King being poyſoned by a Mahumetan, they declined. Yet one Nobleman named *Iohn*, firſt killed his wife and children with his owne hands, leſt they ſhould apoſtatize, and then offered himſelfe to endure any torment.

§. II.

Of the Moluccos, Banda, Amboyna, and Selebes.

THe Moluccos are vſually reckoned fiue (as before is ſaid) but many other Ilands are ſubiect to them, and by ſome Authours called alſo by that name. The King of Ter-

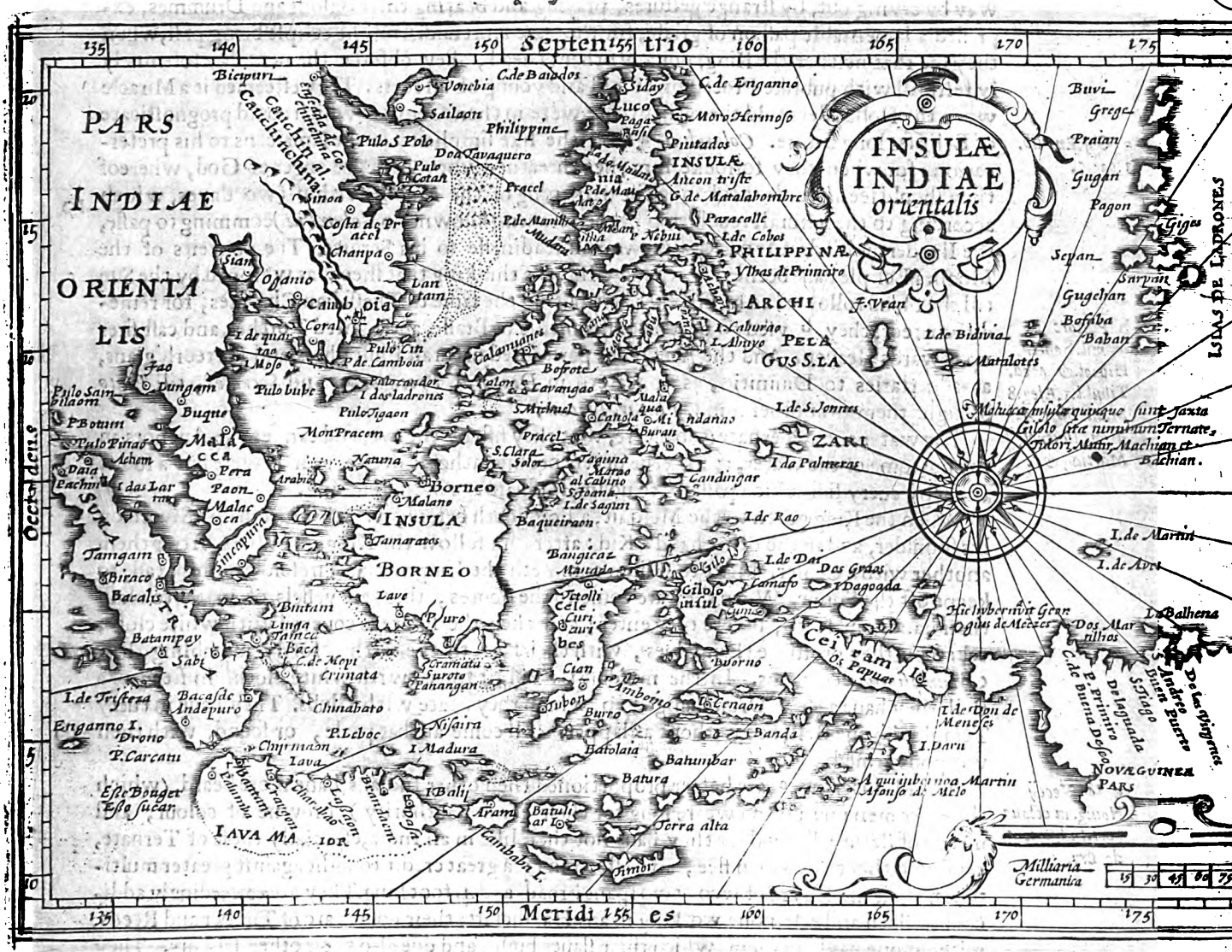
r Sir *Fr. Drake.* nate is ſaid to [r] haue ſeuenty Ilands vnder his ſubiection, and in his Port repreſenteth great Maieſty. Both heere and in Banda the Mahumetan Superſtition hath ſet footing, and preuayled, as in the other adioyning Ilands, the Moores being as zealous to winne Proſelites, as to enrich themſelues. None of theſe Ilands is aboue ſixe leagues in compaſſe, enriched

f *Maff. lib. 5.* with Cloues, but of other fruits barren and poore. One tree [f] they haue, which out of the cut branches yeeldeth a white, wholſome, and ſauourie liquor for drinke; they call it *Tuaca*, and the pith thereof affoordeth them meate called *Sagu*, taſting in the mouth like ſowre Curds, melting like Sugar, whereof they make certayne Cakes, which will endure good for food ten yeeres.

The

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HONDIVS his Map of the Indian Ilands.



The Cloue-trees not onely sucke vp all the moysture of the Earth where they grow, disdayning any other plant should grow neere them (like our Inclosers) suddenly drinking vp all the Heauens liberality in showres, but with their thirsty appetite intercept the running waters that descend from the Mountaines, before they can betake them to their Mothers lap, the Oceans refuge. In this Iland [t] are said to bee men hauing anckles with spurres like to Cockes, heere are Hogges with hornes: a Riuer stored with fish, and yet so hot, that it flayeth off the skin of any creature which entereth it: Oysters so large, that they Christen in the shels: Crabs so strong, that with their clawes they will breake the Iron of a Pick-axe: stones which grow like fish, whereof they make Lime.

[t] Galuani.

In [u] Ternate is a Mountayne, which (as it were) angry with Nature, for being fastned to the earth, doth not only lift vp his high head aboue the Ayrie Regions of clouds, but endeauoureth also to conioyne it selfe with the fiery Element, wherewith it seemeth to hold some entercourse, with dreadfull thunders, belching out light flames mixed with a darke smoke, like proud Greatnesse, wasting it selfe with it owne flames, and filling the neighbouring valley with ashes. It is not much aboue a hundred yeeres, since first the Sect of *Mahumet* entred the Moluccas. But now [x] both heere and in Amboino the Iesuits haue their Residences, and haue perswaded many to their Catholike Faith, and whipping Processions. *Stephan ab Hagan* in the yeere 1605. wanne this Iland of Amboino, and the Fort of the Portugals, to the States: it is a Cloue-Iland. The King of Ternate is Mahumetan.

[u] Ioc. Neccius.

[x] Lud. Fernand. Lo. Masonius.

In [z] Ternate theft is neuer suffered vnpunished: the Hollanders saw a Boy of eleuen or twelue yeeres, for stealing a leafe of Tobacco, led vp and downe with his hands bound behind him, for a publike spectacle and derision to other Boyes. They maintaine deadly warre with the Portugals, and spare none of them that they can get. If an Eclipse of the Sunne or Moone happen, they howle and make piteous lamentation, perswading themselues, that

[y] Got. Arthus pag. 403.

[z] Holland. Nauig 1598. & 99 per Bilibald. Stobæum.

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that their King, or ſome great man amongſt them will dye. Experience thereof was the ſixt of Auguſt 1599. when the Moone was eclipſed about eight of the clocke at night, they euery way by crying out, by ſtrange geſtures, praying and beating their Baſons and Drummes, expreſſed a lamentable paſſion of griefe, for the feare aforeſaid. And the eclipſe being paſt, when they ſee that neither the King, nor any other is dead, they obſerue the next day ſolemnely feſtiuall with publike Proceſſion of old and young of all ſorts. They eſteemed it a Miracle when the Hollanders told them that there were in their Country which could prognoſticate of Eclipſes long before. *Columbus* [a] vſed the like ſimplicity of the Iamaicans to his preſeruation: for when they forſooke him, hee threatned vnto them the anger of God, whereof they ſhould ſee an euident token in the darkening of the Moone within two dayes, which according to the naturall reuolution of the Heauens (knowne to *Columbus*) comming to paſſe, the Ilanders with dread and feare ſhewed all readineſſe to his Seruice. The conceits of the Moones Eclipſe haue beene diuers, ſome Indians thinking that ſhee was whipped by the Sun till the bloud followed: the Greekes attributing the ſame to Theſſalian Charmes, for remedy whereof, they [b] vſed to beat on Inſtruments of Braſſe, and lighted Torches, and caſt fires vp towards Heauen. And the Athenians perſecuted naturall Philophers, and Meteorologians, as aduerſaries to Diuinitie, as appeareth in *Diagoras Protagoras*, and *Socrates*, till *Plato* brought them to another mind. *Plutar. Nicias.*

a *Gaſ. Ens lib. 1. cap. 5.*

b *Plutarc. P. Æmil. Seneca. Hippol. & Med. Tibul. l. 1. Eleg. 8 Manil. lib. 1. Aſtron. Iuuenal, Martial, &c.*

The water about Ternate is ſo cleere, that they fiſh by the eye, and can ſee the Anchors in the bottome of the water, at ſixteene or ſeuentéene fathome deepe, as if it were but a foote: and eſpy euery fiſh which paſſeth, to no ſmall aduantage of their fiſhing.

When the King goeth to the Meſquit, a Boy goeth before, which beareth his Sword on his ſhoulder, and in the other hand a Kid: after him follow the Kings Souldiers. After them another with a Cenſer. Next to whom commeth the King with a Tireſold ouer his head, to keepe off the Sunne. When they are come to the doores, there are veſſels of water to waſh their hands and feete, before they enter; and then the floore is couered with white cloth, whereon they proſtrate themſelues, with their faces to the earth, ſoftly mumbling their *Mumpſimus*-deuotions. In the middeſt is a Pulpit ſpread with white cloth. In ſtead of a Bell, they haue a great Drum hanged vp, which they beate with Clubs. They haue in euery Temple alſo one Bell, but without a clapper. All come at that peale, or ſound, with their weapons armed.

The Moluccians [c] are better proportioned then other Indians, haue more beard, (which the elder men nouriſh and weare long for their greater authority) browne of colour, and meane of ſtature. For valour they haue not their like in all India, eſpecially thoſe of Ternate, chuſing rather to dye then flee, and eſteeming it a great credit to fight againſt greater multitudes. Their ſhields are of wood two ſpans broad, and 4. foot long. They are exceedingly addicted to ſloth and eaſe, none working in any Handicraft; their houſes are of Timber and Reeds, without one nayle in them, which their ſlaues build, and doe alſo their other labours. They haue no money, and the ſiluer which they haue is employed to veſſels of plate. Their riches are their Cloues, wherewith they prouide them of other neceſſaries. They neuer ſee their wiues till they are married; nor the wiues them. *Makian* and *Moher* are now ſubiect to the King of Ternate; Tidore and Batian haue their peculiar Kings. This people haue the power to elect their King, ſo that they chooſe one of the Royall and ancient Family. The King of Ternate calleth himſelfe King of Gilolo, whereof hee hath but a part, and that by conqueſt. The birds of Paradiſe (ſaith this Authour) haue two feet as well as other Birds; but as ſoone as they are taken, they are cut off, with a great part of their body, whereof a little is left with the head and necke, which being hardned and dryed in the Sunne, ſeeme to be ſo bred. The Moores [d] made the Ilanders beleeue that they came out of Paradiſe, and therefore call them *Manucodiata*, or holy Birds, and haue them in religious account. They are very beautifull, with varietie of feathers and colours.

c *Ioa. Neccij Nouig. in octaua part. Ind. Orient. de Bry.*

d *Pigafetta.*

Amboyna bringeth forth Orenges, Citrons, Lemmons, Cloues, Coquos, Bonanas, Sugarcanes, and other fruits, being a very fertile Iland. The Inhabitants are ſimple, liue ſparingly, and are attired like other the Moluccans. They ſpend much Rice, whereof they make loaues like Sugar-loues. They haue Gallies [e] after their manner, formed like Dragons, which they row very ſwiftly: they call them *Karkolleu*. The Admirall came to the Hollanders with three of theſe, full of armed men, which rowed round about them, expreſſing manifold ſignes of ioy with Songs and Drummes; the ſlaues ſinging as they rowed. They had three Peeces of Ordnance in euery Galley, which they diſcharged, anſwered in that kinde by the Hollanders. But two of the Holland ſhips not finding ſufficient ſtore of Commodities for them all, went to Banda, paſſing by Poel Setto, an Iland not inhabited, bearing North-weſt from Banda fiue Dutch miles. They ſay it is inhabited of Deuils, and whoſoeuer muſt paſſe by, maketh all poſſible haſte to be gone, much affrighted eyther by ſelfe-fancies, or Deuilliſh Impoſtures.

e *Nauig. Holland 1598. per B. Strobæum. De Bry, part. 5. Ind. Or.* hath the Pictures of theſe Gallies, &c.

Banda

Banda is foure and twentie dutch miles from Amboyna, and diuided into three parts, which comprehend fiue miles. The chiefe Citie is Nera. In this Iland are more ſtore of Nutmegs then elſewhere in the Moluccas: for which cauſe they reſort hither from Iaua, China, and Malacca. They profeſſe Mahumetiſme ſo deuoutly, that they neuer goe to their watches before they haue prayed in the Meſquit, whereinto they enter, being firſt waſhed (after the Mahumetane manner) but pray ſo lowd, that they may bee heard a great diſtance: their wordes of prayer are *Stofferolla, Stofferolla; Aſcehad an la, Aſcehad an la; Ylla, Aſcehad an la; Yll lolla, yll lolla, Mahumed die Roſulla:* At the pronouncing of which laſt wordes, they ſtroke their hands ouer their face; in which geſture they thinke is much holineſſe. Other prayers they mutter ouer very ſoftly, with little moning their lips. They ſtand vpon Mats, and lift vp their eyes twice or thrice to heauen: after which they kneele downe, bowing their head twice or thrice to the earth. Thus they doe often euery day, both at home and in the ſtreets. They haue their publike meetings and bankets in their Temples very often, euery one bringing his part of the cheere: which ſometimes they doe in the woods a hundred in a companie. At theſe times they conſult of publike affaires.

They haue ciuill warres, Nera and Lantoor holding together againſt three other Townes. Two little Ilands, Pollerujn and Poelvunay take part with Nera, and when occaſion requireth, come thither with their boates to conſultation, where they are entertayned in publike feaſts: the manner whereof is, that they ſit downe in order; in ſtead of a table euery one hath a peece of a leafe of the Bonanas Tree: then is ſet before each a peece of Sagu bread, after that, a diſh made of the leafe of another Tree, with a little ſodden Rice and Fleſh-pottage, which they hurle by handfuls into their mouthes, deuouring rather then eating the ſame. In the meanewhile the Gentlemen ariſe with their weapons, and exerciſe themſelues in Martiall games, with Daunces. The quarrell betwixt theſe Ilanders grew about the cutting of certayne Trees, from whence it is come to cut and kill one another with cruell butcheries. They exerciſe Sea-fights in their Caracoræ, or Galeots, with great dexteritie, with great ſhowts and cryes, the Gentlemen dancing on the hatches very actiuely. They are very bloudie and barbarous, yet bury the heads of their enemies with ſweet odours. If any of their friends die, the women make a ſhrill and lowd crie to call him againe; which not effected, they prouide a great feaſt, whereunto all the kindred and friends are inuited. They burie them almoſt after our faſhion, in a white ſheet, the corps being carried on mens ſhoulders, the men firſt, and women after, following. A Cenſer is there left fuming all the day and night; and in the night they keepe a light burning in a little houſe, which they haue ſet ouer the graue. In the morning and euening all of all ſorts come and ſay their prayers a long while together at the graue: and being asked wherefore? they ſaid, that the dead ſhould not ariſe againe. They haue a play with the Ball, exerciſed by many of them, not as amongſt vs with the hand, but with their feete, toſſing the ſame vp into the ayre, and taking it one of another with admirable ſleight. Thus haue we related from Dutch teſtimonies.

Polerine or Poolaroon and Polaway.

In Banda the Hollanders are reported to haue foure Factories, and three Caſtles. They are farre more feared of the Natiues then loued. They rayſed a Fort neere to one of their Meſgids or Temples, to the prophanation (as they thought) of their holy ground, and of the Sepulchres of their dead, which for this cauſe they ſpared not. Hence did the Bandeſes burne with indignation, which yet they concealed, and with goodly proteſtations deſired the Dutch Generall *Verhauf*, which was there at that time with many ſhips, to come into their Houſe, or place of Councell. This was compaſſed with Trees and Buſhes, in the midſt hauing a faire round place, where they ſate vpon Mats, their chiefe Magiſtrate being the Sabandare. *Verhauf* promiſed to come, and when hee was by one of his Country-men, that had long continued there, admoniſhed of the trecherie of this people. Hee yet ſcorned to feare, and with ſome three hundred followers at the appointed houre marched thither. The *Xeriff* (one of *Mahomets* kindred, wearing, as note hereof, greene in his Turbant) which had before inuited him to this aſſembly, with all lowly ſemblance meetes him, tells that in ſuch armed troupes they ſhall not dare to ſpeake their mindes. He preſently commands his Souldiers to ſtay, tooke with him ſome two and fortie chiefe men, entred and ſate downe with the Bandeſe Senate, croſſe-legged, a Bandeſe and a Hollander together, and ſo through all the companie. At the watchword each Bandeſe ſtabbed his neighbour Dutch, and preſently the Generals head was ſmitten off, and carried out to his Souldiers, now buſie in playing, or altogether idle, their peeces lying on the ground: and in this caſe they were ſuddenly aſſaulted by an ambuſh, hidden there in the Thickets, and were in great danger to haue loſt their Fort. The Engliſh in their ſhips might ſee the fight. In another place the Hollanders turned one of their Meſgids into a Fort. The offended Bandeſes offered their ſeruices liberrie to diſpoſſeſſe them: they refuſed, till a Iauan Merchant (then there with his Iunke) offered his ten ſlaues aboard his Iunke to giue the onſet. Thus they wrote about three hundred, each man with a fire-

Ex relatione Cap. Saris qui fuit Bantame per multos annos dum hæc gerebantur.

fire-brand in one hand, and a creese in the other, aduentured on the shot, and soone fired the Fort ouer their heads, slaying euery man.

N. Bangam. These Ilands of Banda are subiect (as some, but vntruely, report) to the King of Botone, with whom one M. *Richard Welding*, an Englishman, was in great fauour. The king had a sonne which was mad, whom a certaine Italian vndertaking to cure, was sent to attend him in the other World, his patient dying vnder his hand. M. *Welding* had serued him in his warres, and gotten victories for him, and honour for himselfe and his Nation.

Martin Pring. It is reported, that lately neere to the Hollanders Fort in * Banda, there issued a great fire out of the Sea, which continued a good space, and was likely to haue fired the Hollanders Fort, the Natiues wayting for such oportunity, but by shifting of the winde it escaped. The Sea in that fired place was many many fathomes deeper then it had beene before. But our English haue since this was published, enioyed not only commerce but Forts and Dominion by voluntary subiection of the Bandaneses themselues; the cause of great warres twixt the Dutch and ours: the particulars whereof you may see at large in my Booke of Voyages.

* The more full relation of this Earthquake (so it was) see in my Voyages, *l.* 5. *tom.* 1. together with a description of these Ilands in Cap. *Fitzherberts* Letter. There also may you see diuers Letters of the Kings of Tidore, Ternate, Bantam, to His Maiestie, and three Surrenders to him of diuers of those Ilands: and the warres which the Banda businesse occasioned in the Indies betwixt the *Dutch* and Our Merchants, as their owne and ours haue related the same.

The Hollanders and the Spaniards are in continuall warres for these Molucca Ilands. They droue out the Portugals by force about ten yeeres since, but the Spaniards haue succeeded in the quarrell, which yet is managed on both parts, so as the Natiues haue the worst. For they both weare out the Country people in warres, which betweene Tidore and Ternate are ancient (by these bellowes kindled into continuall flames) that there are scarsly sufficient to gather their Cloues. Machian yeelds the most store: in the third yeere (which is most plentifull) about 1800. Bahars; on other yeeres almost eleuen hundred.

The Spaniards haue a Castle on Ternate, another on Tidore, in Gelolo also and Battachina two others, but the Hollanders haue three in Terenate, and as many in Tidore, one in Amboyna, one in Battachina, in Batchame one, in Botoone two Bulwarkes, in Mechame three, in Moutter one; besides their other Indian Forts, and all their Factories. They haue their wiues also to helpe man (if that name may bee giuen to women) their Fortresses in some places. Their Sea-force and Land-vices being added, make them dreadfull to the Spaniard, hatefull to the Indians, and for their insolence, distastefull to the * English, vnder pretence of I know not what conquest, stiffely denying, terribly threatning, disgracefully deprauing the English, vnder whose name they haue yet borne themselues in many places of the Indies, and with mayne force and violence binding the Natiues to their owne trade, and that at lower prices and harder conditions; which makes them loue the more liberall, though imperious and proud spirit of the Spaniard, more then that accounted sordid dealing of the Flemming, in the Moluccas and Banda Ilands.

Capt. Saris. Will. Keeling. W. Floris. W. Bangam. R. Cock. Martin Pring. M. Ball, &c.

Before we leaue these Moluccas and their dependant Ilands, we may conclude with a Tragedy, wherein blind superstition, and beastly cruelty, were principall Actors. When *Menesius* [k] was Gouernour of the Portugall Fort in Ternate, he kept a Sow, which some of the deuouter Mahumetans killed. He getting the chiefe Priest (accessorie to the fact) into the Castle, at his deliuerie made his face bee greased with Bacon by the Iaylor, which caused the people to offer abuse to some Portugals. *Menesius* in reuenge cut off the hands of two of them, the third had his hands bound behinde him, and was bayted with two dogges on the Sea-shores, which his implacable enemies transported him into like dogged humour (though he were not with *Hecuba* transformed into the shape:) insomuch, that fastening with his teeth on one of their eares, he held fast, till his strength fayling, hee sunke into the Sea with the Dogge, and was drowned.

k *Ant. hist. Ind. Orient. cap.* 46.

[l] *Od. Barbosa.* In Celebes they [l] eate mans flesh. [m] The King of the Moluccas was wont to send condemned persons to Celebes, to be deuoured. *Nicolaus Nunnes* writeth, That Celebes is very large, and containeth many and great Ilands: the Soyle is exceeding fertile; the Inhabitants comely and tall, rather ruddie then blacke. They haue many Kings; which is cause of many contentions. Three of them were conuerted. *Peter Mascarenia*, in a Letter dated a thousand fiue hundred sixtie nine, speaketh of a King of Sion in Celebes, which was baptized, and his subiects therefore rebelled against him, one Towne onely except: and that hee and the King of Sanguim did take vp a Crosse on their owne shoulders, which the chiefe Men had before hewen of a faire piece of wood, and helped to erect the same; and then, with the multitude kneeling downe, worshipped it.

[m] *Hak. tom.* 3.

Southward of Celebes, is situated a litle Iland, where Sir *Francis Drake* graued his ship. This Iland is throughly growne with Woods; in which, euery night certayne fierie Flyes made such a light, as if euery Twigge or Tree had beene a burning Candle. Here they found Batts as bigge as Hennes, and plentie of Cray-fishes so great, that one vvould suffice foure men to their dinner: they digged themselues holes in the earth, like Conies.

At Macassar in this Iland is an English Factorie. In this Iland some are Moores, some Ethnikes. They enuenome their Arrow-heads (which are made of Fish-bones) with an incurable

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incurable poyſon. There are Prieſts, which conforme, or rather deforme themſelues, to the habit of women; nourſhing their haire on the head, and plucking it out of the face. They gild their teeth, and vſe broken, wanton, effeminate geſtures. They are called *Becos*, and marrie one another. For them to lye with a woman, is capitall, and puniſhed with burning in pitch. Theſe Men-Monſters, Women-Deuils, much hindered the Portugals Conuerſions.

§. III.

Of the Iauas, and other adioyning Ilands.

NOt farre from hence is Iaua: of which name, *M. Paulus* and *Nich. de Conti*, reckon two great Ilands; aſcribing to the one, two thouſand; and to the other, three thouſand miles in circuit. The leſſe is neere to the firme Land of the South Continent, where Beach, and ſome other Prouinces, are named by *Paulus* and *Vertomannus*, of Heathenish ſuperſtitions. The leſſe Iaua had, in the dayes of *M. Paulus*, eight Kingdomes; in ſixe of which, himſelfe had beene, which hee nameth Felech; wherein the rurall Inhabitants were Idolaters; the Citizens, Moores: the Idoll-worſhippers eate any fleſh whatſoeuer, of man, or beaſt, and obſerue all day what they firſt ſee in the morning. *Baſma* [a] the ſecond, acknowledged the Great *Chams* ſoueraignty, but payed him no tribute. Here were certayne Vnicornes, headed like Swine, footed like an Elephant, with one horne on their foreheads (with which they doe not hurt any, but to that end vſe certayne prickles that grow on their tongues:) They delight alſo in the myre, like Swine. Here are little Apes, much reſembling men in their countenance, which they vſed to preſerue with certayne Spices, hauing flayed off their skins, and left the haire growing in thoſe parts, where Nature couereth men to be hayrie, and ſell them to Merchants, to be carried ouer the World as the bodies of little men; happily the onely true Pygmies the world yeeldeth. In Samara, the third of thoſe Kingdomes, none of the North-ſtarres can bee ſeene. They are Man-eaters, and Idolaters; but not ſo brutiſh, as in Dragorian, the next Kingdome: where, if a man bee ſicke, his kinſmen conſult with their Sorcerers, who enquire of the Deuill, Whether he ſhall eſcape, or no? And if the anſwere bee Negatiue, they ſend for certayne men, ſpecially deſigned to that villanous myſterie, which ſtrangle him; and then they dreſſe and eate him amongſt the kindred, euen to the very marrow in his bones. For (ſay they) if any fleſh ſhould remayne, it would putrifie, and wormes would breede thereof, which after (for want of ſuſtenance) would periſh; whereby the ſoule of the dead partie would be much tormented. The bones they burie ſafely, that no beaſt ſhould touch them; ſuch dread haue they of beaſts and cruelcie, in a more then beaſtly crueltie, and ſuch a care to obſerue humanitie and pietie in a moſt impious inhumanitie. Lambri, the next Kingdome, hath in it ſome men with tayles, like Dogs, a ſpan long. The laſt is Fanfur, where they liue of bread made of pith of Trees, the wood whereof is heauie, and ſinketh to the bottome, if it be put in water, like Iron: and therefore they make Lances thereof, able to pierce Armour; for it is three fingers thicke betwixt the hollow and the barke.

[a] *M. Paulus, lib. 3.* Theſe ſeeme Rhinocerotes.

To let paſſe Pentan, Sondar, and other Idolatrous Ilands, and come to Iaua maior: This Countrey is very rich; but in times paſt, of moſt abominable cuſtome. *Nic. Conti* ſaith, That they feede on Cats, Rats, and other vermine, and were moſt vile murtherers, not ſticking to make triall of the good cutting or thruſt of their blades on the next body they met with; and that without puniſhment, yea (if the blow or thruſt were deliuered with fine force) with much commendation. *Vertomannus* [b] affirmeth of them, That ſome obſerue Idols, ſome the Sunne or Moone, others an Oxe, and many the firſt thing they meete in the morning; and ſome worſhip the Deuill. When men were old, and not able longer to worke, their children or parents carryed them into the Market, and ſold them to others, which did eate them. And the like they vſed with the younger ſort in any deſperate ſickneſſe, preuenting Nature with a violent death, and eſteeming their bellies fitter Sepulchres then the earth; accounting others fooles, which ſuffered the wormes to deuoure ſo pleaſant foode. For feare of theſe Man-eaters, they ſtayed not long there. It ſeemeth, that they haue much left their brutiſh cuſtomes; ſince, wonne to more ciuilitie, by trading of the Moores and Chriſtians, eſpecially ſuch as are of the Arabian law: although, as our owne Countrey-men report, which haue there liued, a mans life is valued to the murtherer at a ſmall ſumme of money. They are a prowd Nation. [c] If a man ſhould come in, where they are ſet on the ground after their manner, and ſhould ſit on a Cheſt, or high thing, it were as much as his life were worth. The [d] King of Bantam breaking promiſe with the Hollanders; when they obiected it, *My tongue* (he anſwered) *is not of Bone.*

[b] *Vert. lib. 6.*

[c] *Scot.*

[d] *Barr. Tab.*

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When they are ſicke, [e] they vow vnto God, vpon their recouerie, a more honourable death, which they performe after their recouerie, by the murtherous hand of ſome other vpon them. They are [f] great Inchanters, and obſerue houres, and fitting minutes and moments of time, for compoſing their Blades and Armour, of which they are conceited, that being tempered with their charmes and ſuperſtitions, with the leaſt drawing bloud of another, they will kill him; themſelues, in their inchaunted Armour, ſafe from others blowes. They abide in expectation of theſe martiall minutes, for their coniured Armours, ſometimes eight or ten yeeres, before they can finiſh them. The Iauans [g] ſay, That their Anceſtors came from China, which Countrey they forſooke, becauſe of the tyrannie wherewith they were oppreſſed, and in great multitudes peopled this Iland. They weare their haire and their nailes long. They are dutifull to their ſuperiors. The great men ſtirre not forth, without a great troupe of followers. They are ſeldome idle, much buſied about their ſcabberds and weapons, which they vſe to poyſon. They are not without their weapons night or day, which they will not ſuffer another man to touch. They are ſo eager of reuenge, that they will preſſe on their aduerſaries weapon, drawing it thorow their owne body, to kill him that hath wounded them. They haue Mahumetane Temples, where they doe their deuotions with great ſilence. They acknowledge IESVS, *Mahomet*, *Dauid*, and *Moſes*, foure Prophets. They obſerue their houres, and two Faſts, or Lents. The great mens wiues neuer goe out of the doores to be ſeene. Their Cities are Ballambua, and Paparucan (a litle from whence is a burning Hill, which firſt brake forth 1586. and oppreſſed infinite numbers of men, and caſt great ſtones into the citie, for three dayes ſpace making one continued night of darkneſſe) Paſſarua, the King whereof married the King of Ballambuas daughter, and the ſecond night after hee had lyen with her, ſlue her and her attendants, becauſe ſhee would not turne Mahumetane. Ioartam, Surrabaia, Tuban, Matara, are alſo royall Cities, as are Daunia, Taggal, Charabaon, and many others. But bantam is of moſt traffick, frequented by Portugals, Dutch, and Engliſh, in which euery day are three ſeuerall markets. Here Merchants, when they come, may buy a woman for their fleſhly and worldly buſineſſe (you may adde the Deuill too, to make vp the number) which at their departure they ſell againe. Publike affaires are treated & handled by night, at which time the Counſellors of State meet, and aſcend ſome tree, or the roofe of the houſe, viewing the Heauens till the Moone ariſe, and then goe into the Senate-houſe.

The women in Iaua act Comedies. They puniſh Adulterie with death, the woman chuſing her neereſt friend or kinſman to ſtabbe her. The Southerne parts of Iaua are little knowne, being full of Lions and wilde Beaſts. It hath been fatall to many Engliſh: but much through [h] their owne diſtemper, with Racke (a wine made of Rice) and their contagious women. *Iohn Midwards* iournall relateth of their voyage againſt their wills by the South of Iaua, and of ſome Ilands, Bayes, and other obſeruations in thoſe parts.

Not farre from Bantam in Iaue certaine of the Paſſarrans, which being there oppreſſed by their King, came hither, and heere obtayned a piece of ground, to build them a Citie, which is called Sora. They haue a King or Gouernour, and liue quietly, following Husbandrie: they eate nothing that hath life (a common Superſtition of the Indians) weare white Clothes of Paper, made of the leaues of Trees and neuer marrie (herein reſembling the Iewiſh Eſſees) yet neuer want ſucceeding generation: Many of the Iauans daily conſecrating themſelues vnto their Societie. The Chinois in Iaua doe ſometimes bring vp Crocodiles, and eate them.

Bantam is the chiefe Factorie of the Engliſh, although they haue others. The King of Bantam hath the Title, but the Pangram exerciſeth the Power, and hath ſhut vp the King, where none, but at his pleaſure, may come at him. The ſituation of this Citie is low and vnwholſome: it is often ſubiect to fire: in diuers of which fires, our Engliſh haue by Gods bleſſing well eſcaped. Not farre from hence at the Ile Pulo Penione, the *Trades Increaſe* periſhed in the Careening, moſt of the Company, both of Engliſh and others, which wrought on Her, dying of an infectious ſickneſſe: which a Chinoiſe offered by ſacrifice to the Diuell to cleere. Sir *Henry Middleton* heere dyed of this ſickneſſe, and the Ship too, wanting that Head and neceſſarie Hands to ſuſtaine her; bequeathing that goodly Fabricke to the two Elements, Fire, and Water, which not agreeing in the Diuiding, whiles each laboured to haue all, the Ship was loſt in the quarrell. A great loſſe of our greateſt Merchants-ſhip that England euer had, but not till after great exploits; and not comparable to diuers loſſes of the Portugals or Hollanders, [k] at the Iland Mauricius and other places, both there, and at their owne doores.

The King of Tuban [l] is the richeſt King, and mightieſt in all Iaua. They haue many Horſes, and make great account of them, decking them with gallant furniture of gold, ſiluer, and the counterfeits of Dragons and Diuels on their Saddles: they ride and manage their Horſes with great ſkill. Iambee is another Paſſaman for vnwholſomneſſe.

Madura is North from Iaua, a fertile Iland of Rice; the ſoyle whereof is ſo moyſt and wateriſh,

e *Gio. Bot. Ben.*

f *Od. Barboſa.*

g *Bar. dec. 2. l. 9 cap. 4.* Of the Hollanders nauigations in theſe parts, ſee *Iacius Attbus*, the Dutch Hiſtorie of *Graue Maurice.*

h Capt. *Saris.*

i *Io. Iſac Pontan. Hiſt. Amſteledam. Nau. Batau. 1504 ap. De Bry, part. 3 c. 33.*

k *Mrs. Generall Butts*, the Dutch Generall caſt away, with two ſhips, and their rich lading; the third, ſome goods ſaued, but after loſſe of 135. men, found driuing in the Sea, beſides many other loſſes. *Mart. Pring. Th. Cauendiſh &c.*

l *Bilib. Siebaus.*

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wateriſh, that their Buffals and men goe almoſt knee-deepe, when they ſow it. Arosbay is the chiefe Citie. They are theeuiſh, and giuen to ſpoyle, and captiued many of the Hollanders, which went thither on ſhoare, to buy commodities; which they were forced to redeeme at a deare rate. In theſe parts, are Battes as bigge as Hennes, which the people roſt and eate.

The Iland Baly is East from Iaua, very populous, containing (as is thought) ſixe hundred thouſand Inhabitants; they are Ethnikes, and worſhip that which they firſt meet in the morning. Heere and in Pulo Roſſa the Women are burned with their dead Husbands: one man is ſaid [k] to haue had fiftie of his Wiues (for they marrie as many as they pleaſe) burned with him, whiles the Hollanders were there. The Iland hath many Bulls, Buffals, Goates, Swine, Horſe, with many kindes of Fowles, Fruits, and Metals: The chiefe men are carried by ſlaues on Seats borne on their ſhoulders, or elſe in Chariots drawne with Buffals.

k *Cor. Houtman. Cor. Gerardi.*

In the Voyage of Maſter *Thomas Candiſh* [l] is mention made of a Iauan King, called *Raia Ballomboam*, very aged, [m] which had a hundred Wiues, and his Sonne had fiftie. Their cuſtome is, that when the King dyeth, they burne the body, and preſerue the aſhes. Fiue dayes after, the wiues of the dead King goe to a place appointed, and there ſhee which was deereſt in his fauour, throweth a ball from her; and where that ball reſteth, thither they goe all, and turning their faces Eaſtward, ſtabbe themſelues with a Criſe or Dagger to the heart. They are very reſolute people, and dread no attempt which the King ſhall enioyne them, bee it neuer ſo dangerous. All the race of this King *Ballomboam* was raſed and vtterly deſtroyed by the Paſſaruan, after a long ſiege: which warre was begun in the blood of the King of *Ballamboams* Daughter, whom he ſlew, as is before ſaid, and added this *Drunkenneſſe vnto his thirſt.*

l *Tho. Candiſh. Hak. tom. 3. pag.* 812.

m *Houtman* ſaith he was aliue 1596. ſuppoſed 160. yeeres old.

Iortam, or [n] Idartam, contayneth about a thouſand Houſholds. The Inhabitants are Ethnikes, and haue their Temples in Woods; to which they reſort, to ſay and doe their Holies at noone, before their deformed Diuell-formed *Pagodes*. In this Citie dwelleth the chiefe Pope, or heigh Prieſt, of that Superſtition, whoſe authoritie is great in all thoſe parts. Hee was a hundred and twentie yeeres old, and had many Wiues which nouriſhed him with their milke, being not able to take other ſuſtenance: a deadly enemie to the Chriſtians, whom the King did yet with ſome priuiledges fauour.

n *Nauig. Oliuer Noort.*

Edmund Scot writeth, That they vſe in Bantam martiall Law; Adulterie is death. The free Iauan muſt to euery wife keepe ten women-ſlaues, which are their Concubines alſo; ſome keepe fortie: but they may haue but three Wiues. They are proud, and (by this multitude of Slaues) poore; cruell, and cowardly. Their Criſſes or Daggers are two foot long, waued Indenture-faſhion; and poyſoned, that few eſcape. The vulgar ſort haue little Religion: but many pray to the Diuell (whom for that end they haue painted in their houſes, and ſet Wax Candles, and ſing before them) for feare of hurt; which they doe not to God, becauſe of his goodneſſe. The moſt of their worke, is to carue ſtickes for their Criſſe-handles. They are Couzeners, Theeues, Idle, Gluttons; take Betele, Opium, Tobacco. They haue diuers Sects; yet moſt are in manner Atheiſts. Many Chinois dwell there: Some thinke, that if they bee good, they ſhall be borne againe after death to great riches; and that wicked men ſhall bee turned into Toades, or other vgly beaſts. Euery New Moone they burne Sacrifices, and ſing ouer them certayne Prayers, in the meane while tinging a Bell, which at the end of euery Prayer they ring out; which is alſo their Paſſing-Bell Ceremonie, when any are readie to die. They furniſh their Altars with Goats, Hennes, Duckes, ſometimes raw, and ſometimes ready dreſſed; all which they eate: onely certaine papers, painted and cut out in curious workes, they burne. Many of them haue ſome skill in Aſtronomie. They keepe no Sabbath; but what day they begin any great worke, they after keepe holy. They haue South-ſayers, which ſometimes runne vp and downe the ſtreets like mad-men, with ſwords in their hands, tearing their hayre, and throwing themſelues againſt the ground. Chinois cut not their haire, for then they may not returne to China. They buy Slaues, and get Children of them, which they carrie with them to China, but ſell the Mother. The * Moores, if they be Great men, haue Moſchees in their owne houſes: they haue one great one in the Citie. Forreiners (whereof are many from many places) inhabite the Suburbes. They buy by night diſtilled Wines of the Chinois, and drinke it ſecretly, being forbidden it by their Mahumetane Law. It was about the yeere 1560. that this people became of that Sect. The men and women paſſe their time day and night in much ſloath, dalliance, and chewing Betele, *Epicuri de grege porci.*

* *Muſſulmans.*

CHAP. XVII.

Of Samatra, and Zeilan.

a *Ga. Bot. Ben. Maff. lib. 4. G. Arthus Hiſt. Indiæ Orient. cap. 40.*

SAmatra is eſteemed by ſome [a] the greateſt of the Eaſterne Ilands, ſtretching it ſelfe almoſt ſeuen hundred miles in length, in bredth aboue two hundred. The Ayre is not very wholſome, by reaſon of the ſituation vnder the Line, and the multitude of Lakes and Riuers, whereout the Sun drinketh more then hee can well concoct, and therefore (as it were) belcheth out heere continually ſuch crude and vndigeſted vapours. Their food is Millet, Rice, Sagu, and Fruits. Their riches are Pepper, Ginger, Caſſia, Silke, Benioyn, Gold, Tinne, Iron, &c. The Kingdome of Campa yeeldeth Trees, whoſe pith or marrow is *Aloe*, which is prized in India at the like weight (ſome ſay) of Gold; the Barke is called *Aquila*. In the Sea-coaſt they are Moores in Religion, and ſo haue been about theſe laſt two hundred yeeres: vp, within Land, they are Pagans; and in many places, as in the Kingdomes of Andragiri and Aru, they are Man-eaters. They were diuided, before the Portugals entred India, into nine and twentie Kingdomes, whereof the chiefe was Pedir, after that Pacem, and now Acem. For *Abram*, ſometime a Slaue, ſince King of Acem, hath conquered almoſt all the North part of the Iland, and with helpe from the Turke and the Arabians, diſtreſſeth ſometimes the affaires of Malacca. This King [b] gaue in marriage with his Daughter, to the King of Ior, a Peece of Ordnance, ſuch as for greatneſſe, length, and workmanſhip, can hardly bee matched in all Chriſtendome. Heere is a [c] Hill, called *Balaluanus*, which continually burneth; and a Fountaine (as is reported) which runneth pure Balſome. Some [d] thinke, that this was *Cherſoneſus Aurea* of the Ancients.

b *Linſchot.*

c *P. Hertius Tab.*

d *Ortel. Maff. lib. 4.*

Galuanus [e] writeth, That the *Bacas*, or Man-eaters in the Mountaines of Samatra, gild their teeth, and eſteeme the fleſh of blacke people ſweeter then of the white. The fleſh of their Kine, Buffes, and Hennes, is as blacke as Inke. They ſay, that there are certaine people there called *Daraqui Dara*, which haue tayles like to Sheepe. Heere is ſaid alſo to grow a Tree, the juyce whereof is ſtrong poyſon, and if it touch the blood of a man, killeth him, but if a man drinke of it, it is a ſoueraigne Antidote. As for thoſe tayled-people (a ſlander by *Beckets* Legend [f] reported of ſome *Kentiſh*-men, iniurious to that angrie Saint, and after applyed to our whole Nation; many indeed eſteeming the Engliſh to bee tayled.) *Galuano* affirmeth, That the King of Tidore told him, that in the Ilands of Batto-China there were ſome which had tayles, hauing alſo a thing like vnto a dugge betweene their coddes, out of the which there came Milke.

e Diſcoueries of the world.

f See *Lamberts* perambul.

Nicoli de Conti [g] ſaith, in his time the Samatrans were all Gentiles, and the Man-eaters amongſt them vſed the skuls of their eaten enemies in ſtead of money, exchanging the ſame for their neceſſaries; and he was accounted the richeſt man, which had moſt of thoſe skuls in his houſe. In *Vertomannus* time they had money in Pedir, marked on the one ſide with a Diuell, on the other with a Chariot, drawne with Elephants. Their [h] Religion (hee ſaith) is the ſame with thoſe of Tarnaſſari, burning their Wiues in like manner. The inhabitants are cunning Artificers, Merchants, and Saylers: their Ships haue at each end a Prow, which with maruellous agilitie they can diſpoſe forwards, or backwards, making vſe of the ſame, according to the diuerſitie of Wind and Channell, which there are very changeable.

g *Nic. di Conti.*

h *L. Vert.*

In Acem [i] are Meſquits of Timber and Reed, with Veſſels of water at the entrie, for them to waſh, according to the Arabian cuſtome. The King comes little abroad, nor may any goe to him, except he be ſent for by an Officer with a gilded ſtaffe or dagger. To his Palace they paſſe through ſeuen Gates one after another, guarded with Women expert at their Weapon, and vſing both Peeces and Swords. He hath none other Guard for his perſon. In ſaluting the King, they lay their hands folded on their head, which in other ſalutations they lay on the forehead.

i *Herman. de Brec. Arthus pag. 559.*

Sultan *Aladin* the King, was (as *Cornelius Houtman* reporteth) firſt a Fiſher-man, and growing famous for his exploits by Sea, was preferred to the marriage of the Kings kinſwoman, and the Office of Admirall. Afterwards, he became Protector of the young King (the former being dead) but proued his murtherer, and ſent a thouſand of the chiefe men to follow him into the other world, ennobling baſe fellowes of his Conſpiracie, and vſurped the State to himſelfe. He was ſuppoſed an hundred yeeres [k] old; ſo old, that his eldeſt Son (whom he kept at home with him, hauing made his younger King of Pedir) impriſoned him, [l] alledging, that he was too old for Gouernment, & warred on his Brother. Our Engliſh firſt [m] had Trade here in the laſt times of Queene *Elizabeth*, whoſe name was then famous in thoſe parts for her Exploits againſt the Spaniards. The Queenes Letters, directed to this King, were receiued with great State. Firſt, he entertained the Meſſenger with a Banquet, gaue him a Robe, and a

k In 1598. l 1604. Sir *Ed. Michelborn.*

m Sir *Iames Lancaſter.*

piece

piece of Calico wrought with gold, and offered Pledges for the Generals safetie; for whom he sent six Elephants, with Drums, Trumpets, Streamers, and much people. The greatest Elephant, being thirteene or foureteene foot high, and a small Castle, like a Coach, couered with Veluet, on his backe: in the midst whereof, was a great Bason of Gold, with a rich Couering of Silke, wherein the Letter was put. The Generall was mounted on another Elephant, but was staid at the Court-gate, till the Kings pleasure and license was againe sent. The King made him a Feast; the dishes were of Gold or Tambayck (which is mixed of Gold and Brasse) their Wine is of Rice, in which the King dranke to the Generall out of his Gallery (a fathom higher then where they sate) it is as strong as *Aqua vitæ*. After the Feast, the Kings Damosels made Musick and Dances: which was a great fauour; for they are not commonly seene. The chiefe Prelate was appointed one of the Commissioners for Articles of League, which were concluded. They tooke a Prize of 9. hundred Tuns, and were like to be taken themselues by a strange Spout (as they call it) which fell not farre from them (as in one whole drop, enough to haue sunke any ship; and sometimes continueth a quarter of an houre together, as powred out of a vessell, the Sea boyling therewith [n].) The King sent a Letter and a Present to the Queene: and at their departure asked, if they had the Psalmes of *Danid*, and caused them to sing one; which, he and his Nobles seconded with a Psalme (as he said) for their prosperitie.

n The like hapned there *May* 5. 1613. *Pat. Copland.*

The Court [o] hath three Guards, betweene each of which is a great Greene. The King may see all that come, himselfe vnseene. The walls of his house are hanged sometimes with Cloth of Gold, Veluet, or Damaske. He sits crosse-legged, with foure Crisses, two before, and two behind, very rich. Fortie Women attend him with Fannes, Cloathes, Singing, and other Offices. Hee eateth and drinketh all day, or chewing Betele and Arecca, talking of Venerie and Cock-fighting. When they would doe reuerence (which we vse to performe by vncouering the head) they put off their hose and shooes, holding the palmes of the hands together, and lifting them aboue the head, with bending of the body, and saying, *Donlat*. They vse not to put malefactors to death, but cut off their hands and feet, and banish them to the Ile Polowey: and if they execute them, it is by Elephants tearing them, or thrusting a stake in their fundament. This King had an hundred Gallies; of which, some will carry foure hundred men: open, without decke; their Oares like shouels, foure foot long, rowed with one hand. A woman was Admirall; he not daring, through selfe-guiltinesse, to trust men.

o Cor. Houtman.

They had many differing Dignities and Degrees for their Clergie; vsed to pray with Beads; had Schooles: they had one Prophet, disguised in his apparell, whom they much honoured. They bury their Dead in the fields, with their head towards Mecca, laying a free stone at the head, and another at the feet, with signification what the deceased had beene. The Kings haue them, not of Stone, but of Gold: and this King had two made for him, each weighing a thousand pound, enriched with Stones. They haue a tradition, that Achen is Ophir. Once euery yeere they obserue a solemne ceremonie of going to Church, to see if *Mahomet* bee come. Then are there fortie Elephants richly couered, and on them the Nobles; one, spare for the Prophet, and another whereon the King rideth, with much pompe. When they haue looked into the Moskee, and not seene their *Mahomet*, the King returnes on that spare Elephant. Pider, Manaucabo, and Aru, are tributaries to Achen. *Anno*, 1613. Aprill twelfth, Captayne *Best* anchored in the Rode of Achin, and was kindly entertayned. The King sent an Arancaia riding in a Tent on an Elephants backe, attended with two or three of the Kings boyes (for Hee is attended by Boyes abroad, and by Women within) to receiue His Majesties Letter, which was thus carried in a Bason of Gold, the Generall following with fortie or fiftie Men. After this Letter and a Present deliuered, the King told them they should see some of his pastime; which was first Cock-fighting, next that, the fight of Rammes, then his tame Elephants, after them his Buffoloes, (all as they succeeded, exceeding the former in fiercenesse,) lastly the Antilopes which the Generall had giuen Him. All this while did the King take Tobacco in a Siluer pipe, giuen him by his Women standing in a close roome behind. This done, Supper was serued in by young Boyes of foureteene or fifteene yeeres old, in Swasse, which is a mettall halfe Copper, halfe Gold: and continued from seuen of the clocke till almost twelue, in which were serued in foure hundred Dishes, besides Hot drinkes. The next day the King sent the Generall an Elephant to ride on (otherwise none might doe it) and appointed One of his chiefe Arancaias alway to attend Him: free accesse was likewise granted at all times, which none else may doe without the Kings Creese or Dagger (there vsed as a Scepter) and the Articles agreed on betweene Sir *Iames Lancaster* and his predecessour, were promised to be ratified. On the second of *May*, all Strangers were inuited to a Feast kept at the Spring of the Riuer, in the water, sixe miles from the Citie. Two Elephants were sent for the Generall. The dishes were serued in by Boyes, swimming with one hand, and holding the Dish or strong drinke in the other. Of all these drinkes they must taste, and then throw the rest into the water. This continued from one till fiue; they had

Iohn Daius.

Patrick Copland, M. Best.

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fiue hundred dishes well dressed. Generall *Best* weary of sitting so long in the water, had leaue to depart an houre before the Rest: the Captayne of the Dutch house tooke his bane either with hote drinkes, or cold sitting so long in the water, and soone after dyed. The King gaue the Generall a New Title, calling, and charging his Nobles to call him, *Arancaia Pule*, that is, the honourable white man. *Iune*, the second, They were entertayned with a fight of foure Elephants, and a wilde Tygre, which was fastened to a stake, and yet so fastened on their Trunks and legs, that he made them roare and bleed extreamly. Sometimes wild Elephants fight before Him, which would soone kill each other, but that tame ones are fastned to them, which draw them backe, fourescore or a hundred men helping. And for their taming, they vse to set one wilde, betweene two tame.

This King sent to his Majestie a Present, and a Letter in forme for painting and writing very curious, the words thus interpreted. PEDRVCKA SIRIE SVLTAN, *King of Kings, Renowned for his warres, and sole King of Samatra, and a King more feared then his Predecessours: feared in his Kingdome, and honoured of all bordering Nations; in whom there is the true image of a King, in whom raignes the true methode of Gouernment, formed as it were of the most pure mettall, and adorned with the most fine colours; whose seate is high and most compleat, like to a Chrystall Riuer, pure and cleere as the choisest Glasse; from whom floweth the pure streame of Bounty and Iustice; whose presence is as the finest Gold; King of Priaman, and of the* * *Mountayne of Gold, viz.* Solida; *and Lord of nine sorts of Stones; King of two Sumbreroes of beaten Gold; hauing for his Seates Mats of Gold: His furniture for his Horses, and Armour for Himselfe being likewise of pure gold; His Elephant with teeth of Gold, and all prouisions thereunto belonging; His Lances halfe Gold, halfe Siluer; his small Shot of the same; a Saddle also for another Elephant of the same mettall; a Tent of Siluer; and all his Seales, halfe Gold, halfe Silner; his Sepulchre of Gold: (whereas his Predecessours had all these halfe Gold, halfe Silner) his seruices compleat of Gold and Siluer. A King vnder whom there are many Kings, hauing taken* Oshe *King of Aurow; all the Countrey of Priaman, Tecoo, Barouse, being subdued by Him, is now vnder His command: Seuentie Elephants and much prouisions carried by Sea to make his warres in Aarow, where God gaue Mee more Victorie then Any of my Predecessours.* This great King *sendeth this Letter of Salutation to* IAMES KING OF GREAT BRITAINE, viz. *England, Scotland, France, and Ireland, to signifie the great content Hee hath receiued by* His Highnesse *Letter deliuered by the hands of Arancaia Pule,* Thomas Best *His Maiesties Embassadour: at the receipt whereof, His Eyes were surprised with a coelestiall brightnesse, and his Spirits rauished with a Diuine Ioy; the opening thereof rendred a sauour more fragrant then the most odoriferous Flowers, or sweetest perfumes in the world. For which cause, I the Great King of Samatra doe professe my selfe to bee of One heart, one minde, and of one flesh, with the most Potent Prince* IAMES *King of England, and doe earnestly desire that the League begunne, may bee continued to all Posterities. And herein I take my greatest Felicitie, there being nothing in the world more pleasant or ioyfull to Mee. And for a testimony of my desire, that the League and Amitie begunne, may bee continued betwixt Vs, I haue returned this Letter vnto your Maiestie, making also My Prayers vnto the Great God for the Continuance of the same. And it shall bee My greatest Honour to receiue Memoriall from so Great a Potentate, and so Remote a Nation. And for a pledge of My Loue and Honour, and Continuance of our League, I send your Maiestie a Creese wrought with Gold, the hilt thereof being beaten Gold, with a ring of Stones, an Assagaya of Swasse, halfe Copper, halfe Gold, eight Purslan dishes small and great of Camphire, one piece of Sowering stuffe, three pieces of Calico Lawne: Which your Maiestie accepting as from a Brother, I shall rest satisfied and much honoured. And so with my prayers to the Great God, Creator of Heauen and Earth, for your Maiesties long life, with Victorie ouer your Enemies, and Prosperitie in your Land. Giuen at Our Palace at* Achi *the* 1022. *yeere of* Mahomet *by the Accompt of the Moores.*

This Letter for the strange swelling forme, and because it contayneth a pettie Inuentorie of the Kings Wealth, and some knowledge of the adioyning Kingdomes, I haue thus *verbatim* expressed. This King of *Achi* is a proper gallant man of warre (they are Master *Coplands* words) of * two and thirtie yeeres, of middle size, full of Spirit, strong by Sea and Land; his Countrey populous, his Elephants many, whereof wee haue seene a hundred and threescore, or a hundred and fourescore at a time. His Gallies and Frigats carry in them very good Brasse Ordnance, Demicanon, Culuerin, Sakar, Minion, and the like. His building is stately and spacious, but not strong: his Court at *Achi* pleasant; hauing a goodly branch of a maine Riuer running about and thorow his Palace, which branch Hee cut and brought sixe or eight miles off in twentie dayes whiles wee continued at *Achi*. Samatra is very Mountainous, the people courteous. Without the Kings *Chop* no Stranger may haue ingresse or egresse. Hee desired the Generall to commend Him to the King of England, and to intreat Him to send him two white Women. For (said Hee) if I beget one of them with Child and it proue a Sonne, I will make Him King of Priaman, Passaman, and of the Coast from whence

* This reason is alledged why Sumatra should be Aurea Chersonesus and Ophyr: and not the Continent of Malacca which hath no Gold *vid. disc. del R. di Mal. Tes. Pol. p. 3.* Of this Ophyrian Dispute see *Varerius* his Treatise, *Io. Vassius Ortel. Pined. &c.* Our Ophyrian discourse in the first booke of Voyages.

* *Anno* 1613.

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whence you fetch your Pepper, ſo that you ſhall not need to come any more to Mee, but to your owne Engliſh King for theſe Commodities.

He is cruell: he plucked out one of the eyes of a Nobleman for looking on one of the Kings women waſhing in a Riuer: Another wearing a Shaſh beyond his degree, had his head cut round ſo farre, as that too large: ſome he boyles in ſcalding Oyle, ſome are ſawne in pieces, ſpitted aliue, their legs cut off, or otherwiſe tortured. It is reported that in his Predeceſſors time, when Malacca was beſieged, the Portugals putting on ſhore here, by the ozie and myry landing, were made an eaſier prey to an Ambuſh of Achiners in the Reeds, which tooke many of them, who by the Kings command, had all of them, all their Priuities preſently cut away. To returne to M. *Copland*, on the third of Iuly 1613. the Kings Armada of a hundred and twenty, or two hundred Frigats and Gallies arriued from Ioar; which Kingdome *Laxamar* the Generall had then ſubdued to this King, with the Kingdome of Siak, bringing both thoſe Kings with two of their brethren, and ſome Dutchmen priſoners to Achi. Captaine Saris.

At Tecoo they ſtayd eleuen weekes, and bought a hundred and twenty tunnes of Pepper, burying fiue and twenty men, which got their death at Paſſanan (for Tecoo is a healthfull place) where and in the Country about, the Pepper moſt groweth.

In Nicobar they are baſe people, and till not the ground. Sumbrero is ten or twelue leagues Northward from this Iland, where that plant growes, not a plant but a Worme, but a ſtone: before * obſerued. The people are tawny and naked: they paint their faces. Their Prieſts in their Sacrifices weare apparell ſo cloſe, as if it were ſowed to them; and hornes on their heads turning backe, with a taile alſo hanging downe behind: for ſo the Deuill (they ſay) appeareth to them. Their faces and haire are deformed with greene, blacke and yellow colours.

* Sup. c. 13. §. 3.

HONDIVS *his Map of* Zeilan.



§. II.

Of Zeilan.

ZEilan (which some call Seylon, other Ceilan) is by *Barrius* auerred to be *Taprobana*: sometimes (according to *Marcus Paulus* [a] his reports) thought to haue comprehended 3600. miles in circuit, since much impayred by his ouer-mighty neighbour the Sea, which hath now left not aboue 250. miles in length, and an 140. miles of breadth vnto it. [b] The Indians call it *Tenarisim*, or the delicious land, and some are of opinion, that this was Paradise. (So iust are the iudgements of the *Highest*, that, when as man wandred from him, caused him also to wander from himselfe, and from his habitation; yea, the place it selfe hath also wandred, in mens wandring conceits, ouer the World, yea, and out of our habitable World altogether, as before is [c] shewed; men now seeking it as vainly as before they lost it.) It is in fashion [d] resembling an Egge, by a shallow channell separated from the Cape Comori. The Heauens with their dewes, the Ayre with a pleasant holesomnesse and fragrant freshnesse, the Waters in their many Riuers and Fountaynes, the Earth diuersified in aspiring Hils, lowly Vales, equall and indifferent Plaines, filled in her inward Chambers with Metals and Iewels, in her outward Court and vpper face stored with whole Woods of the best Cinamon that the Sunne seeth, besides Fruits, Oranges, Limons, &c. surmounting those of Spaine; Fowles and Beasts, both tame and wild (among which is their Elephant [e] honoured (by a naturall acknowledgement of excellence) of all other Elephants in the World.) These all haue conspired and ioyned in common league to present vnto *Zeilan* the chiefe of worldly treasures and pleasures, with a long and healthfull life in the Inhabitants, to enioy them. No maruell then, if Sense and Sensuality haue heere stumbled on a Paradise. There, wooddie Hils (as a naturall Amphitheatre) doe encompasse a large Plaine: and one of them, as not contenting his beetle-browes with that onely prospect, disdayneth also the fellowship of the neighbouring Mountaynes, lifting [f] vp his steepe head seuen leagues in height; and hath in the top a Plaine, in the middest whereof is a stone of two Cubits, erected in manner of a Table, holding in it the print of a mans foot, who (they say) came from Deli thither, to teach them Religion. The Iogues and other deuout Pilgrimes resort thither, from places a thousand leagues distant, with great difficulty of passage both hither and heere. For they are forced to mount vp this Hill by the helpe of nayles and chaines fastened thereto, Nature hauing prohibited other passage. *Maffæus* and *Boterus* could perswade themselues, that this foot-step is a relike and memory of the *Æthiopian* Eunuch: others will haue it further fetcht, and father it vpon *Adam*, the first Father of Mankinde, of whom the Hill also is named, *Pico de Adam*. The Moores [g] call it *Adam Baba*, and say, That from thence *Adam* ascended into Heauen. The Pilgrimes are clad in their Palmers Weed, with Iron chaines, and skins of Lions, and other wild beasts. Vpon their armes and legs they weare buttons with sharpe points, that cut the flesh, and draw bloud, which (they say) they doe in Gods seruice.

Before they come at the Mountayne, they passe by a fenny Valley full of water, wherein they wade vp to the waste, with Kniues in their hands, to scrape from their legs the bloud-leeches, which else would end their Pilgrimage and life before the time. For this dirty and watery passage continueth eighteen miles, before they come at the Hil; whose proud top would disdaine climbing, if Art did not captiue Nature, and binde the Hill with chaines of Iron, as is said. When they are mounted, they wash them in a Lake or Poole of cleere springing water, neere to that foot-stone, and making their Prayers, doe thus account themselues cleane from all their sinnes. This holy iourney is generally performed by the Ilanders (sayth *Vertomannus*) once a yeere. He addeth [h] that a Moore told him, that this foot-print was two spans long: and that *Adam* heere a long time bewayled his sinne, and found pardon. But *Odoricus* affirmeth, that they reported this mourning to haue beene for *Abel*, and to haue lasted three hundred yeeres, and of the teares of *Abel* and *Eue* this purifying water to haue proceeded: which *Odoricus* [i] proued to be a Tale, because he saw the water springing continually, and it runneth thence into the Sea. He saith, that this water had in it many precious stones; and the King gaue leaue at certayne times of the yeere to poore men to take them, that they might pray for his soule; which they could not doe, but first anointed with Limons, because of the Horse-leeches in that water. There [k] are reckoned nine Kings in this Iland: The first of Colmuchi, to whom the rest pay tribute, *viz.* the Kings of Ianasipatan, Triquinamale, Batecolon, Villassem, Tanamaca, Laula, Galle, and Candy.

In Candy [l] were Statues artificially wrought fiue or sixe fathomes high, which these Symmetrians proportioned to the stature of *Adam*, gathered by that print of his foot. In Vintane [m] is a *Pagode* or Idoll Temple, the compasse whereof is an 130. paces: it is very high, and all white, except on the top, which hath the spires thereof gilded, insomuch that men

[a] *M. Paul. l. 3.*
Barbosa.
[c] *Vid. sup. l. 1. c. 4. & Mos Barcepha in Bib. Pat. & Hopkins. &c.*
[d] *Lib. 1.*
[e] *Linschot. An. Corsali.*
[f] *Maff. lib. 3.*
[g] *Od. Barbosa.*
[h] *Vert. l. 3. c. 4.*
[i] *Odoricus.*
[k] *Bert. Tab.*
[l] *Her. de Bree.*
[m] *Georgius. Spilbergius.*

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men are not able, when the Sun ſhineth, to looke thereon. It hath a Towre or ſquare Steeple of excellent workmanſhip. There are many other Temples, and a Monaſtery alſo of Religious perſons, which are attired in yellow, haue their crownes ſhauen, with Beades in their hands, and alwayes ſeeme to mumble ouer ſomewhat of their deuout Orilons, being in high eſtimation of ſanctity with the vulgar, and freed from publike labours and burthens. Their Monaſtery is built after the manner of the Popiſh, being alſo gilded with Gold. In their Chappels are many Images of both ſexes; which, they ſay, repreſent ſome of their Saints: they are ſet on the Altars, and are clothed with garments of gold and ſiluer. Before them are the Images of Boyes, which beare vp great Candleſtickes, with Wax-candles burning there-
10 in night and day. Euery houre they reſort to theſe Altars to their *Mumpſimus*. They held a ſolemne Proceſſion, whiles the Hollanders were there, in which their Abbot rode on an Elephant richly attired, lifting vp his hands ouer his head, with a golden Rod therein: the Monkes went two and two before him in order, partly bearing and playing on many Inſtruments of Muſicke, partly bearing Wax-lights and Torches: the men alſo, and after them the women and Maids following in like order: and the faireſt Virgins were buſied with games and dances, being naked from the nauell vpwards, beneath couered with ſmockes of diuers colours, their armes and eares adorned with Gold and Iewels. Any man that ſhould ſee it (ſaith our Author) would thinke, our Weſterne Monkes had hence borrowed their Ceremonies. Their Images are in euery corner of the way, which they adorne with flowers. In Can-
20 dy, the chiefe Citie of that Kingdome, were *Pagodes* innumerable. The houſes or Temples were of ſtone, like the Temples in theſe parts: ſome Statues were as high as the maſt of a ſhip. The people heere, if they haue once touched meate, which for quantity or quality they cannot eate, they caſt it to the dogs: neither will any man (be he neuer ſo meane) eate that which another hath touched. The women goe naked from the waſte vpwards. They marry as many wiues as they can keepe.

The King makes vſe of their Superſtition: For pretending to build Temples, he after leaues them vnperfect, excuſing himſelfe, that they had not contributed ſufficient ſummes of mony, and therefore exacteth a new. There is one Statue of great ſtature, with a Sword in his hand, which by illuſion of the Deuill (if it be not the deluſion of fabulous reports) made as though
30 he would ſtrike the King with his Sword, as he was entring the Temple, and put him in great feare, whereas before he had made a mocke of it. The *Singales* or Natiue Inhabitants ſay, that the World ſhall not periſh, as long as that Image continueth ſafe. When any one is ſicke, hee ſacrificeth to the Deuill, hauing a Box hanging in his houſe to that end, therein to gather ſomewhat for his Offering. Some pray vnto the Image of an Elephants head, made of wood or ſtone, that they may obtaine wiſdome (whereof this prayer argues their great want:) ſome eate no quicke creature. They eat no Beefe, nor drinke any Wine; they worſhip whatſoeuer firſt meeteth them in the morning.

George Spilberge was bountifully entertained of the King of Candy, [n] but *Sebald de Weert* was with diuers of his companions ſlaine, after he had receiued much kindneſſe of the King;
40 his importunitie to get the King into his ſhip, making him ſuſpect ſome trechery.

n *Herman. de Bree, ap. de Bry, part. 8. Ind. Or.*

The King of Motecalo had eares adorned with Iewels, and hanging downe (the lappets of them were ſo ſtretched) to his ſhoulders. He was kind to the Hollanders: but they incenſed him againſt them by killing certaine Kine; for ſome of them ſaid, that the ſoules of Kine ſlaine after that manner, were hurled forthwith into Hell. He obſerued one *Pagode*, to whoſe Feaſt he went while the Hollanders were there, the ſolemnity whereof was to continue (ten dayes) till a new Moone, with great concourſe of deuout perſons.

Of the Superſtitions of *Perimal*, and the worſhip of the Apes tooth, celebrated in this Iland; we haue already ſhewed in the Chapter [o] of *Narſinga*. The Cingalan language which they ſpeake in this Iland, is [p] thought to haue beene there left by the Chinois, ſometimes
50 ſuppoſed (I thinke falſely) Lords of Zeilan. In *Marcus Paulus* his dayes the Tartarians had not pierced thus farre. For the King then raigning, refuſed to ſell to *Cublai Can* (then the greateſt Monarch in the World) at a price, a Rubie which hee had left him by his Anceſtors, eſteemed the richeſt Iewell in the World, being (as he [q] ſaith) a ſpan long, and as bigge as a mans arme, cleere and ſhining, as if it had bin a fire. In this Iland were reckoned nine Principalities or Kingdomes, but [r] not long ſince, their chiefe King was murthered by a Barber, who draue the other Kings out of the Countrey, and vſurped the Monarchy to himſelfe, practiſing hoſtility againſt the Portugals. The *Cingulas* are very cunning Artificers in all Metals. One of them preſented the Archbiſhop of Goa with a Crucifix, ſo cunningly wrought, as if he had giuen life to the Image of one dead. He ſent it to the King of Spaine as a rare Iewell,
60 not to be equalled in Europe. The Inhabitants heere are actiue and expert in lugling, both men and women, trauelling through India with their ſtrange Hobby-horſes, to get money by this vanity. The Sea-coaſt (as in other Indian Ilands) is inhabited with Moores, the Inland with Pagans.

o *Chap. 10.*

p *Gi. Bot. Ben.*

q *Paul. l. 3. c. 19.*

r *Linſchoten.*

The

f *Od. Barbosa.*

The Portugals haue a Fortresse at Colombo. The Ilanders f are not warriours: they giue themselues to pastime and pleasure: they goe naked from the girdle vpward: they make wide holes in their eares, which they stretch out with the weight of their Iewels to their shoulders. *Monfart* relates, that Zeilan hath whole Forrests of Cinamon, and Mountaynes of Chrystall, and that out of their Riuers they draw Pearles, Rubies, Saphirs and Cats-eyes: that they worship the first creature they meet, eat nothing that hath bloud, make no more bread then will be eaten at a meale, their Religion prohibiting them to eat any two houres old. The Hollanders found exceeding, both good and bad entertainment with the King of Candy. Now for that question, whether Zeilan or Samatra be that Taprobane of the ancient is very doubtfull, yet that report in *Pliny* t of Taprobane, seemes more to encline for Zeilan. For hee sayth, That in *Claudius* time, a seruant of *Annius Plocamus*, which was Customer for the Red Sea, was carried from the Coast of Arabia, besides Carmania, in fifteene dayes, which, I thinke, could not possibly bee done to Samatra. Likewise the excellency of the Elephants, beyond all the Indian, agrees to Zeilan: and had Samatra beene so knowne at that time, the other parts of India (it is like) had beene better discouered then they were in those times. This Taprobane was discouered to bee an Iland, by *Onesicritus*, *Alexanders* Admirall of his Fleet in these parts. It was then accounted another World, and therefore shall be the period of our *Pilgrimage*, and Perambulation in this Asian part of the World: which (by the gracious goodnesse of his Almighty Guide) the Pilgrime hath now passed, and hath led the industrious Reader along with him.

t *Plin. li. 6. c. 22.* Many reasons for proofe hereof see in a little Booke called the *Circumference of the Earth.*

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§. III.

The Conclusion of this Asian Pilgrimage.

u *W. Thorp. ap. Fox, Act. Mon.* Our Pilgrimes with wanton Songs, Bagpipes, Canterbury Bels, &c. when they come into a Towne, make more noyse then the King with all his Clarions and Minstrels, So *Chaucers* tales. *Eras. Colloq. &c.*

x See diuers examples here of in *Iohn Nichols* Pilgrimage, and *W. Lithgow* reporteth the like when he was there.

THe Popish Pilgrimes were wont to beguile their weary steps, with Musicke u or pleasant tales (according to the delicate deuotion of those times) & easie was their pardon and penance at their iournies end. And in these our times *Madonna de Loretto* must giue entertainment to many Pilgrimes, which (as if *Venus* were become her Chamberlaine) haue their Curtezan-consolations to solace their Pilgrim-paines: the deuout Friers and Nuns themselues, that haue defied the Deuill, and denyed the World, by a new Vow deuoted to the flesh, disguise themselues in Lay-habits, trauelling thither, and from thence, as Man and Wife, only at *Loretto* couering all with their Cowles. And if Confession discouer, it hideth againe as a double couering. But to vs, Vowes, Cowles, and such salace-solaces are wanting: the end of this labour is but the beginning of another: our penance endureth all the way; neyther haue we hope of Pardon and Indulgence from some seuerer Pœnitentiaries and Censours, whose greatest vertue is to find or seeke faults in Others.

Had the Muses beene propitious, and the Graces gracious, we would haue had some Musicall and gracefull harmony, at least in Phrase and Method: but euen the Muses which whilome so graced that Father of History, *Herodotus*, that each of them vouchsafed, if yee vouchsafe it credit, to bestow that Booke on him, which hee entitled with their names) seemed afraid of so tedious a iourney; nor would the Graces grace vs with their company. Many indeed offered themselues with their *Rules, Methods, and Precepts of Histories*, as *Bodinus, Chytraus, Possevinus, Mylaus, Foletta, Viperanus, Zuinger, Sambucus, Riccobonus, Patritius, Pontanus Foxius, Robertellius, Balduinus*, and Others which haue written Treatises of that argument: but I thought such attendance would be chargeable, especially to a Traueller: and their many Rules would not haue added wings to my Head and Feet, (as the Poets paint their *Mercury*) but rather haue fettered my Feet, and made my weake Head forget it selfe with their remembrances. I therefore followed Nature (both within me and without me) as my best guide, for matter and manner, which commonly yeeldeth Beauties as louely, if not so curious, as those which bankrupt themselues with borrowing of Art: the issues of our bodies and minds herein being like, *Quas matres student, demissis humeris esse, vincto pectore vt gracilæ sint*, saith *Chærea* in the Comedy, *Tametsi bona est natura, reddunt curatura iunceas*: To conceited curiositie may hide rather then commend Natures bounty, which of it selfe is alway more honest, if not more honourable. Neuer could the Persian Court parallel the goodlinesse of *Ester* and *Aspatia*, which yet neglected the Persian delicacies. Onee, I haue had sufficient burthen of the businesse in hand; enough it was for me to goe, though I did not dance vnder it. But it is time to leaue this idle discourse about our course in this Asian History, and bethinke vs of our African Perambulation.

Est. 2. 15. Ælian. Var. Hist. lib. 12. c. 1.

RE.



RELATIONS OF THE REGIONS AND RELIGIONS IN AFRICA,

OF ÆGYPT, BARBARIE, NVMIDIA, LIBYA, AND THE LAND OF NEGROS, AND OF THEIR RELIGIONS.

THE SIXT BOOKE.

CHAP. I.

Of Africa, and the Creatures therein.

§. I.

Of the Name and Limits of Africa.

WHether this name *Africa*, bee so called of [a] *Epher* or *Apher*, the sonne of *Midian*, and nephew of *Abraham*, by his second wife *Keturah* (as *Iosephus* [b] affirmeth, alleaging witnesses of his opinion, *Alexander Polyhistor*, and *Cleodemus*;) or of the *Sunnes* presence, [c] because it is *aprica*, or of the *colds* absence, of ἀ and φείκη, as *Festus* saith; or of the word *Feruca*, [d] which in the Arabian tongue signifieth to diuide (wherupon they call this part of the world *Ifrichia*) becaule it is (saith [e] *Leo*) diuided by Nilus, and the Sea, from the rest of the world: or of [f] *Ifricus*, an Arabian King, which (chased by the Assyrians) here seated himselfe; or of עפר *Aphar*, the Hebrew word, which signifies dust (as *Aphra* the Syriake also) fitly agreeing to the sandie and parched Soile: or if any other can giue more probable Etymologie of the Name, I list not to contend. Nor is it meet for me so be religious in these *questions of names*, in this Quest and Inquisie of *Religions*. It is a great *Peninsula*, by one *Isthmus*, or neeke of Land betweene the Red Sea, and the Mediterranean, ioyned to the Continent: which with the Red Sea aforesaid is the Easterne limit of Africa, as the Mediterranean on the North, and elsewhere the Ocean. For Nilus is a mere obscure, and vncertaine Vadpare. Some diuide the World into two parts, Asia and Europe, accounting Africa a part of Europe, which opinion *Varro* ascribeth to *Eratosthenes*; *Solinus*, *Lucan*, and *Ethicus*, with *Stenderus*, mendiorem. It is twice [h] as bigge as Europe, and yet not so much peopled: Nature hauing made here her solitarie place of retyring, attended by scorching heats, and showres of sands, as a counterfeit of those heauenly raines, and moving waters, which the Aire and Seas afford in other places. Such are the many Deserts in Africa, onely fertile in barrennesse, although in other parts it is both fruitfull and populous.

a *Gen.* 25. 4.

b *Antiq. lib.* 1. *cap.* 15.

c *De his etymis & aliis consule F. Luys de Vrreta, lib.* 4. *cap.* 1. *Botero, Bernardo Aldrete Antigued var. & c.*

d *Dom. Nig. G. Arthus hist. Ind. Orient. c.* 4.

e *Io. Leo. lib.* 1.

f *Pomp. Mela. lib.* 1. *cap.* 9.

g Many of the Ancients, and *Leo* ascribe all beyond Nilus to Asia: so *Polybi. l.* 3. *c.* 37. *Diod. Af. & c. fere omnes.*

h *Maginus.*

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lous. The Equinoctiall Circle doth in manner diuide it in the middest. And yet old *Atlas* neuer sheddeth his snowie haires, but hath alwayes on his huge and high tops vnmolten snow; whence sometime it is dispersed (as from a store-house) in such incredible quantitie, that it couereth Carts, Horses, and the tops of Trees, to the great danger of the Inhabitants: and the Fountaynes are so cold, as a man is not able to endure his hand in them. Mount *Atlas* aforesaid stretcheth from the Ocean, [i] bearing name of him, almost to Egypt. Other Mountaynes of name are those of Sierra Leona, and the *Mountaynes of the Moone, &c.*

[i] *Oc. Atlanticus.*

One Lake *Zembre* yeeldeth three mightie Riuers, disemboking themselues into three seuerall Seas: Nilus, which runneth Northwards fortie degrees from hence, in Astronomicall reckoning; Cuama, which runneth into the Easterne; and Zaire into the Westerne Seas: of which Riuers, and of other like, the Reader shall finde more in due place spoken. 10



Some parts of Africa are beyond admiration for barrennesse, some for fertilitie. *Plinie* [k] mentions a Citie in the middest of the sands, called Tacape, in the way to Leptis, which hath a Spring of water flowing plentifully, and dispensed by course amongst the Inhabitants. There vnder a great Date-tree groweth an Oliue, vnder that a Figge, vnder that a Pomegranate, vnder that a Vine, vnder that Wheat, Pease, Herbs, all at once. The Vine beares twice a yeere; and otherwise, very abundance would make it as bad as barren. Somwhat is gathered all the yeere long. Foure cubits of that soile square, not measured with the fingers stretched out, but gathered into the fist, are sold for so many Denarij. This *Budeus* [l] summes and proportions by the Acre, after the Roman measure, and saith, that an Acre of that ground, after that rate, is prised at 12800. *Sesterij nummi*, which maketh 320. *French* crownes; not 60 reckoning the defect of the cubit, which being added, addes much to the summe.

[k] *Plin. lib. 18. cap. 22.*

[l] *Bud. de Asse lib. 5.*

The Romans reckoned sixe Prouinces in Africa: *Ptolemey* numbreth twelue. But then was not

not Africa so well knowne as now. *Iohn Leo* [m] (a Moore, both learned and experienced) hauing spent many yeeres in trauell, diuideth Africa into foure parts; *Barbaria, Numidia, Libya*, and the Land of *Negros*. Numidia he calleth *Biledurgerid*, or the Region of Dates: and Libya, he calleth *Sarra*, for so the Arabians call a Desart. But he thus excludeth Egypt, and both the higher and lower Æthiopia, which others [n] adde hereunto, and make vp seuen parts of Africa.

m *Io.Leo, lib.1.*

n *Maginus Ptol.*

§. II.

Of the Beasts, wilde and tame.

MAny are the [o] Creatures which Africa yeeldeth, not vsuall in our parts. Elephants are there in plentie, and keepe in great herds together. The *Giraffa*, or *Camelopardalis*; a beast not often seene, yet very tame, and of a strange composition, mixed of a Libard, Hart, Buffe, and Camell, [p] and by reason of his long legs before, and shorter behinde, not able to graze without difficultie, but with his high head, which hee can stretch forth halfe a pikes length in height, feeds on the leaues and boughs of trees. The Camels in Afrike are more hardie then in other places; and will not onely beare great burthens, but continue to trauell fiftie dayes together, without carrying with them any corne to giue them, but turne them out at night to feede on thistles, boughs, and the little grasse they find: and no lesse patient are they of thirst, being able to endure fifteene dayes without drinke vpon necessitie, and fiue dayes ordinarily. The Arabians in Africa count them their greatest wealth: for so they describe a mans riches, saying, *Hee hath so many thousand Camels*: and with these they can liue in the Desarts without dread of any Prince. Sixe [q] hundred waight is his ordinarie load, yet will hee carry a thousand. In lading or vnlading, hee lyes on his belly, and when hee is laden proportionably to his strength, will rise, not suffering more to bee laid on him. For satisfying his thirst, they say, in his often belchings he rayseth vp a bladder, wherewith he moystneth his mouth and throat. They are, say some, the onely that ingender backward: which others haue affirmed also of the Lion, Tygre, Elephant, Rhinoceros, and Ounce: and some denie it, not of those alone, but euen of the Camell, who voydeth vrine backward, but by a strange worke of Nature is said in that act to shoot forward.

o *Io.Let. lib.9.*

p *P.Bellon.lib.2 cap.49.* doth largely describe him. See his description in *Moreson* and *Sandys*: also Master *Sanderson* saw one at Cairo, and hath described him in his voyage, which I haue printed. *Tom.1. lib.9.*

q *G. Sandys.*

Of Camels they haue three sorts: the first called *Hugium*, of huge stature and strength, able to carry a thousand pound waight: the second lesse, with two bunches on the backe, fit for carriage and to ride on, called *Becheti*, of which they haue onely in Asia. The third sort, called *Rugnabil*, is meagre and small, able to trauell (for they are not vsed to burthens) aboue an hundred miles in a day. And the King of Tombuto can send messengers on such Camels to Segelmesse or Darha, nine hundred miles distant, in seuen or eight dayes, without stay or change by the way. Their Camels also are docible: they will more be perswaded, to hold on a iourney further then ordinarie, by songs, then blowes. In the Spring they are mare-wood, and mad of copulation, in which time they are very readie both to hurt their followers, and to kill their masters, or any that haue whipped or hurt them. Of Horses they haue both wilde (which they entrap by subtiltie) and tame: of which the Barbarie horse is famous, in Europe and Asia highly prized. The Lant or Dant is a kinde of wilde Kine, but swifter then almost any other beast. They haue also wilde Kine and wilde Asses. The Adimmain is as bigge as an Asse, otherwise resembling a Ram. They haue other sheepe, [r] whose tayles weigh twentie pound, and sometime fourescore or more, carried on little carts behind them. But those Adimmain are found in the Desarts, and kept to profit, yeelding them milke and cheese. The females onely haue hornes.

r *Caius de rar. animal.* speakes of two kindes: the taile of the one three cubits long, of the other a cubit broad. *vid. Hero. Thal Arist. hist. an.8. Plin. 8.49. Ælian, &c.*

The Lions in cold places are more gentle, in hotter are more fierce, and will not flee the onset of two hundred horse-men armed. Master *Iohn Vassall* [t] (a friend and neighbour of mine) told me that he brought out of Barbarie a Lions skin, which from the snowt to the top of the taile contayned one and twentie foot in length, a thing seeming incredible, a raritie and prodigie also to those Barbarians: and I could almost doubt whether memorie fayled not: for otherwise the Relator I know to be otherwise wise and honest. Strange it is that a Lioness by shewing her hinder parts to the male, should make him runne away. In time of their coupling eight or ten will follow one female, with terrible and bloudie battels amongst themselues. They spare such men as prostrate themselues, and prey rather on men then women, and not at all on Infants, except compelled by hunger. *Plinie* tels that *Alexander* set thousands on worke by hunting, hawking, fishing, or other meanes to take and learne the natures of Creatures, that *Aristotle* might be by them informed thereof, who wrote almost fiftie Treatises of that subiect, whereof it seemeth most are lost. He citeth out of [u] him, that

t Of Eastwood in Essex.

u *Aristot Hist. Animalium.*

Lions

Lions bring forth ſmall deformed lumps, at the firſt time fiue, and (euery yeere after) one leſſe, after the fift burthen remayning barren. It cannot ſtirre till it be two moneths old, nor goe till it be ſixe, if you beleeue him. The Libyans beleeue that the Lion hath vnderſtanding of prayers, and tell of a Getulian woman, which lying at the Lions mercy, beſought him ſo noble a beaſt, not to diſhonour himſelfe with ſo ignoble a prey and conqueſt, as ſhee a weake woman was. The like is told [u] of a Spaniſh dogge, of one *Didacus Salazar* a Spaniard. This man according to the bloudie practice of that Nation, minding to fill his dogs belly with an old womans fleſh which was his captiue, gaue her a letter to carry to the Gouernour, and ſo ſoone as ſhee was a little paſt, looſed his Maſtiffe, who preſently had ouer-taken her. The woman terrified, proſtrates her ſelfe to the dogge, and ſues for her life; Good maſter Dogge, maſter Dogge (ſaith ſhee) in her language, I carry this letter to the Gouernour (and ſhewes it him) Be not fierce on me, maſter Dogge. The dogge (hauing changed, it ſeemes, with his Maſter, his doggedneſſe for the others humanitie) made a ſtay, and lifting vp his legge, onely piſſed on her and departed, to no ſmall wonder of the Spaniards that knew him.

[u] *Ouied. hiſtor. Ind. l. 16. c. 11. Vrban Calueto in Benzon, lib. 3.*

But to returne to the King of beaſts. His tayle ſeemeth to be his Scepter, whereby he expreſſeth his paſſion. Hee ſhrinkes not at danger, except ſome couert of woods ſhroud him from witneſſes, and then hee will take the benefit of flight, which otherwiſe hee ſeemes to diſdaine. *Mentor*, a man of Syracuſa, was encountred with a Lion, which in ſtead of tearing him, fawned on him, and with his dumbe eloquence ſeemed to implore his aide, ſhewing his diſeaſed foot, wherein *Mentor* perceiued a ſtubbe ſticking, which he pulled out. The like is reported by *Gellius* out of *Polyhiſtor*, of a fugitiue ſeruant, who hauing performed this kind of office to a Lion, was by him gratified for a long ſpace with a daily portion of his prey. But after this the man was taken and preſented to his Maſter (a Roman Senator) who exhibited games to the Romans, wherein ſeruants and condemned perſons were expoſed to the furie of the beaſts, amongſt whom he placed this ſeruant; and by a wonderfull Fate, this Lion alſo was a little before taken, and beſtowed on him for this ſolemne ſpectacle. The beaſts running with violence to their bloudie encounter, ſuddenly this Lion ſtayed, and taking little better view, fawned on this his gueſt, and defended him from the aſſault of the other beaſts: whereupon, by the peoples entreatie (who had learned the ſtorie of him) he was freed, and the beaſt giuen him: which followed him with a Line in the ſtreets, the people pointing and ſaying: *Hic eſt homo Medicus leonis; Hic eſt leo hoſpes hominis.* One *Elpis* a Samian performed a cure on another Lion, pulling a bone out of his throat, at the Lions gaping and ſilent moane: and in remembrance hereof built a Temple (at his returne) to *Bacchus* at Sango, whom before hee had inuoked before in feare of a Lion.

A. Gellius Noct. Attic.

Plinie and *Solinus* among other African beaſts mention the *Hyæna*, which ſome thinke to be Male one yeere, and Female another, by courſe: This *Ariſtotle* [x] denyes, This beaſt hath no necke ioynt, and therefore ſtirres not his necke, but with bending about his whole body. He will imitate humane voyce, and drawing neere to the ſheepe-coates, hauing heard the name of ſome of the ſhepheards, will call him, and when hee comes, deuoure him. They tell that his eyes are diuerſified with a thouſand colours, that the touch of his ſhaddow makes a dogge not able to barke. By engendring with this beaſt, the Lioneſſe brings forth a Crocuta, of like qualities to the Hyæna. Hee hath one continued tooth without diuiſion throughout his mouth. Some thinke this Hyæna to bee the Lycanthropos or Man-wolfe, ſome the Ciuet-Cat, ſome a fable: howſoeuer, old and late Philoſophers, Phyſitians, and Hiſtorians mention it. Something, perhaps, told of it is fabulous. But it is abſurd to denie the eye-ſight of ſo many witneſſes. He that will reade a pleaſant ſtorie of the taking them, let him reade *Buſbequius* his Epiſtles: if an entire ſtorie, *Bauhinus* his ſecond booke *De Hermaphroditis*.

[x] *Ariſt. Hiſt. animal. l. 6. c. 32.*

In Africa alſo are wilde Aſſes, among which, one Male hath many Females: a iealous beaſt, who (for feare of after encroching) bites off the ſtones of the young Males, if the ſuſpicious Female preuent him not by bringing forth in a cloſe place where hee ſhall not finde it. The like is told of Beuers, [y] which being hunted for the medicinable qualitie of their ſtones, are ſaid to bite them off when they are in danger to be taken, paying that ranſome for their liues. It cannot be true that is reported of the Hyæneum, [z] a ſtone found in the Hyæna's eye, that being put vnder the tongue of a man, bee ſhall foretell things to come, except hee foretell this, That no man will beleeue what our Authour before hath told. The Libard is not hurtfull to men except they annoy him: but killeth and eateth dogges. *Dabuh* is the name of a ſimple and baſe creature like a Wolfe, ſaue that his legges and feete are like to a mans: [*] ſo fooliſh, that with a ſong, and a taber, they which know his haunt will bring him out of his den, and captiue his eares with their muſicke, while another captiuateth his legs with a rope. *Scaliger* thinkes this is the Hyæna, which the Turkes call Zirtlan, and take with a rope faſtened to the legge, he that goes in profeſſing he is not there, till they be there ſure of him.

[y] *Plin. l. 8 c. 30. Whitney Emble. Solinus.*

[z] *Marbodeus de Gemmis.*

[*] *Sel. in cap. 36.* calleth them *Celphos.*

The

The Zebra of all Creatures for beautie and comelineſſe is admirably pleaſing: reſembling a Horſe of exquiſite compoſition, but not all ſo ſwift, all ouer-laid with partie-coloured Laces, and gards, from Head to Taile. They liue in great Heards, as I was told by my friend *Andrew Battle*, who liued in the Kingdome of Congo many yeeres, and for the ſpace of ſome moneths liued on the fleſh of this Beaſt, which hee killed with his Peece. For vpon ſome quarrell betwixt the Portugals (among whom he was a Sergeant of a band) and him, he liued eight or nine moneths in the Woods, where hee might haue view of hundreds together in Heards both of theſe, and of Elephants. So ſimple was the Zebra, that when hee ſhot one, he might ſhoot ſtill, they all ſtanding ſtill at gaze, till three or foure of them were dead. But more ſtrange it ſeemed which he told me of a kinde of great Apes, if they might ſo bee tearmed, of the height of a man, but twice as bigge in feature of their limbes, with ſtrength proportionable, hairie all ouer, otherwiſe altogether like Men and Women in their whole bodily ſhape, except this, that their legges had no calues. They liued on ſuch wilde fruits as the Trees and Woods yeelded, and in the night time lodged on the Trees: Hee was accompanied with two Negro-Boyes. and they carried away one of them by a ſudden ſurpriſe: yet not hurting him, as they vſe not to doe any which they take, except the Captiue doe then looke vpon them. This ſlaue, after a moneths life with them, conueyed himſelfe away againe to his Maſter. Other Apes there are ſtore, and as *Solinus* reporteth, * Satyres with feete like Goates, and Sphynges, with breſts like women, and hairie, whereof *Pierius* ſaith hee ſaw one at Verona, and a kind of Conies alſo at the ſame time, foure times as bigge as the ordinary, and (which is more incredible) had each of them foure genitall members. *Philippo Pigafetta* ſpeaketh in his Relation z of Congo, of other Beaſts in Africa, as of the Tygre as fierce and cruell as Lions, making prey of Man and Beaſt, yet rather deuouring blacke men then white: whoſe Muſtachios are holden for mortall poyſon, and being giuen in meates, cauſe men to die madde. The Empalanga is ſomewhat like to an Oxe. Their Sheepe and Goates neuer bring forth leſſe then two, and ſometimes three or foure at a time. They haue Wolues, Foxes, Deare (Red and Fallow) Roe-buckes, Ciuet-cats, Sables and Marterns.

The Riuer-horſe ſeemes peculiar to Africa, a beaſt ſomewhat reſembling a Horſe, ſhorter-legged, with great feet and a very great head, with horrible teeth: ſo fearefull by Land that a Child may affright them, and in the Water as their proper element (though their aliment be Graſſe, Corne in the blade, and other like from the earth) they are audacious and daring. But of this and many other African Creatures (too long heere to relate) the Reader may informe himſelfe more fully in my Voyages; in *Iobſon, Battell, Santos, Aluares, Iohn Leo*, and others there publiſhed.

These great Apes are called *Pongo's*.

* Satyres are thought to be a kind of Apes: theſe are Naturall. There are others vnnaturall of humane copulation with goats: a third ſort diabolicall illuſions, & a fourth poeticall tales. See theſe things at large in *Baubinus de Hermaphrod. l.* & alſo *Drad. in Sohar*, &c.

z *Congo* tranſlated by A.H.

§. III.

Of Crocadiles, Serpents and other ſtrange Creatures.

THey haue Snakes and Adders, whereof ſome are called *Imbumas*, fiue and twentie ſpannes a long, liuing in Land and Water, not venemous but rauenous, and lurke in Trees (for which taking purpoſe, Nature hath giuen it a litle horne or claw within two or three foot of the Taile) waiting for their prey, which hauing taken, it deuoureth hornes, hooſes, and all, although it bee a Hart. And then ſwolne with this ſo huge a meale, it is as it were drunke and ſleepie, and vnweldie for the ſpace of fiue or ſixe dayes. The Pagan Negroes roaſt and eate them as great dainties. The biting of their Vipers killeth in foure and twentie houres ſpace. Africa for monſters in this kinde hath been famous, as in the Roman hiſtorie appeareth. *Attilius* b *Regulus* the Romane Conſul in the firſt Punicke Warre, at the Riuer Bagrada encountred with a huge Serpent, and planted his Engines and Artillerie againſt the ſame, whoſe skinne, ſent to Rome for a Monument, was in length a hundred and twentie foot, as *Gellius* out of *Tubero* reporteth. The Scales c armed it from all hurt by Darts or Arrowes, and with the breath it killed many, and had eaten many of the Souldiers, before they could with a ſtone out of an Engine deſtroy this deſtroyer. The Riuers of Niger, Nilus, Zaire, and others, haue ſtore of Crocodiles, whereof ſome are of an incredible bigneſſe, and greedie deuourers, thirtie foot long, from an Egge leſſe then a Gooſe-egge. *Ariſtotle* ſaith, that Crocodiles haue no tongues, but I my ſelfe haue ſeene both great and little (ſaith our Author) dead and dryed, in all which I found a tongue, but very ſhort, flat and large. Strange it is that they tell of the number of ſixtie in this beaſt; the age ſixtie yeres, the teeth, joynts, egges, and dayes of laying and hatching, being all numbred by ſixtie.

The Crocodiles taile is as long as his body, his feet with clawes, his backe armed with ſcales almoſt impenitrable: hee moueth onely his vpper jaw, and that ſo wide, that ſome

a *Strabo* and *Agatharchides* write that they had ſeene Serpents 30. Cubits long.

b *A. Gel. l. 6. c. 3. & Iul. Obſequens Cap. 29. Pl. l. 8. c. 14. balliſtis tormentiſq; vt oppidum aliquod, expugnath ſerpens &c.*

c *Oſor. l. 4. c. 8.* Treaſurie of times, *l. 5. c. 31.* ſee the whole Chapter. *Vitriaco* teſtifieth, that the Crocodile hatcheth her egges onely with her ſight and other things not probable.

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of them are able to ſwallow an entire Heifer, as ſome report. They ſay alſo, that the Female layes her Egges where *Nilus* will make an end of his flowing that yeere, as if by ſecret Prouidence ſhe diuined how farre the Riuer would riſe. In ingendring ſhe lyes on her backe, and through the ſhortneſſe of her legs cannot turne her ſelfe on her belly, but by the Males helpe: from which being ſcarred by the clamours of ſome watching this opportunitie, ſhe is eaſily taken: which they doe alſo by Pit-fals and other meanes. Foure moneths together in the Winter, they eate nothing: they are thicke-ſighted by Land, and eaſier take their prey by water, which is done by their tayle. They are bold vpon the fearefull, and fearefull vpon the bold: yet a fearefull beaſt to encounter riſing on his tayle, with ſuch Helliſh iawes and Deuilliſh clawes ouer the aſſaylant, as require an vndaunted ſpirit. For which the *Tentyrites* were famous, eaſily conquering them. Authors tell of a little Bird, which as he lyes gaping, goes into his mouth, and picks his indented teeth, which he cannot deuoure by reaſon of her ſharp feathers rayſed like briſtles, when he offereth to ſhut his mouth on her: the *Ichneumon* or Rat of *Nilus* is ſaid to gape for this occaſion of his gaping, and then to runne into his belly and gnaw himſelfe a paſſage out, therefore worſhipped of the Egyptians. The *Ichneumon* is as big and as cleanly as a Cat, ſnowted like a Ferret, but without haire, and blacke; ſharpe tooth'd, round ear'd, ſhort legg'd, long tayl'd, ſuppoſed of both genders: bought at Markets in Egypt to kill Mice and Rats. They prey vpon all leſſer Serpents deſtroy Crocodiles Egs, and ſtrangle all the Cats they meet with, loue Poultrey, cannot endure the wind: their mouthes are ſo little, they cannot bite any thing that is thicke.

Mount *Atlas* hath plenty of Dragons, groſſe of body, ſlow of motion, and in byting or touching, incurably venemous. The Deſarts of Lybia haue in them many Hydra's. *Dubb* is the name of a kind of great Lizard, not venemous, which neuer drinketh, and if water bee put in his mouth, he preſently dyeth. He is counted dainty meat, and three dayes after hee is killed, at the heat of the fire he moueth as if he had life. In Congo is a kind of Dragons like in bigneſſe to Rammes, with wings, hauing long tayles and chaps, and diuers iawes of teeth, of blue and greene colour, painted like ſcales, with two feet, and feed on raw fleſh. The Pagan Negros pray to them as Gods, for which cauſe the great Lords keepe them to make a gaine of the peoples deuotion, which offer their gifts and Oblations. The Chameleons are knowne among vs, admirable for their Ærie ſuſtinance (although they alſo hunt and eat Flies) and for the changeableneſſe of their colours into all (as *Theophraſtus* ſayth) but redde and white. The *Tarandus* is a Beaſt ſomewhat reſembling an Oxe, in quantitie, a Hart in ſhape, the skin hard, a finger thicke, fit for ſhields, haired like a Beare, liuing, as *Theophraſtus* affirmeth, in Sarmatia, *Solinus* ſayth in *Æthiopia*, ſeldome ſeene, of incredible changeableneſſe to the colour of that which is next it. The *Polypus* ſeemeth by his breath to change his colour, his lungs extending almoſt through all his body: which *Ariſtotle* teſtifieth he doth both for feare and hunting his prey: adding the ſame qualitie of another fiſh called a Cuttell. Another Serpent hath a rundle on his Taile like a Bell, which alſo ringeth as it goeth. But if any deſire to know the varietie of theſe Serpents, *Solinus* in his thirteenth Chapter will more fully ſatiſfie him, and *Bellonius* in his obſeruations.

Manifold are theſe kindes of Serpents in Africa, as the *Ceraſtes*, which hath a little Coronet of foure hornes, whereby he allureth the Birds vnto him (lying hidden in the ſands all but the head,) and ſo deuoureth them. The *Iaculi* dart themſelues from Trees on ſuch Creatures as paſſe by. The *Amphisbena* hath two heads, the Taile alſo onerated, (I cannot ſay honored) with a Head, which cauſeth it to moue circularly with crooked windings: a fit Embleme of popular ſedition, where the people will rule their Prince; needs muſt their motion bee crooked, when there are two heads, and therefore none. The Scythale is admirable in her varied Iacket. The Dipſas kils thoſe whom ſhe ſtingeth, with thirſt. The Hypanale with ſleepe, as befell to *Cleopatra*. The Hemerois with vnſtanchable bleeding. The Preſter with ſwelling. And not to poiſon you with names of many other of theſe poyſonfull Creatures, the Baſilisk is ſaid to kill with her ſight or hiſſing. *Galen* deſcribes it, and ſo doe *Solinus* and others. It is not halfe a foot long and hath three pointels (*Galen* ſaith) on the head, or after *Solinus*, ſtrakes like a Mitre. It blaſteth the ground it toucheth, the Herbes alſo, and Trees, and infecteth the Ayre, ſo that Birds flying ouer, fall dead. It frayeth away other Serpents with the hiſſing. It goeth vpright from the belly vpwards. If any thing be ſlaine by it, the ſame alſo proueth venemous to ſuch as touch it. Onely a Weaſill kils it. The Bergameni bought the carkaſſe of one of them at an incredible ſumme, which they hung in their Temple (which *Apelles* hand had made famous) in a Net of Gold, to preſerue the ſame from Birds and Spiders. The Catoblepas is ſaid to be of like venemous nature, alwayes going with her head into the ground, her ſight otherwiſe being deadly. As for the Monſters, that by mixt generations of vnlike kindneſſe Nature vnnaturally produceth, I leaue to others diſcourſe. *Leuinus* *Lemnius* tels, that of the marrow in a Mans back-bone is ingendred a Serpent; yea, of an Egge which an old Cocke will

P. *Pigafet.*

a *Solinus c.33. & Theophraſt. de animal.*

b *Galen. lib. de Theriaca. Plinie* ſaith it is twelue fingers long, and nine inches. *l.8.c.21. Albert. mag. de mirab.*

c *Io. Baptiſta Porta, &c.*

d *Lemnius de occultis l.4.c.13.*

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will lay after he is vnable to tread Hennes any longer, is (saith hee) by the same Cockes sitting, produced a Basiliske: and tells of two such Cockes at Zirizea, killed by the people, which had found them sitting on such Egges. *Theophrast* also saith, that Serpents are plentifully ingendred of much Raine, or effusions of Mens blood in Warre. Mice are multiplyed in drie seasons) which the store of them this drie Winter 1613. confirmeth) of which hee saith there are great ones in Egypt with two feet, which they vse as hands, not going, but leaping.

Ostriches keepe in companies in the Desarts, making shewes a farre off, as if they were troopes of Horsemen; a ridiculous terrour to the Caravans of Merchants: a foolish Bird, that forgetteth his Nest, and leaueth his Egges for the Sunne and Sands to hatch, that eateth any thing, euen the hardest Iron: that heareth nothing. They haue Eagles, Parrots, and other Fowles. But none more strange then that which is termed Nir, bigger then a Crane, preying vpon Carrion, and by his flight buryeth his great body in the Clouds that none may see him, whence hee espyeth his prey: and liueth so long, that all his feathers fall away by age, and then is fostered by his young ones.

Other Fowles they haue too tedious to relate, of which let the Reader consult *Iohnston, Sanzos*, and other Relations in our *Voyages* published. Grashoppers doe here often renue the Egyptian plague, which come in such quantitie, that they intercept the shining of the Sunne like a Cloud, and hauing eaten the Fruits and Leaues, leaue their spawne behind (worse then their predecessours) deuouring the very barkes of the Leafe-lesse Trees. The old depart none knowes whither: and sometime with a South-East winde are carried into Spaine. The Arabians, and Libyans eate them before they haue spawned, to that end gathering them in the morning, before the Sunne hath dryed their winges, and made them able to flie. One man can e gather foure or fiue bushels in a morning. f *Orosius* tells, that once they had not onely eaten vp Fruits, Leaues, and Barke while they liued, but being dead, did more harme: for being carried by a wind into the Sea, and the Sea not brooking such morsels, vomiting them vp againe on the shoare, their putrified carkasses caused such a plague, that in Numidia dyed thereof eight hundred thousand: and on the Sea-coast neere Carthage and Vtica, two hundred thousand: and in Vtica it selfe thirtie thousand Souldiers, which had beene mustred for the Garisons of Africa. In one day were carried out of one Gate one thousand and fiue hundred carkasses. They are said to come into Barbarie seuen yeeres together, and other seuen not to come, at which times Corne before so deare, is sold for little, and sometime not vouchsafed the reaping, such is their soyle and plentie. The iuyce of the young is poyson. *Plinie* cals them a plague of Diuine Anger: they flie saith hee, with such a noyse, that one would take them for other Fowles, and passe ouer huge tracts by Sea and Land. In Italy the people by them haue beene driuen to h *Sibyllins* remedies for feare of Famine. In Cyrenaica there was a Law made a yeere to warre against them, destroying the Egges first, then the young, and lastly the growne ones. In Lemnos a certaine measure is appointed for each man to bring of them to the Magistrate. And they hold Iayes in high regard, because they kill them with flying against them. In Syria men are compelled to kill them: in Parthia they eate them. The Scriptures also often threaten and mention this plague as Gods *great Armie*. But otherwhere they seeme strangers: In Æthiopia they haue their principall habitation. *Clenard* mentioneth their mischiefes about Fez, where they bring Cart-loades of them to sell, the people deuouring these deuourers.

Alvares in his thirtie two, and thirtie three Chapters, tels of these Grashoppers in Æthiopia, that in some places they made the people trusse vp bagge and baggage, and seeke new Habitations where they might finde victuall; The Countrey all Desart and destroyed, and looking as if it had snowed there, by reason of the vnbarked Trees, and the fields of Mais, the great stalkes whereof were troden downe, and broken by them: and in another place, a Tempest of Raine and Thunder left them more then two yards thicke, on the Riuers banks. This he saw with his Eyes. But if we stay a little longer on this subiect, the Reader will complaine of their troublesome companie heere.

The studious of Natures rarities in these parts, may resort to *Leo*, and others, as also for their further satisfaction in the Fishes and Monsters of the water; as the *Hippopotamus*, in shape resembling a Horse, in bignesse an Asse, they goe k into the Corne grounds of the Egyptians, and in their feeding goe backwards towards the Riuer, so to beguile men, who looking forwards for them, they meane while conuey themselues into the Water. In l this Riuer of Nilus, in the time of *Mauritius*, *Mena* being Gouernour of Egypt, there with many other saw neere the place where Cairo now standeth, a Giantly monster, from the bottome of his belly vpwards aboue the water like altogether to Man with flaxen hayre, frowning Countenance, and strong limbes. Some imagined him to bee Nilus the supposed Riuer-deitie. After hee had continued in the common view of all men three houres, there came

e *Ioh. Bapt. Mat. 3. ate Locusts*, and many people were therefore called. ἀκριδοφάγοι.

f *P. Oros. lib. 5. cap. 11.*

g *Plin. l. 11. c. 29*

h Taken out of the *Sibylles* Bookes.

Ioel. 1. & 2. &c.

i *Cl. Ep. ad Latom.*

Aristot. in hist. An. haud recte cicadis ieiunium tribuit, & rorem tantum pro cibo.

k *Aelian de an. Lib. 5. cap. 53.*

l *Theoph. Simocatta hist. Mauri. l. 7. cap. 16.*

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forth of the Water another like a Woman with a ſmooth face, her haire partly hanging, and partly gathered into a knot, and blacke of colour; her face very faire, roſie lippes, fingers and breſts well proportioned, but her lower parts hidden in the water: Thus from morning till Sun-ſet, they fedde their greedy eyes with this ſpectacle, which then ſanke downe againe into the Waters. *Hondius* ſpeakes of a Mermaid taken in the Netherlands, and taught to Spin: I ſweare not to the truth of it. But many Hiſtories ſpeake of ſome like Men in their whole ſhape both in our and other Coaſts, and ſome like Lions: and for Mermaides, in the Voyage [m] of *Henry Hudſon* for Northerly Diſcouerie 1608. *Thomas Hils* and *Robert Rainer* ſaw one riſe by the Ship ſide on the fifteenth of *Iune*, from the Nauill vpwards her backe and breſts like a Woman, as likewiſe her bigneſſe of body: her afterparts like a Porpiſe, and ſpeckled like a Mackerill: when they called their company to ſee it, ſhee ſanke downe. I might adde many other Creatures ſtrange and wonderfull, and yet not ſo wonderfull, as the effects and vertues which *Albertus*, *Mizaldus*, and others tell of theſe and other Creatures. Such are the Sea-kine, leſſer then the Land-kine, the Tartaruca a Tortoiſe, which liueth in the Deſarts of huge bigneſſe, &c.

[m] *Vi. Geſ. de Aq.*

Robert Iuet in his relation of that Voyage.

The people wich inhabite Africa are Arabians, Moores, Abiſſines, Ægyptians, and diuers ſorts of the Heathens; differing in Rites from each other, as ſhall follow in our diſcourſe. The Monſters which *Plinie*, and others tell of, beſides *Munſter* and *Sabellicus* out of them, I neither beleeue, nor report.

CHAP. II.

Of Ægypt and the famous Riuer Nilus: and firſt Kings, Temples, and Monuments, according to HERODOTVS, DIODORVS, *and others.*

§. I.

The names of Ægypt, and of the Riuer Nilus.

AFter our generall view of Africa, Egypt may juſtly challenge the principall place in our African diſcourſe, as being both in ſituation next to Aſia (whence we are lately come) and conſequently from thence firſt peopled; beſides that *Religion*, our Load-Starre hath heere found the ſooneſt and ſolemneſt entertainment. And not in Religion alone, but in Policie, Philoſophie, and Artes, the Grecians [a] which would ſeeme the firſt Fathers of theſe things, haue beene Diſciples to the Egyptians, as [b] *Am. Marcellinus*, and *D. Siculus*, *Plutarch*, and many others affirme. Hence *Orpheus*, *Muſæus* and *Homer* fetched their Theologie; *Lycurgus* and *Solon* their Lawes; *Pythagoras*; *Plato*, *Anaxagorus*, *Eudoxus*, *Democritus*, *Dedalus*, here borrowed that knowledge for which the World hath euer ſince admired them. Let it not then be imputed to me as a tedious officiouſneſſe. If I longer detaine the Reader (otherwiſe delighted with the view of thoſe rils which hence haue flowed among the Greeke and Latine Poets and Philoſophers) in Surueighing theſe Ægyptian Fountaines and Well-ſprings; whence haue iſſued eſpecially a deluge of Superſtition, that in elder times drowned all the neighbouring parts of the World. Nor let it be tedious vnto vs to behold (in this Hiſtoricall Theater) thoſe Egyptian Rarities; the ſight whereof hath drawne not Philoſophers alone but great Princes too, and mightie Emperors, to the vndertaking of long and dangerous journeyes: As [c] *Seuerus*, who though hee forbad Iudaiſme and Chriſtianite, yet went this Pilgrimage, in honour of *Serapis*, and for the ſtrange ſights of *Memphis*, *Mimnon*, the *Pyramides*, Labyrinth, &c. *Veſpaſian* alſo and others did the like.

[a] *Iamblicus.*
[b] *Am. M. l. 22. D. S. l. 1. Plin. d. Of. & Iſ. Volat. 12. Laël. l. 4 c. 9. Hieron. ad Paul.*
[c] *Ælian. Spart. Seuerus.*

The name of Egypt (ſaith [d] *Ioſephus*) is *Meſre* of *Miſraim*, the ſonne of *Cham*, as the Egyptians themſelues are called *Meſrei*. So the Arabians at this day call it (as *Leo* [e] affirmeth) but the Inhabitants they call *Chibith*. This *Chibith* they ſay was he which firſt ruled this Countrey, and built houſes therein. The Inhabitants alſo doe now call themſelues thus: yet are there not now left any true Egyptians, ſaue a few Chriſtians; the Mahumetans hauing mingled themſelues with the Arabians and Africans. Theſe Chriſtians are hereupon [f] called *Cophti*, of their Nation, as Maſter *Brerewood* obſerueth, not of their Religion, which is the ſame with the Iacobites. And the Egyptians in ſome ancient Monuments are tearmed *Ægophti*: and the name *Ægyptus* (which ſome deriue from *Ægyptus* brother of *Danaus*) is likelier to come of that *Ghobth*: or this, *Ægophti*: and all theſe names may ſeeme to borrow

[d] *Antiq. l. 1. c. 6. Broughtons Concent.*
[e] *Io. Leo l. 8. Mitzer & Mitzer, ait Poſtellus, Aldrete Africa.*
[f] *B. Enquiry. cap. 22.*

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borrow their originall from *Koptus*, a chiefe Citie in Egypt, as both *Scaliger* g and *Lidyat* are of opinion, *quasi Ai Koptus*, * the Land of *Koptus* so is *Æthiops* of *Ai* and *Thebeth*, or *Thebais*. *Ignatius* the Patriarch of Antioch, in an Arabicke Epistle written to *Scaliger*, calleth Egypt the Land of *Kopts*, where he speaketh of *Æra Kopti*, or the computation of yeeres by those Koptite Christians, reckoned from the nineteenth yeere of *Diocletian*, at which time hee destroyed the Christian Churches, and slue an hundred and forty foure thousand Martyrs in Egypt, and other seuen hundred thousand exiled. The Turkes h call both the Countrey it selfe, and principall City (*Cairo*) by the name of *Misir*. Thus singeth an olde Pilgrime in written Rimes, without name of the Authour,

g *D. Chyter.*
* *Coptus*, as *Pliny* saith, was the neerest marke to Nilus, of Arabia, and Indian Merchandise; *lib. 2. c. 9.*
h *Scal. E. T. 4. & Lidyat. E. T.*

In Egypt is a Citie faire,
That height Massar or else Kare.

Egypt was before called (if wee may beleeue *Stephanus* i and others) *Æria*, and otherwise also by the names of *Æria*, *Potamia*, *Ogygia*, *Melambolos*, *Hæphestia*, *Ethiopia*. Some adde k *Hepla*, as Nilus was also called Melas of the blackenesse. The Riuer was first called Oceanus, then Egyptus, and after that Nilus, and Triton.

i *Steph. Byz. Roffinus. Ortel. Thes.*
k *Apollon. Argon.*

Egypt hath on the l East the Gulfe, and some part of Arabia; on the South the fals and Mountaynes of *Æthiopia*; on the West the Desarts of Libya; on the North, the Mediterranean Sea: all which Nature hath set not only as limits, but as fortifications also to this Countrey. Nilus is by *Ouid* m called *aduena*, for his forreine Springs; by *Tibullus*, *fertilis*, which supplyeth the place of showres to Egypt, whereupon *Claudian* sings:

l *Tzetz. ad Lycophron.*

m *Fast. 5. Tib. l. 1. Cla. Epig.*

Egyptus sine nube ferax, imbresque serenos
Sola tenet, secura poli, non indiga venti:
and *Lucan*,
Terra suis contenta bonis, non indiga mercis,
Aut Ionis, in solo tanta est fiducia Nilo.

Egypt no raines nor Merchandise doth need,
Nilus doth all her wealth, and plenty breed.

Hereupon the Romanes accounted it their Granary, and the Turke *Selym* when he conquered it, said, he had now taken n a Farme that would feed his Gemoglans, without it, the earth is sand, perhaps had not beene earth, nor is there aboue one Well of sweet springing water, nor brackish in all Egypt. The water of Nilus is sweet, wholesome, and yeelds no mystie vapours.

n *G. Sandys.*

This Riuer runneth through the midst thereof, sixty miles from * Cairo, making by diuision of himselfe) that *Delta*, to which some appropriated the name of Egypt, refuted by *Iupiter Ammon*, whose Oracle (sayth *Herodotus*) reckoned all that Egypt, which Nilus ouerflowed. *Ptolemaus* p numbreth three of those *Deltas*. Touching the head of q Nilus; *Breidenbachius* affirmeth, that many *Soldans* haue sent men on purpose furnished with skill and prouision for the Discouery, who, after two or three yeeres, returning, affirmed that they could find no head of this Riuer, nor could tell any certainty, but that it came from the East, and places not inhabited: both of like truth. And before the *Soldans*, *Sesostris*, *Cambyses*, *Alexander*, *Nero*, are reported to haue made search for the head of this Riuer. *Neros* men by the helpe of the *Æthiopians* passed farre vp, to large vnpassable Marishes full of weeds, the extents vnknowne. Later Geographers relate, that Nilus ariseth out of a Lake in twelue degrees of Southerly latitude, out of which not onely this Riuer runneth Northwards into the Mediterranean; but *Zaire* also Westward; *Zuama*, and *Spirito Sancto* Eastward, into the Ocean, as is said; all ouerflowing their Territories in the same time, and from the same cause. What this cause should be, many both old and later Writers haue laboured to search. *Herodotus*, *Diodorus*, *Pliny*, and *Solinus*, haue lent vs the coniectures of Antiquity herein. r *Fracastorius* and *Rhamnsius* haue bestowed their Discourses on this Subiect, as *Goropius* also and others of s later yeeres haue done. The most probable cause is the raines, which t *Goropius* in his *Nilos-copium*, deriueth from a double cause. For the Sunne in places neere the Line, doth shew more mighty effects of his fiery presence, exhaling abundance of vapours, which in terrible showers he daily repayeth, except some naturall obstacle doe hinder (as in some places of u Peru, where it seldome or neuer raineth:) And hence it is, that the Indians both East and West, and the Africans reckon their Summer and Winter otherwise then in these parts of the World: for this time of the Sunnes neere presence with them, they call Winter, in regard of these daily stormes; which hee seemes to recompence them with other sixe moneths continuall serenitie and faire weather, not then raysing (by reason of his further absence) any more exhalations then are by himselfe exhausted and consumed, which time for that cause they call Summer. GOROPIVS therefore out of his coniectures

o *Agatharchides ap. Phot. 250. Luys del Marmol. l. 11. per totum.*
p *Ptol. l. 4. c. 5.*
q *Vid. Eustat. in Dionys. Æthicus* and others diuide Egypt into the superiour and inferiour: this is that *Delta*, the other *Thebais. Ortel. Simler.*
r *P. Pigafetta. l. 2. c. vlt. ap. Ram.*
s *Scal. ex. 47. Lucret. l. 6. Lucan. l. 10.*
t *Goro. in Becc. Nilosopium.*
u *Acosta hist. Ind.*

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telleth vs of a twofold Winter, vnder both Tropikes at the same time; vnder *Cancer* the rainy Winter, which in manner (as ye haue heard) attends on the Sunne; vnder *Capricorne* the Astronomicall Winter in the Suns absence, where also he supposeth it to raine at that time, by reason of the high Hils there situate, and the great Lakes which minister store of moisture, besides that *Cancer* is then in the house of the Moone. Againe, the winds [x] *Etesy* (that is to say, *ordinary euery yeere*) in their annuall course, euery Winter lift vp the Cloudes to the tops of the Hils, which melt them into raine, whereby all the Riuers in *Æthiopia* are filled: and cause those ouer-flowings, which in *Nilus* is strangest, because it is in Egypt farthest off from the raines that cause it. *Aristides* [y] sayth, that *Aristotle* found by his wit, and *Alexander* by experience, sending men thither for that purpose, that raines were the cause of this ouer-flowing; and that those raines were caused by *Etesian* winds, which (sayth hee) are by the approching Sunne ingendred in the North parts, and carried to the South, where meeting and multiplying on the tops of the high *Æthiopian* Hils, they cause raines. Master *Sandys* affirmeth, that some moneth before this rising of Nilus, for diuers dayes you shall here see the troubled Ayre full of blacke and ponderous Cloudes, and heare a continuall rumbling, threatning to drowne the whole Country, yet seldome so much as dropping, but carried Southward by the North winds that constantly blow at that season. The Egyptians by three Pitchers Hieroglyphically intimated a threefold cause; the Earth, the South Ocean, and these raines. Strange it is, that the Earth of Egypt adioyning to the Riuer, preserued, and weighed daily, keepes the same weight till the seuenteenth of Iune, and then growes daily heauier with the increase of the Riuer: experimented generally affirmed by French, English, and others.

[x] *P. Pigafetta. 1.2.*

[y] *Aristot. ap. Phot. 249.*

Marcus Fridericus Wendelinus hath written a large Booke, which hee calleth *Admiranda Nili*, and hath preambled with a pretie Preface Booke of the wonders of water, Saint *Ambrose* had giuen him a good Text in his *Hexaemero*. *The Sea*, saith hee, *is good, the hostry of Riuers, the fountaine of showers, the deriuation of ouer-flowings. By it remote Nations are ioyned, danger of battles are removed, Barbarian furie is bounded, it is a helpe in necessitie, in perils a refuge, a delight in pleasures, wholsomnesse to the health, coniunction of men separated, compendiousnesse of trauelling, a shelter of the afflicted; a Subsidie to the publike Treasury, the nourishment of sterilitie. Hence are showres transfused on the Earth, the Sunne drawing the water of the Sea, by his rarifying beames, and exhaling it vp to the colder shadie clouds; there cooled and condensate into showers, which not only temper the drought, but makes fertile the fields. What should I reckon the Ilands, which are as it were embroydered Iewels, in which those which with firme purpose of chastitie put off the secular enticements of intemperance, may chuse to lye hid to the World, and to auoyd the doubtfull turneagaines of this life. The Sea therefore is the Closet of Temperance, the Schoole of Continence, the retyring place of Grauity, the Hauen of Securitie, the time-tempests calme, the sobrietie of the World; the incentiue of deuotion, the voyce of singers contending with the waues, surges, &c.*

These prayses of that holy Father giuen to the Sea, may here be set as Prince *Nilus* his Inheritance, the Oceans eldest sonne, a Riuer of longer course, and further fetched, and more vnknowne pedigree then any Riuer that age of the Ancients knew, and from so equall an arbitriment to three Seas, the West-Atlantike, the East-Indian, and vnknowne-South running so many degrees to the North, in pilgrimage to that holy ground where Christ himselfe had sought refuge, and whence by a mightie hand God had deliuered Israel, and in whose waters *Moses* made the beginning of the Egyptian plagues. For more holinesse was in Christs feet, then could be vnholinesse in *Egypts* elder Idolatries, or later Mahumetan Furies; and yet those precious feet impart no holinesse to the ground or men, where Faith receiueth not what thence readily floweth. Still doth Nilus visit, and euer forsakes those whom Christ visited, and which haue forsaken Christ, as drowning himselfe for anguish, or vnder the Seas bottome to seeke close and priuate Intelligence with Iordan, where the waters are as pestiferous in that *Dead Sea*, as were the deeds Deuillish which ouerwhelmed the Sodomites Region therein, and from the neighbouring Region chased the Canaanites first, and after the carnall Israelites. But I am almost drowned also betwixt these places of Diuine Iudgement. *Wendelinus* hath giuen vs the elder names *Schichor*, *μέλας ἀπὸς*, *Oceanus*, *Ægyptus*, *Triton*, *Astaboras*, *Iupiter Ægyptius*, *Gichon*, *Syris*, *Chrysorrhoas*, *Neym*, *Mahara*, *Abbabuius*, *Syene*, *Dyris*. Hee tels vs also the originall (out of the *Negus* his Title) to be in *Goyome*, a Countrey subiect to the *Abassine*: argueth against the conceits of those which make *Nilus* one of the Riuers of Paradise, and Philosophically discourseth of the ouer-flowing, the mouthes and issues, and the qualities thereof, but so largely that I rather referre the studious to him, then presume hence to enlarge this Discourse already tedious. He hath packed his Booke as a full store-house of ancient and moderne, Ethnike and Christian authorities of all kindes in this Argument. In my *Voyages* now published *Aluarez* and the Iesuits giue great light to this Obscure-famous Riuer.

Iohn Baptista Scortia a Iesuite hath lately published two Bookes of this one Riuer, with ma-

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manifold speculations thereon. It seemeth not without cause that the name Paper is deriued from *Papyrus*, growing in *Nilus*; so much Paper hath hir writer of her. He deriueth *Nilus* from two Lakes, which I dare not aduenture, there are so many *Hippopotami*, and Crocodiles therein. The ouer-flowing is common to most Riuers vnder the Line, to *Zaire*, and diuers Riuers of Africa (but the cause and effect are in shorter streames more euident) to *Gambra* also whose ouer-flowing is as obscure on the *Guinea* Coast as *Nilus* on the *Egyptian*) likewise to Menan of Pegu, and Indus (which *Philostratus* in diuers other things compares to Nilus) and the Riuer of Siam in Asia, and to the Riuers of *Amazones*, and Guiana in America. Frier [z] *Luys de Urreta* ascribeth the ouer-flowing to some secret passages and pores, whereby the Ocean, and the Mountaynes of the Moone hold mutuall commerce. This increase of Nilus continueth forty dayes or more, after which followeth the decrease as long. In the middle of Nilus (sayth [a] *Leo*) ouer against the old City of Cairo, standeth the Ile *Michias*, or the measuring Ile, containing one thousand, and fiue hundred Families, and a Temple, and a foure-square Cisterne of eighteene [b] Cubits depth, whereinto the water of Nilus is conueyed by a certaine sluce vnder the ground, in the midst whereof is a Pillar marked also with eighteene Cubits, to which Officers for the purpose resort daily from the seuenteenth of Iune, to obserue the increase, which if it amount to fifteene Cubits, and there stay, it doth portend fertilitie, and how much ouer or vnder, so much lesse abundance. In the meane time the people deuoutly exercise Prayer and Almes-giuing: And after, the price of victuals (especially of Corne) is proportionably appointed for the whole yeere. The Cities and Townes of Egypt, whiles this inundation lasteth, are so many Ilands. Master *Sandys* [c] writes, that it begins to arise with the arising Sunne on the seuenteenth of Iune, swelling by degrees, till it mounts sometimes foure and twenty Cubits, but that the vttermost. Heretofore seuenteene was the most that it attayned to, presented by that Image of Nilus hauing seuenteene children playing about it: brought from hence by *Vespasian*, and dedicated in his Temple of *Peace*, still to bee seene in the Vatican at Rome. That yeere when he was there, it did rise at Cairo three and twentie Cubits about two miles aboue the Citie; at the end of old Cairo, in the beginning of August they cut the bankes (for sooner, it would destroy the vnreaped fruits) the *Bassa* himselfe in person giuing the first stroke; a world of people attending Boates, or in Pauillions on the shoare, with night triumphs and reioycings, welcoming in the Riuer into the Land diuers dayes together. The *Bassa* feasts three dayes in the Castle of *Michias*. In the nights their many lights (placed in buildings erected of purpose for this solemnity) make a glorious shew. These lights are said to succeed the Deuillish Sacrifices of a young Man and a Mayd, wonted to be offered at this time to *Osiris* and *Isis*; euery night they haue fire-workes: Euery Turke of account hath a gallant Boat adorned with Streamers, Chambers, and the Lights artificially set, to represent Castles, Ships, Houses, or other formes: in the day making Sea-fights, others practising like exercises on land. The soyle is sandy and vnprofitable, the Riuer both moystening and manuring it. Yea, if there dye in Cairo fiue thousand of the plague the day before, yet on the first of the Riuers increase, the plague not only decreaseth, but meerely ceaseth, not one dying the day after: which we haue elsewhere ascribed to the Sunnes entrance into *Leo*. The land is otherwise a very Desart, as appeared two yeeres together when *Cleopatra* raigned, Nilus not ouer-flowing, and in *Iosephs* seuen yeeres of famine, the Riuer being part of *Pharaohs* Dreame, *by which he stood, and out of which the fat and leane* [d] *Kine ascended.*

And thus, sayth *Herodotus*, The Land of Egypt doth not onely owe the fertility, but her selfe also vnto the slimy increase of Nilus: for [e] raine is a stranger in this Countrey, seldome seene, and yet oftner then welcome: as vnwholesome to the Inhabitants. *Pharus*, by *Homer* mentioned farre off in the Sea, is now adioyning to the Continent. The mouthes or falls of Nilus, numbred by the Prophet *Esay*, [f] and other in old times, seuen; and after *Plinie* (who reckoneth the foure smaller) eleuen: are now (as *Willielmus Tyrius* out of his owne search testifieth) but foure, or as other Writers, but three worthy of consideration: *Rosetto*, *Balbetina*, *Damiata*, where the saltnesse of the earth and shels found in it, may seeme to confirme *Herodotus* opinion, that Nilus hath wonne it from the Sea; which *Goropius* laboureth to confute. *Aristotle* [g] doth not onely auerre the former opinion with *Herodotus*, but addes, that all the mouthes of Nilus, except that of Canopus, may seeme to be the labour of men, and not naturall Channels to the Riuer

z *Historia de la Etiopia, l. 1. c. 28.*

a *Leo lib. 8.*

b *Himerius apud Phot. 243.* mentions this measuring Nilus by Cubits.

c *S. l. 2.*

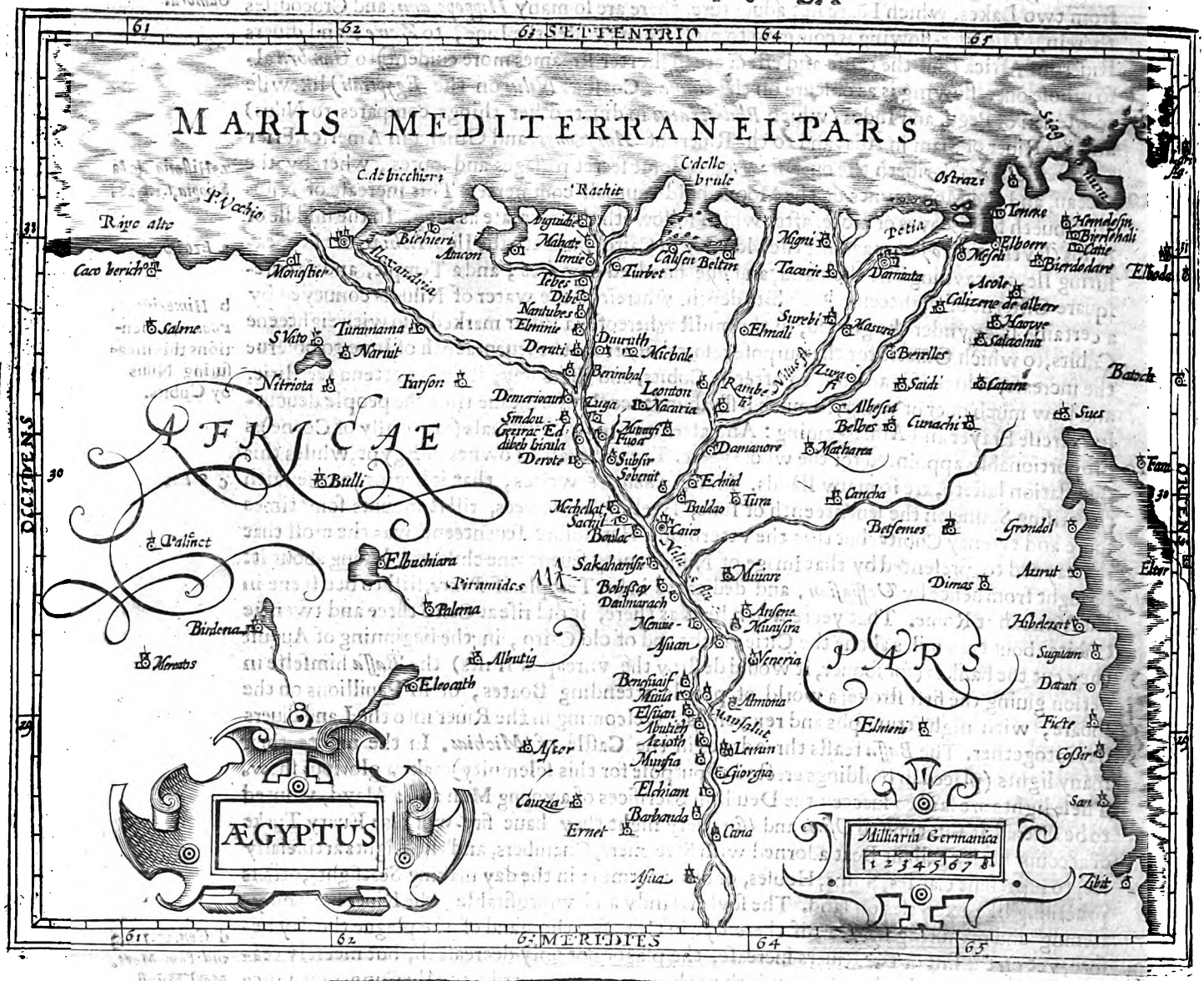
d *Gen. 41. 1, 2, 3 vid. Com. Mart. Mart. Munst. &c.*

e Raine is infectious if at any time it fall in Egypt, except in and about *Alexandria*, where *Pigisetta* saith it raineth.

f *Esay 11. 15.*

g *Arist. Meteor. l. 1 vid. Hieron. ad Es. 11.*

HONDIVS his Map of Egypt.


MARIS MEDITERRANEI PARS
AFRICAE
ÆGYPTUS
PARS
ORIENS
OCCIDENS
SEPTENTRIO
MERIDIES
Milliaria Germanica
1 2 3 4 5 6 7 8
Damiata
Rosetta
Alexandria
Monstier
Caco berich
Salme
Nitriota
Tarson
Bulli
Elbuchiara
Piramides
Birdena
Meraths
Eleocath
Aster
Cauzza
Ernet
Barbanda
Elchiam
Munsia
Azioth
Abutieh
Elsuan
Benesuaif
Asiuta
Cana
Giorgia
Lemun
Almonia
Veneria
Asuan
Menuf
Bohusey
Sakahariff
Sachil
Boulac
Cairo
Echiad
Buldao
Tura
Damanore
Matharea
Subsir
Dervte
Demeriocaur
Leonton
Berimbal
Deruti
Nantubes
Dibi
Tebes
Turbet
Callsen
Beltim
Rachit
Rayo alto
Turanama
Narmit
Michale
Ranbe
Nacuria
Luga
Fuoa
Alhesira
Belbes
Cunachi
Berelles
Saidi
Catarn
Suez
Batoch
Tamiata
Grondol
Betfemes
Cancha
Dimas
Azurut
Hibdeneit
Suguam
Datati
Ficte
Coftir
San
Zibit
Elmeris
Mimi
Tacarie
Petia
Ostrazi
Ierme
Hermedesin
Byrlehali
Cattie
Elboere
Meseli
Biordodare
Elboda
Acole
Calizene de alberi
Harwe
Salatolma
Surebi
Elmali
Kasura
Luxa
Michellat
Sindou
Gezirat Ed dibeh bisula
Tarsa
Mutuare
Arsene
Munsira
Bohusey
Dalmarach
Nilus fl.
Cairo
Sakahariff
Piramides
Birdena
Meraths
Eleocath
Aster
Cauzza
Ernet
Barbanda
Elchiam
Munsia
Azioth
Abutieh
Elsuan
Benesuaif
Asiuta
Cana
Giorgia
Lemun
Almonia
Veneria
Asuan
Menuf
Dalmarach
Mutuare
Arsene
Munsira
Damanore
Matharea
Echiad
Buldao
Tura
Cancha
Betfemes
Grondol
Azurut
Dimas
Hibdeneit
Suguam
Datati
Ficte
Coftir
San
Zibit
Elmeris
Alhesira
Belbes
Cunachi
Berelles
Saidi
Catarn
Suez
Batoch
Tamiata
Luxa
Kasura
Surebi
Elmali
Mimi
Tacarie
Petia
Damiata
Ostrazi
Ierme
Hermedesin
Byrlehali
Cattie
Elboere
Meseli
Biordodare
Elboda
Acole
Calizene de alberi
Harwe
Salatolma
Rayo alto
Caco berich
Salme
Nitriota
Tarson
Bulli
Elbuchiara
Piramides
Birdena
Meraths
Eleocath
Aster
Cauzza
Ernet
Barbanda
Elchiam
Munsia
Azioth
Abutieh
Elsuan
Benesuaif
Asiuta
Cana
Giorgia
Lemun
Almonia
Veneria
Asuan
Menuf
Bohusey
Dalmarach
Mutuare
Arsene
Munsira
Sakahariff
Nilus fl.
Cairo
Boulac
Sachil
Michellat
Sindou
Gezirat Ed dibeh bisula
Tarsa
Dervte
Subsir
Soberit
Fuoa
Nacuria
Leonton
Demeriocaur
Berimbal
Deruti
Nantubes
Dibi
Tebes
Turbet
Callsen
Beltim
Rachit
Rayo alto
Turanama
Narmit
Michale
Ranbe
Luxa
Kasura
Surebi
Elmali
Mimi
Tacarie
Petia
Damiata
Ostrazi
Ierme
Hermedesin
Byrlehali
Cattie
Elboere
Meseli
Biordodare
Elboda
Acole
Calizene de alberi
Harwe
Salatolma
Berelles
Saidi
Catarn
Suez
Batoch
Tamiata
Grondol
Betfemes
Cancha
Dimas
Azurut
Hibdeneit
Suguam
Datati
Ficte
Coftir
San
Zibit
Elmeris
Alhesira
Belbes
Cunachi
Damanore
Matharea
Echiad
Buldao
Tura

Royall computation at *Mizraim*. If our *Berosus* which *Annius* hath set forth, were of authoritie, [k] hee telleth, that *Cham*, the sonne of *Noah*, was by his father banished for particular abuse of himselfe, and publike corruption of the World, teaching and practising those vices, which before had procured the Deluge, as Sodomie, Incest, Buggerie: and was therefore branded with the name *Chemesenua*, that is, Dishonest *Cham*, in which the Egyptians followed him, and reckoned him among their gods by the name of [l] *Saturne*, consecrated him a Citie, called *Chemmis*. The Psalmes of [m] *Dauid* doe also thus intitle Egypt, *The land of Cham*: which name was retayned by the Egyptians themselues in *Ieromes* [n] dayes. *Chemmis*, after *Diodorus*, was hallowed to *Pan*, and the word signifieth *Pans Citie*. In *Herodotus* his time it was a great Towne in *Thebais*, hauing in it a Temple of *Perseus*, square, and set round with Palme-trees, with a huge porch of stone, on which were two great statues, and in it a Chappell, with the Image of *Perseus*. The Inhabitants want not their miraculous Legend, of the Apparitions of their god, and had a relique of his, a sandale of two cubits which hee sometimes ware; they celebrate festiuall games in his honour, after the Greeke manner. *Herodotus* also mentioneth an Iland called *Chemmis*, with the Temple of *Apollo* in it. Some say, [o] Thebes was called in their Holies, Chemia, or Chamia: and all [p] Egypt was sometime called Thebes.

Lucian [q] saith, the Egyptians were the first that had Temples, but their Temples had no Images. Their first Temples are reported [r] to haue beene erected in the time of [s] *Osiris* and *Isis*, whose parents were *Iupiter* and *Iuno*, children to *Saturne* and *Rhea*, who succeeded *Vulcan* in this Kingdome. They built a magnificent Temple to *Iupiter* and *Iuno*, and two other golden Temples to *Iupiter Cœlestis*, and *Iupiter Ammon*, or *Cham*, which wee before spake of, instituting vnto them Priests and golden statues. *Menas* is reckoned the first King after those Demi-gods, [t] who built a Temple to *Vulcan*, and taught the people to sacrifice, and other rites of Religion. Long after him, *Busiris* built Thebes, which was [u] said to haue an hundred Gates, and many stately erections of Temples, Colosses, Obeliskes; by the one name they call their more then giantly Images; by the other, their pillars of one stone, fashioned like a needle. *Pomponius Lætus*, and *Martianus*, speake of two of these Obeliskes with hieroglyphicall inscriptions, carryed from Hieropolis in Egypt by *Augustus* to Rome, the one fourescore foote high, the other an hundred and thirtie, which was broken in the rayfing. *Plinie* mentions these and others at Rome, one of which hee made serue for the measuring of the Sunnes shadow in *Campus Martius*, in Dyall-wise. He speaketh of an Obeliske at Thebes made and rayfed by twentie thousand men.

Of foure Temples, there was one containing in circuit thirteene furlongs, in height fiue and fortie cubits, the wall foure and twentie foote thicke. The ornaments answered to the structure. But the Gold, Siluer, Iuorie, and Iewels were taken away by the Persians, when *Cambyses* burned the Egyptian Temples. Out of those fires, they report, flowed three hundred talents of gold, and [x] two thousand and three hundred of siluer. Amongst the seuen and fortie Sepulchres of their Kings, that of *Simandius* was reckoned most sumptuous, the gates whereof were two hundred foote long, and fiue and fortie cubits high: within was a square Cloyster, containing in each square foure hundred foote, borne vp with statues of beasts in stead of pillars, of sixteene cubits, the roofe made of stones, of two paces broad, beautified with starres. Then was there another gate like to the former, but fuller of worke, with three huge statues to himselfe, his mother and daughter. Within this was another Cloyster more beautifull then the former. But for the particulars of these things, let our Reader resort to *Diodorus Siculus*, who partly from the Priests relations, and in great part from his owne sight, deliuereth them at large. He addeth, that there was an inscription containing the cost and charges hereof to be three thousand and two hundred millions of Minæ. These summes are admirable, and scarcely to bee paralleld in any Historie, excelling euen those summes which *Dauid* left *Salomon* for the Temple, and onely surmounted by those which *Sardanapalus* is said to haue consumed together with himselfe in his funerall fire. For if we account euery Mina three pound two shillings and sixe pence, as Master *Brerewood* hath obserued of the Atticke Mina, out of many Authors, (which yet is lesse then the Egyptian, and but halfe so much as that of the Hebrewes and Alexandrians) it comes to ten thousand millions of our pounds: a summe incredible, improbable, that I say not impossible. Yea, neither are those things credible which *Ctesias* tells of *Sardanapalus*, which *Brerewood* summeth after the Attick Talent, at two and twentie thousand and fiue hundred millions of pounds in gold, and eighteene thousand two hundred and fiftie millions of pounds in siluer. Euen in those things also which the sacred Historie auoucheth of *Dauid*, howsoeuer the truth is beyond all names of certaintie, yet the interpretation of that truth is not fully agreed vpon, as we haue elsewhere shewed.

This cost of *Samandius*, although inlarged in the telling, doth not disagree to that Egyptian

k *Pseudo Berosus.*

l *Euseb. de aquiuocis*, calleth *Cham*, *Saturnus Ægyptius.*

m *Psal. 75. & 108.*

n *Hier. in Gen. Brought. Conc.*

o *Plut. in Os.*

p *Arist. Meteor. lib. 1.*

q *Lucian. Dea Syr.*

r *Diod. Sic. l. 2.*

s *Osiris* is supposed by some to be the sonne of *Chaus. vid. inf. cap. 6. Patric. sepe.*

t *Morn. de verit. christ. Relig. cap. 26.*

u *Herodot. l. 2. Dionys. Θηβαι ὠγυγίλω ἑκατόπυλον, &c. Iuuen. Atq; vetus Thebe centum iacet obruta portis.*

x The Egypt. talent of siluer is reckoned 250. l. of our money: and gold is vsually accounted 12. times so much.

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tian opinion, esteeming their houses their Innes, and their Sepulchres their eternall habitations. Of the race of *Simandus* was *Ogdous*, that built [e] Memphis (called in the Scripture *Noph*) compassing a hundred and fifty furlongs, at the parting of Nilus into that *Delta* diuision, where the succeeding Kings abode, forsaking Thebes till Alexandria was after built by *Alexander*.

[e] *In 69.51.& 29.50.*

Thebes was called *Diospolis*, or *Iupiters* City, where (as *Strabo* [f] reporteth) was consecrated to *Iupiter* a beautifull Virgin of noble birth, who, vntill the time that shee had her naturall purgation, had the carnall company of whomsoeuer shee pleased, and at this her menstruous accident was bewayled as dead, and after married. Such Virgins the Greeks (sayth he) called *Palladas*. Many yeeres after *Ogdous*, succeeded *Sesostris*. [g] *Iosephus* is of opinion, that *Herodotus* erred in the name, and ascribed the deeds of [h] *Shishak* to *Sesostris*; to which also the computation of *Herodotus* doth agree reasonably in the time. [i] Others account him the same with *Sesachis* in *Diodorus*. The huge Conquests of this *Sesostris* are beyond all that euer *Alexander* atchieued, if we credit Authors. At his returne he builded in euery City of Egypt a Temple to their chiefe God at their owne costs, and offered a ship of Cedar two hundred and eighty Cubits in length, gilded on the inside, siluered on the outside, to the chiefe God at Thebes, and two Obeliskes one hundred and twenty Cubits high, wherein were ingraued the greatnesse of his Empire and Reuenues. At Memphis in the Temple of *Vulcan* he dedicated Statues of himselfe and his wife, thirty Cubits high, of his children twenty. And when he went to the Temple, or through the City, his Chariot was drawne by Kings, as *Lucan* singeth:

[f] *Strab.l.17.*

[g] *Antiq.l.8.4.*
[h] *2.chron.12.9*
[i] *Volater. li.12. Lud.Reg.lib.4.*

Venit ad Occasum mundi, extrema Sesostris;
Et Pharios curruis Regum cernicibus egit,

Sesostris in the Westerne World, by Warre
Compelled Kings to draw his Memphian Carre.

Learned M.° *Fuller.Misc.l.2. c.4.* holds the relations of *Tzetzes* and *Sesostris* to be in great part fabulous: and rather troublesome Expeditions then setled Empires.

Thus we reade in our owne Chronicles [k] of *Edgarus Pacificus*, sometimes King of England, rowed in a Boat by eight Kings, himselfe holding the Sterne.

[k] *Houeden. Malmesbur. Mat.West. Fox.Act.& Monuments. Speed. Stow Chron.&c.*

Tacitus [l] telleth of *Rhameses* an Egyptian King, who conquered the East and South parts of the World, helped herein (as the Priests told *Germanicus*) with the forces of Thebes, who had then seuen hundred thousand fighting men. This was written in Egyptian Characters at Thebes, interpreted by one of the Priests, together with his reuenues not inferiour to the Romane or Parthian Empires. *Pheron*, the Sonne and Successor of *Sesostris*, enraged at the rage of Nilus, swelling aboue eighteene Cubits, cast a Dart against the streame, [m] and thereupon lost his sight, which by the aduice of the Oracle in Butis, was restored by the vrine of a woman, which had neuer knowne man but her husband: which caused him to burne his owne wife, and many other, fayling in this new experiment, and to marry her whom at last he found by this proofe to be honest. He set vp in the Temple of the Sunne two Pillars, each of one stone of 100. Cubits high, and eight broad. After succeeded *Memphites*, *Rhasinitus*, and *Cheopes*. This last shut vp all the Temples in Egypt and busied them in his owne workes, one hundred thousand by course ten yeeres together, in building a Pyramis for his Sepulchre. The least stone was thirty foot, and all grauen. Nilus passeth vnder it by a Trench. It was reckoned among the Wonders of the World. His daughter and brother made two other; odious therefore to the Egyptians who will not once name them. This was hollow, the other solid. They did it (sayth he) in hope of the Resurrection. For they would not interre their dead bodies, because of the Wormes; nor burne them, because they esteemed fire; a liuing creature, which feeding thereon, must together with it perish. They therefore with Nitre and Cedar, or with compositions of Myrrhe, Cassia, and other Odours thus preserue them. *Scaliger* sayth, [n] they set these bodies in their dining Roomes, that their Children and Nephewes might behold them whiles they were eating. Some also report, [o] That the poorer sort vsed hereunto the slimy Bitumen of the *Dead Sea*, which had preserued an infinite number of Carcasses in a dreadfull Caue (not farre from these Pyramides) yet to bee seene with their flesh and members whole, after so many thousand yeeres, and some with their haire and teeth: Of these is the true *Mummia*.

[l] *Tacit.lib.2.*

[m] *Her.lib.2.*

[n] *Sca.Ep. ad Putean.*

[o] *Gi.Bot.Ben. Porc.fun.an. cap.11.Theuet. Cosmog. de Leuant.*

The Mores and Indians violate the Sepulchres: and either burne them, (as is reported they somtimes doe, in stead of fire-wood, which is scarce in those parts) or else sell them at Cairo, a body for a Dolor, the Citie being high twenty miles from thence. For these *Mummies* are neere the place where Memphis sometimes stood. In that place are some indifferent great, and a number of little Pyramides with Tombes of seuerall fashions; many ruinated, and many violated: the ancient Egyptians coueting there to bee buried, as the place supposed to conteine the

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the body of *Osiris*. Vnder euery one, or whereſoeuer lye ſtones not naturall to the place, by remouing the ſame, deſcents are diſcouered like the narrow mouthes of Wels, hauing holes in each ſide of the walls, to deſcend by (but with troubleſome paſſage) ſome well-nigh ten fadome deepe, leading into long Vaults (belonging, it ſhould ſeeme, to particular Families) hewen out of the Rock with pillars of the ſame. Betweene euery arch the corpſes lye ranckt one by another, ſhrowded in a number of folds of linnen, ſwathled in bands of the ſame, the breſts of ſome being ſtayned with hieroglyphicall Characters. Within their bellies are painted papers, and their gods inclоſed in little models of ſtone or metall: ſome of the ſhape of men in coat-armours, with the heads of Sheepe, Hawkes, Dogs, &c. others of Cats, Beetles, Monkies, and ſuch like. They wrapt the dead bodies in manifold folds of linnen beſmeared with gumme, and after other ceremonies laid the corps in a boat to be wafted ouer Acheruſia, a Lake on the South ſide of the Citie by *Charon* (ſo they called the Ferry-man) and there the body was brought before certayne Iudges, who, if conuinced of euill life, depriued it of buriall; the moſt terrible of puniſhments to the Egyptians. About this Lake ſtood the Temple of *Hecate*, with the Ports of *Cocitus* and *Lethe*, or *Oblivion*: *Styx* and other Poeticall fables had hence their deriuation. But let vs returne to the Pyramides, and view them as they now ſtand, with Maſter *Sandys* his eyes: hauing firſt told a miracle, or impoſture rather of the Moores with pieces of *Mummies* ſtucke in the ſands, many thouſands on *Good Friday* reſorting to ſee the armes and legs of dead men appearing on the other ſide of Nilus, to the gayne of the Ferry-men, for this cauſe perhaps, deluding the ſuperſtitious vulgar. *Baumgarten* mentions it in his time, and thought it an illuſion of the Deuill: whether Hee, or His, wee will not now examine.

Full weſt from Cairo, cloſe vpon the Libyan Deſarts, hauing croſſed Nilus, and a Playne twelue miles ouer, they came to the three Pyramides, the greateſt of them is aſcended by two hundred and fiftie fiue ſteps, each ſtep aboue three feet high, of a breadth proportionable. No ſtone ſo little through the whole; as to bee drawne by our carriages, brought out of the Mountaynes of Arabia, with a double wonder of the conueyance and mounting. The North ſide is moſt worne by reaſon of the humiditie of the Northerne winde in theſe parts. From the top is diſcerned the Countrey, with her beloued *Nile*, the *Mummes* and many huge Pyramides afarre off, each of which, were this away, might be reputed wonderfull. Deſcending on the Eaſt ſide, below from each corner equally diſtant, they approched the entrance, into which they went with a light in euery mans hand: a narrow and dreadfull paſſage, ſtooping or creeping, as downe the ſteepe of an hill an hundred foote, the deſcent ſtill continuing, but few daring to venter further. (*Plinie* writes, that at the bottome is a ſpacious pit, eightie and ſixe cubits deepe, filled at the outflow by concealed Conduits; others adde, that there is in the middeſt a little Iland, on that the Tombe of *Cheops* the Founder.) Maſter *Sandys* ſaith, That climbing ouer the mouth of this dungeon, they aſcended by like vneaſie paſſage about an hundred and twentie feete; and thence paſſing through a long irkeſome entrie direct forward, they came to a little roome with a compaſt roofe of poliſhed marble. From hence they climbed an hundred and twentie feete higher, at the top entring a goodly roome twentie foote wide, and fortie foote long; the roofe of a maruailous height, the ſtones ſo great, that eight floores it, eight roofes it, eight flagge the ends, and ſixteene the ſides, all of well wrought Theban marble. At the vpper end is a Tombe of one ſtone, vncouered and emptie, breſt high, ſeuen foote in length, and almoſt foure in breadth, ſounding like a bell, more probably ſuppoſed the Builders ſepulchre. If any deſire a more exact ſuruey, let him reſort to our Authour, and other eye and pen-witneſſes. Not farre hence is that *Sphynx*, a huge Coloſſe, with the head of a Maide, and body of a Lion, ſuppoſed by *Bellonius*, to be the monument of ſome ſepulchre, by *Plinie*, of *Amaſis*. It yet continueth all of one ſtone, and is a huge face, looking toward Cairo. The compaſſe of the head, ſaith *P. Martyr* * an eye-witneſſe, is fiftie eight paces. *Plinie* numbreth eight Pyramides, and ſaith, That the compaſſe of this *Sphynx*, about the head, was an hundred and two feete, the length an hundred and fortie three. Maſter *Sandys* affirmeth, that vnto the mouth it conſiſts of the naturall Rocke, thus aduanced; the reſt of huge flat ſtones laid thereon, wrought altogether into the forme of an Æthiopian woman (heretofore adored by the people) not ſo huge as before reported, the whole being but ſixtie foote high: the face diſfigured by Time, or the Moores ſuperſtition, deteſting Images. *Plinie* writes, That three hundred and ſixtie thouſand men were twentie yeeres in making one of the Pyramides; and three were made in ſeuentie eight yeeres and foure moneths. The greateſt (ſaith he) couereth eight Acres of ground; and *Bellonius* affirmeth, That the Pyramides rather exceed, then fall ſhort of the reports of the Ancient; and that a ſtrong and cunning Archer on the top, is not able to ſhoot beyond the fabrick of one; which *Villamont*, being there, cauſed to bee tried and found true. *William Lithgow* writeth, that the height of one is 1092. foote, [b] as their *Dragoman* told him: the top thereof is all one

* *Lege Bab. l. 3. & Lib. 36. c. 12.*

b *Plinie* ſaith 883. ſ. and the ſecond 737. the third 363.

c *Sandys* hath three stones,

one c stone, which he measured seuenteene foote in euery square, yet on the ground seemed as sharpe as a pointed Diamond. The other are lower, and want steps to ascend on them. They are of marble. But I would be loth to burie the Reader in these sumptuous monuments, the witnesses of vanitie and ostentation; of which, besides the Ancient, *Martyr, Bellonius, Eueſham, Villamont*, and other eye-witnesses haue largely written.

d *Porcharch* in his *Funerali Antichi Tau.* 12. hath set forth this in picture. *Hont. Cos. lib.* 3. *Reg.* 23. 29.

Mycerinus is reckoned the next King, better beloued of his subiects, whose daughter was buried in a woodden Bull d in the Citie Sai; to which euery day were odors offered, and a light set by night. This Oxe once a yeere was brought out to the people. Next to him was *Asychis*, who made a Pyramis of bricks; and these bricks were made of earth, that claue to the end of a pole for this purpose, in a vaine curiositie thrust into a Lake. Yet were all these wonders exceeded by the Labyrinth, the worke (say some) of *Psammetichus*, or (after *Herodotus*) of the twelue Peeres which raigned in common as Kings; partly aboue ground, partly beneath, in both containing 3500. roomes. *Herodotus* saith, he saw the vpper roomes, the lower he might not, as being the sepulchres of the Founders, and of the sacred Crocodiles: all was of stone, and grauen. The cause of making this Labyrinth is diuersly deliuered; by *Demoteles*, the Palace of *Mothetudes*; by *Lysias*, the sepulchre of *Meris*; the most probable opinion, that it was consecrated to the Sunne: the paterne to *Dedalus*, for that in Crete, representing but the hundreth part of this. The entrance was of Parian marble pillars. The worke was diuided into Regions e and perfectures, sixteene vast houses being attributed to sixteene of them. There were also Temples for all the Ægyptian gods; and *Nemeses* aboue in fifteene Chappels: many Pyramides also, each of fortie elles, and founded on sixe walls. After a wearie iourney they come to those inexplicable wayes (the Labyrinth of this Labyrinth) hauing before ascended high Halls and Galleries, each of ninetie steps, finely adorned with pillars of Porphyrie, Images of their Gods, statues of Kings, and monstrous shapes. Some of the houses were so seated, that the opening of the doores caused a terrible thunder: As terrible was the darke wayes: and most of all, without a guide, the inextricable windings, infolded walls, and manifold deceiuing doores; making by many passages, none at all. No cement or morter was vsed in all this huge worke.

10 20

Plin. l. 36. *c.* 13. e There were in Egypt 73. Nomi, 10. in Thebais, 10. in Delta, and 17. in the middle Region.

The Lake of *Meris* was not lesse wonderfull, compassing three thousand sixe hundred furlongs, and fiftie fadome in depth, made by *Meris* whose name it beareth: in the middest were two Pyramides fiftie fadome aboue, and as much beneath water, one for himselfe, the other for his wife. The water flowes sixe moneths out, and sixe moneths in, from Nilus. The fish were worth to the Kings coffers twentie of their pounds a day, the first sixe; and a talent a day, the last sixe moneths. Of *Necus*, whom the Scripture calls *Pharaoh Necho*, and of his victorie against the Syrians in Magdolo, or Magiddo, where he slue King *Iosiah*, *Herodotus* witnesseth. Hee also makes this *Necus* authour of that Trench; from Nilus to the Red Sea (which *Strabo* ascribes to *Sesostris*. *Plinie* f makes *Sesostris* first Authour, seconded by *Darius*, who in this businesse was followed by *Ptolemaus*) one hundred foot broad, seuen and thirtie miles long; but forced to leaue the enterprise, for feare of the Red Sea ouer-flowing Egypt, or mixing his water with Nilus.

30

f *Plin. l.* 6. *c.* 29. g *Anton. Galua.* h *Philostrat. de vita Apollon. l.* 5. *cap.* 15. saith that *Apollonius*, seeing a Lion (which one had tamed) offer to fawne on him, withall, vttering certaine murmurings, interpreted that speech of the Lion to the people, saying, that hee sometime had been *Amasis* the Egyptian King: whereupon he was sent with pompous procession of the Priests, to Leontopolis, and there placed in the Temple.

Tremellius thinkes it to be the labour of the Israelites, in that seruitude from which *Moses* freed them. He consumed in this worke 120000. Egyptians. After him reigned *Sammi*, and then *Apries*. About these times g *Nabuchodonosor* conquered the Egyptians according to *Ezechiels* prophecie, *Ezech.* 30. But they had also ciuill warres. *Amasis* h depriued *Apries*, who, being of a base birth, of a great bason of gold in which himselfe and his guests had vsed to wash their feete, made an Image and placed it in the most conuenient part of the Citie, and obseruing their superstitious deuotion thereunto, said that they ought now no lesse to respect him, notwithstanding his former base birth and offices. When hee was a priuate man, to maintayne his prodigall expenses, he vsed to steale from others: and when they redemanded their owne, he committed himselfe to the censure of their Oracles. Such Oracles as neglected his thefts, hee being a King, did neglect. Hee brought from the Citie Elephantina twentie dayes sayling, a building of solid stone, the roofe being of one stone, one and twentie cubits long, fourteene broad, and eight thicke, and brought it to the Temple at Sai. Hee ordayned, that euery one should yeerly giue account to the Magistrate, how hee liued, and maintayned himselfe. And he which brought a false account, or liued by vniust meanes, was put to death. Hee was buried, as was supposed, in that *Sphynx* aboue said. *Psammenitus* his sonne succeeded, whom *Cambyses* depriued.

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CHAP. 60

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CHAP. III.

Of the Ægyptian Idols, with their Legendarie Histories, and Mysteries.

§. I.

Of Osiris and Isis, their Legends of the Creation, &c.

IF we stay longer on this Ægyptian Stage, partly the varietie of Authors may excuse vs which haue entreated of this Subiect, partly the varietie of matter, which adding some light to the Diuine Oracles, (not that they need it, which are in themselues a *Light* a *shining in a darke place*; but because of our need, whose Owlish-eyes cannot so easily discerne that light) deserue a larger relation. For whether the Histories of the old Testament, or the Prophecies of the New, be considered, both there literally wee reade of Ægyptian Rites practised, and here mystically of like Superstitions in the Antichristian Synagogue reuiued; therefore b *spiritually called Sodome and Ægypt.* No where can Antiquitie plead a longer succession of error; no where of Superstition more multiplicitie; more blind zeale, in prosecuting the same themselues; or crueltie in persecuting others that gaine-laid. Oh Ægypt! wonderfull in Nature, whose *Heauen is brasse*, and yet thine *Earth* not *Yron*; wonderfull for Antiquitie, Artes and Armes; but no way to wonderfull, as in thy Religions, wherewith thou hast disturbed the rest of the World, both elder and later, Heathen and Christian, to which thou hast beene a sinke and Mother of Abhominations. Thy *Heathenisme* planted by *Cham*, watered by *Iannes, Iambres, Hermes*, ouerflowed to Athens and Rome: Thy *Christianisme* was famous for many ancient Fathers; more infamous for that *Arrian hereste*, which rising heere, eclipsed the Christian Light; the World wondring and groaning to see it selfe an Arrian. I speake not of the first Monkes, whose Egge, here laide, was faire, and beginnings holy: but (by the Diuels brooding) brought forth in after-ages a dangerous Serpent: Thy Mahumetisme entertained with like lightnesse of credulitie, with like eagernesse of deuotion, hath beene no lesse troublesome to the Arabian Sect in Asia and Afrike, then before to the Heathens or Christians in Europe. The first Author (it seemeth) of this Egyptian, as of all other false Religions, was *Cham* (as before is said) which had taken deepe rooting in the dayes of *Ioseph* the Patriarch, and in the dayes of *Moses*; their Priests, c Wisemen and Southsayers, confirming their deuotions with lying Miracles, as the Scriptures testifie of *Iannes* and *Iambres*; and d *Hermes Trismegistus*, of his Grandfather and himselfe. The Grecians ascribe these deuotions to *Osiris* and *Isis*: of whom the Historie and Mysterie is so confused; that *Typhon* neuer hewed *Osiris* into so many pieces, as these vaine *Theologians* and *Mythologians* haue done. They are forsooth in the Egyptian throne, King and Queene: in the Heauens, the Sunne and Moone: beneath these, the Elements; after *Herodotus*, they are *Bacchus* and *Ceres*: *Diodorus* maketh *Osiris* the same with the Sunne, *Serapis, Dionysius, Pluto, Ammon, Iupiter, Isis*, the Moone, *Ceres* and *Iuno*, *Appollodorus* makes her *Ceres*: and *Io. Antonius*, and *Cleopatra* stiled and figured themselues, the one *Osiris*, and the other *Isis*. In *Macrobius*, and *Seruius*, she is the nature of things; * He, *Adonis*, and *Atis*: *Plutarch* addeth to these Interpretations *Oceanus* and *Sirius*, as to *Isis, Minerua, Proserpina, Thetis*. And if you haue not enough, *Apuleius* will helpe you, with *Venus, Diana, Bellona, Hecate, Rhamnusia*: and *Heliodorus* neerer home, maketh *Osiris* to be *Nilus*, the Earth *Isis*. So true it is that e *An Idoll is nothing in the world*, and Idolaters *worship they know not what*. *Stampellus* interpreteth *Osiris* to be *Abraham*, and *Isis* to bee *Sarah*, whom *Moses* calleth also *Ischa*. *Orus Apollo*, or *Horapollo* saith, *Isis* is the Starre called of the Egyptians *Sothis*, which is the Dog-starre, therefore called *Isis*, because at the first rising of that Starre, they prognosticated what should happen the yeere following. The like was in vse amongst the Cilicians, who obserued the first rising of that starre from the top of *Taurus*, and thence saith *Manilius*,

Euentus fruges varios & tempora dicunt,
Quaq; valitudo veniat, concordia quanta, &c.
Thence they foretell what store of fruits or want,
What times, what health, what concord, they descant.

Tully in the first Booke of his Diuination, reciteth the same out of *Heraclides, Ponticus* of the Cei. But the Egyptians had more cause to obserue that Starre, because Nilus doth then begin to encrease. And therefore from thence they began to reckon their *Tekuphas* or quarters of their yeere, as the Iewes from Nisan.

a 2. Pet 1. 19.
b Apoc. 11. 8.
c Genes. 41. 8. Exod. 1. 7.
d Herm. Asclep.
* Adol. Occo. Numis.
e 1. Cor. 8. 4. Io. 4. 12. George. Stamp. Tab. Cosmogr.

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But to search this Fountaine further, you may read the Egyptian opinion in *Diodorus*, f how that the World, being framed out of that *Chaos*, or first matter, the lighter things ascending, the heauier descending, the Earth yet imperfect, was heated and hardened by the Sunne; whose violent heat begate of her slimie softnesse certaine putride swellings, couered with a thinne filme, which being by the same heat ripened, brought forth all manner of creatures. This *muddie generation* was (say they) first in Egypt most fit (in respect of the strong soyle, temperate ayre, Nilus ouerflowing, and exposed to the Sunne) to beget and nourish them; and still retayning some such vertue at the new slaking of the Riuer, the Sunne then more desirous (as it were) of this Egyptian Concubine, whom the waters had so long detained from his sight, ingendring in that lustfull fit many Creatures, as Mice and others, whose fore-parts are seene mouing before the hinder are formed. These new-hatched people could not but ascribe Diuinitie to the Author of their Humanitie, by the names of *Osiris* and *Isis*, worshipping the Sunne and Moone, accounting them to be gods, and euerlasting: adding in the same Catalogue, vnder disguised names of *Iupiter*, *Vulcan*, *Minerua*, *Oceanus*, and *Ceres*, the fiue Elements of the World, Spirit, Fire, Ayre, Water, and Earth. These Eternall Gods begot others, whom not Nature, but their owne proper Merit made immortall, which reigned in Egypt, and bare the names of those cœlestiall Deities. Their Legend of g *Osiris*, is, that he hauing set Egypt in order, leauing *Isis* his wife Gouernour, appointing *Mercurie* her Counsellour (the inuenter of Arithmeticke, Musicke, Physicke, and of their superstition) made an Expedition into farre Countries, hauing *Hercules* for his Generall, with *Apollo* his brother, *Anubis* and *Macedon* his sonnes, (whose Ensignes were a Dog and a Wolfe, creatures after for this cause honoured, and their counterfeits worshipped) *Pan*, * *Maron*, and *Triptolemus*, and the nine Muses attending with the Satyres. Thus did hee inuade the world, rather with Arts, then Armes; teaching men Husbandry in many parts of Asia and Europe, and where Vines would not grow, to make drinke of Barley. At his returne his brother *Typhon* slew him, rewarded with like death by the reuenging hand of *Isis* and her sonne *Orus*. The dispersed pieces, into which *Typhon* had cut him, shee gathered and committed to the Priests, with injunction to worship him, with dedication vnto him of what beast they best liked, which also should be obserued with much ceremonie, both aliue and dead, in memorie of *Osiris*. In which respect also h they obserued solemnely to make a lamentable search for *Osiris* with many teares, making semblance of like ioy at his pretended finding, whereof *Lucan* singeth, *Nunquamq; satis quæsitus Osiris*; alway seeking (saith *Lactantius*) and alway finding. To establish this *Osirian* Religion, shee consecrated a third part of the Land in Egypt for maintenance of these superstitious rites and persons: the other two parts appropriated to the King, and his Souldiers. This *Isis*, after her death, was also deified in a higher degree of adoration then *Osiris* selfe. One thing is lacking to our tale, which was also lacking a long time to *Isis* in her search. For when shee had with the helpe of waxe made vp of sixe and twentie parts, which she found, so many Images of *Osiris*, all buried in seuerall places: his priuities, which *Typhon* had drowned in Nilus, were not without much labor found, and with more solemnitie interred. And that the Deuill might shew how farre hee can beset men, the Image i hereof was made and worshipped; the light of this darkenesse shining as farre as Greece, whose *Phallus*, *Phallogogia*, *Ithiphalli*, *Phallophoria*, and *Phallaphori* issued out of this sincke, together with their Membrous monster *Priapus*. Yea, the Egyptians hauing lost their owne eyes in this filthy superstition, bestowed them on the Image of *Osiris* his stones, which they pourtrayed with an eye.

Athenæus k telleth of *Ptol. Philadelphus* in a solemnitie, wherein hee listed to shew to the world his madnesse; or (as it was then esteemed) his magnificence (a place worth the reading to them, who are not heere glutted with our tedious Egyptian Banquet) He among many sumptuous spectacles presented a l Phallus of gold, painted, with golden crownes, of an hundred and twentie cubits length, hauing a golden starre on the toppe, whose circumference was sixe cubites. This was carried in a Chariot, as in others the Image of *Priapus*, and other Idols. Of *Typhon* the Poets m fable, that after the Gods, by the helpe of mortall men, had slaine the *Giants*, the *Earth* in indignation for the losse of that her Giantly brood, lying with *Tartarus*, brought forth *Typhon*, which exceeded all the former: for his height surmounted the Mountaines, his head reached to the Starres, one of his hands to the West, the other to the East, from which proceeded an hundred heads to Dragons: his legges were entwined with rolles of Vipers, which reached to his head, filling the world with terrible hissings: his body couered with feathers, his eyes flaming with fire, a flame streaming also out of his mouth. Thus was hee armed, and fought against Heauen, and made the Gods runne away into Egypt, and turne themselues into many formes: with many tales more whilst I surcease to rehearse.

Of the Isiacall rites, n that brazen Table (supposed to haue beene some Altar-couer) after

g Some thinke that this *Osiris* was *Mizraim* the sonne of *Cham. Morn.* See this Legend at large in *Cel. Calcag. de reb. Egypt.*

* *Polyæn. Strat. l. 1.* makes *Pan* to be *Bacchus* his Genetall in his Indian Expedition

h *Lactan. lib. 1.*

i *Arnob. contra Gent. l. 5. aliam refert causam obscœnissimam Natalis Com. l. 5. cap. 3. aliam.*

k *Athen. l. 5. c. 5.*

l *Phallus* is the Image of a mans yard.

m *Apollod. de Origen. deor l. 1. Nat. Com. c. 4.*

n *Laur. Pig. Menf. Isiac. exposit.*

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possessed by *Card. Bembus*, full of mysticall Characters, explained by *Laurentius Pignorius* in a Treatise of this Argument, may further acquaint the desirous Reader. *Diodorus* thinketh this the cause why they consecrated Goats, and erected Images of Satyres in their Temples; affirming that their Priests are first initiated in these bawdie Rites.

§. II.

The causes of Consecrating their Beasts, and the mysticall sences of their Superstitions.

THeir canonized Beasts, of which the Ægyptians and Syrians, (saith o *Tully*) conceiued stronger opinions of Deuotion, then the Romans of their most sacred Temples, were p Dogges, Cats, Wolues, Crocodiles, *Ichnumons*, Rammes, Goates, Bulls, and Lions, in honour of *Isis*: their sacred Birds were the Hawke, *Ibis*, *Phœnicopterus*: besides Dragons, Aspes, Beetles, amongst things creeping: and of Fishes, whatsoeuer had scales; and the Eele. Yea their reason did not onely to sensible things ascribe Diuinitie, but Garlike and Onions were free of their Temples, derided therefore by q *Iuuenal*,

Porrum & cœpe nefas violare & frangere morsu:
O sanctas gentes quibus hæc nascuntur in hortis
Numina.

For this cause some r thinke the Hebrewes were in such *abhomination to the Ægyptians*, that they would not eate with them, as eating and sacrificing those things, which the other worshipped. Example whereof *Diodorus*, an eye-witnesse telleth, That when *Ptolemey* gaue entertainment to the Romans, whose friend hee was declared; a Roman, at vnawares hauing killed a Cat, could not by the Kings authoritie, sending Officers for his rescue, nor for feare of the Romans, bee detayined from their butcherly furie. For such was their custome for the murther of those sacred Creatures, to put to death by exquisite torments him that had done it wittingly, and for the Bird *Ibis* and a Cat, although vnwittingly slaine. And therefore if any espie any of them lying dead, hee standeth aloofe, lamenting and protesting his owne innocencie. The cause of this blinde zeale, was the metamorphosis of their distressed Gods into these shapes; Secondly, their ancient Ensignes; Thirdly, the s profit of them in common life. *Origen* t addeth a fourth, because they were vsed to diuination, and therefore (saith hee) forbidden to the Israelites as vncleane. *Eusebius* out of the Poet citeth a fifth cause, namely, the Diuine Nature diffused into all Creatures, after that of the Poet:

Deum namq; ire per omnes
Terrasq; tractusq; maris, cœlumq; profundum.
God goes thorow Sea and Land, and lofty Skies.

I might adde a sixth, that μετεμψύχωσις or transanimation, u which *Pythagoras* (it seemeth) borrowed hence and from India. Yea, *Æneas Gazeus* x a Platonike, in his *Theophrastus* or Dialogue of the Soules immortalitie, affirmeth, That *Plato* learned this opinion of the Egyptians, and dispersed it through all his Bookes; as did *Plotinus* and other his followers after him, nor bring amongst the rest *Porphyrius*, and *Iamblichus*.

If I might, with the Readers patience, I would adde somewhat of their *Mysterie of iniquitie*, and this mysticall sense of this iniquitie. For as many haue sweat in vnfolding the mysteries of that Church, which *spiritually is called Sodome and Ægypt*, as *Ambrosius de Armariolo*, *Amalarius*, *Durandus*, *Durantus*, and others: so heere haue not wanted mysticall Interpreters, *Porphirius*, *Iamblichus*, *Plutarch*, and the rest. Such is the *deepenesse of Sathan* in the shallownesse of humane, both reason and truth. Water and Fire they vsed in all their Sacrifices, and doe them deuoutest worship (saith y *Porphiry*) because those Elements are so profitable to mans vse: and for this vse sake they adored so many Creatures: at Anubis they worshipped a Man. But especially they held in veneration those creatures which seemed to hold some affinitie with the Sunne. Euen that stinking Beetele or Scarabee did these (more blinde then Beetles) in their stinking superstitions obserue, as a liuing Image of the Sunne; because, forsooth, all Scarabees are of Male sexe (and therefore also saith z *Ælian*, Souldiers wore the figure of the Scarabee in their Rings, as thereby insinuating their masculine spirits) and hauing shed their seed in the dung, doe make a ball thereof, which they rowle too and fro with their feete, imitating the Sunne in his circular journey. *Iulius Firmicus* a inueigheth against them for their worship, and supplications, and superstitious vowes made to the Water: and for that their fabulous Legend of *Osiris*, *Isis*, and *Typhon*, vnfolding the Historie and Mysterie. *Eusebius* followeth this Argument in the seuerall Beasts which they worship; but to auoyd tediousnesse, I leaue him, to looke on *Plutarchs* paines in this Argument.

o *De Nat. Deorum. lib.* 1.

p *Philo. Iud. de decim. præc. Ios. cont. App. Dies Canic. p.* 2. *Colleq.* 1.

q *Iuuenal. Sat.* 15. *Turneb. ad.* 18. 12. addeth garlike, as worshipped and sworne by

r *Trem. & Iun. in Genes.* 43. *Exod.* 8.

s *Tusc. Qu. l.* 1.

t *Orig. contra Celsum, lib.* 4. *Hier. Roman. de Idrep. Gent. l.* 1.

u That the same soule should one while quicken a man another while a fish, or beast, or bird, passing from one to another

x *In Bib. Pat. tom.* 8.

y *Apud Euseb. de Præp. l.* 3. *c.* 2.

z *Aelian. de Animal. l.* 10. *c.* 15.

a *Iul. Firm. de myst. profan. c.* 2.

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b *De Os. & Is.*

gument. Hee b maketh *Isis* to bee deriued of the Verbe εἰδέναι to know, as being the Goddesse of Wisedome and Knowledge: to whom *Typhon* for his ignorance is an enemie. For without Knowledge, Immortalitie it selfe could not deserue the name of Life, but of Time.

Their Priests shaued their owne haire, and wore not woollen but linnen garments, because of their professed puritie, to which the haire of Man or Beast being but an excrement, disagreed: and for this cause they reiected Beeues, Mutton and Porke, as meates which cause much excrements. Yea their *Apis* might not drinke of Nilus, for this Riuers fatning qualitie, but of a Fountaine peculiar to his holinesse. At Heliopolis they might not bring wine into the Temple, holding it vnseemely to drinke in the presence of their Lord. They had many purifications wherein Wine was forbidden. Their Kings, which were also Priests, had their sacred stints of wine; and did not drinke it at all before *Psammeticus* time, esteeming *Wine* to be the *Bloud* of them which sometime warred against the gods, out of whose slaine carkasses Vines proceeded, and hence proceedeth drunkennesse, and madnesse by wine. Their Priests abstaine from all fish: they eate not Onions, because they grow most in the wane of the Moone, they procure also teares and thirst. Their Kings were chosen either of the Priests, or of the Souldiers; and these also after their election, were presently chosen into the Colledge of Priests. *Osiris* signifieth many eyes, in the Egyptian language. *Os*, is much, and *Eri*, an eye. The Image of *Minerua* at Sai had this inscription, *I am all, which is, which hath beene, which shall be, whose shining light no mortall man hath opened.* *Ammon* c they call *Am* (the same, as is before said, with *Ham* or *Cham*, the sonne of *Noah*) in the vocatiue case, as inuocating him, whom they hold the chiefe God of the World, to manifest himselfe. They esteemed children to haue a diuining facultie, and obserued the voyces of children playing in the Temples, and speaking at aduenture, as Oracles, because *Isis* seeking after *Osiris*, had enquired of children. They interpret Astronomically the Dog-starre to belong to *Isis*; the Beare, to *Typhon*; *Orion*, to *Horus*.

c Ἄμμας. *Opifex intellectus qui veritatis est dominus & sapientiæ, quatenus in generationem progrediens occultam latentium rationem produxit in lucem, Amum Egyptiaca lingua vocant: quatenus autem sine mendacio peragit omnia* Phtha *nuncupatur; quatenus effector bonorum Osiris; aliasque denominationes habet propter potentias, actionesque differentes: Tumblichus de Mysteriis.*

The Inhabitants of Thebais acknowledged nothing for God which was mortall; but worshipped *Cneph*, which they said, had neither beginning nor ending. So many are the interpretations in their mysticall Theologie, that Truth must needes bee absent, which is but One: and these may rather seeme subtile fetches of their Priests, to gull the people, then the true intents of their first authors of Idolatrie. Because *Typhon* was of red colour, they consecrated red Bulls, in which yet there might not be one haire blacke or white. They esteemed it not a sacrifice acceptable to the gods, but contrarie, as which had receiued the soules of wicked men: and therefore they cursed the head of the sacrifice, which they hurled into the Riuer: and since haue vsed to sell to strangers. The Deuill happily would teach them an apish imitation of that sacrifice of the red Cow, *Num.* 19. The Priests abhorre the Sea, as wherein Nilus dyeth; and salt is forbidden them, which they call *Typhons* spittle. In Sai, in the Porch of *Minerua's* Temple, was pictured an Infant, an old Man, a Hawke, a Fish, and a Sea-horse. The mysterie was, *O yee that are borne, and dye, God hateth shamelesse persons.* The Hawke signified God; the Fish, Hatred; the Sea-horse, Impudencie.

By their *Osiris* and *Typhon*, they signified the good and euill, whereof wee haue not onely vicissitudes, but mixtures, in all these earthly things. And heere *Plutarch* is large in shewing the opinion of these wise-men, which when they saw so much euill, and knew withall that good could not bee the cause of euill, they imagined two beginnings, one whereof they called God, the other Diuell: the good, *Orimazes*; the bad, *Arimanius*. This opinion is fathered on *Zoroastres*. Betwixt those two was *Mithres*, whom the Persians called a Mediator. So the Chaldæans had among the Planets, two good, two bad, three of middle disposition. The Grecians their *Iupiter* and *Dis*, and *Harmonia* begotten of *Venus* and *Mercurie*. *Empedocles* called the one Friendship, the other Discord: the Pythagoreans d call the Good, *One, bounded, abiding, right, square*, &c. The other, *Duplicitie, infinite, moued, crooked, long*, &c. Anaxagoras, *the Minde and Infiniteneſſe*; Aristotle, *Forme and Priuation*. Plato, *the Same, and Another*. Hence appeareth how true it is, that e *the Naturall men perceiue not the things of God, nor can know them:* and hence grew the *Manichæan Heresie*.

d *Vid. Soc. l. 1. cap. 17.*

e 1 *Cor. 2. 14.*

All f the deformitie and defect of things, *Plutarch* ascribeth to *Typhon* (whom they also called *Seth, Bebon*, and *Smy*; saith *Pignorius*) that which is good, to *Osiris*, and g *Isis*, to this the matter, to him the forme. In the Towne of Idithya they burned liuing Men, whom they called Typhonians, scattering their ashes, and bringing them to nothing. This was openly done in Dog-dayes. But when they sacrificed any of their sacred Beasts, it was done closely and at vncertaine times. According to which custome, *Achilles Statius* h frameth his Historie of *Leucippe*, sacrificed by Ægyptian Robbers and Pirats, for expiation of their villanies, and protection against their enemies: the Rites whereof were, after some Hymnes sung by the Priest, to kill and rippe her, and hauing viewed and tasted the liuer, to burie her.

f *Nat. Com. l. 6. & 8.*

g The hornes of *Is.* (for so they picture her) are by *Suidas* ascribed to that fable of *Io*, which some say is *Isis*.

h *Achil. Stat. lib. 3.*

Hee

He that would furthor be acquainted with these Mysteries, let him resort to *Eusebius* and *Plutarch*. *Iamblichus* hath written a large Treatise, *De Mysteriis*, where the more curious Reader may further satisfie himselfe. He mustereth in their rankes and order, first the Gods, then Arch-angels, next Angels, then *Dæmones*, after them *Heroes*, Principalities and Soules in their subordinate Orders. *Marcilius* * *Ficinus* doth thus dispose his Egyptian Mysteries, or Mysticall opinions of God. The first in order is, *Vnum Super Ens*. The second, *Vnum Ens*, or *Vnitas Entis*. The third, *Intellectus Intelligibilis*, *Prima Idthon*. The fourth, *Emeph*, the Captayne of the heauenly Deities. The fift, Captayne of the workmen of the World, the vnderstanding of the soule of the World, called *Amun*, *Phtha*, *Vulcan*, *Osiris*. But these wayes are too rough, cragged and thornie for a dainty Traueller: they that will, may reade *Iamblichus*, *Proclus*, *Porphyrius*, translated by *Marsilius Ficinus*. *Calius Calcagninus* a hath also written a large Treatise of these Egytian Mysteries. Much may the Reader gather also out of Doctor *Rainolds* his learned Treatise, *De Romanæ Ecclesiæ Idolatria*.

* *Marsil Fic. in Iamb.* translated according to *Proclus*.

a *Dereb Egypt.*

Rain. l. 2. c. 3.

§. II.

Of HERMES TRISMEGISTVS.

Mercurius Trismegistus (so called, b becaus hee was thrice greatest King, Priest, and Philosopher) was (saith c *Lactantius*) called *Thoth* or *Thoyth*, of whom they named their first moneth, acknowledging to haue receiued their Lawes and Letters from him. He built the Citie Hermopolis, and of the Saits was honored for a God. Of him also *Augustine de Cinitate Dei, lib.* 8. *cap.* 26. illustrated by the Annotations of *Vines*, will further acquaint you. *Goropius* d from a speech of *Iamblichus*, That all sacred Writings were ascribed to *Mercury Trismegistus*, coniectureth after his farre fetched fashion, that *Trismegistus* signifieth God in Trinity and Vnity (which hee gathereth also out of the word *Got*, or *God*) and that no mortall man was intended by *Mercury*, but God himselfe; called *Thoyt*, or *Theut*, as *the head* of all things, and that the eternall Wisdome of God first taught men Letters e. That the Egyptians were subdued by the Cymmerians, who came thither out of Phrygia, and changed their Religion, leauing them both their Hieroglyphicall Characters (wherein also were included Mysteries of holy things) and their Language, both which the Priests obserued in their Lyturgies and Deuotions. Diuine things were not meet to be ascribed to men, and therfore all the Books of their Diuinity were ascribed to *Mercury*, whose Image was a head ending in a square Statue, a resemblance of that Diuine Wisdome and constancie. They vse to set vp these Images in the high-wayes, therein engrauing some good morall admonitions, for which cause they were called *Mercuries* and *Hermes*, as his Dutch Etymologies declare, *Herman* signifying nothing but a publike admonishing, and *Merkman*, that which men ought to marke, and most diligently to attend. The like hee doth in the names of *Harpocrates*, and other their Deities, some of them through ignorance from Hieroglyphikes (as the Emblemes of *George*, *Christopher*, f and *Margaret*, amongst the Romists) becomming Gods. Whether these things be true, or *doctæ nugæ*, for which *Scaliger* censureth *Goropius*, I list not to determine, nor to fill these pages with store of matter of this nature from him, with whom the desirous Reader may himselfe find entertainment: where hee will shew the Mysteries of their Pyramides to signifie the *fierie soule* of the World, and Obeliskes, the Sunne, and other things more then euer the Egyptians themselues conceiued. For how could they without helpe of *Goropius* his Dutch?

b *Gen. Dict. lib. 2. cap.* 8.

c *Lact. lib. 1. c. 6.*

d *Hermanbenæ. lib* 6. *Hieroglyph. l.* 1. *Gallica. lib* 4.

e He saith, the *Hebrewes* borrowed their Letters from the Cimmerians, and findeth great mysteries in the names of the Letters.

f *Hier. l.* 8. He sayth *Christopher* was first so painted of some Egyptian or Hieroglypher. See *Rainold. de Id. R. E. & Serar. Litan.*

g *Franc. Patricius Zoroaster.*

g *Franciscus Patricius* (as he hath taken great paines, out of *Psellus*, *Ioannes Picus*, and others, for the opening of the Assyrian and Chaldæan opinions, and hath collected three hundred and twenty Oracles, and sacred Sentences of *Zoroaster*, so hee) hath with no lesse industry published twenty Bookes of h *Hermes* or *Mercury Trismegistus*. He affirmeth, that there were two of that name, the one Grandfather to the other: the elder of which was counseller and instructer of *Isis*, and the Scholler of *Noah*. Hee had a Son named *Tat*, which begate the second *Hermes*, which *Hermes* had a Son also called *Tat*, by which likenesse in name great confusion and vnlikelihoods haue happened in History, This second *Hermes* (hee supposeth) liued in the dayes of *Moses*, but was somewhat more ancient. Both the elder and younger were Writers, as he sheweth out of their Workes: and called *Trismegisti*, not for that hee was greatest King, Priest, and Philosopher as *Ficinus* sayth, nor for their cleere Sentences touching the *Holy Trinity*, but (as the French vse the word *thrice*, for the Superlatiue) as men thrice or most excellent in Learning. The same *Patricius* hath set forth three Treatises

h *F. P. Her. Trismegist. Gracolat.*

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of *Asclepius*: of which name were three learned Egyptians, *Asclepius Vulcani*, Inuenter of Phyſicke, *Asclepius Imuthes*, Inuenter of Poetry, and another which had no ſirname, to whom *Hermes* dedicated ſome of his Bookes; and the ſame *Asclepius* [i] in the beginning of his firſt Booke calleth himſelfe the Scholler of *Hermes*. In the Writings of theſe Egyptians, tranſlated into Greeke, and explaned by the Egyptian Prieſts, the Greeke Philoſophers, eſpecially Platonikes and Pythagoreans, learned their Diuine, Morall, and Naturall Philoſophy. Antiquity and Learning hold vs longer in theſe mens company; the more curious may haue recourſe to their owne works. For my owne opinion, I cannot beleeue ſo ancient Monuments of Ethnike Authors to remayne: but, as in the *Sybills*, *Beroſus*, *Henoch*, and many other old Authours loſt, ſome new obtruded on the World in their Names. Yet I leaue to each man his owne cenſure.

i *Asclepius de ſole & dæmonib. lib.1.*

k *Asclep. c.9.*
l *Cap.13.*
m *Origen. cont. Celſum, lib.4.* ſayth, That among other ſpels they vſed to adiure Deuils in the name of the God of Iſrael, God of the *Hebrewes*, God that drowned the Egyptians in the Red Sea.

Twenty thouſand Bookes are aſcribed to *Hermes*: ſome ſay thirtie ſixe thouſand fiue hundred twenty fiue. He in his *Asclepius* [k] tranſlated by *Apuleius*, thus writeth. Egypt is the Image of Heauen, and the Temple of the whole World. But the time ſhall come when the Egyptian deuotion ſhall proue vaine, and their pietie fruſtrate: for the Diuinitie ſhall returne to Heauen, and Egypt ſhall be forſaken of her gods. And no maruell, ſeeing that theſe Gods were Idols, *the workes of mens hands*, as himſelfe [l] after ſheweth: and when as they could not make ſoules, they called, [m] or coniured into them the ſoules of Deuils or Angels, by which the Images might haue power to doe good or euill. For thy Grandfather, O *Asclepius* (ſayth he) was the firſt Inuenter of Phyſicke, to whom is a Temple conſecrated in a Mountayne of Libya, where his worldly man (his body) reſteth: for the reſt, or rather his *whole ſelfe* is gone to Heauen, and doth now heale men by his Deity, as then by his Phyſicke. The ſame doth [n] *Mercury* my Grandfather, preſeruing all ſuch as reſort to him. Much may the willing Reader learne further of their Superſtitions, which hee thus freely confeſſeth in that Author, whoſe Propheſie, God bee thanked, *by the bright and powerfull Sun-ſhine of the Goſpell*, was long ſince effected.

n This might be that *Mercury*, of whom *Tully* ſayth, *Quem Egyptij nefas putant nominare. De N.D. lib.3.*

CHAP. IIII.

Of the Rites, Prieſts, Sects, Sacrifices, Feaſts, Inuentions; and other Obſeruations of the Ægyptians.

§. I.

Of their Apis and other Beaſts, Serpents, and other Creatures worſhipped.

THus farre haue we launched out of their Hiſtory, into their Myſteries. To returne to the Relation of their Beaſts and Beſtiall Superſtitions. *Lucian* [a] ſaith, That *Apis* repreſented the Celeſtiall Bull; and other Beaſts which they worſhipped, other ſignes in the Zodiake. They that reſpected the Conſtellation of *Piſces*, did eat no fiſh; nor a Goat, if they regarded *Capricorne*. *Aries* a heauenly Conſtellation, was their heauenly deuotion: and not here alone, but at the Oracle of *Iupiter Ammon*. [b] *Strabo* ſayth, That they nouriſhed many Creatures, which they accounted ſacred, but not Gods. This nouriſhment, after [c] *Diodorus*, was in this ſort. Firſt they conſecrated vnto their maintenance ſufficient Lands. Such Votaries alſo as had recouered their children from ſome dangerous ſickneſſe, accuſtomed to ſhaue their haire, and putting it in gold or ſiluer, offered it to their Prieſts. The Hawkes they fed with gobbets of fleſh, and with Birds catched for them. The Cats and Ichneumons, with bread, and milke, and fiſh: and likewiſe the reſt.

a *Lucian. de Aſtrologia.*

b *Strabo l.17.*

c *Diod. Sic. l.1.*

When they goe their Proceſſions, with theſe beaſts diſplayed in their Banners, euery one falleth downe and doth worſhip. When any of them dyeth, it is wrapped in fine Linnen, ſalted and embalmed with Cedar and ſweet Oyntments, and buried in a holy place, the reaſonleſſe men howling and knocking their breſts, in the exequies of theſe vnreaſonable beaſts. Yea, when famine hath driuen them to eate mans fleſh, the zeale of deuotion hath preſerued vntouched theſe ſacred creatures. And if a Dogge dye in a houſe, all in that houſhold ſhaue themſelues, and make great lamentation. If Wine, Wheate or other food to be found, where ſuch

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such a Beast lyeth dead, Superstition forbiddeth further vse of it. Principall men, with principall meates, are appointed to nourish them in the circuit of their Temples.

They bathe and anoint them with odoriferous Oyntments. And they prouide to euery one of them a Female of his owne kinde. Their dead they bewayle no lesse, then their owne children: In their Funerals they are exceeding prodigall. In the time of *Ptolemeus Lagi*, their *Apis* or Bull of Memphis being dead, the Keeper bestowed on his Funerall, ouer and aboue the ordinary allowance and offerings, fiftie Talents of siluer borrowed of *Ptolemey*, that is, twelue thousand and fiue hundred pound of our money after the Egyptian Talent, or after the Alexandrian, eighteene thousand seuen hundred and fifty pound. And in our Age, sayth *Diodorus*, an eye-witnesse of these his Relations, some of these Nourishers haue bestowed an hundred Talents on this last expence, which is twice as much as the former. After the death of this Bull, which they call *Apis*, was made a solemne and publike lamentation, which they testified by shauing their heads, although their purple lockes might compare with those of *Nisus*, sayth [d] *Lucian*: and after his buriall [e] were an hundred Priests employed, in search of another like the former; which being found, was brought to the City Nilus, and there nourished forty dayes. Then they conueyed him into a close ship, hauing a golden habitacle, in which they carried him to Memphis, and there placed him in the Temple of *Vulcan* for a God. At his first comming [f] only women were permitted to see him, who I know not in what hellish Mystery, lifting vp their garments, shewed him Natures secrets, and from thence forth might neuer be admitted the sight of him. At his first finding, the people cease their funerall lamentations. At his solemne receiuing into Memphis, they obserue a seuen-dayes festiuall, with great concourse of people. His consecration was done by one wearing a Diadem on his head. They made the people beleeue he was conceiued of Lightning. He [g] had a Chappell assigned to him, and called by his name. Hee was kept in a place enclosed, before which was a Hall, and in that another enclosed Roome, for the Dame or Mother of *Apis*. Into this Hall they brought him, when they would present him to strangers. *Psammetichus* was the founder of this building, borne vp with Colosses, or huge statues of twelue Cubits, in stead of Pillars, and grauen full of figures. Once a yeere [h] he had sight of a Female, chosen by especiall markes, and slaine the same day. On a set day, which he might not out-liue, according to their rituall Bookes, they drowned him in the bottome of a sacred Fountayne: and then buried him as aforesaid, with much mourning. After this solemnity it was lawfull for them to enter into the Temple of *Serapis*. *Darius*, to curry fauour with the Egyptians, offered an hundred Talents to him that could find out a succeeding *Apis*. Of this *Apis*, thus writeth Saint [i] *Augustine*. *Apis* was the King of the Argiues, who sayling into Egypt, and there dying, was worshipped by the name of *Serapis*, their greatest God. This name *Serapis* was giuen him (sayth *Varro*) of his Funerall Chest, called in Greeke σορὸς, and from thence *Serapis*, as if one should say, *Soros apis*, after, *Serapis*. It was enacted, that whosoeuer should affirme, that he had beene a man, should be done to death. Hence it is, that in the Egyptian Temples *Harpocrates*, [k] an Image holding his finger on his mouth, is ioyned a companion to *Isis* and *Serapis*, in token of concealing their former humanitie. *Suidas* [l] sayth, that *Alexander* built vnto him a magnificent Temple, of which, and of this *Serapis*, wee shall largely declare in the next Chapter. *Viues* out of *Nymphodorus* sayth, that this carkasse in that Chest, whereof the name *Serapis* was deriued, was of a Bull, not of a Man. *Eusebius* [m] nameth two Kings called by this name *Apis*, one a Sicyonian, the other of Argos: the first more ancient; the other the Sonne of *Iupiter* and *Niobe*, called after, *Serapis*. But *Apollodorus* [n] affirmeth him the Sonne of *Phoroneus*, and Brother of *Niobe*. And therefore the Sicyonian King is more likely to be the Egyptian *Apis* Builder of Memphis: for the other [o] dyed in Peloponnesus, which of him was called *Apia*. *Calius Calcagninus* [p] affirmeth, that their *Apis* was but the symbole of the soule of *Osiris*: and that *Serapis* is an Egyptian word, and signifieth ioy and mirth. But who can find truth in falsehood, or certainty in Superstitious errors? The markes [q] of the next *Apis* were these; All his body was blacke, with a white starre in his fore-head, after *Herodotus*, or in his right side, sayth *Pliny*, like vnto a horned Moone: For he was sacred to the Moone, sayth *Marcellinus*. On his backe hee had the shape of an Eagle, a knot on his tongue like a Beetle. If such an one might seeme impossible to be found, as (no doubt) it was rare, and therefore costly; *Augustine* [r] attributeth it to the Deuils working, presenting to the Cow, in her conception, such a phantasticall apparition; the power of which imagination appeareth in [s] *Iacobs* example.

But what a beastly stirre haue we here (me thinkes I heare some whining Reader say) about Beasts and Buls? I answere, That it deserueth the more full relation, both for the multitude of Authors, which mention something of this History; for the Antiquitie; and especially, for the practice of the same Superstition, [t] in *Aarons* and *Ieroboams* Calues, after their returne from Egypt; the Schoole of this Idolatry. Besides this *Apis* of Memphis, they in o-

ther

d *Luc. de Sacrif.*
e *Solin. Am. Marc.*
f *Euseb. præpar. Euang. l. 2. c. 1.*
g *Strabo l. 17. Vid. Naz. Orat. 24. & ad cum Eliam Cret.*
h *Solinus. Plutarch.*
i *De Ciuit. Dei l. 18. c. 5.*
k *Vid. Hiero. glyph. Gorop. l. 4.*
l *Suidas.*
m *Euseb. Chron.*
n *Apol. Biblioth. l. 1. c. 2.*
o *Scal. in Euseb.*
p *Cal. Cal. de reb. Egyptiacis.*
q *Viu. in Aug. de Ciu. Dei l. 18. c. 5.*
r *Vbi supra.*
s *Gen. 30. 39.*
t *Varijsque cæloribus Apis. Ouid. Met. 9.*
u *Bulling. Orig. Error.*

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ther places obſerued others: as *Mneuis*, a blacke Bull, conſecrated to x the Sunne, as *Apis* was to the Moone; with his haires growing forward, worſhipped at Heliopolis: *Bacis*, y another, that was fayned to change colour euery houre, at Hermunthus; beſides, *Onuphis*, and *Menuphis*, other-where. Thus by Sinne, Beaſts became Gods, Men became Beaſts: if this be not a baſer degree of baſeneſſe, to worſhip Beaſts, and in them, Deuils: to content themſelues with meane houſes, and neuer to be contented with the magnificence and ſumptuouſneſſe of their Temples to Beaſts. z *Splendida fana cum lucis, & Templa cum veſtibulis & porticibus admirandis: introgreſſus autem videbis adorari felem, &c.* that is, They haue glorious Chappels, with Groues; and ſtately Temples, with goodly Gate-wayes and Porches: but when you are within once, you ſhall ſee nothing but a Cat (or ſome ſuch Carrion) worſhipped, &c. And euen at this day, in *Cayro* and other places of Egypt, they account it (according to their Mahumetane Superſtition) no ſmall point of charitie, to bee bountifull and liberall to Birds, which they will redeeme a to libertie; and to Dogges, Cats, and other Beaſts, ſetting them meate and good prouiſion at appointed times.

As for the Camell, that hath carried the Alcoran at Mecca in their Pilgrimage, yee haue heard b alreadie, how religious they eſteeme the touch thereof: *Douſa* c ſaw the like at Conſtantinople; ſome plucking off his haires as holy relikes, ſome kiſſing him, ſome wiping off his ſweat, therewith to rub their faces and eyes; all entertayning him with frequent concourſe, and at laſt eating his fleſh, diſtributed into ſmall parts for that purpoſe.

We are further to know, that although Egypt worſhipped beaſts, yet not all, the ſame: theſe d onely were vniuerſally receiued; three beaſts, a Dogge, a Cat, a Bull: two Fowles, the Hawke, and the Ibis; two fiſhes, *Lepidotus* and *Oxyrinchus*. Other beaſts haue their Sects of Worſhippers: as ſheepe among the Thebans and Saits; the fiſh called *Latus*, among the Latopolitans; a Cynocephalus, at Hermopolis; (which is a kind of great Ape, e or Monkie, naturally circumciſed, and abhorring from fiſh) a Wolfe at Lycopolis. The Babylonians neere to Memphis, worſhipped a beaſt called *Cepus*, reſembling in the face a Satyre, in other parts, partly a Dogge, partly a Beare: Likewiſe, other Cities, other beaſts, which cauſed great diſſentions; whereof f *Iuuenal*:

Ardet adhuc Combos & Tentyra, ſummus utrinq;
Inde furor vulgo, quod numina vicinorum
Odit uterq; locus———

Combos and *Tentyra* doe both yet burne
With mutuall hate, becauſe they both doe ſpurne
At one anothers Gods, &c.

Strabo ſaw, in the *Nomus*, or Shire of Arſinoe, diuine honour giuen to a Crocodile, kept tame in a certaine Lake by the Prieſts, and named *Suchus*, nouriſhed with Bread, Wine, and Fleſh, which the Pilgrims that came to viſit him, offered. Now the Tentyrites, and thoſe of Elephantina, killed Crocodiles. And in the Citie of *Hercules* they worſhipped an Ichneumon, a beaſt that deſtroyeth Crocodiles and Aſpes, and therefore euen at this day of much eſtimation, as *Bellonius* g obſerueth, where you may ſee his deſcription. Theſe imagined that *Typhon* was transformed into a Crocodile. At Hermopolis they worſhipped a Goat: and Goats had carnall mixture with Women.

h The Ombites (more beaſtly) eſteemed themſelues fauoured of their Crocodile God, if he filled his paunch with the fleſh and bloud of their deareſt Children, as *Balbi*, and others report of the Moderne Inhabitants of Pegu, before related. King *Menas* built a Citie called *Crocodile*, and dedicated the Neighbour-fenne to their food. They were as ſcrupulous in the vſe of meates: ſome i abſtained from Cheeſe, ſome from Beanes, ſome from Onyons, others after their owne fancie. This multiplicitie of Sects is aſcribed to the policie of their ancient Kings, according to that Rule, *Diuide and Rule*. For it was not likely they would ioyne in Conſpiracie, whom Religion (the moſt mortall make-bate) had diſioyned. At Coptus, where the holies of *Iſis* were moſt ſolemne, there were (ſayth k *Ælian*) ſtore of great Scorpions, which preſently killed ſuch as they ſtung; but yet the women which there lamented *Iſis*, no leſſe then Widowes the death of their Husbands, or Mothers of their Children; and going bare-foot, are neuer hurt by them. Heere they deuoted the Male Goats to their bellies, the Females to their Goddeſſe. Hawkes were conſecrated to *Orus* or the Sunne, becauſe they flie and looke directly againſt the Sun-beames: of this bird they fabled that it liued ſeuen hundred yeeres. They which will, may find in that his tenth Booke, the Reaſons of diuers other their *beaſtly* and *foule* deuotions, to Fowles and Beaſts: too tedious for this place.

They

x *Suidas.*
y *Macrob.*
z *Orig. cont. Celſum lib. 3.*
a *Inach. Vaget. Geographiſt.*
b *Sup. l. 3. c. 6.*
c *G. Douſ. Itinerar.*
d *Strabo. lib. 17. Stuckius de ſacris ſacrificiiſq; Gentilium, de his fuſius. Vid. Clem. Paren & Meruetum.*
e *Vid Geſner. de quadrup. & Ælian. de an. lib. 10. c. 30.*
f *Iuuen. Sat. 15.* ſee that whole Satyre. *Ælian. de an. lib. 10. cap. 21.*
g *P. Bellon. ob.*
h *Volat. Scalig.* writes of a Leaden Crododile, framed by art to chaſe away theſe beaſts, moſt after by *Achmed: Ben-Tolon. ep. ad Vaz.*
i *Diodor. Sic. l. 1.*
k *Ælian. de an. l. 10. c. 23.*

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They held Serpents in so sacred account, that e *Osiris* is neuer painted without them: and *Iosephus* f saith, That it was reckoned a happinesse (which I thinke few would enuy them) to be bitten of Aspes, as also to be deuoured of Crocodiles. Venimous was that *Old Serpent*, which both here, and in other Nations, then, and at this day, hath procured diuine honor to this first Instrument of Hell: As if he would thus exalt this Trophee of his ancient conquest, in despight both of God and Man, in that Creature whereby Man perished, and which God had curst: except we will rather attribute it to a deuillish malice, or apish imitation of that *Brasen Serpent, set vp by* g *Moses in the Wilderneſſe*, the figure of Christ crucified, *who brake this Serpents head. Ieremie* the Prophet was stoned (some h say) at Tanis in Ægypt, and was after worshipped of the Inhabitants there (such was their difference of Sects) for his present remedying the stings of Serpents.

I thinke by this time, either my Relation, or their superstition, is tedious: and yet I haue not mentioned other their gods, both stinking and monstrous. Loth am I to search the Waters for their deified Frogs, and *Hippopotami*; or play the Scauenger, to present you with their Beetle-gods, out of their priuies: yea, their Priuies, i and Farts, had their vnsauorie canonization, and went for Egyptian deities; Lettice sutable to such lips. So *Hierome* k derideth their dreadfull deitie, the Onion, and a stinking Fart, *Crepitus ventris inflati quæ Pelusiaca religio est*, which they worshipped at Pelusium. Lesse brutish, though not lesse idolatrous, was it in l *Ptolomæus Philopator*, to erect a Temple to *Homer*, in which his Image was placed, comely sitting enuironed with those Cities which challenged him for theirs. That came neerest to reason in the Egyptian m deities (though farre enough from Religion) when they expressed God like a Man with an egge in his mouth, thereby intimating that God created the World with his Word. So in the Citie Sai they expressed in hieroglyphikes an Infant, an old Man, a Hawke, a Fish, and a Riuer-horse, on the doores of *Minerua's* Temple, as if *Minerua* should say, *O yee which are borne and die know that God hateth impudence.* This also by the way we adde for difference of Egyptian hieroglyphikes and Indian pictures n in Mexico, that these expressed Histories, those concealed Mysteries: the Indians describing things as plainly as they could, the Egyptians yeelding a double shell before you come to the kernell; and therefore more implicite and difficult then the other. For that a picture of a Hawke, a Fish, and a Riuer-horse should represent such creatures is euident: but that one of these should represent God, the second Hatred, the third Impudence, is a mysterie, and if well searched, an absurditie, and a thing much to be admired that wise men should so admire things so ridiculous.

e *L. Pig. mens. Isiac. exp.*
f *Ios. cont. Ap. lib. 2.*
g *Ioh. 3. 14.*
h *Vines in August.*
i *Ortel. ex Clement. & Min. Fœlice.*
k *In Es. c. 46. & cap. 12. & alias.*
l *Æl. Var. l. 13. cap. 22. Strab. lib. 14.* mentions a Temple and Image of *Homer* at Smyrna, with a coyne called *Homerium.*
m *Plut. de Osir. & Is.*
n See *Acosta, Gomara*, and our Picture booke, *Tom. 2. lib. 5.*

§. II.

Of their Sacrifices, their Iewish Rites, and of their Priests.

THeir sacrifices were so diuersified in their kindes, that *Peucer* o saith, they had sixe hundred threescore and sixe seuerall sorts of them: Some they had peculiar to speciall gods; p as to the Sunne, a Cocke, a Swan, a Bull; to *Venus*, a Doue; to the celestiall Signes, such things as held correspondent similitude: besides, their sacrifices of Red men to *Osiris*. *Busiris* q is said to haue offered *Thrasius* (first Author of that Counsell, worst to the Counsellor) thereby to appease angrie Nilus, that in nine yeeres had not ouer-flowed. They offered euery day three men at Heliopolis; in stead of which bloudie rites, *Amasis* after substituted so many waxen Images.

Thus were their gods beastly, their sacrifices inhumane, or humane rather, too much. Other things they obserued of their owne inuention, framing to themselues deformed and compounded shapes, whose Images they adored. Such were their *Canopi*, swadled as it were in clowts (so resembling *Orus*) with heads of dogs, or other creatures. *Osiris* r is sometime seene with the head of a Hawke, *Isis* with the head of a Lion, *Anubis* alway with the head of a dogge; and contrariwise, beasts pictured with the heads of *Osiris* and *Isis*: monstrous misse-shapen figures, of misse-shapen monstrous mysteries.

They borrowed of the Iewes abstinence from Swines-flesh, and Circumcision of their Males; to which they added Excision of their Females, still obserued of the Christians in those parts. *Theodoret* testifieth, s That *Pythagoras* receiued circumcision of the Egyptians, which they receiued of the Hebrewes. *Ambrose* t affirmeth, That the Egyptians circumcised both sexes at the age of fourteene yeeres (as the Ismaelites at thirteene) because that then the lusts of copulation begin to burne; which Reason teacheth, to neede circumcision: and therefore (it seemeth) they vsed it in those parts that are the seats and instruments of Lust; and not either in regard of originall corruption, or the promised Seede, which were hidden mysteries

o *Peuc. de Diuinat. Idem Canic. dies S. Maioli, part. 2. Col. 1. q. 1.*
p *Sard. lib. 3. cap. 15.*
q *Trifles q. Busiridis aras.*
r *Tab. Isiaca Bembi. In Ægypto Canicipites, Serpenticipites, Asinicipites, &c. & postea. Vanæ & contrariæ superstitionis, aquam in præcipua veneratione habent, & ea tamen se ablouunt. Athanas. cont. Gent. idem Iustinus Mart. Apolog. 1. & Cyprian. ad V.*
s *Theod. Ser. 1.*
t *Am. de Abrah. l. 2. c. 11.*

mysteries to their mysticall superstitions. It is like, the Deuill would thus prophane this diuine Sacrament of Circumcision, as at this day in the Heathen Nations about Congo, and in Iucatan in America, before the Spaniards came there. They so abhorre Swine, [n] that if one by the way touch them, hee presently washeth himselfe and his garments. Neither may a Swine-heard haue accesse into their Temples, or marry with their daughters. Yet doe they offer Swine to the Moone and *Bacchus* (*Isis* and *Osiris*) when the Moone is at full. In this sacrifice they burne the Tayle, Milt, and Leafe; and (which on another day would be piacular) on that day of the full they eate the rest. *Ælian* [x] giueth this reason of their hatred of Swine, because it is a gluttonous beast, not sparing the flesh neither of their owne young, nor of men; as on the contrarie, they worship the Storke for her pietie, in nourishing her aged parents (that I speake not of their wed-locke chastitie; for breach whereof, [y] *Crollius* tells, from the relation of an eye-witnesse, That in a wood neere to Spire in Germanie, the Male complayning to a congregation of Storkes, caused them to teare his Mate in pieces.) The Egyptians also had a conceit, That Swines milke would breede the leprosie; and that Swine were beasts odious to the Sunne and Moone. He citeth out of *Eudoxus*, That they spared them, for treading their Seede into the ground; which was their Harrowing and Tillage, when Nilus had newly left the softned Earth, to send these Labourers, their Kine and Swine, to tread in the myrie Earth the Corne which they sowed therein. The Egyptians [z] sware by the head of their King; which oath whosoeuer violated, lost his life for the same, without any redemption.

The Priests, in old time renowmed for their learning, in *Straboes* time were ignorant and vnlearned. No woman [a] might beare Priestly function. These Priests might not eate Egs, Milke, or Oile (except with Sallads:) they might not salute Mariners, nor looke vpon their children or kinsfolks. They [b] washed themselues in the day-time thrice, and in the night twice: they were shauen, wore linnen garments alwayes new washed, were daily allowed sacred meates. [c] Of their ancient Priests, thus *Du Bartas* singeth in *Sylvesters* tune:

> The Memphian Priests were deepe Philosophers,
> And curious gazers on the sacred Starres,
> Searchers of Nature, and great Mathematickes,
> Ere any letter knew the ancient'st Attickes.

Tertullian [d] speakes of the continence of *Apis* his Priests, and addes, That certayne women, consecrated to the African *Ceres*, voluntarily relinquished marriage, and from thenceforth might not touch a Male, no, not so much as kisse their owne sonnes.

Their magicke skill appeared in *Iannes* and *Iambres*, which withstood *Moses*; and in *Hermes* testimonie of himselfe. *R. Salomon* on *Exod.* 8. writeth, That *Pharao* said to *Moses* and *Aaron*, *Doe you bring straw into Ophraim, a Citie full of straw? And doe yee bring inchantments into Egypt, which aboundeth therewith? Postellus* deriueth the Egyptian and Orientall sciences from *Abraham*, to whom he dareth to attribute their diuinations by the Aire, Water, Fire, Earth, Birds: and alleageth *Rambams* authoritie, That the greatest part of the Alcoran is taken out of the Egyptian learning; and saith, That *Moses* and *Salomon* studied the same, and expounded in Scripture, what *Abraham* had taught them: to which also hee ascribeth the Iewish Exorcismes, in casting out Deuils. But some Deuill, I thinke, hath taught him so to commend these deuillish Arts, as he doth no lesse the Alcoran, and the Iewes Cabala, calling them an excellent Appendix to *Moses*, and both, of I know not what magicall faultie, first infused into *Adam* in the puritie of his creation, and taught by the Angell *Raziel*, by him deliuered in verball tradition; written first by *Henoch*, the bookes whereof *Nimrod* stole from *Noah*, which *Abraham* might learne either in that Chaldean Nation, or from *Melchisedech*. But let vs obserue these Priests further.

When they sacrificed, they made choice of their beasts by certaine religious markes: (a Cow they might not sacrifice, as consecrated vnto *Isis*:) They kindled a fire, and sprinkling water ouer the Sacrifice, with inuocation of their God, killed it, cut off the head; which either they sold to the Grecians, if they would buy it; or cast it into the Riuer with imprecation, That whatsoeuer euill was imminent to them or their Countrey, might be turned vpon that head. This ceremonie [e] seemes to haue come to them from the Iewes. And they haue beene as liberall of their Rites since to the Catholikes (for so they will be called) as appeareth both by this Relation, and by the testimonie, not onely of *Moresinus* [f] a Protestant, but [g] *Maginus*, *Polidorus*, *Boemus*, and *Beroaldus*, Popish writers, although dawbed ouer with new mysticall significations; as in *Bellarmine*, and other the purest Catholikes, is seene. Their Priests [h] were their Iudges, the eldest of which was chiefe in pronouncing sentence. He wore [i] about his necke a Saphire Iewell, with the Image of *Truth* therein engraued. The

Priests

n *Vid. Brerew. Enq. cap.* 13.
x *Æl. de Animal. l.* 10. *c.* 16.
y *Crol. de signaturis.*
z *Dyus. de sectis, lib.* 2.
a *Io. Boem. lib.* 1 *cap.* 5. *H. Roman. de rep. G. l.* 3. *c.* 4.
b *Sard. l.* 3. *c.* 18. *Hero. l.* 2.
c *Du Bartas Colonies.*
d *Tert. Exhort. ad Castitatem.*
De Orig. c. 17. *&c.*
Raziel.
e *Gramay Aſr.*
f *Moresin. Dep. rel.*
g *Magini. Ptol. Pol. de inuentoribus. Beroal. in Apuleium.*
h *Draudius in Solinum.*
i *Ælian. Var. hiſt. l.* 14. *c.* 34.

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Priests [k] of *Isis*, besides their shauings and linnen garments, had paper-shoes: on their heads, *Anubis*; in their hands a Timbrell, or a branch of Sea-wormewood, or a Pine-apple. They had one chiefe Priest, or Primate of Egypt, as appeareth [l] by *Iosephus* and *Heliodorus*, who maketh *Thyamis* to succeede his father *Calasyris* in this high Priesthood at Memphis. *Manetho* also enioyed this Pontificall Hierarchie, as appeareth by his Epistle to *Ptolemeus*, which after shall follow. *Philostratus* [m] speaketh of Gymnosophists, which some ascribe to India; *Heliodorus* to Ethiopia; he to Ethiopia and Egypt. These, saith hee, dwelt abroad without house, on a Hill a little off the bankes of Nilus, where grew a Groue, in which they held their generall Assemblies, to consult of publike affaires, hauing otherwise their studies and sacrifices apart, each by himselfe. *Thespesion* was the chiefe of this Monkish Colledge, when *Apollonius*, after his visitation of the Babylonian Magi, and Indian Brachmanes, came thither. These held the immortalitie of the soule, and accounted *Nilus* for a god. If a man at Memphis had by chance-medley killed a man, hee was exiled, till those Gymnosophists absolued him.

Hercules Temple, at Canopus, was priuiledged with Sanctuarie, to giue immunitie to Fugitiues and Malefactors: Thus elsewhere, *Osiris*; *Apollo*, in Syria; *Diana*, at Ephesus; euery Cardinals house (saith [n] a Pope) in Rome; Saint *Peter* [o] at Westminster, and other Popish Oratories, priuiledged Dennes of Theeues. [p]

k *Alex. ab Alex. Gen dier. l. 2. c. 8.*
l *Ios. cont. Ap. lib. 1. is qui super Egyptiaca sacra erat constitutus. Hel. hi. Aeth. l. 7. Herod. l. 2.* saith, that they had 341. Priests and as many Kings before his time.
m *Philost. de vit. Apol. lib. 6. c. 3.*
n *Damiano Imperatore.*
o *Pius 2. Asia.*
p *Pol. Vir. l. 3.*

§. III.

Of their Feasts and Oracles.

THeir Feasts were many: of which, * *Herodotus* reckoneth one at Bubastis, in honour of *Diana*. To this place the Men and Women, at this festiuall solemnitie, sayled in great multitudes, with minstrelsie and showtings: and as they came to any Citie on the waters side, they went on shore; and the women, some danced, some played, some made a brawle with the women of the place: and thus resorting to Bubastis, they there offered great Sacrifices, spending in this feast more Wine then in all the yeere besides. Hither resorted of Men and Women, besides Children, seuen hundred thousand. In Busiris was solemnized the feast of *Isis*; in which, after the sacrifice, many thousands beat themselues: but with what they did beate themselues, was not lawfull to relate. The Carians that inhabited Egypt, did also cut their foreheads with swords, signifying thereby, that they were forreiners. This Citie was in the midst of the Egyptian *Delta*, and in it, a very great Temple of *Isis*. A third feast was at Sai, in honour of *Minerua*, where assembling by night, they lighted candles full of Salt and Orle, and therewith went about the walls of the Citie: This solemnitie was called * *Light-burning*, or if you will, *Candle-masse*. This night, they which came not hither, yet obserued the letting vp of Lights throughout Egypt. A fourth was at Heliopolis, in honour of the *Sunne*. A fift at Buto, of *Latona*, wherein onely sacrificing was vsed. At Papremus was obserued the solemnitie of *Mars*, with sacrifices, but till Sunne-set, onely a few Priests were busied about the Image: a greater number of them stood before the doores of the Temple with woodden clubs, and ouer-against them aboue a thousand men that payed their vowes, each with clubs in their hands, who the day before carried the Image out of a gilded Chappell of Timber into another sacred Roome; those few which were chosen for the Idoll-seruice, drawing a waggon with foure wheeles, on which the Chappell and Image were carried. Those that stood at the Porch, forbade these to enter; but the Votaries, to helpe their god, beate and draue them backe. Here began a great club-fray, in which many were wounded, and many (although the Egyptians concealed it) dyed of the wounds. The cause (forsooth) was, because here was shrined the mother of *Mars*; to whom, her sonne, at ripe age, resorted to haue lyen with; but was repelled by her seruants: whereupon, hee procuring helpe elsewhere, was reuenged of them. Hence grew that solemnitie.

On the seuenth day of the moneth *Tybi* * (which answereth to our *Ianuarie* and *December*) was solemnized the comming of *Isis* out of Phœnicia; in which, many things were done in despight of *Typhon*. The *Coptites* then hurled downe an Asse from a steepe place, and abused ruddie men for this cause. They had [a] also in their Bacchanall-solemnities, most filthy Rites; in which, being drunken, they carried Images of a cubit length, with the priuie Member of a monstrous size, with musicke, accompanied with the elder Matrons. This Yard, which they called *Phallus*, was vsually made of fig-tree. *Herodotus* [b] saith, That besides their Swine-feast, they obserued another to *Bacchus*, without Swine, in like sort as the Grecians: in which, they had such cubitall Images made of sinewes, or as *Cœlius* [c] readeth it, made

* *Herod. lib. 2.*
* *λυχνοκαΐα.*
* *Hospin. de Fest. cap. 7.*
a *Plut. de Os.*
b *Lib. 2.*
c *Cœl. Rhod. l. 7. cap. 17.*

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made to bee drawne to and fro with ſinewes or ſtrings, carried by women. In the moneth *Thoth* (which moſt-what agreeth to *September*) the nineteenth day [d] was holy to *Mercurie*, in which they did eate honey and figs, ſaying withall, *Truth is ſweet.* On the ninth day of this moneth they obſerued another feaſt; wherein euery man before his doore did eate roſted fiſh: the Prieſts did not eate, but burne the ſame. Before is mentioned the ſeeking of *Oſiris*. This was an Egyptian feaſt, obſerued in the moneth *Athyr* (which anſwereth ſomewhat to *Nouember*) from the ſeuenteenth day (in which they imagined that *Oſiris* periſhed) foure dayes were ſpent in mourning: the cauſes were foure; Nilus ſlaking, the Windes then blowing, the Dayes ſhortening, the Winter approching. Here is the myſterie vnfolded. On the nineteenth day they went by night to the Sea, and brought forth a ſacred Chiſt, in which was a golden Boxe, into which they powred water, and made a ſhowt, That *Oſiris was found.* Then they mingled the Earth with Water, adding ſpices and coſtly perfumes, and made an Image of the Moone, applying theſe myſticall Rites to the nature of the Earth and Water. About the winter Solſtice they carried a Cow ſeuen times about the Temple [e], in remembrance of the Sunnes circuit, which in the ſeuenth moneth would be in the Summer Solſtice.

The originall of *Iſis* ſeeking *Oſiris*, is before ſhewed. Some make *Typhon* the husband of *Iſis*, which ſlue *Oſiris* her ſonne, or brother (as diuers diuerſly eſteeme him) for meeſt committed with her, and cut him in pieces. *Anubis* her Huntſman, by helpe of his dogs, found out the pieces againe. This (ſaith [f] *Minutius Fœlix*) is reſembled euery yeere, *Nec deſinunt annis omnibus vel perdere quod inuenerunt, vel inuenire quod perdunt. Hæc Ægyptia quondam, nunc & ſacra Romana ſunt.* Truly the Playes of *Chriſt* his Crucifying and Reſurrection, which are obſerued in all Churches of the Roman Religion yeerly, might ſeeme to haue had this Egyptian originall. Once, *Index expurgatorius*, hath cut out *Viues* tongue, where he ſpeaketh againſt them, as [g] before vpon like occaſion is noted. This feaſt is alſo mentioned by *Iulius Firmicus*, and others.

They had another feaſt called *Pamylia*, of *Pamyle* the Nurſe of *Oſiris*, who going to fetch water, heard a voyce, bidding her proclaime, That a great King and Benefactor was borne. On this holy day was carried in proceſſion an Image with three ſtones, or (as *Plutarch* [h] ſaith) with a three-fold yard, in which beaſtly Rite hee findeth a fooliſh myſterie, not worth the telling. But I thinke this Feaſt of *Feaſts* hath glutted euery man.

The Egyptians had many Oracles of *Hercules*, *Apollo*, *Minerua*, *Diana*, *Mars*, *Iupiter*, and others. The Oracle of *Latona* at Butys [i] told *Cambyſes*, That hee ſhould die at Ecbatana, whereby he ſecured himſelfe for Syria, and yet there dyed, in an obſcure village of that name, whereas he had interpreted it of the great Citie in Media. Their *Apis* and *Serapis* were alſo eſteemed Oracles. *Annibal* was deceiued by the Oracle of *Serapis*, telling him of his death, which he conſtrued of Libya, and fell out in a place of the ſame name in Bithynia. At Peluſium, if we may beleeue *Achilles Statius* [k], was the Temple, Image, and Oracle of *Iupiter Caſſius*; and by an Oracle, he maketh *Leucippe*, a Virgin, to be appointed for ſacrifice. At Memphis, a Cow; at Heliopolis, the Bull *Mneuis*; at Arſinoe, the Crocodiles were their Oracles. But it were too tedious to relate the reſt.

d *Plut. ibid.*

e *Hoſp. cap. 27.*

f *M. F. Octau. Arnob. contra gentes, lib. 2.*

g *Viues in Annot. ad Aug. de Ciuit Dei, lib. 8. cap. 27.* *Vide ante lib. 1. cap. 17.*

h *De Oſir.*

i *Peucer. de Diuinat. S. Ma. Di. Can. pag 2. co'. 2.*

k *Achil. Stat. lib. 2. & 3.*

§. IIII.

Of the inuentions and diſpoſition of the Ægyptians.

THe firſt amongſt their Inuentions, wee may reckon the deriuation of their ſuperſtitions to others. That the elder Romans entertayned theſe damnable Egyptian holies, appeareth by the Temples, Chappels, Streets, Coynes, dedicated vnto *Iſis*, *Serapis*, *&c.* mentioned by *Onuphrius*, *Roſinus*, *Victor*, *Fabricius*, *Apianus*, *Amantius*, *Gruterus*, *Goltzius*, *Occo*, and other writers of Roman Antiquities. Of *Iſis* and *Serapis* were certayne publike places in Rome, named *Iſeum* and *Serapeum*. * *Ioſephus* relateth of one *Paulina*, a noble woman of Rome, married to *Saturninus*, deuoted to the ſuperſtition of *Iſis*, whom *Decius Mundus* had ſollicited in vaine to diſhoneſtie, notwithſtanding the offer of two hundred thouſand *Drachmæ* (which comes to fiue thouſand ſixe hundred and twentie fiue pound) for one night: but with a quarter of that ſumme hee corrupted the Prieſts of *Iſis*; one of which told *Paulina*, That the god *Anubis* inflamed with her loue, had ſent for her; which meſſage was welcome to her, and to her husband not diſtaſtefull. Thus *Mundus*, vnder pretext of *Anubis*, obtayning a nights lodging, meeting her three dayes after, merrily ieſted at her, for lauing his money, but not her honeſtie: Whereupon *Tiberius* baniſhed him, crucified the Prieſts, and razed the Temple, commanding the Image of *Iſis* to bee caſt into Tiber. But theſe ſuperſtitions were reuiued ſoone after, *Vitellius* * the Emperour not refuſing

* *Antiq. 18. 4.*

* *Sueton. in Vit.*

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refusing to weare a Linnen religious garment openly in her solemnitie. *Vespasian* also honoured them, and *Domitian* in the religious habite of *Isis* conueyed himselfe vnknowne from *Vitellius* and his persecutors.

Husbandrie [a] by some is ascribed to them, but falsely; *Adam*, *Caine*, *Noah*, and others were in this before them. Astronomie also is not their inuention, but [b] taught them by *Abraham*. Geometrie [c] is more like to bee theirs, driuen to seeke out this Art by Nilus ouer-flowing. Idolatrie to the Starres was first heere practised (saith *Lactantius*) for lying on the rootes of their houses (as yet they doe) without any other Canopie then the Azure skie, first they beheld, then studied, lastly adored them. *Gandentius Brixiensis* [d] applyeth the destroying of the Ægyptian first-borne, to the perishing of Idolatrie through the light of the Gospell: the Egyptians (saith hee) being the first, which worshipped the Images of dead men.

Magicke is also ascribed to them; of whose timely professours *Iannes* and *Iambres* are an instance. Physicke is fetched also from hence; and Writing, both after the vulgar sort, as also that of the Priests, Hieroglyphicall, whereof *Horopollo* an Egyptian, *Pierius*, *Goropius*, *Michael Mayerus*, *Curio*, *Schualenberg*, besides *Mercerus* and *Hoeschelius*, with others haue written. *Ælianus* [e] accounteth *Mercurie* the first inuenter of their Lawes. The Women [*] in Egypt did performe the offices which belonged to the Men, buying, selling, and other businesse abroad; the men Spinning and performing houshold-taske. *Claud Duret* [f] hath expressed (besides a Discourse of their Region and Learning) two Egyptian Alphabets, if any desire to see the forme of their Letters: which [g] some thinke that the Phenicians borrowed from Egypt, and lent by *Cadmus* to the Græcians. But I am not of their minde. This Elogie or commendation is giuen them by *Martial*:

Niliacis primum puer hic nascatur in oris,
Nequitias tellus scit dare nulla magis:
From Ægypt (sure) the boyes birth may proceed,
For no Land else such knauerie can breed.

And *Propertius*:

Noxia Alexandria dolis aptissima tellus.
The place where Alexandria doth stand,
Is noysome, and a Conie-catching land.

Wee may heere adde out of *Flauius Vopiscus* [h] a testimonie of the qualities of the Ægyptians. They are (saith hee) inconstant, furious, braggarts, injurious: also vaine, licentious, desirous of nouelties, euen vnto common Songs and Ballads, Versifiers, Epigrammatists, Mathematicians, Wizards, Physicians both for Christians and Samaritanes; and alway things present, with an vnbridled libertie, are distastefull to them. Hee bringeth also for witnesse of this assertion, *Ælius Adrianus*, who in an Epistle to *Seruianus*, affirmeth thus: I haue learned all Ægypt to bee light, wauering and turning with euery blast of fame. They which worship *Serapis*, are Christians, and euen they which call themselues Bishops of Christ, are deuoted to *Serapis*. No Ruler is there of the Iewish Synagogue, no Samaritan, no Christian Priest, which is not a Mathematician, a Wizard, a Chirurgion (or anointer of Champions.) This kinde of men is most seditious, most vaine, most injurious: the Citie (Alexandria) rich, wealthie, fruitfull, in which none liues idle. Goutie men haue somewhat to doe, Blinde men haue somewhat to doe, or haue somewhat which they may make; nor are the goutie-fingred idle. They haue *One* GOD; him doe the Christians, him doe the Iewes, him doe they all worship. I wish them nothing else, but that they may bee fedde with their owne Pullen, which how they make fruitfull, I am ashamed to tell. Thus much *Adrianus*.

The Pullen hee speaketh of, it seemeth, are such, as euen to this day they vse to hatch (not vnder the Henne, but) in Furnaces of dung [i] and ashes, wherein thousands of Egges are layd for that purpose. That which hee speaketh of the Christians, is either of some Heretickes, or luke-warme Time-seruers to bee vnderstood: or else remember, that it was *Adrian*, an Ethnike, whose intelligence was from such as himselfe in those times hating the Christians; of whom, through blinde zeale of their Idolatry, what did they? What did they not faine and deuise? Euen more odious then here is expressed, as Ecclesiasticall Histories shew. The Iewes had giuen *Adrian* cause, by their Treasons, to hate them, and flatterers opportunitie to belie them. Let him that loues mee, tell my tale. But a man would maruell to heare *Adrian* blame the Ægyptians so much for that, for which himselfe in Authors is so much blamed; namely, Superstition and Sorcerie. For hee made Images of *Antinous*, which he erected al-

a *Laur. Corn.*
b *Ios. Ant. l. 1. &*
c *Dom. Nig. Aph. com. 3. Clem. Strom. l. 1. Bas. in princip. prou. Girana. Cos. l. 2. Cic. de diu. l. 1. A. Thebuet. de mundo neuo, c. 4.*
d *G. B. in Exod. trac. 6.*
e *L. 14. 34.*
* *Sophocles in Oedip. vid. Scholiast. ib. ex Nymphod.*
f *Del'Orig. de Langues. c. 40. &c.*
g *Nazian. Orat. 3 adu. Iul. &. Elias Cret.*
h *Flau. Vopisc. Saturnius. Trebellius Pollio* testifieth the like in his *Triginta Tyranni.*
i *Timberlies* booke describeth this at large & *Sandys.*

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most in all the world, saith [k] *Dion.* This *Antinous* was in high estimation with him (some thinke, his Minion:) Hee dyed in Ægypt, either drowned in Nilus, as *Adrian* writeth, or (which is the truth) was sacrificed. For whereas *Adrian* was exceeding curious, and addicted to Diuinations and Magicall Arts of all kindes (in the hellish rites whereof was required the soule of such a one as would die voluntarily) *Antinous* refused it not, and therefore was thus honoured, and had a Citie in Ægypt newly repaired from the ruines, and dedicated in his Name. Yea, hee reported [l] he saw a new Starre, which (forsooth) was the soule of this *Antinous*. The Greekes made a God of him, and a giuer of Oracles; whereof *Prudentius* singeth:

Quid loquar Antinoum cœlesti sede locatum, &c.
Adrianiq; dei Ganimedem —— ——
Cumq; suo in Templis vota exaudire Marito?

And *Iustin Martyr*: *Antinoum qui modo extitit, omnes metu coacti pro deo colere, cum & quis, & unde esset, scirent.* Hee caused money to bee coyned with the picture of the Temple of *Antinous* which *Adrian* had erected, and a Crocodile vnder it. *Choul* [m] expresseth diuers formes of these Antinoan Coines, and one with inscription of *Marcellus* the Priest of *Antinous*.

Ammianus Marcellinus [n] ascribeth to the Egyptians a contentious humour, addicted to lawing and quarrels, *Assuetudine perplexius litigandi semper latissimum.* Their vanitie and superstition may further appeare by that which *Diophantes* [o] recordeth of one *Syrophanes* a rich Egyptian; who doting on his Sonne yet liuing, dedicated an Image in his house vnto him, to which the seruants at any time, when they had displeased their Master, betooke themselues, adorning the same with Flowers and Garlands, so recouering their Masters fauour. Some [p] make the Egyptians first inuenters of Wine (which they say, was first made in the Egyptian Citie Plinthis) and of Beere, to which end they first made Mault of Barley, for such places as wanted Grapes. When a man proued more in shew then in substance (as hypocrites, whom the Truth it selfe calleth *Whited Tombes*) the Prouerbe termed him an Egyptian Temple, because those buildings were sumptuous and magnificent for matter and forme to the view, but the Deitie therein worshipped, was a Cat, Dogge, or such other contemptible creature. The naturall furie [q] and crueltie vsed amongst the Egyptians, hath made them infamous among Authors, both Prophane and Diuine. And *Stephanus Bizantinus* saith, that they which practised close, subtile, craftie couzenages, were said, Αἰγυπτιάζειν, *to play the Ægyptians*: *Æschylus* also the Greeke Poet makes them Mint-masters therein: and perhaps those Rogues which wander ouer so many Countries, and liue by their wits and thefts, were therefore [r] called Egyptians, rather then for the Nation, being the scumme and dregs of other Nations, disguised by a deuised tongue and habit; called in some Countries Cingari; their life resembling much the *Beduini*, or *Rezumi*, roguish Arabians wandring in Syria, and other parts. *Bellonius* saith, That these wander through all the Turkish Empire, and are no lesse strangers in Egypt then other places. They are cunning in Iron-worke, and cheating Fortune-tellers: some esteeme them Walachians.

But least I should also impose too cruell a taske on my more willing Readers, I will proceed to other obseruations. I haue heere in this Egyptian relation of their Rites, Manners, and Mysteries, beene the larger, both because Authors are herein plentifull, and especially because Egypt hath beene an olde storer and treasurer of these mysticall Rites for that later vpstart, the *Mysticall Babylon*, in the West; which as shee is spiritually called *Sodome* and *Ægypt*, so, like that Strumpet mentioned [s] by *Salomon*, hath not a little *decked her bed with the Ornaments, Carpets, and Laces of Ægypt*. Wiser were the Romanes [t] of olde, which made diuers Lawes to expell the Ægyptian Rites out of their Citie, which the later Popes entertaine.

k *Dionis Nicæi Adr.*

l *Ælius Spartianus in Adriano.*

Prudent. cont. Symmachum l. 1

Iustin. Martyr. Apol. 2.

m *Choul della Relig. Rom. Antich.*

n *Am. Mar. l. 22.*

o *Diophantes Lacedem. apud Stuckium de sac is.*

p *Cælius Rhodig. Lectionum antiq. l. 16. 3.*

q *Polyb. Hist. l. 15. c. 31. Exod. 1. &c.*

r *Tes. Pot. 3. part. pag. 169.* hath a whole discourse of them.

s *Prou. 7. 16.*

t *Dion. Cass. l. 54*

CHAP.

CHAP. V.

Of the manifold alterations of State and Religion in Ægypt by the Persians, Grecians, Romans, Christians, Saracens, and Turkes.

§. I.

Of the Persians and Gracians acts in Ægypt, and the famous Vniuersitie and Librarie at Alexandria.

THE last Egyptian *Pharao* was *Psammenitus*, vanquished by *Cambyses*, sonne of *Cyrus* the Persian, who quite extinguished that Egyptian Gouernment, and much eclipsed their superstitious solemnities. For [a] *Cambyses* proclaimed defiance, not to the persons onely of the Egyptians, but to their Gods also: yea, hee set their sacred Beasts in the fore-front of his battell, that being thus shielded by their owne deuotion, hee might easily ruinate the Kingdome. Such a disaduantage is Superstition to her followers, being indeed but a life-lesse carkasse of true Religion, which alway breedeth true Fortitude; as *Ptolomey* and the Romanes vsed the like stratageme against the Iewes on their Sabbath, which (in it selfe a diuine Commandement) they construed to a superstitious Rest, a *Sacrifice* without *Mercie*, wherein they might helpe their beasts, but suffer themselues, like beasts, to be *ledde to the slaughter*.

a *Herod. l. 3.*

Ioseph. Antiq.

Cambyses hauing pulled downe their Temples in Egypt, intended [b] as much to the Oracle of *Iupiter Ammon*, in which exploit hee imployed fiftie thousand men, which (as the Ammonians report) were ouer-whelmed with a tempest of Sand. Other newes of them was neuer heard. Himselfe meane-while, meanely prouided of victuall for such an enterprise, made an Expedition against the Ethiopians; in which, Famine making her selfe Purueyour for the Armie, fedde them with the flesh of each other; euery tenth man being allotted to this bloodie seruice. Thus with a double discomfiture altogether discomforted, hee retireth to Memphis, where hee found them obseruing their festiuall solemnitie of the New-found *Apis*, and interpreting this ioy to haue proceeded from his losse, hee slew the Magistrate, whipped the Priests, commanded to kill the Citizens that were found feasting, and wounded their *Apis* with his sword, vnto death. Hee practised no lesse hostilitie vpon their Obeliskes, Sepulchres, and Temples. The Sepulchers they esteemed Sacred, as their eternall Habitations: (and no greater securitie could any Egyptian giue vnto his Creditor, then the dead bodies of their Parents.)

b *Iustin. l. 1.*

The [c] Temples, euery where accounted holy, heere were many, and those magnificent. At Memphis they had the Temples of *Serapis*, *Apis*, *Venus*, and the most ancient of them all, of *Vulcan*, with the Pigmey-Image of *Vulcan* in it, which *Cambyses* derided: of *Serapis* at Canopus, where Pilgrimes by dreames receiued Oracles: at Heraclium, Sai, and Butis, to *Latona*; at Mendes to *Pan*; at Momemphis to *Venus*; at Necropolis, Nicopolis, and other places to other supposed Deities. *Cambyses* also burned the Images of the Cabyrians and the Temple of *Anubis* at Heliopilis, whose stately building and spacious circuit *Strabo* describeth, as likewise at Thebes.

c *Strab. l. 17.* describeth the forme of their Temples.

They write, that after, as hee was taking Horse, his sword, falling out of the Scabberd, wounded him in the thigh (where hee before had wounded *Apis*) and slew him. In [d] the time while the Persians enioyed Egypt, the Athenians, by instigation of *Inarus* King of Libya, inuaded Egypt, wonne Nilus and Memphis: but after sixe yeeres lost all againe.

d *Thucid. l. 1.*

Ochus, one of his Successours (called of the Ægyptians, *Asse*) killed their *Apis*, and placed an Asse in his roome, which kindled such indignation in *Bagoas* an Egyptian, (one of his Eunuches) that hee murthered *Ochus*, whom hee hurled to bee rent and torne of Cats that this Beast, sacred to *Isis*, might reuenge the indignitie offred to *Apis*. But this Eclipse of the Egyptian superstition, caused by this Persian imposition, had an end, together with that Monarchie. For *Alexander* [e] did not only leaue them to their wonted Rites, himselfe [f] sacrificing to their *Apis*, and solemnizing Games in his honor, but added further glory to their Country, by erection of that famous Citie, named of himselfe Alexandria, (g wheras some thinke [h] the Citie *No* had before stood, destroyed by *Nabuchodonoser*) second in reputation to Rome, the [i] receptacle of Iewish, Grecian, and Egyptian Religions, adorned with many Temples and Palaces: his Successours, *Ptolomæus Lagi* (of whom the following Kings were

Aelian. var. hist. l. 6. c. 8.

e *Curt. lib. 4. Arrian. l. 3.*
f *Adrichom. Theat. T. San.*
g See *Auson. de clar. vrb.*
h *Lydyat. Emb. Temp.*
i *Herodian. l. 7.*

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all called *Ptolomæi* and [k] *Lagidæ*) *Philadelphus, Euergetes, Philopator, Epiphanes, Philomator, Euergetes* the second, *Physcon, Lathurus, Auletes*, the Father of *Cleopatra*, (whom *Iulius Cæsar* made Queene of Ægypt, the price of her honestie, and *Anthonie*, his wife, whom, together with her selfe, her ambition ouerthrew) adding to the greatnesse of Alexandria. *Platoes* Philosophie was not onely first borrowed of the Egyptians, but was publikely read at Alexandria as well as at Athens: which continued many ages. Sixe hundred yeeres after his death, *Ammonius* surnamed (of his former occupation being a Porter) *Saccus* seemed to haue lighted on the bookes of *Hermes*, [l] and thence learned the Doctrine of the Trinitie: of whom his Disciples *Plotinus* and *Aurelius* write, and after them their Schollers *Porphyrie* and *Theodorus Asinæus*; and their Auditors *Iamblichus* and *Syrianus*; to this last succeeded at Athens *Proclus, Lycius*, and after him the last of the greatest *Platonikes Damascius*: which haue written many things of the three beginnings.

The same *Ammonius* with like Philosophicall happinesse are said to haue found the Oracles of *Zoroaster*, which the two *Iulians* the Father and the Sonne, Chaldæans, translated out of their tongue into Greeke, in the time of *M. Aurelius* the Philosopher. *Pythagoras* had before learned it of *Zabratus* in Assiria: which (it seemeth) *Plato* heard of the younger *Architas*, and dispersed closely the seedes thereof in his Bookes, so that the elder Interpreters conceiued him not till the time of this *Ammonius* the Porter, from whom heere (as from *Socrates* a Statuarie in Athens) flowed this Diuine wisedome. Hee taught at Alexandria in the dayes of *Clemens Alexandrinus* about two hundred yeeres after Christ. *Origen* was his hearer. *Iamblichus* comprehended these Oracles of *Zoroaster*, in thirtie Bookes or thereabouts: for *Damascius* citeth the eight and twentie.

The wealth of the *Ptolomies* [m] raigning in Egypt appeareth by *Straboes* report of *Auletes*, his reuenues to be twelue thousand fiue hundred Talents, which yet was counted dissolute and vnthriftie. This by Master [n] *Brerewood* is summed two millions three hundred fortie three thousand & seuen hundred and fiftie pounds of our mony: Wheras the reuenues of *Darius Hystaspis* (accounted a hard man) is by *Herodotus* reckoned foureteene thousand fiue hundred and sixtie Euboike Talents, which makes 1820000. pounds, a great deale lesse summe, from that greater Empire. But they had other improuements. *Alexander* [o] is said to spend more then this on *Hephestions* funerall, by fiftie fiue thousand pounds. Yea, the Roman reuenues are by *Plutarch* [p] summed at eight thousand fiue hundred Myriades, which in our money is two millions, sixe hundred fiftie sixe thousand, and two hundred and fiftie pounds, not hugely exceeding the Egyptian.

k *Legidarum imperium & regum series: Strab. L.17. Niceph. patr Eutrop. l.6. & 7. Fr. Patrit. Panarch. l.9.*

l *Idem l.16.* Some learned men are of opinion that these pretensed bookes of *Hermes*, as also the Oracles of *Sybill* which are extant, were but counterfeits of some Christians, seeking to winne Heathens by such proofe worse then Heathenish.

m *Strab. l.17.*

n *Brer. de pond. Cap.10. Her. Ibal.*

o *Arrian. lib.6. Plut. Comp. Bud. de Asse.*

§. II.

Of the Schoole and Librarie at Alexandria.

HAuing mentioned the Studies and learned men at Alexandria, and wealth of their Kings, I hold it not amisse to entertaine your eyes in longer view of that Alexandrian Schoole and Librarie. *Simandius* or *Osymanduas* [a] is the first in any Historie mentioned that erected a Librarie, setting this Inscription in the Frontispice thereof, ψυχῆς ἰατρεῖον, *The Medicinary* or *Physicke-shop of the Minde*. Some accuse *Homer* to haue stollen his *Iliads* and [b] *Odysses* out of *Vulcans* Temple at *Memphis*, being the workes of *Phantasia* a woman: the worke of a womanish fantasie so to deceiue, or receiue, of That almost more then Man. But the second *Ptolomey*, sonne of *Ptolomeus Lagi* was Anthor of that famous Library at Alexandria, following (saith [c] *Strabo*) the example of *Aristotle*. [d] *Atheneus* addes the Bookes of *Aristotle* also bought by *Ptolomey* of *Neleus*, which succeeded *Theophrastus* in this Legacie bequeathed to him from the Philosopher Himselfe. *Iosephus* tells vs of the Translation of the Law by the [e] Seuentie or Seuentie two Interpreters, procured by *Demetrius Phalareus* at the Kings charge: who also obtained the like Translations of other [f] Chaldæan, Egyptian, and Romane Monuments: the number of which translated Bookes, *Cedrenus* numbers one hundred thousand. *Seneca* [*] speakes of foure hundred thousand. *Iosephus* of fiue hundred thousand in the whole, which by the succeeding care of this Kings Successors, did after amount (it is [g] *Gellius, Ammianus*, & *Isidores* testimonie) to seuen hundred thousand Volumes: All which by cruell disaster in the Ciuill warres of *Cæsar*, perished by fire; He firing the ships, and they the adjoyning Library; which neither He in his Commentaries, nor *Hirtius* (as *Cæsars* most dismall fate) once mention: but *Plutarch, Dio, Liuie, Seneca, Ammianus*, and *Gellius* forget not these manifold Memorials, thus buried at once, & for euer, in forgetfulnes. This Library was in the Temple of *Serapis*, as both *Marcellinus*, & after him *Tertullian*, testifie: but that in *Tertullians* dayes was another famous Library of *Cleopatra's* Founding, called

a *Diod. Sic. l.1.*

b *Naucrates ap. Eustat. in Præfat. Odyss.*

c *Strab. l.1.*

d *Athen. l.1.*

e *Ioseph. Ant. lib. 2.c.2. Aristæus.*

f *Epiph. de ponder. Cedren.*

[*] *Sen. de Tranq. cap.9.*

g *Gel. l.6 c.vlt. Am. l.22. Isid. habet falso 70. pro 700.*

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called for the likenesse, *Ptolemeys*; which in likelihood continued till that glorious Fabrike was ruined in the dayes of *Theodosius*, as *Ruffinus*, *Socrates*, and *Sozomen* haue written. Most of the Bookes of this latter, were brought from Pergamus, chiefe City of the lesser Asia, Seat of the Attalike Kings; one of which, *Eumenes* there collected two hundred thousand Volumes, ἄπλα βιβλία (not reckoning, as [u] *Lipsius* interprets the place, that Volume for more then one, which contayned diuers Treatises) giuen by *Antonius* vnto *Cleopatra*, as [x] *Plutarch* hath related. *Ptolemey* the fift then liuing, denied *Eumenes* in enuious emulation, the Egyptian paper, the cause that Parchment was then inuented at Pergamus, by *Eumenes* his industry, for the vse of his Library, as not onely *Plinie* and *Varro*, but the name of these skinnes called *Pergamina* of that City, sufficiently witnesse. The Egyptian Paper (of which ours made of ragges hath still the name) was made of a Sedge Reed growing in the Marishes of Egypt, called *Papyrus*, which easily diuides it selfe into thinne flakes; these laid on a Table, and moystened with the glutinous water of Nilus, were presst together and dryed in the Sunne. The Greekes and Romanes had their many famous Libraries, which would here trouble our Egyptian Trauceller, who in *Lipsius* his Booke of that Argument may better satisfie himselfe: as also touching their Furnitures of Marble, Iuory, Glasse, and many many curious artificiall Inuentions; besides the [y] Images of the bodies of learned Men there placed of Gold, Siluer, or Brasse, neere to more precious Images of their learned Mindes in their written Monuments. These indeed are the best mens best Images, in which their [z] *Immortall Soules* speake Immortally, yea, Immortality to themselues and others; they *being dead, yet speaking*, and neuer denying their wise counsels and familiar company to the Studious; who by this meanes are *neuer* * *lesse alone, then when alone*, and (as King *Alphonsus* sometimes said) *neuer find better Counsellers then these dead.*

And euer let their names flourish, that bestow care and cost to keepe those learned Names euer flourishing, and in redeeming these *Monuments* from Wormes, Mice, and putrifaction, erect vnto themselues *Monuments* farre beyond the stupendious Pyramides and other monstrous birth of artificiall vanity. *Cheops* is scarsly remembred, not worthy to be named with this *Ptolemey*, that fire not being able to consume the honour of his Name, that deuoured his Bookes: whereas *Cheops* his very name is doubted, and his memoriall rotten, notwithstanding his Pyramis still continues the remembrance of his Actiue and Passiue forgetfulnesse. And let my body want a Sepulchre, if my soule doe not more honour that [a] *Bodleian* Monument, then all Triumphall Chariots of the liuing, then the *Mausolean*, *Mogoll*, or *Memphian* magnificence for the dead, or any other Regall or Imperiall interments. There the stones are mute, or speake the Architects prayse, or haue inscribed a few Verses, verball flourishes perhaps of the Poets wit: but here euery Booke hath an Epitaph, nay the whole Booke is an Epitaph, and reall Testimony of the Founders worth; so many thousand dead Authours quickened by such care to speake his deserued prayse; so many liuing Students hauing their Minds daily feasted by such bounty, and the vnborne posterity hauing a better Inheritance purchased and prouided to their minds, then their carefull Parents can for their Bodies. But how doth this likenesse transport vs from Alexandria to Oxford? In both an admirable Library; in both Prouisions of maynteinance for Collegiate and Academike Students, both necessary companions. For what else is store of Bookes, stately Fabrikes, and costly Furniture without Students, but carkasses without soules? and what They without Bookes and maynteinance, but walking Shadowes and wandring Ghosts? the one is (it is *Senecas* sentence) a [b] studious luxury, the other a riotous study. Diuine then is that Heroike care of Such who (at once both Clients and Patrons of Arts and Learning) by liuing and liuelihood seeme to ioyne and giue life to soule and body together. And such was this *Ptolemey*, who made part of His Palace a Schoole, hauing conuenient places for sitting and walking (they are the words of [c] *Strabo*) and a great House or Colledge, in which the Learned conuerse, and dyet together. This Colledge hath rents in common, and a Priest also Rector of the Schoole, appointed first by the Kings, and after by *Cæsar*. So carefull were these Kings of learned Neighbourhood, that they assigned part of the Palace to this employment, that all the choise learned in the Kingdome (as [d] *Philostratus* speaking of *Dionysius* admitted one of them by *Adrian*, affirmeth) were chosen Fellowes into this Colledge, not young Students, but rewarded publikely for their former proficience, as the best deseruing Citizens of Athens had their dyet in the *Prytaneum*: therein differing from the Seminaries of Diuine and Humane Learning amongst vs. *Claudius* enlarged the Schoole; and *Hadrian* vsed much to dispute and question with the learned therein, herein [e] blamed that he bestowed this preferment on *Pancrates* a Poet, which had flattered him in the Canonization of *Antinous*.

u *Lipſ. de Bibl. thec. c. 4.*
x *Plut. Anton.*
y *Sueton. in Tiber. Plin. in Epiſt. & de Sig. Ital. &c.*
z *Plin. l. 35. c. 2.* * *Cic. Offic. l. 3.* *Alphons. Rex Hiſp.*
a Sir *Thom. Bodley* Founder of the famous Library at Oxford, I might also here mention the Honorable care of D. *King* & Bishop of London for that of Christ Church and many many other worthy Benefactors in both Vniuersities: but their Memorials are there, euerie Booke, euerie Page, euerie stone, being more complete Panegyrikes of their praise, then the complementall Oration of the best Orator.
b *Studiosa quædam luxuria.*
c *Strab. l. 17. Athen. l. 1.*
d *Philostrat. de Dionys. sophista.*
e *Athen. l. 15.*

§. III.

Of their Deuotions in those Times.

f *Ruff. l.2.c.23. Theod. l.5.c.22.*

AS for the deuotion there f practised, wee may reade in *Ruffinus* of the Temple and Image of *Serapis* in his time destroyed by *Theophilus*, successor to *Athanasius*, Bishop of Alexandria. This Temple was borne vp with Vault-worke, with great lights and secret passages, the space of an hundred steps: on the top whereof round about, were lofty roomes, in which the Keepers of the Temple, and they which made themselues chast (ἐγκρατεῖς) remayned. Within these were Galleries, or Cloysters, in squared rankes, and in the middest of all was the Temple, lifted vp on costly Pillars, and built of Marble. *Post Capitolium nihil orbis terrarum cernit ambitiosius*, saith g another: Except the Capitoll, the World hath not a Statelier Piece. Here was the Image of *Serapis*, reaching with his right hand to the wall on one side, with his left hand vnto the other, being framed of all kinds of Wood and Metals. It had on the East a little window so fitted, that when on a solemne day the Image of the Sunne was admitted to salute this *Serapis*, the iuggling Priests so obserued the time, that euen then the Sun-beames through this window, should seeme to kisse *Serapis*. They had also another tricke, by a Load-stone placed in the Roofe, to draw vp the Iron Image of the Sunne, as if it did then bid *Serapis* farewell. The superstitious Ethnikes had a Tradition among them, That if euer mans hand did offer violence to that Image, the Earth should presently returne, and resolue it selfe into the first Chaos, and the Heauens would suddenly fall. All this notwithstanding, a Christian Souldier dismembred the same, and burned *Serapis* openly, the Mice running out of his diuided trunke.

g *Am. Marcel. l.22. Dionys.* saith as much or more. *Inter Serapidis templa celeberrimum apud Alexand. Vetustiss. Memphi hoc fanum subire nec hospit. nec sacerdotib. licet priusquam Apin sepelierint. Paus. At.*

Rome (sayth *Ruffinus*) esteemed this *Serapis* to bee *Iupiter*, and that hee ware a Measure (*Modius*) on his head, as hee which gouerned all things in measure, or else did liberally feed men with the fruits of the Earth. Others coniectured him to be Nilus; others, *Ioseph* h that fed Egypt in the seuen deere yeeres. Others thought him to bee one *Apis*, (a King in Memphis) who in the time of famine, with his owne store, supplied the peoples want: for which benefit they built a Temple to him after his death, wherein they nourished an Oxe, in remembrance of him, whose husbandry and tillage had nourished them. This Beast they called also *Apis*.

h *Oros. l.1.c.8.* affirmeth, that of *Iosephs* act Egypt is still witnesse vnto his time, continuing the payment of the fift part of their profits to the King.

He i mentioneth the Temple of *Saturne*, whose Priest called *Tyrannus*, (vnder pretence of *Saturnes* commandement) would demand the company of what Lady he liked to beare the God company at night: which the Husband did not much sticke at, esteeming it an honour to haue a God his Corriuall. But *Tyrannus* shutting the woman into the Temple, by secret passages conueyed himselfe thither into the hollow Image of *Saturne*, in which hee held conference a while with the woman, and after by a deuice putting out the lights, satisfied his lust, in committing in the darke those workes of darkneſſe, which after being brought to light, caused the Temples destruction.

i Story of *Tyrannus Saturnes* Priest.

They had Brest-plates of *Serapis* in euery House, in the Walles, Entries, Posts, Windowes; in stead whereof they after fastened Crosses. The Crosse in the Egyptian Mysteries signified *life to come*. They had a Tradition, That their Religion should continue, till there came a Signe, in which was Life. k And by this occasion many of their Priests were conuerted. *Sozomen* l reporteth the same, That in purging of *Serapis* Temple at Alexandria, the Crosse, beeing found among other their Hieroglyphickes, was occasion of the conuersion of many vnto the Christian Faith. This m Temple, and the Temple of *Bacchus*, were turned into Christian Churches. *Olympius* a Philosopher with a company of seditious Ethnikes, fortified themselues in *Serapis* Temple, and caused many by force to sacrifice: and when the Christians burned their Images, he answered that the Images were but corruptible matter, but the Vertues, or Diuine Powers which inhabited them, were fled to Heauen. This I thought to mention for their sakes, who to their Image-worship haue borrowed the like Heathenish plaister. *Ruffinus* addeth, That in destroying the Temples, they found Reliques of their bloudie Superstition, the heads of Infants cut off, with the lips gilded.

k *Socr. l.5.c.16*
l *Soz. l.7.c.15. Marcellinus* reporteth that *Theodosius* by Edict abolished this Temple of *Serapis*.
m *Nicep. l.12.28 Theod. l.5.22. Hist. trip. l.10. cap.29.*

The deuotion of *Canopus* was not inferiour to that of Alexandria. Here, through the subtiltie of the Priest, the Chaldeans were vanquished. For whereas they challenged their God *Fire* to be the strongest, as deuouring other Woodden and Mettal-gods, hee conueyed an Earthen pot full of holes, which he had stopped with Waxe and filled with water, into the Image: and when the Chaldæans made their fiery tryall hereof, the Waxe melting, the Water issued, and quenched the fire. Hence it is that they made the Image of *Canopus* with feet and necke short, and a belly like a barrell, or water-vessell.

Tacit.

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Tacitus m reporteth certaine Miracles wrought at Alexandria by the instigation of *Sarapis*: the curing of a lame and blind man, whom that God had mooued to seeke this helpe at *Vespasians* hand, which he also performed. He consulting with this Oracle, saw suddenly behind him in the Temple one *Basilides*, whom by present enquiry hee found to lye sicke fourtescore miles thence in his bed. The name yet was an ominous signe to him of the whole Empire, as deriued of βασιλεὺς. The originall of this God is by some imputed to *Ptolomæus Lagi*, who hauing in Alexandria erected Temples, and instituted Religious Rites, seemed in his sleepe to see a tall young man, warning him to send into *Pontus*, to fetch thence his Image, suddenly after vanishing in a flame of fire. When the Egyptian Priests could not satisfie him in the interpretation of these things; *Timotheus* an Athenian, whom hee had sent for to bee chiefe Master of Ceremonies, willed him to send to Sinope, wherein was an ancient Temple of *Pluto*, hauing in it the Image of *Proserpina*. *Ptolomey* neglecting this; and with a second Vision terrified, sent to *Scydrothemis* King of Sinope, for the same; being (in the way) further hereunto incouraged by the Delphian Oracle. *Scydrothemis* protracting the businesse, was by diseases and manifest anger of the Gods forced to assemble and perswade his people to suffer the carrying away of their God. But whiles they resisted this enterprize, the ambitious Idoll, without once taking leaue, conueyed himselfe into the ship, which also, together with him, hee made to arriue at Alexandria in three dayes, where this Temple was built to him, in the place wherein sometime had stood *Isis* Chappell. Some o esteemed him *Æsculapius* for his cures, some *Osiris*, some *Iupiter*, p some *Pluto*: but *Serapis* was his Egyptian appellation. q *Ptolomeus Philadelphus*, his Sonne, bestowed cost in that famous Library at Alexandria before related, by r *Cæsars* Souldiers casually burned. *Cornelius Tacitus* s telleth no lesse Miracle of *Memnons* stony Image at Thebes, or as others say, at Abidus, which being striken with the Sun-beame, at the Sun-rising yeelded a vocall sound. This Image was halfe cut off by *Cambyses*: *Pausanias* t sayth that he saw it, and largely describeth it. *Augustus*, hauing destroyed *Anthony* and *Cleopatra*, brought u Egypt into a Prouince, and scowred all the trenches of Nilus. Hee caused the body of x Great *Alexander* to bee brought forth, which he crowned with a Crowne of Gold, and strewing with flowers, worshipped it. Hee built *Nicopolis* in memory of his *Actian* Victory: instituted there *Quinquennall* Games; enlarged *Apollos* Temple: and consecrated the place where he had pitched his Tents to *Neptune* and *Mars*, adorning it with spoyles.

Onias y one of the Iewish Priests (according to the Iewish manner) literally interpreting *Esaies* z Prophesie of the *Altar in Egypt*, built a Temple at Bubastis in fashion of that at Ierusalem, but lesse, by the permission of *Philometer*, and furnished it with Priests and Leuites after the Iewish Religion. At a Alexandria also the Iewes were free and had their Synagogues, as at Leontopolis likewise, and other places. b *Procopius* sayth, that *Diocletian* the Emperour bestowed *Elephantina* and the parts adioyning on the *Blemi* and *Nobatæ*, whose Religion was a mungrell of the Greekish, Egyptian, and their Owne: but he caused them to cease humane Sacrifices which they vsed to offer to the Sunne.

And thus was the state of Religion in Egypt during the conquests of the Persians, Greeks and Romans, each rather seeking to settle heere their Empires then Opinions. But when the *Sunne of Righteousnesse, the Sonne of God, the Sauiour of Man, appeared to the World*, he honoured Egypt with his infancy, as after with a Religious conquest, by *weapons (not carnall) casting downe the holds* which these Hellish spirits had heere so long possessed; thus fulfilling truely what *Esay* had prophesied, and *Mercury* foretold. Alexandria became a Patriarchall Sea (the first Bishop whereof was Saint *Marke*) enioying in Libya, Pentapolis, and Egypt, the same power that the Romane Bishop had in Italy, by Decree of the c first Nicen Councell. Heere also liued the first Heremites (the d first and chiefe of which was *Anthony*, an Egyptian Inuenter of this Order) in the sandy Desarts, by occasion of those bloudy persecutions wherein many thousand lost their liues. Of these Heremites reade *Io. Cassianus*, and *Seuerus Sulpitius de vita Martini.* 3. But when as the Mahumetan Religion and Armes began first to peepe into the World, Egypt e was made a slaue to those Superstitions vnder which it groneth till this day.

m *Cor. Tac. l. 4. c. 35. vid. Nat. Sir H. Sauile.*
n *Dionys.* cals him *Iupiter* of Sinope, on which *Eustatius* commenteth that Sinopites is the same with Memphites, for Sinope is full of Memphis: or else of this Pontike Sinope, & adding this Storie. *Theoph.* Patriarch of Antioch *l. 2.* cals *Sarapis, Sinopa profugus.*
o *Athen. l. 1. c. 5. 6.*
p *Achil. Stat. 5.*
q Of *Philadelphus* incredible pompe, and *Philopators* ship read *Athen. l. 5. c. 5 6.*
r *A. Gel. l. 6. 17. Ado. Vien.*
s *Cor. Tac. An. 2.* Of *Memnons* Image & *Ortelius expedit. Alexandri Mag. Dionys. Eustath. Iuuen. Sat. 15.*
t *Pausan. Attic.*
u *Sex. Aur. Victor. Sueton. Tran. Aug.*
x This body *Ptolom.* tooke from *Perdiccas* and buried it at Alexandria in a Golden Tombe. *Strab. l. 17.*
y *Ios. Ant. 19. 6.*
z *Isa. 19. 13.*
a *Ios. ant. l. 12. 2.*
b *Procop. de bello Persico l. 1.*
c *Con. Nic. Can. 6.*
d *Hist. Tripar. cap. 11. Paul. Diac. l. 8.*
e *Vincent. Spec. lib. 4.*

§. IIII.

Of the Moderne Ægyptians, & of Cairo and Alexandria.

THe Saracens diuided Egypt into three parts; Errif, from Cairo to Rosetto; Assahid, the Land part from Cairo to Bugia; Maremma, or Bechria, as Nilus runneth to Damiata. It was [q] subdued vnder the conduct of *Hamrus* the sonne of *Hasi* Generall of the Arabian forces to *Homar* or *Ammar* the second Caliph. Hee onely exacted Tribute, permitting freedome of their Conscience to all. He built vpon the bankes of Nilus a Towne called by the Arabian *Fustato*, that is, Tabernacle, because in the Desart places, through which he passed, he was constrained to lye in Tents. The common people call this Towne Mesre Idatichi, the Ancient Citie: for so it is in respect of Cairo, [r] which was after built two miles from hence, by one *Gehour*, who of a Dalmatian slaue had beene aduanced to be a Counsellor vnto *Elcain* the Mahumetane *Calipha*, and was Generall of his Army about the foure hundred [s] yeere of their *Hegira*. Hee called it *Elchahira*, which signifieth *an imperious Mistresse*. Hee walled it round, and built in it that famous Temple called *Gemib Hashare*, as *Hamrus* had done before at Fustato. In this Towne of Fustato standeth the Sepulchre of a famous Saint of their Sect called *Nafissa*, of the Line of *Mahomet*, whose beautifull Shrine the Schismaticall Patriarches of Egypt adorned with siluer Lampes, Carpets of Silke and other precious ornaments. No Mahumetan commeth to Cairo eyther by Water or Land, but he adoreth this Sepulchre, and offereth thereat, insomuch that the yeerely Oblations and Almes heere offered for the reliefe of the poore kindred of *Mahomet*, and maynt enance of the Priests that keepe it (which want not their counterfeit Miracles to delude the peoples zeale) amount to one hundred thousand *Saraffi*. And when *Zelim* conquered Cairo, the Ianizaries rifling this Sepulchre, found in it fiue hundred thousand *Saraffi* in ready Coine, besides other riches. Some report that this *Nafissa* being a Dame of honour, yeelded her body, without reward, to any that required the same, [t] bestowing (as she said) this Almes for the loue of the Prophet *Mahomet*. Lettice sutable to such lips: Like Propher, like Saint. But *Leo* would haue you thinke her an honester woman.

Fustato is reckoned as a Suburb to Cairo, containing (in *Leo's* time *Anno* one thousand fiue hundred twenty sixe) fiue thousand Families: besides many Sepulchres adored of the fond people, which couer the pauement with rich Carpets. Hither resort euery Friday great multitudes for deuotion, and bestow liberall Almes: [u] They heere sprinkle cold water with sweet herbes and leauy boughes.

Bulach is another Suburb of Cairo vpon the bankes of Nilus, of like distance, and hath in it foure thousand Families with stately Temples and Colledges. Beb Elloch [x] standeth a mile from Cairo, and hath about three thousand Families. Gemeh Tailon was adorned by *Tailon* sometime Gouernour of Egypt with a sumptuous Temple and Palace. Beb Zuila, another Suburbe, containeth twelue thousand Families. Cairo, it selfe within the Walles, hath not aboue eight thousand Families, and is full of stately and magnificent Temples. Heere is an Hospitall built by *Piperis*, the first Soldan of the Mamalukes Race: the yeerely reuenues whereof amount to two hundred thousand *Saraffi*, or as some reckon, fiue hundred Ducats a day. It is open to all sicke and diseased persons, and heire to all that die there. The Plague is sometime so hot at Cairo, that there dye twelue thousand persons daily. This was the state of Cairo in *Leo's* time. *Solomon* [y] *Schweigher* affirmeth, that at his being in Cairo, *Anno* a thousand fiue hundred eighty one, there died daily betweene seuen and ten thousand: nor is any place more plagued with the French Disease. Besides that Hospitall, and *Nafissa* Sepulchre, are three other famous, *Zania della Inachari*, *Imamsciafy Giamalazar*. This is the generall Vniuersitie of all Egypt. [a] In this place, *Anno* one thousand fiue hundred threescore and sixe, in the moneth of *Ianuary*, by misfortune of fire were burned nine thousand written Bookes of great value, wrought with Gold, worth three or foure hundred Ducats a piece one with another. This was interpreted as an ominous token of their ruine. They thinke also that Mecca will in short time be conquered by the Christians, and her deuotions shall bee remooued to Rosetto. *Neander* [b] his conceit is ridiculous, that Cairo should hold as much people as all Italy, and that there are two and twentie thousand Temples. *Iohn Eneſham* out of their owne Registers [b] numbreth but two thousand foure hundred: and though Cairo considered together with these Suburbs is great, yet it is not all the way continued with houses and buildings, [c] but hath Gardens also and Orchards betweene. *Iodocus à Meggen* reporteth, that a man can hardly walke the streets by reason of the multitudes of people [d] and beasts. They bring their water from Nilus into the Citie on Camels: on Mules, and Horses

q *Leo Afric. c. 8.*

r The *Arabians* and *Turkes* doe call *Cairo*, *Miscir*; the reuenue whereof amounteth to aboue a Million, & runneth into the *Hasnad* or priuate Treasurie of the Great *Turke*, and not into the publike Treasurie: *Lazora Soronzo*. He hath vnder him there sixteene *Sanzacki* & 100000 Timariots, or horsemens fees to maintaine so many horse for the *Turkes* warres at their owne charge. *Knolles*.

s *G. Tyr.* saith, it was built in the yeere of *Mah.* 358, and made the Seat Royall 361.

t Pilgrim. to Mecca *ap. Hak.*

u *P. Mart. Leg. Bab. l. 3.*

x Perhaps this is that *Babylon* in *Egypt* where *Sanutus* saith the Merchants remayned: the *Soldane* with his Souldierie in *Cairo*.

y *Sal. Schu.*

z *Hak.* Pilgrim. to Mecca.

a *Nean. Or. Terræ Par. 3.*

b *Baumgarten.* tels a report (but doubteth of the truth) of 24000. which perhaps was a Cipher added to his account for 2400.

c *P. Mart.*

d *W. Lithgow* speakes of 100000. Christians in this City, besides *Saracens*, *Iewes*, and Heathens.

ses the chiefe men ride, and on Asses the poorer. Neither will they permit a Christian to ride on a Horse. They sell all by waight, euen wood for the fire, of which is great scarsitie. And although the Temples and some Houses are faire, yet the greater part of the Towne is ill built. Because they may not by their Law drinke wine, they compound a drinke of drie Raisons steeped in water and other mixtures; yea, and secretly will make bold with the former. He saith, that (besides other calls from their steeples to deuotion) they ascend at mid-night to call, that the people may encrease and multiply, and therewith their Religion.

Beniamin Tudelensis numbred in Cairo 2000. Iewes in his time (440. yeeres since) in two Synagogues and Sects of the Hellenists and Babylonians. He saith that there then raigned in Misraim or Cairo *Amir Almumanin Eli* sonne of *Abitalib*, all whose subiects were called *Moredim* or Rebels, for their difference from the Bagdad Caliph. His Palace was called Soan. And he came forth but twice a yeere, on their Easter solemnitie, and then when Nilus ouerfloweth, which extendeth fifteene dayes iourneyes when it ascendeth twelue cubits on their measuring pillar, and but halfe that way is watered, if it ascenderh but sixe cubits. An Officer euery day signified the increase, with proclamation of praise to God therefore. The water of Nilus serueth for drinke and medicine against repletions. Old Misraim (he saith) is two leagues from new Misraim, but altogether waste. *Baumgarten* thinks there are in Cairo 8000. which liue onely by carrying water. And there are diuers which either of their owne vow, or by some Testators charitie offer freely to all that will drinke in siluer vessels: and sprinkle the streets twice a day because of the heate and dust. There are more in Cairo (hee reporteth such a rumour) which want houses to dwell in, then Venice hath Citizens. There are esteemed to be 15000. Iewes: 10000. Cookes which carry their cookerie and boile it as they goe, on * their heads. In nine or ten houres one can scarcely compasse it. But you must know that this was in the time of the Soldan, before the Turke had conquered it.

* Like such as sell Godlings, &c. in London.

Now though I haue beene alreadie tedious, yet for the Readers fuller notice of this Countrey and Citie, I haue here added some of the later and exacter Obseruations of that learned Gentleman, Master *George Sandys*, to whom wee haue elsewhere beene indebted. Hee relateth, that trauelling from Alexandria to Cairo, they paid at the gate a Madeyne a head, indifferently for themselues and their Asses: they passed through a Desart, producing here and there a few vnhusbanded Palmes, Capers, and a weede called *Kali* * which they vse for fuell, selling the ashes to the Venetians, who mixing them equally with the stones brought from Pauia by the Riuer Ticinum, make thereof their Christalline glasses. On the left hand they left the ruines of *Cleopatras* Palace, and beyond that of Bucharis an ancient Citie: and passing a guard of Souldiers, and after that ferried ouer a Creeke of the Sea, they came to a quadrangle arched, and built by a Moore for the reliefe of Trauellers, and there reposed themselues on the stones till mid-night, and then passed alongst the shore, before day entering Rosetta; where they repayred to a Caue belonging to the Frankes, in an vnder, darke, mustie roome, where they were entertayned on the hard floore. This Citie stands vpon the principall branch of Nile, called heretofore Canopus, which about three miles thence entereth the Sea, hauing the entrance crossed with a barre of sand (as at Damiata) changeable with the windes and surges, the Ierbies or Boates being therefore made without keeles, flat and round in the bottom, a Pilot sounding all the day to direct for the Channell. The houses are of bricke, flat-roofed (a thing generall in these hotter countries) jetting ouer to shaddow the narrow streets, exceedingly furnished with prouisions, built by a slaue of an Egyptian Chalife. Neere to this stood Canopus, that Citie *famous* in the worst sense, if we beleeue *Iuuenal*; where, to eschue vice, saith *Seneca*, was to incurre infamie. Here had *Serapis* a Temple, visited in his Often festiuals by a world of luxurious people from Alexandria, in painted boats, downe the artificiall Channels.

* *Kali.*

M. G. Sandys.

Rosetta.

Famosa non cedit turba Canopo
Luxuria, Iuuen. S. 15.

Here hyring a Ierby, the next day but one they came to Cairo. This arme of Nilus is as broad as the Thames at Tilburie, slow, often troublesomely shallow, and euer thicke: hauing on each side many meane Townes, seated on Hills of mud throwne vp, to preserue them in the ouerflow. Ten miles from Rosetto is that Cut which runneth to Alexandria. Vpon the bankes along as they passed, were infinite numbers of deepe and spacious Vaults into which they let the Riuer, from whence they conuey it by trenches into their seuerall grounds, being drawne vp into higher Cisternes with wheeles set round with Pitchers, turned about by Buffoloes. The Moores had much labour in drawing vp the Boate, wading often aboue the middle, at euery stronger hale crying *Elough*, thinking by this name of God to finde his assistance, and to chase away Deuils and impediments. Many of these Moores are broken by reason of their hard labour, and weake foode. They are descended of the Arabians, and vnderstand their language: a deuout, ignorant, laborious people, tawnie, meane statured, nimble-footed, shrill tongued, spare of dyet, reputed base by the Turkes, not suffered to weare weapons in Townes, not admitted to Souldierie or Magistracie. In Cities they practise

Moores in Egypt.

mer-

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merchandiſe, little differing in habite from Turkes. There dwell alſo in Egypt Arabians, Iewes, Chriſtians, both Greekes, Armenians, and the trueſt Egyptians, the Copties. The Countrey people follow husbandrie, are wrapt in a ruſſet Mantle, both men and women; theſe hiding their faces with beaſtly clowts, with holes for their eyes, hauing eaſie trauell (thoſe which are borne in the eighth moneth liuing, elſewhere deadly) to that purpoſe ſetting a plant in the roome, which growes in the Deſarts, low, leafeleſſe, browne, branched like Corall, and ſet in water, doth then ſtrangely diſplay it ſelfe. A naſtie people cruſted with dirt, and ſooted with ſmoke by reaſon of their fuell and want of chimneyes in their baſe cottages. The women thinke it a great comelineſſe to bee fat, and therefore in the Cities being wrapt from the crowne of the head to the foot in linnen Robes, they ſpreade their armes vnderneath to appeare more corpulent. They couer their faces with blacke Cypres beſpotted with red. The better ſort weare hoopes of gold and ſiluer about their armes, and aboue their ankles; others of copper, with pieces of coine halfe couering their foreheads, and plates about their necks. Both men and women brand their armes for the loue of each other, diuers women ſtayning their chinnes with knots and flowers of blue, made by pricking of the skinne with needles, and rubbing it ouer with inke, and the iuyce of an herbe, which will neuer out.

Cairo. Cairo (which wee had almoſt forgotten in this generall view of the moderne Egyptians) is ſeated on the Eaſt ſide of the Riuer, repreſenting the forme of a Creſcent, ſtretching South and North with the adioyning Suburbs fiue Italian miles, in breadth ſcarce one and a halfe where broadeſt: the walls (if it bee walled) rather ſeeming to belong to priuate houſes; the ſtreets narrow, the houſes high built, more faire without then inwardly commodious and moſt of ſtone neere to the top; at the end almoſt of each ſtreet a gate, which ſhut (as euery night they are) make them defenſiue, as ſo many Caſtles. Their locks and keyes be Their Moſques of wood euen to doores platted with Iron. The Moſques are magnificent, the ſtones of many being carued without, ſupported with pillars of marble, adorned with what Art can deuiſe, and their Religion tolerate. Yet differ they in forme from thoſe of Conſtantinople, ſome being ſquare, with open roofes in the middle of a huge proportion, the couered circle tarraſt aboue; others ſtretched out in length, and many fitted vnto the place where they ſtand: adioyning to which are lodgings for Santons, Fooles, and mad men, whom their deuotion honoureth. Here be alſo diuers goodly Hoſpitals both for building, reuenue, and attendance. Next to theſe in beautie are the great Mens Seraglios, by which if a Chriſtian ride, they will put him from his Aſſe with indignation and contumelie. The ſtreets are vnpaued and exceeding durtie after a ſhowre (for here it rayneth ſometimes in winter, and then moſt ſubiect to plagues) ouer which many beames are laid athwart on the tops of houſes, and couered with mats, to ſhelter them from the Sunne. The like couerture there is betweene two high Moſques in the principall ſtreet, vnder which when any great Man paſſeth, they ſhoote vp arrowes that ſticke there in abundance. The Nile, a mile diſtant, in the time of the inundation flowes in by ſundrie channels, which growing emptie or corrupted, they haue it brought on Camels: their Well water being good for no other vſe but to waſh houſes or cleanſe the ſtreets. In the midſt of the Towne is a ſpacious Caue, called the Beſeſtan, in which are ſold all finer wares, and old things as at out-cryes, by the Call, *Who giues more?* There are three principall gates, neere to the Northermoſt of which ſometime ſtood that ſtately Palace of *Dulcibe* wife to *Caitbeus* the Sultan, which had the doores and jawmes of Iuorie, the walls and pauements checkered with diſcoloured marble; Columnes of Porphyre, Alablaſter and Serpentine; ſeelings flouriſhed with Gold and Azure, inlaid with Ebonie: but ruined by *Zelim* the Turke, and the ſtones and ornaments tranſported to Conſtantinople. Neere to this is the lake Esbiky, ſquare and large; then onely a Lake when Nilus ouerfloweth, frequented with barges of pleaſure: at other times as profitable as then pleaſant, affoording fiue haruefts in a yeere. Within and without the Citie are a number of delicate Orchards watered as they doe their fields; in which grow varietie of excellent fruits, as Oranges, Limons, Pomegranates, Apples of Paradiſe, Sicamor figs, and another kinde (growing on Trees as bigge as Oakes, boared full of holes, the fruit not growing amongſt the leaues, but out of the bole and branches) Dates, Almonds, Caſſia fiſtula (leafed like an Aſh, the fruit hanging downe like Sauſages) Apples no bigger then berries, Galls growing on Tamariskes; Plantains, that haue a broad flaggie leafe growing in cluſters, and ſhaped like Cucumbers, the rinde like a Peaſe-cod, ſolide within without ſtones or kernels, to the taſte very delicious (holden by the Mahumetans the forbidden fruit in Paradiſe) and many other Trees, ſome bearing fruit all the yeere, and almoſt all their leaues. To theſe adde whole fields of Palmes, and yet no preiudice to the vnder growing Corne: theſe are naturall (others planted, and onely Orchards) pleaſant in forme, in fruit profitable: of body ſtrait, high, round and ſlender (yet vnfit for buildings) creſted about, and therefore eaſily climbed: the branches

Raine in Cairo.

A ſtately Palace.

A ſtately Palace.

Orchards in Cairo.

Date Trees, naturall and common euen in the Deſarts of Egypt.

like

like Sedges, slit on the neather side and euer greene, growing onely on the top as plumes of feathers, yeerly pruned, and the bole at the top bared. There are Male and Female, both bearing Cods, but this onely fruitfull, yet not without the Males neighbourhood, towards whose vpright growth shee enclines her crowne, hauing in the beginning of March, her seedes commixed with his. Their Dates grow like fingers, whence they haue their name; ripe in the end of December, which began to Cod in Februarie: the tops of such as are fruitlesse, they open, and take out the braine which they sell for a Sallad, better then an Artichoke: of the branches they make bedsteds, Latices, &c. of the webbe of the leaues, Baskets, Mats, Fans, and the like; of the outward huske of the Cod good cordage, of the inward, Brushes: all this they yeerly affoord without empayring the Tree.

Castle of Cairo.

At the South end of the Citie stands the Castle, once the Mansion of the Mamaluke Sultans, ascended vnto by one way onely, and that hewen out of the Rocke by the easie steepes on horse-backe to bee ascended. From the top the Citie and Countrey yeeld a delightfull prospect. It is so great, that it seemes a Citie of it selfe, immured with high walls diuided into partitions and entered by doores of Iron, wherein are many spacious Courts, in times past the places of exercise. The ruines testifie a *quondam* sumptuousnesse; many pillars of solide marble yet remayning, so huge, that they cause iust wonder, how they were thither conueyed. Here hath the *Bassa* his residence, and herein the *Diuan* is kept on Sundayes, Mundayes, and Tuesdayes: the Chaules as Aduocates preferring the suites of their Clients. The *Bassa* commandeth as absolute Soueraigne, hath vnder him sixteene Sanziacks, and a hundred thousand Spacheis. The reuenues of this little Countrey amount to three millions of Shariffes, one to the Great Turke, the second to the *Bassa*, the third for payes and sending forth the Carauan to Mecca. The present *Bassa* is *Mahomet*, a man well in yeeres, and of seuere conditions. He cut off the heads of foure thousand Spacheis at his first entrance for insolencies, and sent the great men to Constantinople, strangling such as refused, vsing the Arabians which hated the other, in his executions. Drunkennesse is punished with death. If a robberie bee committed, they which are appointed to guard that quarter, suffer for it, which makes them (to saue themselues) sometimes apprehend innocents, who with holes boared through their armes stretcht wide on staues, in which are candles stucke burning downe to the flesh, are led to execution. His rigour made him confine himselfe to the Castle, yet so approued of the Grand Seignior, that he hath giuen him his daughter in marriage (a childe of foure yeeres) solemnized with all possible ceremonies. He will hardly suffer a Christian to turne Mahumetan, thinking, perhaps, they doe it rather for preferment then deuotion.

No Citie can be more populous, nor better serued with prouision of all sorts, then Cairo, the faireſt Citie in Turkie, yet now as it were withered by age and sickneſſe, in comparison of her yonger and more flourishing times. Most of the Inhabitants are Merchants or Artificers. All of a trade keepe their shops in one place, which they shut about fiue a clocke (except Cookes) solacing themselues the rest of the day. Few but such as haue great families, dresse meate in their houses, which the men buy readie drest, the women being too fine fingered to meddle with huswifery. These ride abroad vpon pleasure on easie-going Asses, and tie their husbands to due beneuolence, otherwise procuring a diuorcement. Many Physitians are in Cairo, by reason of the many Simples brought hither. They haue a kinde of Rue, wherewith they perfume themselues in the morning, as a preseruatiue against both Infection and Deuils. There are many which get their liuings by shewing feats with Birds and Beasts: which teach Rauens to vse their throats and tongues together, so that they will make a man admire at their speech: Dogs and Goats to goe and turne on the tops of little pillars, not aboue the breadth of a mans hand; Camels taught to daunce when they are yong, by setting them on a hot hearth, playing meanewhile on an Instrument, the heat then and musicke after, causing this motion. Asses are not Asses, but beyond *Bankes* his Horse in trickes, taught by their suttle Masters. But Cairo hath carried vs too farre, an *Imperious Mistris* indeed to our Readers patience. Yet will we further adde this short note out of the two *Marcnites* Translators of the *Nubian Geographers*.

Cairo. *Gab. Sionita & Io. Hesronita.*

Metsr is the name of Cairo and all Egypt, so called of *Mesraim* the sonne of *Noa*, as saith *Mohamed Sirazita*. This Citie is gouerned by a Bascia and twentie fiue thousand Spahies and Ianizaries. It is rich in Cassia Trees, Sugar Canes and Corne, many Lands adioyning yeelding haruest twice a yeere, Hay foure times, Herbs and Pulse in manner alway greene. Adde store of Salt very white, the water of Nilus inclosed in pits, and by the onely heate of the Sunne in three dayes being turned into it. In former times it was famous for Balsam plants, now remooued to Mecca by command of the *Othomans*; and none are found in all Egypt but seuen shrubs * in the *Bassa's* garden, kept with great diligence. The leaues are like

Salt of Nilus.

Balsam.

* Master *Sandys* saith, there is now but one, *l.* 5. *c.* 8. §. 2.

to

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to wilde Marjoram, the juyce is taken by a little inciſion in the trunke or branch. *Abu-Chalil-Ben-Aali* writes, that from the fifteenth to the two and twentieth of *Rabij Atthani (Iune)* there falls a dew which leaues no token thereof in the earth, yet by vulgar * experience is found by weighing the Sand or Earth of Nilus bankes, and is an euident token of the encreaſe of Nilus. The Aire alſo is then made more wholſome; Plagues and Feuers ceaſe, and thoſe which were ſicke [a] of them, recouered.

* *Vid. ſup. pag.* 897.

a This is in Syria and aſcribed to the Sunnes entrance into *Leo.*

Alexandria [b] is very vnwholeſome, as the graue of that Alexandria wee before mentioned. Vnder the foundations are great habitations, as if they were two Alexandria's built one vpon another. Vnder the houſes of the Citie are Ciſternes ſuſtayned with mightie Arches to receiue the inundation of Nilus, belonging (ſaith *G. Braun*) to euery houſe: the cauſe of much ſickneſſe to the Inhabitants, eſpecially ſince the diminiſhing and decay of the Citie, moſt of the Ciſternes now being fennie for want of vſe. When the Saracens had ſpoyled it, it remayned long deſolate, vntill a ſubtile Caliph proclaymed that *Mahomet* had left great indulgences to ſuch as would here inhabite. And thus he repleniſhed the Citie with Inhabitants, building houſes for them, as hee did Colledges for the Students, and Monaſteries for the Religious. Here yet remayneth a little Chappell, wherein they ſay that the high Prophet and King, *Alexander* [c] the Great lyes buried: to which reſort many Piigrimes that adore the ſame, and beſtow there their almes. The Arabians and their *Alcoran* alſo call *Alexander, Two-horned*, the reaſon whereof ſeemeth to be that his ambitious ſeeking to bee accounted the ſonne of *Iupiter Ammon*: neither doe the vulgar Arabians know him by the name *Alexander*, but by that title of *Two-horned*. And ſuch was his Image in the Cyrenaike coynes. This body was taken from *Perdiccas* by *Ptolemæus Lagi*, and there intombed in gold: which *Cybioſartes* taking away, it was couered with glaſſe, ſo remayning till the time of the Saracens. In old time they had a cuſtome, mentioned by [d] *Gallen*, of executing condemned perſons which they would quickly deſpatch; to apply to the breſt an Aſpe, and then cauſe him to walke a few paſes: and ſuddenly he is at his long home. This he there ſaw: a practice not much vnlike the Athenian draught of Hemlock. There is in Alexandria (as Maſter *Eneſham* relateth) a pillar of marble, called by the Turkes, *King Pharaos needle*, foure ſquare, in height ninetie foote. Maſter *Sandys* ſaith, there lyes another by it, like vnto it, halfe buried in rubbidge: both Hieroglyphicall Obeliskes of Theban marble, almoſt as hard, and of a deeper red then Porphyr: in the ſame place where *Alexanders* Palace ſtood. And without the ſaid Citie foure hundred paſes, another round, called *Pompeys Pillar*, ſtanding on a ſquare ſtone fifteene foote high: the compaſſe of the pillar is ſeuen and thirtie foote, the height, an hundred and one, cauſing no ſmall wonder how it ſhould be erected on that ſtone. This happily was ſet vp in memorie of *Great Pompey*, who by the Egyptian treacherie was ſlaine at Peluſium, almoſt in the ſight of Ieruſalem (as [e] *Eberus* noteth) and that Countrey of the Iewes which he had vniuſtly wronged and ſubdued to Romane ſeruitude; although his hands were purer touching the holy places and treaſures, which his curious eyes would needes behold, then thoſe of perjured *Craſſus*, which before had ſuffered deſerued vengeance by Parthian execution. *Iodocus à Meggen* [f] ſaith, that the Channell which bringeth water from Nilus continueth fiftie miles: the Ciſternes which receiue it, are as you haue heard: and it is thought (as this our Author affirmeth) that thoſe parts of Alexandria which the ground hideth, coſt more then that which is open to the view. Yet doe theſe Ciſternes now much decay. The Citie ſheweth faire without, but within (they are *Baumgartens* [g] wordes) like a heape of ſtones: few houſes are whole. The Cuſtome is farmed by the Iewes at two hundred thouſand Madeins a day (a coyne of ſiluer trebling the value of an Aſper, thirtie of them amounting to a Riall of eight) the Port is free to friend and enemie. Ten in the hundred is paid in kinde of all thing for cuſtome, onely money payes but one and a halfe, whereof they take an exact account, that they may gheſſe at the value of returned commodities; then paying eleuen in the hundred more, euen for ſuch Goods as are in propertie vnaltered. The places anciently famous in Alexandria, beſides the Muſæum and Serapium before mentioned, as their Vniuerſitie and Librarie, were the Iſæum and other their Temples, which with the Palaces are ſaid to take vp the fourth part of their Citie. *Beniamin Tudelenſis* ſpeaketh of a faire building without the walls in his time, called *Ariſtotles Schoole*, wherein were twentie Schooles, and betweene them marble pillars: ſometimes much frequented (as he ſaith, but I thinke, deceiued) [h] to heare *Ariſtotles* Reading. He mentions Vaults a mile long. He found there three thouſand Iewes. Thebes, that ſometime was ſo famous a Citie, contayneth not now aboue three hundred Families: and ſtill retayneth ſome bones of the carkaſſe of old Thebes, many pillars, walls, inſcriptions in Latine, Greeke, and Egyptian characters. Memphis, her next ſucceſſor, is vtterly ruinate.

b Of the Egyptian Cities ſee *Marmolius* his 11. booke, the later part of *Alexan.* ſee the diſcourſe and deſcription of *G. Braun* and *F. Hegenberg.* in *C.O.T. lib.2. cap.56.*

c *Illic Pellei proles veſana.* Philippi *Felix prædo iacet terrarum, &c. Luc.*

d *Gallen. de theriaca.*

e *Pa. Eberus hiſt. Iudaica.* 52. 53.

f *Peregr. c.*15.

g *Lib.1.cap.*14.

h This errour grew from the Schoole of Ariſtotelicall Philoſophie, whereof *Anatolius* was here Profeſſor. *Euſeb. lib.7.cap.*32. *Niceph.l.6.c.*36.

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§. V.

Of the Saracens, their Acts and Sects: of the Mamalukes and Copties.

THe Mahumetanes entred Ægypt about *Anno* 637. After, their state sinking vnder the weight of it selfe (which is the ordinary sicknesse of Greatnesse) they growe to dissentions and Sects, as is said in our Saracen History. For the seate of the Saracens call *Calphas* beeing by *Mucamar* remoued to Bagdat, which hee had builded, there arose new *Caliphs* in Damasco; in Egypt (whose seate was after at Cayro) in Cayroan, to whom the Africans yeelded subjection, and after at Marocco. But in *Elcaims* time, while hee sought to winne the East from the Caliph of Bagdat, his Lieutenant rebelled against him, and hee was faine to liue in Egypt, where *Gehoar* had built Cayro. The Sect of *Hali* had before also preuayled in Egypt, for which cause *Nasissas* father was forced to flee the Countrey, yet this sect after was restored by *Asmulinus*, and *Solinus* his sonne, first Caliph of Egypt. But when the Westerne forces, vnder *Godfrey* of Bullen, grew terrible to the East, the Egyptians payd tribute to the Christians, which *Dargan* the Sultan detayning, was by *Almericus* King of Ierusalem ouerthrowne in battell. *Noradine* of Damasco sent *Saracon* his sonne to helpe *Sanar* the Sultan against this *Dargan*, which *Saracon* was by the Caliph appointed Sultan, who before had slaine the Sultan, and *Saladine* his Successour slew the Caliph (for comming to him with pretence of doing him reuerence, hee smote him to the ground with an Iron Mace) and rooted out his Posteritie to settle his owne. This History is diuersly reported. *Peucerus* maketh the Egyptian Caliphs to bee Schismaticall from their first entrance, which was (as hee saith) in *Anno* 703. which raigned in Egypt foure hundred forty and seuen yeeres, of the profession of *Hali*. *Curio* writeth otherwise, as in their History wee haue shewed. So also doth *Leo*, dissenting from them both, a man learned in his owne Religion. Hee saith that the Caliph of Cayro had continued two hundred and thirty yeeres, when as *Saladine* slew him, and subjected himselfe to the Caliph of Bagdet, the onely Caliph then remayning. This *Saladine* was nephew to *Saracon*, who chased the Christians out of Syria. His Children raigned after him, of which *Melechsala* was last, who first inuented the Order of the Mamalukes, which were Circassian slaues bought in their youth, and trayned vp to Armes, Artes, and Religion of the Saracens, whom hee made of his Guard. But they slew their Master, and vsurped the Kingdome to themselues, alwayes electing one of their Company, the first of which Mamaluke Kings was *Turquemenius*, who was slaine of his fellow *Cothus*, and hee of *Bendocader*, who was also poysoned, &c.

Leo sayth, that *Saladines* Family raigned an hundred and fiftie yeeres, and *Piperis* was (sayth hee) the first Mamaluke King. *Campson Gaurus*, and *Tomumbeius*, the last of these Kings, were ouerthrowne by *Zelim* the Turke, *Anno* 1517. whose Successours still hold Ægypt, and haue a Bassa resident at Cayro, from whence was carried by water many Ornaments to Constantinople. The Caliph was at Bagdet, so heere, retayned some spirituall preeminence, much like the *Rex sacrorum* i amongst the Romanes, whose Title was Royall, and his Office in their superstitious ceremonies to performe those Rites which the Kings had vsed personally to doe: but this titular King was subject to higher Powers of the *Pontifex* People, and Senate. *Banmgarten* saw him in white attire with a forked Diadem or Mitre, a blacke and long beard, with a great retinue comming to salute *Tongobardinus* a great Mamaluke (which sometimes had beene a Deacon in Spaine, and now had embraced the world, and the world him, possessing Honours, Wealth, and fiue and thirtie Wiues) in Cayro.

Peter Martyr sayth, that the k Caliph selleth the Soldan this Dignitie at a price, and ascending the Throne, doth giue and commit vnto the Soldan there standing on foote, the absolute power of life and death, and then descending, disrobeth himselfe, attiring the Soldan with the same Robes. So it appeareth, that the name and power of the Caliph, all the time of the Mamalukes (as the Ghost of it selfe) had some almost breathlesse shadow left: the life and substance being in the Soldan.

There is (sayth *Leo*) in Cayro, and in all Ægypt foure Sects, differing from each other in Canon and Ciuill Lawes, all Mahumetans. Hee which professeth one of these Sects, cannot at his pleasure betake him to another, except being learned hee shew reasons therefore. Each of these Sects hath his peculiar Iudge, from whom yet lyeth an appeale to a higher Iudge, being Gouernour of the Sect called *Essafichia*. Whosoeuer attempteth ought against the Precepts of his owne Sect, is secretly punished by the Iudge thereof: And although the Priests of these seuerall Sects vse differing Liturgies and Rites, l yet doe they not take

The first succession of the Ægyptian Caliphs vncertaine.

d *Chr. Ch on. l. 4 c. 10. 11. 53.*

e *Knolls T. H.*

f *Iac à Vitriac co. or. hist. c. 8.*

g *Peuc. Car. Chro.*

h *Reuil. l. 3. c. 4.*

i *L. Feneſtella de Sacerd. Rom.*

Mart. à Baum. lib. 1. cap. 17.

k *Leg. Bab.*

l Example for Christians, in ending Controuersies of Religion.

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one the other for Enemies, with hatred or mutinies: but if any question arise, Learned men by conference debate the same. No man vpon paine of grieuous punishment may reproach any of the foure Doctors, first Authors of those foure Sects. There is one sort of religious men in Cayro, called *Cheneſia*, which liue vpon Horſe-flesh: therefore a number of Iades bought and set vp a fattening, and sold to these *Cheneſians*, which Sect is rife in all Egypt. There goe certayne Women vp and downe the Citie crying, whose office is to Excise or Circumcise the women, which is obserued in Ægypt and Syria, both by the Mahumetans, and Iacobite-Christians. Neither haue the Turkes (although in superstition by themselues acknowledged short of the Arabians and Ægyptians) beene altogether idle in their Deuotion, which they testifie by their Pilgrimages, and Almes-workes. *Bellonius* telleth of one Turke that caused water to bee brought daily on Camels backes for the ease of Trauellers in that desart space betweene Alexandria and Rosetto. Egypt hath in it many Iewish Synagogues, who speake the Spanish, Italian, Turkish, Arabian, and Greeke languages, and are great Merchants. Thus wee see the iudgements of God by the Persians, Grecians, and Romanes for their Pristine Idolatrie, and a greater iudgement for their Heresie, hatched by *Arrius*, punished by a Saracenicall Apostasie.

m Good works amongſt Turkes.

Amongst the differing Sects of the Mahumetans (of which wee haue spoken in the third booke) Africa, and especially Egypt, and herein Cayro most of all is pestered with them; which may bee called the Naked, or the Wicked Sect, rogning vp and downe naked, and practising their fleshly villanie, in the open sight of the people, who yet hold them for Saints. The iust hand of Diuine Iustice, that when men forsake God, not Religion and Truth alone, but Reason, but Sense shall also forsake them.

n *Leo, lib. 3.*

Before wee leaue those Soldans of Cayro, or rather because you haue stayed so long heere, let vs bestow some spectacle on you worthy the sight, as a refreshing to your wearied eyes. They are the same which the Soldan in ostentation of his magnificence made to the Turkish Embassadour, *Anno* 1507. from *Baumgartens* relations, which was an eye-witnesse thereof. There were assembled threescore thousand Mamalukes all in like habite: the Soldan himselfe all in white, with a mitred Diadem, and not farre from him their Pope or *Caliphа* in a lower seate: and beneath him the Turkish Embassadour. The place was a spacious Plaine, in which were three heapes of sand, fiftie paces distant, and in each a Speare erected with a marke to shoote at, and the like ouer against them, with space betweene for sixe Horses to runne a-breast. Heere did the younger Mamalukes gallantly adorned, vpon their Horses running a full carreer, yeeld strange experiments of their skill, not one missing the marke, first with casting Darts, and after with their Arrowes, as they ranne: and lastly trying their staues. Others after this, in the like race of their running Horses, shot with like dexteritie diuers Arrowes backwards and forwards. Others in the middest of their race alighted three times, and (their Horses still running) mounted againe, and hitte the marke neuertheleſſe. Others did hitte the same, standing on their Horses thus swiftly running. Others three times vnbent their Bowes, and thrice againe bent them whiles their Horses ranne, and missed not the marke: neither did others, which amidst their race, lighted downe on either side, and againe mounted themselues: no, nor they which in their swiftest course leaped and turned themselues backwards on their Horses, and then (their Horses still running) turned themselues forwards. There were, which whiles their Horse ranne, vngirt their Saddles thrice, at each time shooting, and then againe girding their saddles, and neuer missing the marke. Some sitting in their saddles, leaped backwards out of them, and turning ouer their heads, setled themselues againe in their saddles and shot, as the former, three times. Others layd themselues backwards on their running Horses, and taking their tayles, put them into their mouthes, and yet forgot not their ayme in shooting. Some after euery shot drew out their Swords, and flourished them about their heads, and againe sheathed them. Others sitting betwixt three swords on the right side, and as many on the left, thinly cloathed, that without great care euery motion would make way for death, yet before and behinde them touched the marke. One stood vpon two Horses running very swiftly, his feete loose, and shot also at once three Arrowes before, and againe three behinde him. Another sitting on a Horse neither brydled nor saddled, as hee came at euery marke arose and stood vpon his feete, and on both hands hitting the marke, sate downe againe three times. A third sitting on the bare Horse, when hee came to the marke, lay vpon his backe and lifted vp his legges, and yet missed not his shoote. After all this they ranne with like swiftnesse (for all these things, which, where is the Vaulter that can doe on his imaginary Horse standing still? these did running) and with their staues carried away those markes, as tryumphing ouer their innocent enemy. One of them was killed with a fall, and two sore wounded in these their feats of Actiuitie. They had an Olde graue man which was their teacher. If I haue long detayned thee in this spectacle, remember that the race of Mamalukes should

Mar. Ba. l. 1. c. 20

Vertomannus also mentions this actiuitie of the Mamalukes.

not

not bee forgotten, the rather, becauſe their name is now raſed out of the world; and this may ſeeme an Epitaph on their Sepulchre, after whom none perhaps are left able to doe the like, nor in all *Franciſcus Modius* his Triumphall Pandects to be paralelled.

As for the Chriſtians in Ægypt, yee may reade in the Hiſtories [a] of the Holy-land-warres, what attempts were often made by the Weſterne Chriſtians againſt theſe vnbeleeuers. Concerning the preſent ſtate of Chriſtianitie there, *Leo*, *Boterus*, [b] and Maſter *Pory* in his Additions to his Engliſhed *Leo*, may acquaint you; and better then others Maſter *George Sandys*. Beſides the forreine Chriſtians, which reſort to theſe parts for traffique there, are thought to bee fiftie thouſand Natiue of the Countrey, which haue Churches, and Monaſteries, whereof there are three Chriſtian Churches at Alexandria. They are called *Coſti*, and *Chriſtians from the Girdle*, becauſe of their Circumciſion, which together with Baptiſme they admit. In their Liturgie they vſe the Chaldæan language. But they reade the Goſpell againe, in the Arabian. They are accounted of *Eutiches* Hereſie. Their Patriarchall Seate is Alexandria: which [c] from Saint *Marke* to this day hath had a continued ſucceſſion, as appeareth by the late Letters of *Gabriel* to the Pope, calling himſelfe the foureſcore and ſeuenteenth of the Patriarchs from Saint *Marke*. Thus writeth *Baronius* with a great many ſwelling words, which may puffe vp his Romane Sea.

But how credulous is Superſtition? and that neuer-erring Sea hath (how often?) beene gulled this way, or ſought to gull and coozen others with ſuch Ieſuiticall fictions of I know not what conuerſions, and ſubmiſſions, as *Baronius* would make you beleeue of this *Gabriel*. Thus had *Mahomet* his *Gabriel*, and thus our age hath another *Gabriel* obtruded vpon the vulgar ſimplicitie: (farre fetched belike is good for their Lady-mother) But Alexandria hath knowne no *Gabriel* in theſe times, Patriarch there. *George Douſa* held good acquaintance with *Meletius*, and his Predeceſſour was *Silneſter*; ſo that this Romiſh *Gabriel* which aſcribeth ſo much to that Sea, was a Romane *Gabriel* indeed, which Alexandria neuer knew. Neither did *Meletius* the Patriarch know any ſuch Papall Supremacie, but writeth learnedly againſt the ſame, as in an Epiſtle of his to *Iohn Douſa* (whereof in hee maketh mention of our Engliſh [d] Embaſſadour) extant with *George Douſas* Iournall may appeare.

How Chriſtian Religion was firſt planted in Ægypt by Saint *Marke*, and the Apoſtles, and their Succeſſours, and how perſecuted by the Ethnikes; after by the Arians; and how Ethnike Religion was againe by *Valens* permitted to all that would embrace it, the fore-named Eccleſiaſticall Hiſtories make mention: how it was perſecuted by the Perſian inuaſions, and after by the Saracens in time brought to this preſent paſſe, and how it now continueth, wee may reade in many both old [e] and new Authors. *Zaga Zabo* an Ethiopian Biſhop ſaith, that the Patriach of Alexandria reſideth at Cairo: where their Ethiopian Metropolitane [f] receiueth of him his Confirmation. And in their Ethiopian Liturgie, they mention them, both in this ſort: Pray for our Prince, the Prince of our Archbiſhops, the Lord *Gabriel*, and the chiefe of the Church of Alexandria, and for the chiefe of our Countrey, our venerable Archbiſhop *Marke*, &c. And thus much of this Egytian Prelate, as a taſte of that which is to bee declared in our Chriſtian Relations. *Adrianus Romanus*, [g] in his *Theatrum Vrbium*, ſayth, that beſides the Patriarch of the Coptites, heere is alſo a Patriarch of the Greekes and Arabians, which haue their Liturgie in Greeke, but ſcarce vnderſtand the ſame. The Coptite Patriarch hath his title of Alexandria, but his reſidence in Cayro. But it is more then time to leaue this the firſt and worſt of Nations in Superſtition: *Zealous* in all, but *not according to knowledge*: as elſe-where ſhall appeare, in their Chriſtianity folded in manifold Iewiſh ceremonies; and heere hath beene manifeſted in their preſent Mahumetan, and ancient Ethnike bloudy, beaſtly, ſtinking Deuotions, ſo eagerly purſued (let this bee our Concluſion) that [h] *Iuuenal* in his time writing of a Religious quarrell irreligiouſly bandied betweene the Combites and Tentyrites, at the end of a ſeuen dayes Feſtiuall obſerued Day and Night: after many wounds and blowes, One in flight falling downe, and ſo into the Enemies hands, was preſently plucked in pieces and eaten rawe: that euen their ſacrifices of Men, in reſpect of this were milde, as morſels to their Gods; but this in deſpight of Deuotion, or deſpightfull Deuotion, became a humane Sacrifice to inhumane, beaſtly, diuelliſh Men. Onely let vs obſerue the Ægyptian Chronologie, and ſo make an end.

a *Hiſt. Sar. G. Tyr. Foxe Act. & Mon. Vitriac. Sanut. &c.*
b *G. Bot. Ben. Pory in Leon. Chytr. Chron.*
c *Abdias Fab. Dorotheus Baron. lib. 6. Whit. 55. 2.*
d *M. Edward Barton.*
e *Baron. Annal. Papeus Emgr. Pantaleon, &c.*
f *Dam. à Goes. Fran. Aluares c. 98. Hemingij Catechiſmus in fine. Catholice Tradig.*
g *Theat. Vrbium & Sandys.*

CHAP. VI.

The Ægyptian Chronologie, out of Manetho high Priest of the Ægyptians, and others.

AFter this so long a Historie of Ægyptian affaires, I haue heere added the order of times, wherein those things happened, that this our Relation might bee the more compleat, although perhaps it may seeme to some more then tedious already. *Varro* diuided Times into three sorts; the first hee called Vncertaine; the second Fabulous; the third Historicall. *Ioseph. Scaliger*, a man happely more studious in this subject of Times, then all Times before haue yeelded vs, reckoneth the two former for one, as not easily to bee distinguished. He hath also published to the world not onely his owne learned Obseruations on *Eusebius* Chronicle, but such Fragments a as out of *Cedrenus*, *Syncellus*, and others, hee could finde both of *Eusebius* Chronicle in Greeke (for before we had onely the Latine Translation of *Hierome*, much whereof also is vtterly lost) as also of *Africanus*, from whose store-house *Eusebius* tooke his Chronicle, both for matter and words, almost by whole-sale. And whereas *Annius* had before couzened the world with counterfeits of *Berosus*, *Manetho*, *Metasthenes*, with other fabulous tales, falsely fathered on the Ancients: hee hath helped likewise to some Reliques of those Histories, which others haue inserted into their workes; the very bones of such carkasses being worthy of admiration, if not of veneration. The true *Manetho* therefore in three Tomes wrote the Ægyptian Historie vnto *Ptolomeus Philadelphus*: his Greeke Epistle Dedicatory being but short, I haue thus translated:

a *Excerpta Barbaro-Lat. Manusc. Chron. Causab. collectanea hist. &c.*

To the Greeke King Ptolomeus Philadelphus. b Augustus, Manetho *High Priest and Scribe of the sacred Sanctuarie throughout Ægypt, of the Sebennite Family, a Heliopolitan, to my Lord* Ptolomeus, *Greeting. It behoueth vs (mightie King) to giue account of all those things which you counsell vs to search out. The sacred Bookes, written by our fore-father* Trismegistus Hermes, *which I haue learned (according as you, enquiring what things shall come to passe in the world, haue commanded me) shall be declared: Farewell, my Lord King.*

b Σεβαστὸς, i. *Venerable*, appropriated after to *Augustus* and his successours.

Hence appeareth the time of *Manetho*, and his pontificall Dignitie, with the originall of his Antiquities borrowed of *Hermes*, and the occasion of his writing in the Greeke, as to a Græcian King.

Hee c first setteth downe the yeeres of the raigne of their Gods. *Vulcan*, *Sol*, *Agathodæmon*, *Saturne*, *Osiris*, and *Isis*, *Typhon*. Then of the Demi-gods: *Orus*, who raigned fiue and twentie yeeres: *Mars*, three and twentie: *Anubis*, seuenteene: *Hercules*, fourteene: *Apollo*, foure and twentie: *Ammon*, thirtie: *Tithoes*, seuen and twentie: *Sosus*, two and thirtie: *Iupiter*, twentie. Things both false in themselues, and in the Copie imperfect. After these hee reckoneth in order two and thirtie d *Dynastiæ*, Lordships, or gouernments in Egypt.

c *Patricius* out of a holy booke setteth downe this Genealogie: *Horus* the sonne of *Osiris*, he of *Thus*, and he of *Cham* or *Chamephes*.

d Ægyptian Dynasties.

1 The first of the Thinites; of eight Kings, whose names and yeeres of raigne are, *Menes*, threescore and two: hee was slaine of an Hyppopotamus, or Riuer-Horse. *Athothis* his Son, seuen and fiftie. He built a Palace in Memphis, and wrote of Anatomie. *Cenicenes* his sonne, one and thirtie. *Enephes*, his sonne, three and twentie. In his time was a great famine. Hee built the Pyramides in Cochom. *Saphadus*, his sonne, twentie: *Semempsi*, his sonne, eighteene: *Bienaches*, his sonne, sixe and twentie. *Sum. tot.* two hundred threescore and three. Of *Menes*, the first of these, it is reported e that hee first inuented the vse of money: for which long after hee was solemnely cursed by a Councell of Priests in the time of *Cnephatus*, and at Thebes a pillar was erected in the Temple to testifie the same.

e *Cel. Calcag. de reb. Æg.*

2 The second Dinastie of the Thinites; vnder nine Kings. Whose names and yeeres of their raigne are in order as followeth, *Bæthus*, eight and thirtie yeeres. *Catechos*, nine and thirtie: in his time was ordayned the worship of *Apis*, at Memphis, and *Mneuis* at Heliopolis. *Binothris*, seuen and fortie: *Tlas*, seuenteene: *Sethenes*, one and fortie: *Chaires*, seuenteene: *Nephercheres*, fiue and twentie: in his time Nilus is said to haue had his waters mixed with honey. *Sesochris*, eight and fortie: *Cheres*, thirtie: Summe, three hundred and two.

3 The third, of the Memphites. *Echerophes*, eight and twentie: *Tosorthros*, nine and twentie. He is supposed to be *Æsculapius*, for his skill in Physicke; studious of Painting and Architecture. *Tyris*, seuen: *Mesochris*, seuenteene: *Zoyphis*, sixteene: *Tesertasis*, nineteene: *Aches*, two and fortie: *Siphuris*, thirtie: *Herpheres*, sixe and twentie.

4 The fourth Dinastie of the Memphites. *Soris*, nine and twentie: *Suphis*, threescore and three: he made the greatest Pyramis. *Suphei*, threescore and sixe: *Mencheres*, threescore and three: *Ratoeses*, fiue and twentie: *Bicheres*, two and twentie: *Zebercheres*, seuen: *Tamphthis*, nine: *Sesochris*, eight and fortie,

5 The

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5 The fifth, of the Elephantines. *Vsercheres*, eight and twentie: *Sephres*, thirteene: *Nephercheres*, twenty: *Sisiris*, seuen: *Echeres*, twenty: *Rathuris*, one and forty; *Mercheres*, nine: *Tacheres*, forty and foure: *Vnos*, three and thirty.

6 The sixt, of the Memphites. *Othoes*, thirty: *Phios*, three: *Methusuphis*, seuen: *Phiops*, a hundred: *Mentbesuphis*, one: *Nitocbris*, twelue; she built the third Pyramis.

7 The seuenth, of seuenty Kings, that reigned so many dayes apiece.

8 The eight, of seuen and twenty Kings, which reigned an hundred forty and eight yeers. Their names are not expressed.

9 The ninth Dynastie, was of the Heracleopolitans: of which, were nineteene Kings,
10 that reigned foure hundred and nine yeeres. The first of them was *Achthoes*, a cruell Tyrant, deuoured by a Crocodile.

10 The tenth, was of nineteene Kings: whose reigne endured an hundred fourescore and fiue yeeres.

11 The eleuenth, of the Diospolitans: whose sixteene Kings reigned three and forty yeeres. Here endeth the first Tome of *Manetho*: whose second Tome containeth the twelfth Dynastie of the Diospolitans; The first of which was *Cesongoses*, six and forty: *Ammamenes*, eight and thirty: *Sesostris* the great Conquerour, eight and forty: *Lacbares*, eight: *Ammares*, eight: *Ammenenes*, eight: *Semiophris*, foure. *Dynast.12.*

13 The thirteenth, of threescore Kings, which reigned foure hundred fifty & three yeeres.
20 14 The fourteenth, of threescore and seuenteene Kings, contayned an hundred fourescore and foure.

15 The fifteenth, of Phœnicians, Shepherds, the first of which was *Saites*, nineteene: *Anon*, three and forty: *Pachnan*, threescore and one: *Staan*, eight: *Arcles*, forty nine: *Apbobis*, threescore and one: In all two hundred forty and two. And the totall summe of the yeeres of these fifteene Dynasties is three thousand three hundred and seuenteene.

16 The sixteenth Dynasty was of other shepheards, whose thirty two Kings reigned fiue hundred and eighteene yeeres.

17 The seuenteenth, was of other shepherds vnder thirty three Kings, and the Theban Diosophites, an hundred fifty and one yeeres.
30 18 The eighteenth of the Diospolites. *Amos*, fiue and twenty: *Chebros* thirteene: *Amenophthis*, foure and twenty: *Amersis*, two and twenty: *Misphris*, thirteene: *Misphragmuthosis*, six and twenty: *Thuthmosis*, nine: *Amenophthis*, one and thirty. This is supposed to be *Memnon*, and the speaking Statue. *Oros*, seuen and thirty: *Acherres*, two and thirty: *Rathos*, six: *Chebres*, twelue: *Acherres*, twelue: *Amerses*, fiue: *Rammeses*, one: *Ammenoph*, nineteene: in all, two hundred fourescore and seuen.

19 The nineteenth: *Sethos*, one and twenty: *Raphsaces*, threescore and one: *Ammenephthes*, twenty: *Rameses*, threescore: *Ammenemes*, fiue: *Thuoris*, six.

20 In the third Tome. The twentieth Dynasty lasted one hundred and fiue and twenty yeeres. The Kings were twelue.
40 21 The one and twentieth, of the Tanites: *Smerdes*, six and twenty: *Psusennes*, two and forty: *Mephelcheres*, foure: *Amenophtis*, nine: *Opsochon*, six: *Psinaches*, nine: *Susennes*, fourteene; called *Sesac* in Scripture: in all, one hundred and ten.

22 The two and twentieth, of the Bubastites: *Sesonchis*, one and twenty: *Vsorthon*, fifteene. The third, fourth, and fift, are not named: to them are ascribed fiue and twenty yeeres: In this space *Zara* the Ethiopian ouer-ran these parts. *Tokellothis*, thirteene: his successor, two and forty: in all, one hundred and sixteene.

23 The three and twentieth, of the *Tanites*: *Petubastes*, forty: *Osorchos*, eight: *Psammus*, ten: *Zet*, ——— one and thirty: in all, fourescore and nine.

24 The foure and twentieth, of *Bocchoris* the Saite, who reigned foure and forty yeeres,
50 was taken and burned of *Sabbacon*.

25 The fiue and twentieth, of the Ethiopians: *Sabbacon*, eight: *Senech*, fourteene: *Tarach*, eighteene: in all, forty. This *Tarach* perhaps was he which built *Tarracona* in *Spaine*, if we beleeue *Taraphas* [n] Collection out of *Eusebius*. n *F. Tarap de Reg. Hisp.*

26 The six and twentieth, of the Saites: *Stephmates*, seuen: *Nechepsos*, six. Thus farre out of *Manetho*; here followeth out of *Herodotus*: *Psammeticus*, forty foure: *Nechao*, seuenteene; he slue *Iosias*: *Psammis*, sixteene: *Vaphres*, fiue and twenty; with him *Zedekiah* entred league. *Herodotus* calleth him *Apues*. The Masorites, by their Hebrew points (through ignorance of forreine Historie, as *Scaliger* saith) haue made it *Hophra*, of whom *Ieremie* [o] pro- o *Ier.44.30.*
60 phesied that destruction which *Amasis* executed (as *Herodotus* reporteth) who reigned foure and forty yeeres. The summe of the yeeres of this Dynasty, is one hundred fifty and nine.

27 Here followeth againe out of *Manetho*: The seuen and twentieth Dynasty of the Persians: *Cambyses*, foure: *Darius Hystaspes*, six and thirtie: *Xerxes*, twenty: *Artabanus*, seuen

moneths: *Artaxerxes Longimanus*, forty: *Xerxes*, two moneths: *Sogdianus*, seuen: *Darius Nothus*, eleuen, in all, one hundred and thirteene.

28. The eight and twentieth, of the Mendesians: *Amyrtæus Saites*, six.

29 The nine and twentieth, *Nepherites*, six: *Acheris*, twelue: *Psammites*, one: *Nepherites*, two moneths.

30 The thirtieth, of the Sebennites: *Nectanebis*, eighteene: *Teos*, two: *Nectanebos* eighteene.

31 The one and thirtieth, of the Persians: *Artaxerxes Ochus*, ten: He recouered Egypt in the seuenteenth yeere of his Reigne: *Arses*, foure: *Darius Codomannus*, six: subdued by *Alexander*. Hitherto *Manetho*. The whole summe of whose one and thirty Dynasties amount to fiue thousand three hundred fifty and fiue yeeres.

32 The two and thirtieth Dynastie, of the Macedonians: *Alexander Mag.* fiue: *Ptolemeus Lagi*, forty: *Ptol. Philadelphus*, eight and thirty: *Ptol. Euergetes*, sixe and twenty: *Ptol. Philopator*, seuenteene: *Ptol. Epiphanes*, foure and twentie: *Ptol. Philometor*, fiue and thirty: *Ptol. Euergetes* 2. nine and twentie: *Ptol. Physcon*, seuenteene: *Ptol. Alexander*, ten: *Ptol. Cleopatra*, eight: *Ptol. Dionysius*, thirty: *Cleopatra*, two and twenty: in all, three hundred and one. Some of these *Ptolemeys* made incestuous Marriages with their owne sisters; which it seemes was not vnusuall in Alexandria: whereupon *Seneca* scoffeth, *Athenis dimidium licet, Alexandriæ totum*. Whereupon *Turneb.* affirmeth, That at Athens they might marry their owne sisters by ther father (as *Lycurgus* permitted only the sisters by mothers side, and forbad to marry with the fathers daughter) but at Alexandria, all sisters were permitted to their licentious beds. Thus *Cleopatra* was wife to *Ptolemey Philometor* her elder brother, and after that to her younger brother, by whom she was cast off, and her daughter taken in her stead.

Sen in Ludo Cla. Cæs. vid Turneb. ad. l. 18. c. 13. & B. Rhen.

If the former Catalogue doe not agree with the Relations of *Iosephus*, * *Theophilus*, or others, who haue cited some parts of *Manetho* in their Workes, it is not much maruell; the Grecians being alway audacious, readie to peruert Authors to their own purposes; besides the ouersights of Writers, through negligence or ignorance in forreine names. Neither is *Manethoes* Word an Oracle, who reckoneth so long time before any time was: but either it is to be ascribed to the arrogancy of the Egyptian Priests, desirous to bee accounted no lesse ancient then the Chaldeans: for *Berosus* and *Manetho* (as if they had beene agreed) deriue their Histories from the like Antiquity (saith *Scaliger* out of *Syncellus*) which would better appeare, if we had the entire bodies, and not a few scattered bones of their Histories: or else wee may ascribe it to their confounding of Histories; applying to an order of Succession, the diuers reignes of seuerall Dynasties, which happily gouerned at the same time in seuerall parts of Egypt; as in so small a Region as Canaan, *Ioshua* destroyed 31. Kings. This *Scaliger* [a] coniectureth; *Lydiat* [b] affirmeth. Neither yet is *Scaliger* to be blamed, for acquainting the World with these fragments of *Manetho*; considering, that the middle part therof holdeth not onely likelihood in it selfe, but in great part correspondence with the Scriptures. If the Egyptians deuised otherwise to *Herodotus* and *Diodorus*, it was easie for them to deceiue strangers, or bee deceiued themselues. The like History of prodigious Antiquities, *Augustine* [c] relateth of an Egyptian Priest, that told *Alexander* of the continuance of the Macedonian Kingdome eight thousand yeeres, whereas the Grecians accounted but foure hundred and fourescore. Yea, the Scriptures themselues haue not escaped that mis-reckoning of Times; almost all Antiquitie being carried downe the streame of the seuenty Interpreters, which adde many hundred, yeeres to the Hebrew Text, either of purpose, as some [d] suppose, or as *Augustine* [e] thinketh by errour of him that first copied the Scriptures out of *Ptolemeys* Library.

Cont. Ap. Theoph. l. 3.

a *Can. Isag. l. 3.*
b *L. de Emen. T.* Some suppose, the first of these Dynasties were soon after the Creation, and soone after the floud. *Genebrard. Chron. l. 1.*
c *De Ciuit. Dei, lib. 12 cap. 10.*
d *Broughtons* Concent.
e *De Ciu. Dei, l. 15. c. 13.*

Sir *Walter Raleigh*, in that his laborious and learned Worke, called *The History of the World*, supposeth, That Egypt first tooke that name, at such time as *Ægyptus* or *Rameses* chased thence his brother *Danaus* into Peloponnesus, which some reckon 877. yeeres after the Floud; some, more. As for the prodigious Antiquities which they challenge, hauing refuted *Mercator* and *Pererius*, he enclineth to this opinion touching their ancient Dynasties, that they are not altogether fabulous: but that Egypt being peopled before the Floud two hundred yeeres after *Adam*, there might remayne to the sonnes of *Mizraim* some Monuments in Pillars or Altars of stone, or metall, of their former Kings or Gouernours: which the Egyptians hauing added to the List and Roll of their Kings after the Floud, in succeeding time (out of the vanitie of glory, or by some corruption in their Priests) something beyond the truth might be inserted. *Petrus Alexandrinus* (lately set forth in Greeke and Latine by *Raderus*) writes, That *Mizraim* hauing giuen beginning to the Egyptian Nation, did after goe into the East, to the Persians and Bactrians, and is the same that was called *Zoroastres* by the Greekes, Inuenter of Iudiciall Astrologie and Magicke. He hauing giuen order for the keeping of the ashes of his burned body, as the pledge of the Empire so long to continue with them, called vpon *Orion* (which he saith was *Nimrod*, by the Persian Superstition beleeued,

f *L. 1. c. 8. §. 11.* See also the Chronologie at the end of his Booke, and other Egyptian Antiquities in that History.

thus

thus honoured after his death) and was consumed with Lightning, the Persians reseruing his ashes to this day; the cause (saith the Note on that place) why the Persians worship the fire. Yet the Author mentions another cause, from *Perseus*, which kindled fire by Lightnings and preseruing the same, built a Temple to it. Hee saith also, That *Picus* or *Iupiter*, his father, taught *Perseus* to diuine by a Cup (like to that which is mentioned of *Ioseph* in Egypt) and the same *Picus* was father to *Hermes*, or *Mercurie*, King of Egypt, with other Legends, too long for this place: This *Mercurie)* he maketh the same with *Faunus*, the first finder (he saith) of Gold, and that in a golden Vesture he foretold diuers things, and that the Egyptians worshipped him, hauing before made him their King; which place he held thirty nine yeeres. After him reigned *Vulcan*, 1680. dayes; for at that time the Egyptians knew not to number by yeeres. He first made a Law against Adulterie; and that the Egyptian women should haue but one husband. He was Inuentor of Iron and Armour, Stones and Clubs being before that time the only Weapons. His sonne *Sol* succeeded, a great Philosopher; after him, *Sosis*; and next, *Osiris*; then, *Orus*; *Thules*, Conqueror of Africa; and after that, *Sesostris*, of the race of *Cham*, the same as he supposeth with *Trismegistus*. Thus much I haue thought here to adde out of him, where the Reader may further satisfie himselfe; if that can satisfie any, which can nothing certifie, or make certaine, in these Antiquities; wherein we may find many opinions, scarcly any truth, but in the Word of Truth, the Scriptures.

That which we read of the Dynasties of Shepherds, *Scaliger* interpreteth of that baser seruile sort, which *Moses* [g] saith *were abominable to the Egyptians*, and seeme to haue beene strangers, that inhabited some fenny places which Nature had fortified, if we beleeue *Heliodorus*; [h] and thence made forrages into the Countrey (the custome of Bordeters) and were called therefore *Robbers*. These (it seemeth) driuen to their shifts, by the hard and tyrannous vsage of the Egyptians, procured (as wee reade of the Tartars) their owne Freedome, and thraldome of their Lords. The Romanes in their times were forced to maintaine a Garrison against them, therefore called βυκολικοι. And *Ierome* mentioneth [i] the *Bucolia*, where no Christians dwelled, but onely a fierce Nation. *Iosephus* [k] and *Eusebius* thinke them to bee the Israelites; which is vnlikely, because they liued in seruitude, and neuer raigned there. *Lydiat* supposeth the Philistims vnder *Abimelech* and *Phicol* to be the men.

Nothing is more obscure in the Egyptian Chronologie, then the time of the departure of Israelites thence vnder *Moses*, whom *Iustin* [l] *Martyr* affirmeth out of *Diodorus* to haue bin the first that wrote the Egyptian Lawes. *Tatianus* [m] *Assyrus* (who after became an Heretike) saith (and alledgeth *Ptolemey Mendesius*, a Priest, for his Author) That this departure was in the dayes of *Amasis*, King of Egypt, who liued in the time of *Inachus*; *Theophilus* and *Iosephus*, [n] out of *Manetho*, in the Reigne of *Tethmoses*; *Eusebius*, [o] in the reigne of *Cenchres*; *Cedrenus* saith, *Petisonius*: Others, otherwise; according to the diuers interpretation of *Manetho*. The Scripture sheweth, it was foure hundred and thirty yeeres, from the promise first made to *Abraham*, as all that I know, both elder and later, Greeke and Latine [p] Chronographers, except *Genebrard* and *Adriehomius*, reckon it. *Lydiat* thinketh, That the drowning of the Egyptian *Pharo* was the cause of those tumults in Egypt, about Succession, which are ascribed to *Egyptus* and *Danaus*. *Orosius* [q] reporteth, That the prints of the Chariot-wheeles of the Egyptians, then pursuing the Israelites through the Sea, did yet in his time remayne in the Sands on the shore, and vnder-water; which no curiositie or casualtie can so disorder, but that Diuine Prouidence doth re-imprint them in their wonted forme.

Hard it is to apply the yeeres of the [r] Egyptian Chronologie, to the true account of the Worlds generation, by reason of the disagreement of Authors, touching the Egyptian Kings, vntill *Sesacs* time; which (after *Lydiat*) was in the yeere of the World 3029. although euen from hence we haue but slippery footing. *Augustus* (after the same Author) made Egypt a Prouince, in the yeere 3975. Vnder which Roman gouernment it continued, vntill the Saracens conquered it, in the time of *Omar* the third Chalipha, who began his reigne, after *Scaligers* computation, in his Catalogue [s] of the Chaliphaes, in the yeere of Christ 643. The names of the *Cæsars* belong to another place; and it were tedious here, to relate the yeeres of their seuerall Reignes. *Otmen*, the fourth Chalipha, beganne in the yeere of Christ 645. whom the rest succeeded in order, vntill the yeere 869. And then the Chaliphaes were diuided; *Mutamed* reigning in Bagded, [t] and *Tolon* in Egypt, who dyed in the yeere of Christ 883. and of the *Hegeira* 270. whom succeeded *Hamaria* his sonne: and after him, his sonne *Aharun*, whom *Muchtaphi* the Bagdet Chalipha slue, about the yeere 907. Afterwardes, about the yeere 943. *Achishid Muhamid*, sonne of *Tangi*, reigned in Egypt, to whom a few yeeres after succeeded his sonne *Abigud*, whom *Meaz Ledin Illahi*, of the posteritie of *Phetima*, *Mahumets* Daughter, depriued in the yeere of our Lord 971. To whom succeeded his sonne *Aziz*, 975. [u] *Elhacham*, in

g *Genes.* 46.34.
h *Hist. Æth. l.* 1
Idem Achill. Stat. lib 3.
i *In vita Hilar.*
k *Ios. cont. Ap. Euseb. Chron.*
l *Paræn. ad Gentes.*
m *Orat. contra Græc.*
n *Theoph. l.* 3.
o *Eus. Niceph. pat.*
p *Ado. Funck. Bernal. Perk. Bunt. Codom. More. Pont. Phrigio Wolph. Epist. Cyton. gr. Dogli. Munst. Herman Contract. Lamb. Sebast. Mariani. Scotus Petr. Alexandr. Rader, &c.*
q *Orosius, l.* 1. *cap.* 10.
r Of the Egyptian Kings, &c. see *Marmols* eleuenth Booke to the 12. Chapter of *Daniel. Angelocrat. lib.* 2.
s *Ios. Scalig. Can. Isag. l.* 2.
t Among all the 13. Prouinces subiect to the Chalipha of Bagdet, Egypt had the second place, as *Constantinus Porphyrogenitus* sheweth out of *Theophanes. Constant. de admin. Imp. c.* 25.
u *Leo* calleth him *Elcain.*

in the yeere 996. *Etaher Laazizdin Illahi*, 1030. *Musteratzor Billahi*, 1035. *Mustcale* 1095. *Elamir Babacam Illahi*, 1101. he was but fiue yeeres old: the Protector of the Kingdome was *Aphtzala Wizir*: *Elhaphit Ladin Illahi*, 1135. *Ettaphar* succeeded: and hee being slaine, *Elphaiz*; who died in the yeere 1160. and *Etxar Ledin Illahi*, his Sonne was the last of the *Phetimaan* race. To him succeeded *Asareddin Shirachoch*, of the Family of *Aiub* (which were *Curdi*:) after his death, *Iusaph Tzelat Eddin* was constituted King by the Chaliphа; and the Bagded Chaliphaes were againe acknowledged in Egypt. This is that *Saladine* that tooke Ierusalem, in the yeere of Christ 1190. *Heg.* 586. He conquered Mesopotamia, &c. hee died in the yeere of our Lord 1193. And as Cardinall *Vitriaco* * affirmeth, reduced the Schismaticall Sect in Egypt to vniformity with the Baldac Chalipha. *Elaphtzal* succeeded him in the Kingdome of Damascus; *Melich Elaziz*, in Egypt; *Taher Giazi*, in Halep, or Aleppo; *Melich Elaziz* exchanged Egypt for Damascus, with his Vncle *Eladel*. The Egyptians made *Aphtzal* their King, in the yeere of our Lord 1202. After *Eladel* succeeded *Elchamel*, 1219. who died in the yeere of our Lord 1237. *Heg.* 635. *Essaloch* followed: and after him, *Elmutam*, 1242. The Turkmen conspired against him: he fled into a Tower of Wood; which they fired: and halfe burned, he leaped into a streame that passed by, and there perished: *Turcoman Azeddin Ibib* was made King in his place, in the yeere of our Lord 1245. Heere beganne the Reigne of the Mamalukes, or slaues. Hee being slaine, another slaue succeeded, whom they called *Melich Elmustaphar*. This seemeth to be he, that *Leo* calleth *Piperitis*. Thus farre out of *Scaliger*, collected by him out of *Abraham Zacuthi*, which addeth much light to the Egyptian Historie of these times, wherein I could neuer before satisfie my selfe concerning the erection and alteration of the Schismaticall Egyptian Chaliphaes, which with much labour (little auayling) I had sought. *Iacobus à Vitriaco* Bishop of *Accon*, or *Ptolemais*, aboue foure hundred yeeres since, and a Roman Cardinall, in his Orientall Historie [x] affirmeth, That *Haly*, disdayning to be accounted the successour of *Mahomet*, whom hee thought inferiour to himselfe, began a new Sect of his owne, which he established in Egypt; the other Mahumetans erecting another at Baldac; but Baldac was of a later erection, and these things haue no probabilitie.

* See *Vitriaco* his third book, of the greatnesse of this *Saladine*, and of *Saffadin* his brother, which slue his ten Nephewes, sonnes of *Sal.* and succeeded in this exceeding Monarchie of many many Kingdomes.

x *Orient. Hist. cap.* 5.

These Kings were not called Chaliphaes (as the posterity of *Phetima* or *Fatima*) but Sultans. A certaine Catalogue of the Names, Times, and Affaires of these Mamaluke-Sultans, I cannot perfectly exhibit. *Peucerus* [y] nameth in order these names; *Turquemenius*, *Cothus*, *Bendocader*, *Melechsait*, *Elpis*, *Melechseraph*, *Melechnasar*, *Melechadel*; and after many others, *Caithbeius*, a stout enemy of the Turkes [z]. This *Caithbeius* was chosen Sultan in the yeere of our Lord 1465. and reigned three and thirty yeeres. Two of his principall Mamalukes, *Achardin* and *Campsous*, full of emulation, were a principall cause of the ruine of that Dynastie. For whereas the Sultan was alway chosen out of the Mamalukes, by most voyces amongst themselues, *Campsous* fearing lest *Achardin* should haue succeeded after *Caithbeius*, fained, That his Master had taken order on his death-bed, that his Sonne *Mahomet* should obtaine the roome; and vsed meanes to effect it, both by the voyces of those Mamalukes he could suborne, and confirmation of their Chalipha, whose hornes these Soldans had shortned, abridging his power (as before is said.) This *Mahomet* proued so cruell a Tyrant, and those two Mamalukes so banded themselues in Factions, that all became confused; and within six yeeres after *Caithbeius* his death, the Sultans Throne was fiue times vacant. *Tomumbeius* kils *Mahomet*; *Campsous Ciarchesius* is chosen; *Zanballat*, President of Damascus, rebelleth, and by *Tomumbeius* meanes imprisoneth him, and vsurpeth the Scepter: but for his crueltie, soone after is depriued and captiued by *Tomumbeius*, and after, strangled; He also succeding in Authority, Tyranny, and Destiny.

y *Peuc. Chron. l.* 4

z *P. Mart. Leg. Bab. lib.* 3.

After *Tomumbeius*, was elected *Campson Gaurus*, whom *Zelim* [a] the Turke ouerthrew, and slue in battaile; in whose place, another *Tomumbeius* was chosen: but soone, together with his whole State, came into the Turkes power. Thus being diuided in many Factions among themselues, and exercising all cruelties and pillages vpon the people, [b] they made themselues a prey to their Neighbours, who like *Æsops* Vulture, watched this opportunity to seize on these Lions, hauing now bled out their strength in mutuall and ciuill conflicts, in the yeere of our Lord 1517. The Egyptians affirme, [c] That a little before *Selim* besieged Cairo, for the space of eight dayes together, a great number of Crocodiles were seene in all parts on the banks of Nilus, and much dispersed abroad in the fields, taking and tearing great store of prey, as a presage of this Turkish seruitude. *Solyman* succeeded, in the yeere of our Lord 1519. (or 1520. as others say.) *Selim* the second, 1566. *Amurat* the third, 1574. & in the yeere 1595. *Mahomet* the third; to whom, *Achmet*, who now is the Egyptian and Turkish Soldan. Of these you may be more fully informed in M. *Knolles* his Turkish Historie, as also in our former Relations.

a *Ioac. Camerar. narrat. Tur. &c.*

b Of the Egyptian misery in these times, reade *Vertoman.* and *Mart.* eye witnesses.

c Treasurie of ancient and moderne times, *L.* 5. *C.* 31.

CHAP.

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CHAP. VII.

Of the Oracle of IVPITER AMMON; *and of Cyrene: and diuers Peoples adioyning, mentioned by the Ancients.*

ALl that lyeth betweene Africa *Minor* and Egypt, [a] *Pomponius Mela* doth call Cyrenaica, including vnder that title Marmarica, which *Plinie* [b] reckoneth by it selfe: who also calleth the former Pentapolitana, and saith, it is renowmed by the Oracle of *Hammon*, which is fiftie miles distant from Cyrene; by the Fountayne of the Sunne, and those fiue Cities, Berenice, Arsinoe, Ptolemais, Apollonia, [c] Cyrene. This Region is now called Barca and Mesrata: [d] of which, this is inhabited, and rich; the other is most-what desart, and poore. Their Religion was like the Egyptians in times past. The Arabians that liue there now, attend on their purchase, being the greatest Theeues in Afrike. But this is vsuall to the Arabians in all places of their abode (or wandring rather:) for which cause, it seemeth, *Hierome* saith, the word *Arabi* signifieth *Theeues*, and is therefore taxed of *Drusius*, in his *Obseruations*; *Arabi* no otherwise signifying Theeues, then *Chanaeus* a Merchant, or *Chaldeus* a Mathematician; because such commonly were their studies and courses. Berenice [e] was sometime sacred, famous for the Garden of the Hesperides; neere to which, is that Riuer of Lethe, so much chaunted by the Poets. Nigh to this place also, are the Psylli, a people terrible to Serpents, and mediciable against their poysons, both by touching the wounded partie, and by sucking out the poyson, and by enchanting the Serpent.

a *Lib.1.c.8.*
b *Plin. l.5. c.5.*
c Cyrene was built (as *Tzetzes* affirmeth) by *Battus.*
d *Leo, lib.6. Io. Boem. Drus. Ob. lib.11; c.15. Hier. in Ier.3.2.*
e *Dom. Nig.*

The Oracle of *Iupiter Ammon* is famous among the Ancient. The place where this Temple was, hath on euery side vast and sandie Desarts; in which, they which trauelled, as wee finde in *Arrianus* [f] and *Curtius*; seemed to warre with Nature: for the Earth was couered with sand; which yeelded an vnstable footing, and sometime was blowne about with the windie motions of the Aire: Water was heere banished, neither Cloudes nor Springs ordinarily affoording it. A fierie heate did possesse and tyrannize ouer the place, which the Sands and Sunne much encreased. Neither was here Tree, or Hill, or other marke for Trauellers, to discerne their way, but the Starres. In the middle of this Desart, was that sacred Groue (which *Silius Italicus* calleth a *lucus fatidicus*,) not aboue fiftie furlongs in circuit, full of fruit-bearing Trees, watred with wholsome Springs, seasoned with temperate Aire, and a continuall Spring. The Inhabitants, called Ammonians [h], are dispersed in cottages, and haue the middest of the Groue fortified with a triple wall. The first Munition containeth the Kings Palace; the second, the *Serail*, or lodgings for his women, where is also the Oracle; the third, the Courtiers inhabite. Before the Oracle is a Fountayne, in which the Offerings were washed, before they were offered. The forme of this God was deformed with Ramshornes, crooked, as some paint him: according to *Curtius*, without forme of any creature, but like a [i] round Bosse, beset with jewels. This, when they consult with the Oracles, is carried by the Priests, in a gilded ship, with many siluer Bells on both sides of the ship. The Matrons follow, and the Virgins singing their diuerse Procession, by which they prouoke their god to manifest what they seeke. These Priests were about fourscore in number. *Alexanders* ambitious pilgrimage to this Oracle, is sufficiently knowne by the Relations of *Curtius* and *Arrianus*. This we may adde out of *Scaliger*, [k] That after that, the Cyrenæans, to sooth this prowd King, which would needes bee taken for the sonne of *Ammon*, stamped his shape in their coynes, with two hornes of a Ramme, and without a beard: whereas before they had vsed the forme of *Iupiter*, with a beard and hornes; wherein the other Easterne people followed them. The Syrians vsed the like stampe with the name of King *Lysimachus*, which *Scaliger* (who hath giuen vs the pictures of these Coynes) thinketh to be *Alexanders*.

f *Arrian lib.3. Curt. lib.4.*
g The fortune-telling Grone.
h *Lucan* calls them, *Garamantes, lib.9. Templum Libycis quod gentibus vnum. Inculti Garamantes habent, sed Corniger illic, &c.*
i *Vmbilicus.*
k *Scal. E. T. lib.5. pag.401.*
l *Pausan. lib.4.*
m *De Osi & Is. supr. cap.3.*
n *Plinie, Choul &c.*
o *Drusius* addeth another reason of the name *Hammon*, the Egyptian name of the Sunne: *Iupiter idem qui Sol*, saith *Arnobius*, and *Minutius Fœlix, quæst. hab: lib.3.*
p *Peuter de Diuinat.*
q *Strabo 17.*

Rammes-hornes are said to bee ascribed to him, because *Bacchus* wandering in these Desarts with his Armie, was guided to this place by a silly Ramme. Likewise *Pausanias* [l] in his *Messenica* saith, that one *Ammon* (which built the Temple) a Shepheard, was author of this name to their God. *Plutarch*, [m] reason of *Amus* we haue before shewed. Others [n] deriue this name from *Ammos* the Sand; which may well agree with all idoll-deuotion, as being a *sandie foundation*, although it is here intended to the situation. [o] But that which I haue before noted of *Ham* the sonne of *Noah*, soundeth more probable, as being Progenitor of all these Nations; and of this minde also is [p] *Peuerus*. This [q] *Strabo* in his time saith was not in request, as no other Oracle besides. For the Romanes contented themselues with their *Sybils* and other diuinations. This Oracle was not giuen by word, but by signes. This defect of

of Oracles in generall, and especially of this, occasioned that Treatise of *Plutarch* [r] of this subiect, enquiring the cause of the Oracles fayling. Neuer had he read, that [f] *the Gods which had not made heauen and earth, should perish out of the earth:* nor had he eyes to see that *Sunne of Righteousnesse, the Light of the world,* whose pure beames chased and dispersed these mists of darknesse. And therefore are his coniectures so farre from the marke, as not able with a naturall eye to see *the things of God.* The [t] antiquitie of this Oracle appeareth, in that *Semiramis* came to it, and inquired of her death; after which, the Oracle promised to her diuine honours. *Perseus* also and *Hercules* are reported to haue consulted the same in their aduentures against *Gorgon* and *Busiris.* Besides this Groue, [u] there is another of *Ammon*, which hath in the middest a Well, they call it the Fountayne of the Sunne; whose water at Sunne-rising is luke-warme, and cooleth more and more till noone, at which time it is very cold: and from thence till mid-night, by degrees exchangeth that coldnesse with heate, holding a kinde of naturall Antipathy with the Sunne; [x] hottest in his furthest absence, coldest in his neerest presence. *Plinie* and *Solinus* place this Fountayne in Debris, a Towne not very farre from those parts amongst the Garamants. *Lucretius* mentions it, and Philosophically disputeth the cause thereof.

r *Plut. de defec. Orac.*
f *Ierem.* 10. 11.
t *Diod. Sic. lib. 3. cap. 5.*
u *Curt. ibidem Pompon. Mela. Plin. Solin. &c.*
x Our Bathes in England (as some affirme) are hotter in the night then in the day.

Lucret. lib. 6.

——nimirum terra magis quod
Rara tenet circum hunc fontem, quam cætera tellus;
Multaq; sunt ignis prope semina corpus æquai, &c.

The substance whereof is, that the fire, vnder that subtile earth by cold vapours of the night, is pressed and forced to that waterie refuge, but by the Sunne beames receiuing new encouragement, forsaketh those holds and holes, and for a little while takes repossession of his challenged lands. The Ammonian women haue such great brests, that they suckle their children ouer their shoulder; their brest not lesse, if *Iuuenal* be beleeued, then the childe;

In Meroe crasso maiorem infante mamillam.
In Meroe, the monstrous Pappe
Is bigger then the childe in lappe.

y *Pausan. lib. 3.*

Pausanias [y] reckoneth an Ammonian *Iuue* among the Libyan Cities, as well as this *Iupiter.* He addeth, the Lacedemonians had this *Ammon* in much request, and built to him diuers Temples, as at Gytheum one, which had no roofe: and the Aphytæans did him no lesse worship then the Libyans.

z *In Typo Expeditionis, Al. Mag.*

Ortelius, [z] who hath bestowed a Description of this Temple, supposeth that his Image was painted with hornes, but that *Vmbilicus* was accounted the Deitie it selfe, or the signe of his presence, which shapelesse shape he lampleth by many like in other Nations. The ship he coniectureth to signifie, that the Religion was brought from some other place. But if *Ammon* be that sonne of *Noah*, it might rather bee a memoriall of the Arke, wherein *Noah* and his sonnes were preserued: as that also of *Ianus*, (who is imagined to be *Noah*,) may more fitly be interpreted, then according to the Poets glosse:

a *Pub. Ouid.*

[a] *Sic bona posteritas puppim formauit in ære,*
Hospitis aduentum testificata Dei.
So well-dispos'd Posteritie did frame
A ship, to shew which way their *strange God* came.

b *Seu. Sulpit. Dialog. Filesacus de Pœnit. Orig. cap. 4.*

The ancient frugalitie of the Cyrenians is commended in Authors. [b] *Sulpitius* bringeth in *Postumianus*, in his Dialogues, telling, That landing there by force of weather, hee went with the Priest vnto the Church, which was very homely, couered with base twigs or boughs, not much better then the Priest (their hoste) his Tent, in which a man might not stand vpright. Enquiring after the disposition of the people, they learned, that they were vtterly ignorant of buying and selling, of fraude and stealing. They neither had, nor cared to haue, gold or siluer; and when he offered ten pieces of gold to the Priest, hee refused it: onely was content to accept a little rayment.

The *Hammientes* are not much distant in place, or differing in name, from the Ammonians: which build their houses of Salt, digging the salt-stones out of the Mountaynes, which they with morter apply to their buildings. *Mela* ioyneth to these aforesaid the *Atlantes*, which curse the Sunne at the setting and rising, as bringing damage to them and their fields. A practice not vnlike to the women of Angola at this day, who (as *Andrew Battle*, which liued there, testifieth) salute the New Moone when they first see her, by holding vp their hinder parts naked against her, as the cause of their troublesome menstruous purgation.

These *Atlantes* haue no proper names, nor feede of such things as haue life. He affirmeth of the *Garamantes*, that they had no wiues, but liued in a beastly communitie. The *Augilæ* acknowledge no other Gods but Ghosts, or Soules departed, by which they sweare; with which

which they consult as Oracles; to which they pray at their Tombes, receiuing answeres by dreames. The women the first night of marriage are prostituted to all that will see them, the more the greater honour, but after, must obserue their owne husbands. The *Troglodytæ* dwell in Caues, and feede on Serpents, and rather make a sound or noyse, then humane voyce: they vsed Circumcision: they named not their Children by their Parents names; but by the names of sheepe, or other beasts which yeeld them nourishment. Their wiues and children (saith *Agatharchides*) are common: onely the Kings wife is proper; yet if any had lyen with her, his punishment was but the losse of a sheepe. In their Winter they liue on bloud and milke which are mixed and heated together at the fire. In their Summer they kill the scabbed and diseased of their Cattell. They entitle none with the name of Parents, but the Bull and Cow, the Ram and Ewe, and the Male and Female of the Goates, because of these they receiue their nourishment, and not from their Parents. They goe naked all but the buttocks. Such as want that skin which others circumcise (κολοβοὶ) they depriue of the whole flesh, so farre as the circumcision should haue extended. Their funerall Rites were, to tye the necks of the dead to their legs, and couer them with heapes of stones, setting a goates horne on the top, with laughter rather then mourning. Their old men which can follow the flockes no longer, they strangle with an Oxe-taile, which medicine they minister likewise to those that haue grieuous diseases, or maymes. And vnto these doth *Plinie* adde the *Blemyæ*, with faces in their brests, the *Satyres*, *Ægypanes*, *Himantopodes*, and other monsters, scarce worthy Relation or credit. These parts I haue thus ioyned in one Discourse, as liuing (for the most part) a wilde life, as the Arabians and Tartars doe at this day: and for Religion hauing nothing notable that I finde, but as you haue heard. *Procopius* [c] writeth of the Blemyes and Nobatæ, that *Iustinian* placed them in Egypt, about Elephantina; that they before obserued the Greekes deuotions, *Isis* also and *Osiris*, and *Priapus*, and sacrificed to the Sunne; which Rites the Emperour prohibited. But hee mentions no such Monsters. The Arabians which vnder *Elcain* about the foure hundred yeere of their *Hegeira*, gaue a Ducat a man to passe into Africke, are Lords and Inhabitants of the Deserts to this day, liuing (as wee say) *a dogs life*, in hunger and ease, professing *Mahumets* sect.

c *Procop. de Bell. Pers. lib. 1.*

The *Adrimachidæ* [d] liued neere to the Egyptians both in situation and custome. The *Nasamones* had many wiues, with which they had companie publikely. The first night of the marriage, all the guests had dealing with the Bride, and rewarded her with some gift. The *Gnidanes* had a more beastly custome, whose women *glorying in their shame*, ware so many fringes of leather as they had found Louers. The *Machlyes* ware the haire on the hinder part of their head, as the Iaponians now doe. The *Ausæs* vsed the contrarie: whose Virgins in the yeerly feast of *Minerua*, diuided themselues into two companies, and skirmished with staues and stones. If any Virgins dyed of the wounds, they accounted them false Maides. The most martiall *Virago* of the companie, they arme and crowne, and place in a Chariot, with great solemnitie. They vsed not marriage, but had women in common: the childe being reckoned his with whom shee chooseth to liue. To adde a word of the *Cyrenians*, they held it vnlawfull to smite a Cow, in honour of *Isis*, whose Fasts and Feasts they solemnely obserued: and in Barca they abstayned both from Beefe and Hogs flesh. They feared [e] the crownes or temples of their children, to preuent the distilling of the rheume.

d *Io. Boem. G Draudius in Solinum. Celius Rhod. lib. 18. cap. 38.*

e The like doth *Villamont* report of the Turkes.

In their sacrificing, they first cut off the eare of the beast, as first fruits, and hurled it ouer the house. Their gods were the Sunne and Moone. The *Maxes* shaue the left side of their heads, leauing the haire on the right side. The *Zigantes* feede on Apes, whereof they haue plentie.

The *Megauares* make no account of Sepulchres, in stead whereof they couer the corps with stones, and set vp a Goates horne on the stone heape. They haue many skirmishes for their pastures, which are ended by the mediation of old Women, who may safely interpose themselues, and end the fray (or battell, if you will so call it.) When men are so old that they can no longer follow the herds, they strangle him with a Cowes taile, if he will not preuent them by doing it himselfe. The like medicine they administer to such as are dangerously sicke. Of the *Macæ*, *Celius* thinkes the Roman Priests borrowed their shauen crownes. Other things which our Authors adde of these people and others adioyning, as seeming too fabulous, I list not to expresse. *Silius Italicus* in his Poems, and *Aldrete* in his Antiquities of Spaine and Afrike, expresse diuers of their ancient Rites and Names, and that which seemes to vs most fitting, shall in this Historie be inserted. This part of the World, as least knowne to the Ancients, yeelded both Poets and Historians most matter of their Fables, in explayning whereof *Aldrete* hath written in Spanish very learnedly, as also of the later times, when the Romans, Vandals, and since the Arabians, haue preuayled.

B. Aldrete Antiq. Var. lib. 4.

CHAP.

CHAP. VIII.

Of that part of Barbarie, now called the Kingdome of Tunis and Tripolis.

§. I.

The name Barbarie: the Kingdome of Tunis, and Antiquitie of Carthage.

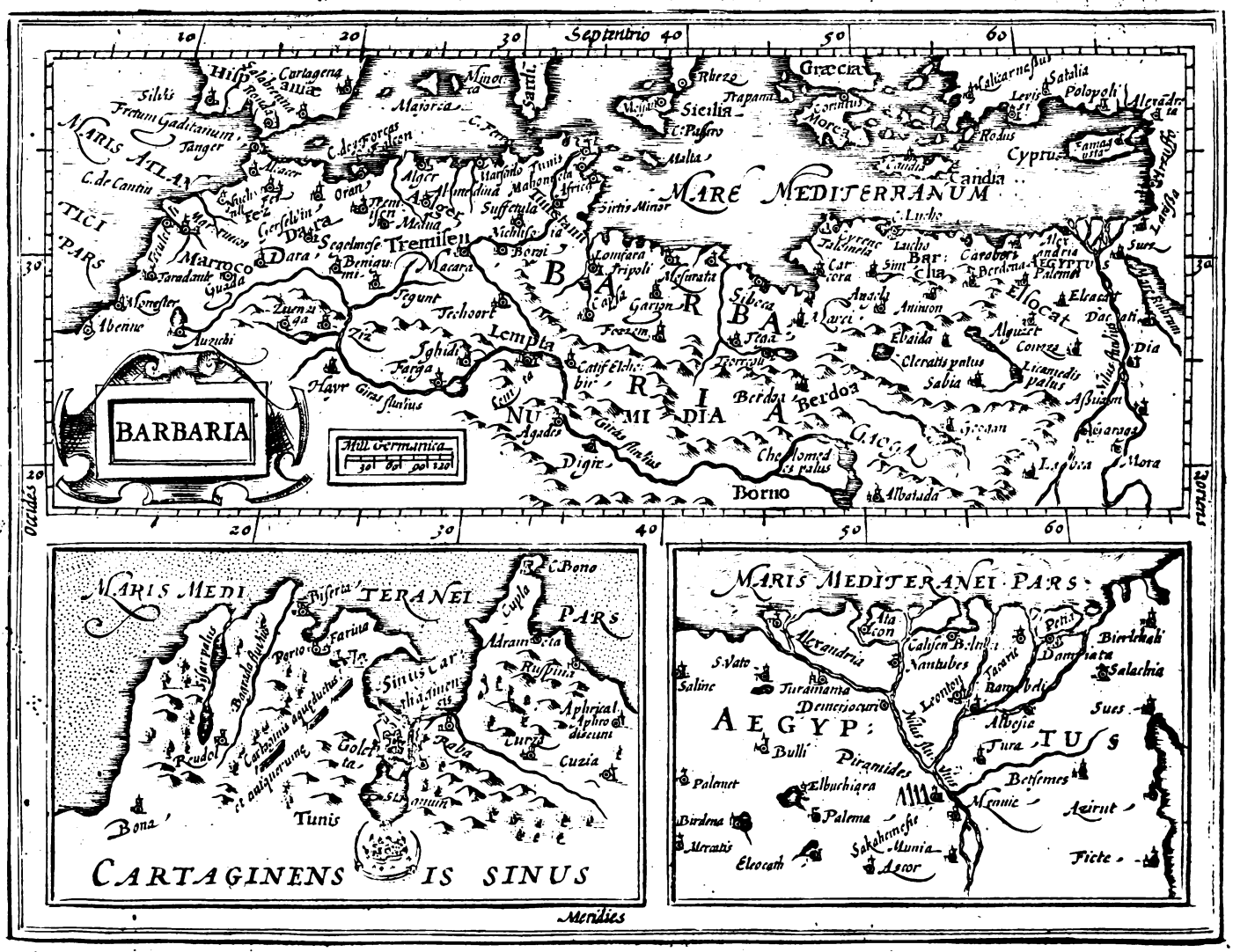
ALl the Tract of Land, betweene Atlas and the Sea (ſtretching in length from Egypt to the Straits) is * called Barbaria, either of *Barbar* (which ſignifieth to murmure) becauſe ſuch ſeemed the ſpeech of the Inhabitants to the Arabians, or of the word *Bar*, which ſignifieth a Deſart, doubled. It comprehendeth * both Mauritania's, *Africa inmor*, *Libya exterior*, beſides Cyreniaca and Marmarica, whereof wee haue ſpoken. The Inhabitants ſome fetch from Paleſtina, ſome from Arabia. It was conquered by the Romans, and taken from the Greeke Emperors by the Vandals, and from them againe by the Saracens and Arabians, and is now partly ſubiect to the Turke, partly to the Xeriffe. It is vſually diuided into foure Kingdomes, Marocco, Feſſe, Tremiſen, and Tunis; for of Barca is ſaid alreadie: The Cities of Barbarie (it is *Ioſ. Scaliger* * his teſtimonie) ſpeake Arabike, but not pure, nor yet ſo degenerate as the Italian is from the Latine: but the Countrie people vſe the old African tongue, nothing like the other.

* *Leo, lib. 1.*

* *Maginus.*

* *Ioſ. Scal. Ep. ad Caſaub.*

HONDIVS *his Map of* Barbarie.



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The Kingdome of Tunis contayneth all that which the Ancients called *Africa, Propria*, or *Minor*, and *Numidia Antiqua*: the Romanes (perhaps vaine-gloridully vaunting, or ambitiously ayming at the Empire of the Vniuerse) stiling their first footing and possession in Asia and Africa, by the name of the whole; which others haue beene forced to distinguish by adding *Propria* or *Minor*. So they called *Attalus* his Legacie, *Asia*, and this Prouince (yea Carthage it selfe had that name) *Africa*. The soyle is fertile, especially the Weast-part. The Inhabitants are sound and healthfull, seldome vexed with any sickneſſe. Hereof are reckoned fiue parts; Bugia, Constantina, Tunis, Tripolis and Ezzab. This Ezzab is the most Easterly part, hauing many Townes and Regions, amongst which, some account *Mesrata*. From these parts vnto Capes, is the Tripolitan Region. The chiefe Towne is Tripolis, wherein the great Turke hath his Bassa, or Vice-roy, a receptacle of the Pyrats, which rouse and rob in those Seas; in the yeere 1551. wonne from the Knights of Malta by *Sinan Bassa*. From Capes to Guadilbarbar is the Tunetan Territorie. From thence vnto the Mountayne of Constantina is that Region, hereof bearing name: and from thence [h] to the Riuer *Maior*, about an hundred and fiftie miles space, doth Bugia extend it selfe, so called of Bugia [c] the principall Citie, sometime adorned with Temples, Hospitals, Monasteries, and Colledges of Students in the Mahumetane Law. Here is also Necaus a very pleasant Citie; and Chollo, very rich. Constantina is an ancient Citie, containing eight thousand Families, & many sumptuous buildings, a great [d] Temple, two Colledges, and three or foure Monasteries, much resorted to by Merchants. Euery trade hath their peculiar streetes. A little from the Citie is a hote Bath, hauing in it abundance of Crabfishes, or little Tortoyses, which the women take for euill spirits, and ascribe vnto them the cause of their sickneſſe, or ague, if any befall: and therefore kill white Hens, and set them on an earthen vessell, with their feathers, enuironing the same with little Wax-candles, and so leaue them neere to this Bath, or Fountayne. How euer it fare with their Feuer, their meat shall not stay long, but some or other that see the womens deuotion, will enuy the euill spirits so good cheere, and for that time will be the spirits themselues, to dresse and eate their prouision. Not farre hence is a Marble building, with Images grauen therein: the people haue a conceit, that it was sometime a Schoole, and those Statues the Schollers, by Diuine judgement so transformed for their wickednesse.

In this Region is situated *Bona*, sometime called Hippo, famous through our Christian World for the most famous of the Fathers, that since the Apostles dayes haue left vs their writings, *Aurelius Augustinus* a name fitting to him, which indeed was *Aureus & Augustissimus*, Bishop of the See, while hee liued; and yet liuing (in his Workes) a Bishop, not of Hippo, but of the *Westerne Church*. *Witty, Learned, Wise*, and *Holy* Father, that hast with Thee carryed these Titles from Hippo! where, after Thee, the Arian Vandals, and since, the Saracens haue liued and Lorded; and at this day, is possessed of such as haue no possession of *Wit, Learning, Wisedome*, or *Holinesse*: but haue testified their banishment of all these, by ascribing them to Fooles and Mad men, whom they honour and admire as Saints. [e] This *Bona* (then brooking this name better) contayneth now three hundred Herthes, and a sumptuous Mosque, to which is adjoyned the house of the *Cadi*.

Tunis is now a great Citie, since the ruines of Carthage, neere vnto which it standeth. Carthage [f] (as the more ancient) deserueth first Relation: of which, wee may yet say with [g] *Sallust*, *Silere melius puto, quàm parum dicere*: wee may not say much, and a little will bee too little for such Greatnesse. It was built threescore and twelue yeeres before Rome, as the common account goeth, by *Dido* and her [h] Phœnicians: an emplous competitor with Rome for the Empire of the World. It contayned (saith [i] *Orosius*) in the circuit of the walles twentie miles; *Liuies* Epitome sayth, foure and twentie; all engirt with the Sea, except three miles space, which had a wall of squared Stone, thirtie foot broad, and fortie cubites high. The Tower Byrsa enuironed aboue two miles, and had in it the Temples of *Iuno, Æsculapius*, and [k] *Belus*. Of the greatnesse of their name and power, those three Punike warres are witnesses; in the second of which, *Annibal* (whom his father *Hamilcar*, then Generall in Spaine, had caused to sweare at the Altar of *Iupiter*, neuer to hold friendship with the Romans, he then being but nine yeeres old, as *Æmilius Probus*, or as other will haue it, *Cornelius Nepos* reporteth:) he, I say, passed ouer the Pyrenæan Mountaynes, through France, and ouer the Alpes, into Italy, with an Armie of an hundred thousand foot-men, and thirtie thousand Horse. The Riuers Ticinus and Trebia, the Lake *Trasimenus* (running with Roman blood, by three ouerthrowes of *Scipio, Sempronius*, and *Flaminius* the Romane Consuls) witnessed the Punike [l] might. But the victory at Cannæ against *Varro* did pierce the brest, and had rent the heart of Rome, had *Annibal* known to haue vsed the victory as well, as to haue gotten it. There did Rome seeme to breath her last: the Sunne, the Wind, the Dust helping the Carthaginian

Nic. Nic. was there present.

b *Leo, lib. 5.*

c Bugia an Vniuersitie.

d *Suidas Aldrete. Dion. lib. 43.*

e *Nic. Nicolay. lib. 1.*

f *Vrbs Carthago peninsulæ ad figuram accedens, hinc mari, inde lacu maxima, sui parti cingitur. Isthmus quo Africæ iungitur, patet stadia 25. itaque est in huius spatii latere, quod vergit ad mare, Vtica modico ab vrbe interuallo: in altero secundam lacum est Tunis. Polyb. hist. lib. 1. cap. 37.*

g *Bell. Iugurth.*

h *Pœni, quasi Phœni.*

i *P. Oros. l. 4. cap. 22.*

k There were in Carthage the Temples of *Iuno, Memoria, Apollo*: *Silius* addeth of *Elisa* and of *Venus Cœlestis*, or *Vranie*, the Phœnician *Astrarche & Syria Dea.*

l Of the Punike warres and greatnesse the Romane Historians are full: so also *Polybius* and others among the Greekes. *Erant hunc temporis Carthaginensium imperio subiectæ omnes Africæ prouincie ad mare nostrum sitæ à Philænorum ara, qua est à regione maioris Syrtis, ad Columnas vsque Herculis. quod spatium vltra 6000. stadiorum patet. Iidem freto ad columnas traiecto omnem oram Hispaniæ subegerant vsque ad Pyrenæos, Polyb. hist. lib 3. cap. 39.*

ginian with Natures forces; yea, the Riuer Gellus, against Nature, stayed it selfe, as congealed indeed, whether with wonder, feare, or necessitie, accepting a Bridge or Dammer rather of Roman bodies for a passage to the African Armie. Those were golden dayes to Carthage, when three c bushels of Gold-Rings, taken from the fingers of the slaine enemies, were sent hither as a d present. A woune meane-while did Rome sustaine; and easily in fiue dayes might *Hannibal* haue dined in the Capitoll: and poore helpe could shee finde when she reuiued, had not Capua, with feasting the Conquerour, detayned Rome from Conquest, when they despoyled the Temples for Armour, armed their slaues, and bestowed their priuate state on the publike Treasure: all which could not make *Fabius* e fight with *Annibal*, but by not fighting he learned to ouercome, knowing, that a shield was better weapon then a sword in that case. Scarce f in seuenteene yeeres could Italy shake off this burthen, till *Scipio* by new policie warred against *Hannibal*, not in g Italy, where he was, but in Africke and Carthage, whence his force was; thereby procuring *Annibals* returne, as the outward members are forced to yeeld their bloud, to succour any sudden oppression of the heart.

But how is my heart oppressed with sudden passion, thus to transport the Reader, with my selfe, from Africke into Spaine, France, Italy, there to behold this Tragedie? Let the matter it selfe answere: and now we are returned to Carthage, and finde the Tragedie heere. For in the third Punike warre the Romans (sayth h *Florus*) rather fought with the Citie it selfe then with Men. And alas, what could that Hermophrodite-armie doe, wherein were fiue and twentie thousand armed i Women? Yet had women then the greater courage: *Hasdrubal* the King yeelded. His wife, with her two children, and much people, burned themselues in the Temple of *Æsculapius*, that could not cure this disease of his Citie and suppliants the like fate befalling the first and last Queenes of Carthage. Seuenteene dayes together did Carthage burne, seuen hundred yeeres after the first building.

In this last warre, after they had deliuered vp their Naue and weapons, being commanded to remoue ten miles from thence, Anger kindled new forces, and taught them to supply the want of Iron, with Siluer and Gold, in making weapons, with pulling downe their houses to build a Naue, the Matrons giuing their haire (the feminine Ornament) to make bands for their manly and warlike Engines; their priuate glory, for publike necessitie; all which serued but to augment the pompe of this funerall of Carthage. *Cæsar* did after restore it with a Roman Colonie, neuer attayning the Tyrian l glory, afflicted with Vandals and Gothes, and by the Saracens made desolate, vntill the time of *Elmahdi*, an hereticall *Caliphe*, who procured the inhabiting hereof. But not aboue the twentieth part was inhabited: The rest remayneth as scattered ruines, dispersed bones, of the carkasse of old Carthage. Master *Pounteſſe*, a friend of mine, told me, That hee hath beene rowed in his Boat ouer the walls of Carthage, or their ruines, the Sea hauing made the last conquest by eating into the Land. The Conduits are whole (saith *Leo*) which bring water from a Hill thirtie miles from Carthage, twelue miles vnder the Earth; the rest aboue. And now (saith he) are not aboue fiue and twentie shops, and fiue hundred houses therein, one faire Temple, one Colledge, but without Schollers, the inhabitants poore, proud, and superstitious. Master m *Eueſham* saith, That this Citie is now ruinated and destroyed. Hee mentioneth those Arches wherein water was hither conueyed, and one street three miles long.

As for the Sea-discoueries attempted by the Carthaginians; *Hanno* compassed n all Africa from the Spanish to the Arabian Straits, and committed his discoueries to writing: *Himilco* at the same time was employed in the search of Europe. *Diodorus Siculus* o writeth a whole Chapter of their discouery of a pleasant and fertile Iland Westward, in the Ocean, which cannot more fitly agree with any other Region then some part of the West-Indies, as may seeme at the first view. But a man shall haue much to doe to finde that Iland, a harder discouery now, then it was then to the finders, at least as the Storie lies. And some p thinke, that the Indians of America were a Colonie of the Carthaginians. *Aristotle* hath also the like Relation in his Booke *De admirandis Auditionib.* In the beginning of the Warre q they had three hundred Cities in Libya, and seuen hundred thousand persons in their Citie.

The Carthaginians (as all acknowledged, and their very name Pæni doth proue) were Phænicians: which Countrey wee haue before shewed to bee famous, as for many other things, so for the first letters and the first (that is, the Hebrew) language. The letters which the Hebrewes since the Babilonian Captiuitie haue vsed, *Postellus* r would haue to bee the first, but secret till those times, and then by *Esra* made common: but s others more probably hold the Phœnician or Samaritan the first: and that the present Hebrew were the Assyrian or Chaldæan Characters, which the Iewes brought thence with them. Now for proofe that their ancient Language was Phœnician, and consequently Hebrew: *Dido* is but the feminine, saith *Scaliger*, to *Dauid*: and *Eliſa* is the Hebrew *Eliſha*. *Iosephus* relateth out of *Theophrastus*, that the Tyrians and Sydonians might not vse other but their owne Coun-

trey

c *Modii.*
d *Polyb. l. 3. c. 11 & seq. ex translatione Casauboni, & Romani hiſtoricis omnes, hæc pene.*
e *Cunctator.*
f *Stad. in Florum.*
g *Hannibal in Italia ſemper ſuperior, quod niſi domi ciuium ſuarum inuidiâ debilitatus eſſet, Romanos uideretur ſuperare potuiſſe. Emil. Probus in Hannibale.*
h *Lib. 2. cap. 15.*
i *Oſor. l. 4. c. 23.*
k *Proſperitate ac ſecuritate rerum corruptis moribus plus nocuiſſe monſtretur tam cita euerſa, quam prius nocuerat tandiu aduerſa Carthago. Auguſt. de Ciuit. Dei. l. 3. c. 21.*
l *Leo lib. 5.*
m *Ap. Hak.*
n *Ramuſ.* shewes, by a comment also of a Portugal Pilot that this was but coasting the West part of Africke, &c.
o *Dio. Sic. l. 5. c. 7*
p *Gen. Chron.*
q *Dom. Nig.*
r *Poſtel. de Originib.*
s *Scal. ad Euſ. chron. Brere. de Pond. Scal. proleg. ad Em. T. edit.*

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trey oathes, of which hee reckoneth *Corban*, which the Scriptures also mention. And *Scaliger* saith, that the *Punike Scene* in *Plautus* his *Penolus* (although they had then much declined from the Hebrew puritie) is neerer the Hebrew then the Syriake, and that hee could for the most part restore it to the right Punike, which also hath happily beene attempted by Master *Selden* in his *Dis Syris*, and by *Bernardo Aldrete* a Spaniard in his *Varias Antiquedades de España, Africa, Y Otras prouincias lib. 2. cap. 2.* Where he in a large Catalogue compareth the Hebrew, Syriake, Phœnician, and Punike termes together. Of their *Baalsamen* and other notes of this language, we haue spoken before in our first Booke. The name *Carthago*, as *Genebrard* and *Aldrete* obserue, in Syriake, signifies the middle Citie, *Kartha* a Citie, *Go*, middle: *Solinus* saith, New Citie.

Wee haue alledged the testimonie of *Procopius* for the Chanaanites fleeing before *Ioshua*; and the Punikes (layth * *Augustine*) called themselues (euen in his time) *Chanani*. *Salust* ascribeth to the Phœnicians, *Hippo*, *Hadrumetus*, *Leptis* and other Cities on the Sea-coast, besides Carthage, which they built either to enlarge their Empire, or to preuent a fulnesse at home.

* *Exspos. inchoat. ad Rom.* *Salust. Iugurth.*

Concerning the Religion of the Africans: in Ancient times, *Leo* saith, That they worshipped the Fire and the Sunne, as did the Persians (erecting, in honour of each of these, faire and sumptuous Temples, in which the Fire was continually kept burning, as in the Temple of *Vesta* at Rome. The Numidians and Libyans sacrificed to the Planets. And some of the Negroes worshipped *Guighimo*, which signifieth the LORD of Heauen. These afterward (hee sayth) were of the Iewish Religion, and after that, of the Christian, till the 268. yeere of the *Hegira*, that some Negro Kingdomes became Mahumetane, although there remaine some Christians to this day: those which were Iewish, both by the Christians and Mahumetanes, were vtterly destroyed. But those of Barbarie (whereof wee especially entreat) remained (saith hee) Idolaters, till two hundred and fiftie yeeres before *Mahomets* birth, when they became Christians. This must be interpreted of the vniuersall and publike profession about the time of *Constantine*: For otherwise Africke had in it Christians before. *Dorotheus* in *Synopsi* saith, That *Epæneius*, one of the seuentie Disciples, was a Bishop of Carthage; and that *Simon* the Apostle preached in Mauritania, and among the Africans, as *Matthias* also in Æthiopia. But the Gothes soone corrupted Christian Religion with Arrianisme, the forerunner of Mahumetanisme, both heere and else-where. The Moores (saith [a] another) worshipped *Iuba* as a God: and the *Pœni Uranus*; the Libyans, *Psaphon*. This *Psaphon* (otherwise a base fellow) had taught Birds to sing, *Psaphon is a great God*, and let them flie into the Woods, where chanting their lesson, they inchanted the rude people with this superstition. *Ælianus* [b] telleth the like Historie of *Annon* a Carthaginian, whose birds, at libertie in the Woods, forgat this their Masters Lesson. The Pœni [c] being (as is said) Phœni or Phœnicians, brought (in all likelihood) the Phœnician Religion with them from thence. Yee may reade in our first booke of *Moloch*: whence come the Carthaginian names of *Milicus*, *Imilce*, *Amilcar*, *Bomilcar*. Yea, *Athenodoros* reports of *Amilcas* a Carthaginian Deitie, which is like to be this *Moloch* or *Milcom*, in a little differing Dialect. Some are of opinion that these sacrifices had their beginning from a diabolicall imitation of *Abrahams* offering *his onely sonne Isaac*. For so *Porphyrius* and *Philo Biblius* relate out of the Phœnician Annals, that an ancient King called *Israel*, in great danger of warre, offered his onely sonne. *Porphyrius* cals him *Ieud*, as *Moses* also, *Gen. 22. 2. Iehid.* that is, *vnigenitum*, which hee had by *Anobreta*: whom *Scaliger* interpreteth *Sara*. Neither is it any great maruell, that the names and Story should bee thus peruerted, to any that reade what relations, *Iustin*, *Strabo* and others write of the Iewes, or how the Deuill is the great Seducer of the world, bringing darkenesse out of light it selfe. *Silius* mentioneth these their damnable Rites of humane Sacrifices.

[a] *Alex. ab Alex. Gen. dier. l. 6. c. 4*

[b] *Ælian. l. 14. c. 25.*

[c] *Dom. Niger. Perfidi Pœni proverb.* See *l. 1. c. 18.*

Mos fuit in populis quos condidit aduena Dido,
Poscere cæde Deos veniam, ac flagrantibus aris
(Infandum dictu) paruos imponere natos.

Carthage, t'appease the offended Deities,
Was wont to offer humane Sacrifice:
And tender Babes (abominable shame)
Were made the fewell of the Altars flame.

So *Ennius* in that verse of his, cited by [d] *Nonius Marcellus*; *Ille suos Diuis mos sacrificare puellos.* *Tertullian* writes, that this custome continued till the time of *Tiberius*, who being Proconsull, crucified the Priests authors of this villanie, on the very Trees which shadowed the Temple in this bloody groue: yet this continued to *Tertullians* dayes, but more closely:

[d] *Marcel. in verb. Puell vid. Lactant. l. 1. c. 21. Cyrill. adu. Iul. l. 4. Euseb. de præp. l. 4. Tert. Apologet.*

Sed & nunc in occulto perſeuerat hoc ſacrum facinus. Ipſi parentes ſui offerebant, & libentes exponebant, & infantibus blandiebantur, ne lachrymantes immolarentur. Theſe are the words of *Tertullian.* To *Saturne* (ſaith e *Sardus*) were humane Sacrifices offered by the Rhodians, Phœnicians, Curetes, and Carthaginians: the *Sardi* their f Colonie, offered the fayreſt of their Captiues, and ſuch as were aboue threeſcore and tenne yeeres olde, who to ſhew their courage, laughed; whence grew the Prouerbe, *Sardonius riſus:* this was done alſo to *Saturne.* The Carthaginians in time of plague, offered their Children to *Saturne,* which *Gelo* cauſed them to leaue. Yea ſuch was their zeale in this ſuperſtition, that if they had no Children of their owne, they bought for this purpoſe of the poore, the Mother aſſiſting this Butcherly ſacrifice, without once ſighing or weeping, for then ſhee had loſt the price, and her Child neuertheleſſe. And leaſt the crying of the Children ſhould bee heard, all reſounded with Inſtruments of Muſicke. Thus *Plutarch* in his treatiſe of Superſtition. Being ouercome by *Agathocles,* they ſacrificed two hundred of the chiefe mens Children, to *Saturne. Clitarchus* and others write, cited by *Suidas,* That in their ſolemne ſupplications at Carthage, they put a childe into the armes of *Saturnes* Brazen Image, vnder which was ſet a Furnace or Ouen: which being kindled, the childe in his burning, ſeemed to laugh. This cuſtome might haply bee the occaſion of that deſperate act before ſpoken of in the deſtruction of Carthage by the Romanes, ſo many periſhing in *Æſculapius* Temple. Other their Rites are likely to bee the ſame with thoſe which we haue reported of the Phœnicians, ſomewhat perhaps in time inclining alſo to the Greekiſh ſuperſtition. Their deuotion to *Venus,* the Phœnician Goddeſſe, *Auguſtine* g mentioneth in theſe words, *Regnum Veneris quale erat Carthagini, vbi nunc eſt regnum Chriſti?*

e *Sar. l. 3.*
f *Suidas.*
g *Aug. in Pſal. 98.*

h Carthage was called Iuſtiniana, of *Iuſtinian,* Iunonia of *Gracchus,* Hadrianopolis of *Hadrian,* and of *Commodus,* Alexandria Commodiana Togata. It was ſacked the ſecond time of *Capellianus,* Preſident of Mauritania; thirdly, vnder *Genſericus,* of the Vandals; fourthly, of the Mauruſians; fiftly, of the Perſians; ſixtly, of the Ægyptians; laſtly, of the Mahumetanes.

h See *Ortel. in Parergo.*

Tunis i was a ſmall Towne, till after the deſtruction of Carthage it grew in ſome reckoning (as before is ſayd). It hath in it about ten thouſand Houſholds. *Abdal Mumen* ioyned it to his Kingdome of Marocco. And when that Kingdome declined, k the Vice-Roy (which before was ſubiect to Marocco) now vſurped the State to himſelfe, calling himſelfe King of Africa. In our Fathers l dayes, *Muleaſſes,* ſonne of *Mahomet,* King of Tunis (by murther of his elder brother *Marmon,* and either killing or putting out the eyes of twenty other his brethren) obtayned the Crowne. But *Roſette* the onely brother remayning, when with his Arabians he could not gaine the Kingdome, he went with *Barbaroſſa* to *Solyman* the Turke, who ſo vſed the matter, that *Muleaſſes* was chaſed out of his Kingdome, and Tunis ſubiected it ſelfe to *Solyman.* But *Muleaſſes* craued and obtained ayde of *Charles* the fift, who in the yeere 1535. paſſed m with an Armie into Africke, and repoſſeſſed *Muleaſſes* of his Kingdome, who became the Emperours Vaſſall.

i *George Braun* hath deſcribed this and *Algier, &c. in Ciuit. Orb. Ter.*
k *Leo. l. 5.*
l *Sleid. Com. l. 9. Fr. Sur. Com. Doglioni.*
m *De hac expeditione Diarium ſcripſit Ioan. Etrobius.*

Our Hiſtories tell of *Edward* the firſt his arriuall at Tunis, and *Henry* the fourth with Engliſh Archers; at both which times the Tunetanes were forced to compoſition. It was, before either of them were Kings. *Froiſſart,* for *Henry,* hath his Sonne *Iohn de Beaufort.*

Muleaſſes, about the yeere 1544. croſſed ouer the Sea into Sicily, leauing his ſonne *Amida* in the gouernment n. The coſtlineſſe of his dyet was admirable, and of his Perfumes. One Peacocke and two Pheſants, dreſſed after his order, were obſerued to amount to a hundred Dukats and more. He was a ſuperſtitious obſeruer of his Religion, and of the Starres which portended to him the loſſe of his Kingdome, and a miſerable end. To auoyd this, he departed out of Africa (for feare of *Barbaroſſa*) but ſo fell into the danger. A rumour was ſpred at Tunis, that hee was dead; whereupon *Amida* poſſeſſed himſelfe of the Kingdome. *Muleaſſes* haſted home to recouer it, and loſt himſelfe: for hee was taken Captiue, and after both his eyes put out with a burning knife, and of his two ſonnes *Nabaſar* and *Abdalas* he was committed to Priſon. But *Abdamelech* his brother got the Kingdome from *Amida,* and ſoone after dyed, to whom ſucceeded *Mahomet* his ſoone, a childe: whoſe Tutors were ſo tyrannicall, that *Amida* was againe ſent for by the Tunetans, and *Muleaſſes* is brought to Sanctuary, whence by the Spaniards meanes hee was conueyed to Guletta, and thence to Sicilia, where he was maintayned at the Emperours charge o. He deriued his Pedigree from the Chorean Family, in right line from *Homar, Mahomets* Diſciple. *Amida* obtayned the Kingdome, thus toſſed betwixt Moores, Turkes, and Chriſtians, but was after taken and ſent priſoner to Sicilia. *Mahomet* (brother of *Amida,* now a ſlaue in Sicilia) was made King of Tunis, vnder the Spaniard, 1573. by *Don Iohn* of Auſtria: but the next yeere after *Selym* the Turke tooke Guletta, holden by the Spaniards almoſt fortie yeeres; and at laſt tooke Tunis alſo: *Mahomet* the new King was ſent to Conſtantinople priſoner.

n *Turkiſh Com.*
o *Knolles p. 902*

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It hath (sayth *Leo*) many Temples, especially one of singular beauty and greatnesse, furnished with store of Priests and Reuenue: also, many Colledges of Schollers, and Monasteries of Religious persons, to which the people yeeld liberall Almes. They are so befooled, that they esteeme Fooles Saints: and while I was at Tunis, the King built a faire Monastery for one *Sidiel Dabi* (which went vp and downe with his heed and feete bare, hurling stones, and crying like mad man) endowing the same with great Reuenue for him and all his kindred. i *Leo l.1.*

Biserta is an ancient City, supposed k by some to be Vtica, where *Cato* slue himselfe. k *Magini.*

CHAP. II.

Of Cairaoan, and the Kingdome of Tripolis.

CAiraoan hath beene a City famous, built by *Hacha*, Generall of the Moores of *Ottoman*, or *Otman*, the third Caliphe, thirty six miles from the Sea, and from Tunis, one hundred, to secure themselues from any sudden inuasion, where the commoditie of the Sea might cause them. He built therein an admirable Temple, on Pirats of Marble. To *Hacha* in this gouernment succeeded a *Muse*, to whom *Iulianus* Earle of Ceuta offered his seruice b for the conquest of Spaine, and being found faithfully vntaithfull with some few Souldiers sent him, was after employed with *Tarif* of whom the hill was called Gebel Tarif, now Gibraltar, who with an Army of twelue thousand tooke Seuill, and after that ouerthrew King *Rodericus*, and being enriched with spoyle, was dispossessed thereof by *Muse*, who by this newes of his successe was mooued to follow him into Spaine, as the Spanish Writers c (though not altogether agreeing herein) declare, and subdued the same in thirty moneths space. When *Musa* or *Muza* departed with *Tarif* out of Spaine, the Moores there fell into such contentions, that in twenty yeeres space there were no lesse then fifteene Kings: and one of them setled his Throne in the bloud of three hundred Competitors. *Iezid* the sonne of *Muza*, and after him his Brother, and Nephew, succeeded each other in this gouernment, which *Elagleb* (that followed them) turned into an independent and free Signory, by occasion (as is said) of the Chalifa's leauing Damasco, and remouing the Seat Royal, or Popedome to Bagdat. This House here ruled a hundred and seuenty yeeres, at which time *Mahdi* an hereticall Chalifa deprined them. These Saracens wan Sicilia in those times to the Cairaoan Dominion. a *Macin de Muza.* b *Io. Vasæus Chron. Hispan. Rod. Tolet l.3.19* c *Rod. Lantius hist. Hi. p.2.c.37. Alfons. à Carthagena c.44. Fr. Tarapa Magora, &c.*

About the foure hundred yeere of the *Hegira*, *Elcain* was Chalifa in Cairaoan, whose Captaine *Geboar* conquered vnto him Barbary, Numidia, and as farre as Sus Westward: and after being employed in the East, subdued Egypt and Syria. Hee, for securing himselfe and his Army, built Cairo. After this he sent to his Lord *Elcain* to come hither in person, assuring him, That the Calipha of Bagdat was not able to abide his presence and puissance. *Elcain* listening to *Geboar*, appointed a Lieutenant in Cairaoan, and went to Cairo. But his Lieutenant of Cairaoan rebelled and offered his obedience to the Chalifa of Bagdat, who therefore gaue him large Priuiledges, and made him King of all Africa. *Elcain* in these Straits knew not which way to turne him, till by counsell of his Secretary he tooke this course: The Arabians at that time were exceedingly multiplyed, insomuch that the Country otherwise barren, could not sustaine them and their Cattell. To these hee gaue leaue to passe into Africa, paying for euery Poll a Duckat, and taking an oath of them, to bee enemies to his Rebell. These in short time sacked Tripolis and Cabis, and after eight moneths siege, Cairaoan also; and remayned Lords of Africa, till *Ioseph* the first, King of Marocco, who gaue aide to the Kinsmen of that Rebell, wonne the Cities from the Arabians, which still kept possession of the fields. The Lord of Cairaoan fled Westward, and reigned in Bugia, and the parts adioyning; and others of his kindred ruled in Tunis, till the Kings of Marocco swallowed all: that City being built presently after the Arabians had destroyed this, in the yeere foure hundred twenty foure of their *Hegira*, as *Leo* d reckoneth. Cairaoan e hath in it an ancient Temple, and Colledge of Priests. Hither the great men among the Moores and Numidians are brought to be buried; hoping by the Prayers of those Priests to climbe to Heauen. For this cause (*Boterus* sayth) they enter into this City vnshod, with great reuerence. d *Leo l.2.* e *Surius Comment.*

The Arabians haue filled Africa with themselues, their Armes, Arts, and Language. Arabike Letters, as f *Postellus* affirmeth, were borrowed of the Chaldees; and first with *Mahomet* and his Law, began to bee called Arabike. Hee findeth in the same, I know not what Cabalisticall Mysteries, yeelding more certaine predictions, then from the Heauens, or Oracles; and is much studied (he saith) in Tunis, Marocco, and Cairo. f *Postel. de Orig.*

a *Plin.l.5.c.10.*

b *Solin.c.36. Draudius. Martin. del Rio.*

c *Io.Leo.l.5.*

Tripolis of Barbary (for there is another of that name in Syria, so called, because the Arcadians, Tyrians, and Sidonians inhabited it) was so named of three Cities, whose Colonies planted it, *Abratonum*, and *Tophia*, and *Leptis magna*, or as b others, Gera, or Tapsa, or Oea, Sabrada, and Leptis. It was built by the Romans, conquered by the Gothes, and Master by the Saracens. And after the destruction thereof, the Arabians built a new Tripolis, wherein were many faire Temples, Colledges for Students, and Hospitals. Corne is alwaies deare, because their fields are Sand. c It was subiect vnto the King of Tunis, till the King of Fez carried away the King of Tunis prisoner. At which time the Genouese Fleet of twenty Sayle tooke Tripolis, and sold it to the Fezan for fifty thousand Duckats. But the Kings of Tunis recouered it after. *Zacharias* being King, played the Tyrant, and therefore was expelled, and a certaine Citizen was aduanced to the Throne; who at first gouerned modestly, but declining to tyrannie was murdered: And a Courtier of Prince *Abubacer*, who had made himselfe an Heremite, was forced to be their King, who ruled Tripolis, till *Ferdinando* sent *Peter Nauarre*, who came thither in the Euening, and the next day tooke it: and the King remayned captiue till *Charles* the fift freed him. *Charles* gaue the Citie to the Knights of Malta, whom the Turkes dispossessed by force, *Anno* 1551. and there haue their Beglerbeg or Vice-roy to this day. This was one and forty yeeres after *Nauarre* had taken it.

d *Nic.Nicolay l.1.c.18. G.Bot Ben. Or Tripolis read T.Sanders in Hak. to.2.p.1.*

The Kings of Tunis liued in great delicacie among their women, Musicians, Players, and such like, committing the gouernment to the *Munasid*, or high Steward, and other Officers. When he calls for a Musician, he is brought in hood-winked like a Hawke. The Inhabitants are exceeding prodigall in Perfumes. They haue a compound called e *Libasis*, one ounce whereof being eaten, causeth laughing dalliance, and makes one as it were drunken, and marueilously prouoketh to lust. In the Kingdome of Tunis is placed the Lake Tritonis, where *Minerua* is said to haue shewed her selfe the Inuenter of Spinning, and of Oyle, and therefore worshipped.

e *Libasis.*

Ezzab is the most Easterly part of the Tunetan Kingdome, the chiefe Prouince whereof is Mesrata. The Inhabitants are rich, and pay no Tribute. There grow Dates and Oliues, and they traffique with the Numidians, to whom they carry the Wares which they buy of the Venetians. The Great Turke swayeth with his *Ottoman* Scepter, at this present, this Kingdome of Tunis, and all Africa, from *Bellis de Gomera*, to the Red Sea (except that little which the Spaniard hath.) At this day they f are Mahumetan, and haue beene about these nine hundred yeeres past, from the time of *Hucba*. The Inhabitants of the Cities differ much from the Mountayners and ruder Rustickes. For they are studious, especially in matters of their Law, as in times past they were also in Philosophy and the Mathematickes. But these last fiue hundred yeeres their Princes and Doctors haue prohibited many Sciences, as Astrologie and Philosophy: according to the Mahumetan custome they vse much washing and resorting to the Temples. They are very faithfull in their promises, and exceeding iealous. They goe through the World as Merchants, and in many places are entertayned as Readers and Masters in diuers Scienees, and are well esteemed in Egypt, Æthiopia, Arabia, Persia, India, Turkie. The younger sort yeeld much reuerence to their Elders and Parents: and will not hold discourse of loue, or sing loue-songs, in their presence. But these Citizens are very proud and reuengefull. The Lords esteeme more of their beasts, then of their common people. The Country people in the fields and mountaynes liue hardly in labour and want. They are beastly, theeuish, ignorant, vnfaithfull. Their women before they bee married, may liue as wantonly as they list: yea, the father maketh hatefull loue to the daughter, and the brother is g vnlouingly louing to the sister. The Numidians are trayterous, homicides, theeues, and for reward, will doe any thing. Such also are the Libyans; without any kind of Letters, Faith, or Law, without Heauen or Earth; liuing (if that may be called a life) like wild beasts, for ignorance; like Deuils, for wickednesse; like Dogges, for pouerty. These things reporteth *Leo* of them, who liued among them: which may prouoke vs to thankefulnesse to that Great God, who hath giuen Vs such abundance for body and soule, in things present and future, temporall and eternall.

f *Leo.l.1.*

g *Δυσέρωτες ἐρῶντες. Bas.Ep.*

CHAP.

CHAP. IX.

Of the Kingdome of Tremisen, Algier, and other places, anciently called Mauritania Cæsariensis.

§. I.

Of Tremisen, and of the ancient Maurusij.

THE Kingdome of Telensin or Tremisen, [a] beginning Westward from the Riuer of Zha and Muluia; Eastward, it bordereth on the *Great Riuer*; Southward, vpon the Desart of Numidia; and Northward, vpon the Mediterran Sea. It was by the Romans called *Mauritania Cæsariensis*: the name came of the Inhabitants called *Mauri*, and of the Greekes, Μαῦροι: some say [b] of their colour, because it is obscure and darke. They were supposed to come hither first with *Hercules* out of India. More likely it is that they [c] descended of *Phut*, the sonne of *Cham*, *Gen. 10.6.* *Plinie* mentions a Riuer named Fut in these parts, descending from *Atlas*. *Salust* saith [d] they came with *Hercules*, who being dead in Spaine as the Africans report, his Armie being gathered of many Nations, was diuersly diuided. The Medes, Armenians and Persians of that number, sayled into Africa, of which the Persians dwelt neere the Sea, their ships with the keeles turned vpwards seruing them for houses, and mixed themselues with the Getuli, entitling themselues Numidians. The Libyans adioyned themselues to the Armenians, and to the Medi, whom by corruption of Language they called *Mauri*. These Getulians and Libyans, he saith, were before very rude, wandring vp and downe without Law or Ciuility, liuing like beasts, lying and feeding on the ground: which testimony of *Salust*, *Mela* in like words confirmeth. But of these and other African people, let them which please learne of that Author, and of such as haue written Notes vpon him, as *Gruterus*, *Glareanus*, *Rinius*, *Ciacconius*, *Putschius*, and others. *Vitruuius* [e] nameth Mauritania, Mauritsia. *Ortelius* [f] testifieth, That in ancient Coines it is read Mauretania, and so [g] *Tacitus* readeth. *Ptolemey* diuideth it into *Mauritania Cæsariensis*, which [h] *Victor Vticensis* calleth *Maior*, and Tingitania. [i] *Pliny* ascribes this diuision to *Caligula*; *Dion*, to *Claudius Cæsar*: of whom it was sirnamed *Cæsariensis* of the Mother Citie *Cæsarea*, where hee planted a Roman Colony, before called Iol, the Royall Seat of *Iuba*, a man famous, for that hee first reigned ouer both these Mauritania's; but more famous for his Learning, whereby he still liueth in the learned Monuments of *Pliny* and others; Authour of much of our African report. Hee in his childhood was led in triumph at Rome; his father [k] *Iuba*, the successour of *Bochus*, had before slaine himselfe in the Ciuill Warres. *Augustus* restored him to his Fathers Kingdome, to which he left his sonne *Ptolemey*, borne of the daughter of *Antonius* and *Cleopatra*, whom *Caligula* slue, and then diuided Mauritania into two Prouinces, whereof this is called, as is said, *Cæsariensis*, of the Colonie of *Claudius Cæsar*. That which *Procopius* [l] hath written of the originall of these *Maurusij*, as he termes them, although in our first Booke mentioned, here also may seeme to deserue Relation.

When *Iosua* or *Iesus*, the sonne of *Nun* or *Naue*, had inuaded the Land of Canaan, the people fled into Egypt, and there multiplying, pierced into Africa, replenishing with people all that Coast, vnto the Pillars of *Hercules*, vsing a semi-Phœnician Dialect; For all the Sea-coast from Sidon to Egypt, was anciently called Phœnicia: They built the Towne Tinge in Numidia, where they erected two Pillars of white stone neere a great Fountayne, wherein was ingrauen in Phœnician Letters, *Wee flee from the face of Iesus the Thiefe, the Sonne of Naue.* These are supposed the first Inhabitants of Africa, and for that cause *Antæus* their King, which encountred in single combate with *Hercules*, was said to bee the Sonne of the Earth. Afterwards, when the Phœnicians came hither with *Dido*, they were here receiued for kindreds sake, and permitted to build Carthage; which after grew so mighty, that it subdued and expelled the *Maurusij* themselues. The Romans made the Carthaginians, and other Africans Tributaries, and caused the *Maurusij* to inhabit the furthest parts of Africa: but in processe of time, they obtayning many victories against the Vandals, seated themselues in Mauritania, till *Iustinian* remooued them. Thus faire *Procopius*. *Paulus Diaconus* [m] recordeth also the same History, sauing that he sayth, the Egyptians would not receiue them, and there-

a *Io. Leo l. 4. Maginus. Boter. Dom. Niger. Strab. l. 17.*

b Μαῦρος obscurus.

c *Arias Mont. in apparatu. Tremel & Iunius.*

d *Salust. bell. Iugurth.*

e *Vitruuius l. 8. cap. 2.*

f *Ortel. Thesaur.*

g *Cornel. Tacit. hist. l. 2.*

h *Victor. Persecutionis l. 3.*

i *Plin. l. 5. c. 1. & 2.*

k *Cæsar. Comm. de bello ciuili Africano l. 5. Orosius l. 6. c. 16. R. Volater. l. 12.*

l *Procop. de bello Persico & Vandilico. l. 1.*

m *Pauli Diaconi Iustinianus.*

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therefore they paſſed into Africa. The *Mauruſij* in the time of *Inſtinian* were deſtroyed, and captiued in ſuch multitudes, that a Mauruſian ſlaue was valued at the price of a ſheepe. The Author of this was *Salomon*, an Eunuch, according to a Propheſie which they had amongſt them, that one without a beard ſhould deſtroy them. But captiuity could not much empare their happineſſe, whoſe very freedome was miſery. [o] For they liued in ſmall baſe cottages, expoſed to the Summer Sunnes, and Winter ſhowes, ſleeping (except a few of the better ſort) on the bare ground, alway wearing the ſame garment, howſoeuer the ſeaſon differed, and that torne and ragged: wanting bread and all other neceſſaries, neither grinding nor boyling that Corne they had. Thus miſerable were their bodies, and their ſoules more. For they had neither *feare of God, nor reuerence of Men*, nor reſpect of pledge, nor regard of oath, nor peace with any, but where feare conſtrained them. They had their women Propheteſſes, which diuined by their Sacrifices; a thing vnlawfull for their Men to attempt. Of the numbers of their wiues they bragged, that [p] the Chriſtians which had but one wife, might feare the loſſe of their children, they which might haue fifty wiues, need not miſdoubt Iſſue and Poſterity. And yet they were by many warsbrought to ſmall numbers, and a few Tribes or Families.

[o] *Procop. Eadem Cœlius Rhodig. l. 18. b. 38. Suidas.* ſaith, that they were bold: and fought fleeing and returning vpon aduantage, like as we read of the Parthians.

[p] *In Epiſtola ad Salomonem.*

[q] *Leo* ſayth, that after the Romanes were expelled, the ancient Gouernours called *Beni Habdalgnad* of the Family of *Magrawa* repoſſeſſed theſe parts, who were after diſpoſſeſſed by *Chamrazen*, Sonne of *Zeiyen*, whoſe Poſterity reigned here almoſt three hundred and eightie yeeres. But they were much vexed by the Kings of Fez, and Tunis. It was in later times called the Kingdome of Telenſin, or of Tremiſen; ſtretching in length from Eaſt to Weſt three hundred and eighty miles, in breadth not aboue fiue and twenty. The Kings could neuer ſatisfie the Numidians couetiſe, whoſe friendſhip they haue with great coſt ſought. It hath two frequented Hauen-townes, Oran and Merſalcabir, both taken and holden by the Spaniards. They were taken in the time of *Ferdinando* King of Spaine; for which cauſe *Abuchemmen* the Telenſin King was expelled by his owne Subiects, and *Abuzeiyen* placed in his roome, which he could ſcarcely warme, before he was ſlaine by *Barbaruſſa* the Turke, who conquered this Kingdome. [r] But *Abuchemmen* ſought to *Charles* the fift for aide, by whoſe helpe he recouered his Kingdome, and payed a Tribute to the Emperour. But *Habdalla* his Succeſſor detayned the Tribute, and ſubmitted himſelfe vnto *Soliman* the Great Turke. *Algier* remayned to *Barbaruſſa*.

[r] *Anno* 1515.

§. II.

Of BARBARVSSA, *of Algier and the parts adioyning.*

THis [s] *Barbaruſſa* or *Barbaroſſa*, was a meane fellow of baſe condition, who in his youth ſold Cheeſes in Spain for his liuing, & by his induſtry attained to great matters. There were [t] of them two Brethren, born at Mytilene in *Leſbos*, their Mother a Chriſtian, their Father a Renegate Grecian, *Horucius Barbaruſſa*, and this *Hariadenus Barbaruſſa*. They firſt ſtole a Galliot, and ſo committing themſelues to Sea, by Piracy vnder *Camales*, a Turkiſh Pirate, they grew rich: and from one Galley, came to haue a Nauie of their owne, with which they ſcoured the Coaſts of Barbary. At the ſame time [u] two brethren contended for the Kingdome of Algier, one of which requeſted ayde of *Horucius*, who ſo helped him againſt his brother, that he helped himſelfe to the Kingdome, by the murther of the King his Patron and Alley, which he did not long enioy, being taken and ſlaine of the Spaniards, and his head ſent into Spaine. But his Brother *Hariadenus* ſucceeding him, became mighty both by Sea and Land, to the great dammage both of the Mores and Chriſtians; and *Soliman* moued by his fame, ſent for him, and made him Admirall of all the Turkiſh Seas, and Sea forces, vnder whom hee grew dreadfull, not to theſe parts of Barbary alone, which he ſubiected to the Turke, but to thoſe Countries of Chriſtendome which are waſhed with the Mediterran: euen Rome it ſelfe quaking for feare of a ſecond *Hannibal*, who after ſo many ages ſhould by Sea from Africa auenge the angry Ghoſt of old Carthage.

[s] *Monſt. Coſmog. lib. 6.*

[t] *Knolls p. 625.*

[u] *Surij Comm. in Annum* 1534 *P. Iouius lib. 33.*

In the yeere 1538. the Pope, Emperour, and Venetians, had with ioynt forces ſet forth a Nauy of aboue two hundred and fifty Sayle againſt him, but by mutuall diſcords the wonted aduantage of the Turkes againſt the Chriſtians) they made themſelues both ſport and ſpoyle to this Turkiſh Pyrat. The Sea could no longer endure the ſucceſſe of this Barbarian, but mad to ſee the Chriſtians vnchriſtian madneſſe, and vnwilling to ſubmit his proud waues to the baſe thraldome of this baſe Turke, ſwelling with indignation, conſpired with the Neighbour Element, which pretended equall quarrell for ſo often darkening his light, and poyſoning his breath with thoſe helliſh ſmokes, and for vſurping thoſe thunders, which had wont

to

to be the ayrie priuiledge of his middle Regions: these both agreed in their disagreeing, with tempestuous furie to spoile the Spoilers: the windes from the Acroceraunian Hills, and the Seas on the Dalmatian shore, so girt in the Turkes, with their equall vnequall siege, that twentie thousand of them were captiued and shut vp in *Neptunes* prisons, to become foode to his Familie; and the new Conquerors on euery shore, made their markets of Turkish commodities, and by wracks testified to the Earth, that they had wrecked themselues on her and their enemies. And yet did *Barbarussa* recouer himselfe by new forces, and hauing won Rhegium, came to Ostia, where he rode three dayes; the Romanes trembling meanewhile, and readie to leaue Saint *Peter* alone to *locke out* the Turks if they came. So much more fortunate were his proceedings, then of *Haly Bassa*, who in the fight at Lepanto, lost his life and Naule, whereof fiue eightie fell to the Seas share, and an hundred and thirtie saile to *Don Iohn* and his Partners: the greatest blow that euer the Turke at Sea receiued, and had the greatest a *Homer* to sing it. But me thinkes I feele some *Cnidius* pulling me by the eare, and asking if the Pirats haue robbed me of my *Religion*, the most proper subiect of my Discourse. Truly that irreligious Crue, while they seeke to win other things, care not to lose that. But this Algier hauing beene of old, and still continuing a receptacle of Turkish Rouers, could not be passed ouer, especially in these Piraticall times, without some obseruation, being also the gate whereby the Turkish forces first entred into Barbarie. b *Iohn Leo* writeth a little otherwise of *Barbarussa* and Algier.

The Moores call this Citie Gezeir, the Spaniards Algier: and of old was called Mesgana of that African Familie which founded it. It containeth c about foure thousand Families; the buildings very sumptuous; Innes, Bath-stones, and Temples very beautifull: euery Occupation hath a seuerall place by it selfe. It hath adioyning Playnes very pleasant and fertile, one whereof is fiue and fortie miles long, and almost thirtie broad. For many yeeres it was subiect to the Kingdome of Telensin: but hearing that Bugia was gouerned by a King, they submitted themselues to him, paying him a Tribute, otherwise in manner free. Then did they build themselues Gallies, and molested with Piracies the Spanish Ilands of Majorica, Minorica, and Ieuiza. *Ferdinando* therefore prouided an Armada against them, and built a Fort within shot of the Towne: whereupon they requested peace, and promised Tribute. But *Barbarussa*, when *Ferdinando* was dead, was sent for by the Citizens, and made Captaine ouer all their Forces. Hee soone after murthered *Selim Ettemi*, an Arabian Prince, which had beene created Gouernour of Algier, when Bugia was taken by the Spaniards: and possessed himselfe of the gouernment, and there coyned money, calling himselfe King; the neighbouring people yeelding him obedience and tribute. This was the beginning of *Barbarussas* greatnesse: and at the most part hereof *Leo* was present, and lodged in his house which had beene Embassadour from Algier to Spaine, from whence he had brought three thousand books written in Arabike. And whiles I was at Tunis, I heard that *Barbarussa* was slaine at Telensin, and his brother d *Cairadin* succeeded. It was told me also, that the Emperour *Charles* the fift had sent two armies to surprise Algier, the first whereof was destroyed in the Playne, the second sl[illegible]ine, and made slaues by *Babarussa*, in the yeere of the *Hegira* 922. Thus farre *Leo*. In the yeere 1541. e *Charles* himselfe with his Imperiall Naule passed the Seas, to like both purpose and effect, more ouer-comming himselfe in the patient bearing his losses, then his enemies whom he sought to assaile. He was moued to this Expedition by the complaints of his Subiects, against the Turkish Pirats, which vnder *Asanaga*, *Barbarussa's* Lieutenant, infested all those Seas. But the tempestuous weather both at Land and Sea disappointed him, and after the losse of many, both men and ships, was forced to returne, and to make roome for his Souldiers, caused his Horses (their gallant breede, notwithstanding) to bee cast ouerboord. Thus doth Algier f still continue a sinke of Pirats; and now, saith *Maginus*, there are in it not many lesse then fiue and twentie thousand Christian slaues, which in likelyhood at this time are increased.

Tripoli is also a seate of a Turkish Viceroy or Beglerbeg, and of Turkish Rouers. In the Kingdome of Telensin is the Desart of Angad, wherein are store of Roes, Deere, and Ostriches, Arabian Theeues and Lions. The Castle of Izli was sometime stored with Inhabitants, and stately walled. Since, it was inhabited with Religious persons, much reuerenced by the Kings of Telensin, and the Arabians; which giue free entertainment for three dayes vnto all Trauellers. A little off runneth a Riuer, out of which they water their fields, which else would yeeld them no fruit. *Guagida* betwixt two stooles had vnquiet sitting, paying tribute both to the Kings of Telensin, and the Arabians. *Ned Roma* was built by the Romanes, as the name testifieth, for *Ned* signifieth Like; and like it was, if Historiographers faile not, vnto Rome. Here, and at Tebecrit dwelt great store of weauers. *Haresgol* was sometime famous, but being destroyed by a King and Patriarch of Cairaoan, it bequeathed, as it seemeth, the greatnesse thereof to Telensin, which after grew in renowme. This Towne giues name

* *Knolles* saith fortie sunke; an hundred threescore and one Gallies, and sixtie Gallions taken, *pag.* 883. *Michael Isselt, Com in An.* 1571 a King *Iames* in his Poem of *Lepanto*.

b *Io. Leo, l.* 4.

c It hath now eightie thousand persons, as *Boterus* affirmeth, and by report now exceedes.

d This was *Harjaden* the Turkish Admirall.

e *Nic. Villagagnon de hac expedit. Surii Comm. in Anno* 1541. Of *Charles* his African exploits (see *Munst, Etropius, Calucius Stella, Nic. Mameranus, &c.*

f Algier is described by *G. B.* in his *Cin. Urb. Ter.*

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to this Kingdome. When *Abu Teſſin* raigned, it had in it ſixteene thouſand Families. *Ioſeph* King of Fez beſieged it ſeuen yeeres together, and almoſt famiſhed them: but he being ſlaine by treaſon, they found victuals enough in their enemies campe (which they aſſailed and ſpoiled) for their reliefe. Fortie yeeres after, *Abulheſen* King of Fez after thirtie moneths ſiege tooke it, and beheaded their King. Here are many and beautifull Temples, hauing their Mahumetan Prieſts and Preachers. Likewiſe here are fiue Colledges moſt ſumptuouſly built by the Kings of Telenſin and Fez, curiouſly wrought with muſaike worke, for the Arabian Muſes and Students, which haue their maintenance there. Their Bathes and Innes I omit. A great part of this Citie is inhabited with Iewes, diſtinguiſhed by their yellow Turbants from the other Citizens, which being very rich, in the yeere of the *Hegira* 923. were robbed and brought to beggerie. The Turkes g are now Lords thereof, betweene whom and *Charles* the fift, who had vndertaken their protection, the Citie is much impayred; as alſo by the warres betwixt the Seriffe and the Turke. *Barbaruſſa* ſubiected it. Batha is a great Citie, or rather was ſuch: now ruined by warres. Not farre hence in *Leo's* time kept a famous Heremit, much eſteemed for his holineſſe: who in ſhort time grew ſo rich in Horſes and other Cattell, that none in that Region were comparable to him. He payd nothing, nor any of his to the King, or to the Arabians, becauſe they ſuppoſed him a Saint. I was told by his Diſciples (ſaith *Leo*) that the tenth of his Corne is eight thouſand buſhells a yeere. d He hath fiue hundred Horſes and Mares, ten thouſand ſmall Cattell, and two thouſand Oxen, beſides that, he hath yeerly ſent him from diuers parts of the world, of almes and offering, betweene foure and fiue thouſand duckats. His fame is ſpred ouer Aſia and Africa, his diſciples are fiue hundred, which dwell with him, and liue at his charge, to whom hee enioyneth neither penance nor labour, but to reade ordinarie prayers: and giues them ſome names of God to obſerue in their prayers, which they are to mumble ſo many times a day: for which cauſe multitudes reſort to him to be his diſciples, which after ſuch inſtruction he ſends home againe. He hath an hundred Tents, ſome for Strangers, ſome for Shepheards, and others for his Familie. This good and luſtie Hermit hath foure wiues, and many ſlaues, and by them many ſonnes and daughters gallantly attyred. His children alſo haue wiues and children, in ſo much that the whole Familie of this Heremit and his ſonnes exceeded fiue hundred. Hee is honored of the Arabians, and the King of Telenſin is afraid of him. I, being deſirous to know him, was entertayned of him three dayes, and ſupped with him euery night in ſecret roomes, where hee ſhewed me among other things, bookes of Magicke and Alchymie: and would haue proued to me that Magicke was a true Science: whereby I thought him to be a Magician, becauſe I ſaw him ſo much honored, and yet vſed neither ſayings nor doings, but thoſe Inuocations of God by certayne names. Thus farre *Leo, lib.* 4.

g *Gi. Bot. Ben.*

d A rich Heremite.

Oran is ſubiect i to Spaine, taken by *Peter Nauarre*, 1509. It hath ten thouſand Families. The Turkes in vaine aſſaulted it, *An.* 2563. Their Piracies procured this Spaniſh thraldome: vnto which Merſalcabir, a moſt famous Hauen, is alſo ſubiect.

i *Oran.*

Tegdemt k is as the Arabian name ſignifieth, Ancient. It ſometime was famous, and abounded with men of learning and Poets. But hee which would further bee informed of the Cities of this Kingdome, let him reade *Leo*. The people of Breſch vſe to paint a blacke croſſe on their cheeke, and another vpon the palme of their hand. The ſame is obſerued of diuers others, which yet know not the reaſon thereof, being Mahumetans. The ſtorie ſaith, that the Gothes inuading and ruling theſe parts, proclaymed freedom from tribute to all ſuch as would become Chriſtians: a badge of which Chriſtianitie was this croſſe, ſtill kept, now their Religion is loſt.

k *Tegdemt.*

Concerning their marriages in theſe parts, we reade l that the Bride is carryed, not on her feet, but in the armes of two yong men, with her eyes cloſed, and being marryed, is in like ſort, without ſtirring her eyes or feet, conueighed to the Bridegroomes houſe; where ſhe enters firſt with the right foote, in token of proſperitie (the left foote firſt touching ground, would portend ſiniſter ſucceſſe, as proceeding from a certayne Conſtellation and ineuitable deſtinie) with muſicke ſhee is entertayned and conducted to the Bride-chamber, where ſhee ſits downe, as taking poſſeſſion of her houſe, all the other women ſtanding about her: after which ſhee is led with great pompe by women to the Hall, the men accompanying the Bridegroome to another roome. The Bride is ſet on a bed couered with a white veile, the women ſtanding by, and many gifts and preſents are offered to her: two women being her inſtructers in the rites and ceremonies which ſhee is to obſerue, called *Magitæ*, to whom the Bride giueth the money which is offered. The men which offer, if they bee of neere kinne, may vpon requeſt ſee her face, her eyes ſtill cloſed. Neither may ſhee ſpeake, but by thoſe *Magitæ* is ſhifted and gallantly adorned, and brought to banquet with the women. They haue a dinner and a ſupper, furniſhed with exceeding varietie of diſhes, of Honey and Rayſins diuerſly compounded: their fleſh is not taſted before oyle be powred on it. There are neere as many

l *Catechef. Myſtagogic. P. G.*

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many pots boyling, as guests, and much superstition is obserued in killing their flesh towards the Sunne, with pronouncing certaine wordes, or else all is cast on the dunghill. The Bride being conueyed to bed, may not signifie any griefe for smart or losse there sustayned. The next morning before day, the husband riseth, not saluting his wife, and taking a pot for water, and a vessell for meate, at his returne beates vpon the doore with a stone many times, till shee (then first) speakes to him, and ordering the said meate and water, beginnes to looke to her houshold-charge. The *Magite* presently come and congratulate her last nights dalliance, and desire issue thereof: and then cut her haire hanging downe on her backe, euen with her neck, that it should not hinder her husbands embraces.

The gouernment of these parts is, as is said, Turkish. The *Beglerbeg* hath chiefe title, but the *Diuano* hath chiefe power of Iudgements and Iurisdiction: The *Coruſan* or Captaine of the Ianizaries, being in many matters as great as the *Beglerbeg*. The *Beglerbegs* of Algier and Tunis make their principall profits of their places (which they hold three yeers, hauing first bought them at a deare rate) by their piracies, which with ioynt consent they exercise on these Seas, all in manner being fish that comes to net, if they meete them conueniently, notwithstanding any league or peace holden with the Grand Signior. They also giue entertainment to such Pirats of other places, as resort to them, either to sell their ill-gotten goods, or to ioyne their strength with them. As of late [m] *Dansker* and *Warde* haue beene famous in this infamie; the first, after his seruice with them and for them, receiuing his reward, by them suddenly kill'd at Tunis (where he was knowne, notwithstanding his disguising himselfe, with purpose to haue surprised their fleet:) the other (a shame to our Country, of which he was) grew so rich by his Piracies, that hee shewed at one time to (the Authour of these reports) *Iohn Pounteſſe*, a bagge of Iewels, containing almost halfe a bushell, besides his other purchases: And at last, that the end might manifest the wickednesse of these proceedings, [n] he became an Apostata and Renegado from his faith; and soone after (as some haue reported, for others say he is still aliue, and Captaine of the Turkes Gallies) dyed at Tunis: leauing his goods (for his goodnesse he had left before) vnto the Turks, his body vnto a forren sepulchre, and his soule, let pirats and robbers (if they think they haue any soule) say whither.

m Pirats: of these two Pirats there is a speciall Treatise, set forth 1609.

n Many *English Christians* vnworthy either of these names turn from that faith (which they neuer had but in profession) to professe themselues (for hell) Turkish.

Algier was by *Barbaruſſa* subiected to the Turke, about the yeere 1534. Tunis *An.* 1574. Three and twentie yeeres after that Tripoli, in Barbarie, another Cage of like birds, and seat of a *Beglerbeg*, was taken from the Knights of Malta by *Sinan Baſſa*. These Kingdomes the Turke hath in Africa, besides the great kingdome of Egypt, and what hee hath taken from *Prester Iohn*.

In Egypt [o] are said to be an hundred thousand *Timariots*, or Horse-mens fees, which for that tenure of their Land, without any charge to the great Turke, are to serue where it pleaseth him to employ them. In this kingdome of Algier are fortie thousand.

o *Knolles.*

CHAP. X.

Of the Kingdome of Fez, part of Mauritania Tingitana.

§. I.

Of the Poeticall and Hiſtoricall Antiquities, and part of Temeſma.

MAuritania Tingitana (so called of *Tingis*, now Tanger, at the mouth of the Streits) is by *Ptolemey* [a] bounded on the West, with the Westerne and Atlantike; on the North, with the Mediterran Seas; on the East, with the Riuer [b] Muluia or Malua, which diuideth it from *Caſarienſis*; on the South, with the inner Nations of Libya. *Niger* [c] saith, it was after called *Setinenſis*, of the Citie Setia: more truly, *Sitiphenſis*, of Sitiphis, which *Procopius* saith was the mother Citie of Tingitana. In this Prouince are now the famous kingdomes of Fez and Marocco. [d] The ancient Inhabitants besides the *Mauruſij* (of which wee haue spoken) were [e] the *Maſſæſuli*, *Autololes*, *Banuarri*, and the *Getulians* which liued here, and in other parts of Africa, as the Tartars doe in Asia, and the Arabians in Africa, remouing their dwellings (if Tent-wandring may bee so called) as their pastures faile them. So *Silius* writeth of them:

a *Ptol. l. 4. c. 2.*

b *Plinie* calls this Riuer *Maluana.*

c *Dom. Nig. Aph. Com. 1.*

d *Gi. Bot. Ben.*

e *Plin. l. 5. c. 2.*

[f] *Nulla domus, plaustris habitant, migrare per arua*
Mos, atq; errantes circumuectare Penates.
Houſe they haue none; but wandring still in Waynes,
They cart their houshold-gods about the Playnes.

f *Silius, lib.*

The

The westerly point of Mauritania *Pomponius* beginneth at the Promontorie, called of their
g *Pompon. Mela lib. 1. cap. 5. cum Oliuarii annot.* store of Vines, *Ampelusia*, & now *Cabo de Cantero*, as *Oliuarius* affirmeth. In it was a Caue sacred to *Hercules*, and beyond the same, Tingi, supposed to bee built by *Anteus*, for proofe whereof they shew his Target made of an Elephants hide, too huge and vnweildy for any man of later times, and holden in great veneration. Next to this Tingi (which gaue name to the Countrey, after by *Claudius Cæsar*, who sent a Colonie thither, called *Traducta Iulia*) was a high Mountayne called Abyla, to which on the Spanish coast was opposed Calpe, which two Hills bare the name of *Hercules* pillars; *Hercules* himselfe (if wee beleeue fabulous antiquitie) making there a passage to the Ocean and Mediterran Seas, for mutuall view and entertainment. They are now called Seuta on that side, and Gibraltar on this side. A little hence was *Iulia Constantia*, a Colonie of *Augustus*; and *Lixus*, a Colonie of *Claudius*.
h *Natal. Comes Mythol. l. 7. c. 2.* In this h was *Anteus* his Palace, and his combate with *Hercules*, and the Gardens of the *Hesperides*, which some (as is said) place neere Bernice. *Anteus*, if his legend bee true, was
i Some say threescore and ten, and that *Sertorius* found him in his sepulchre of that length. I can easily beleeue both alike. i threescore and foure cubits long, a cruell and inhospitall Tyrant, who in his encountring with *Hercules*, was three times hurled dead to the earth, and so many times by his mother (the Earth) reuiued: which *Hercules* perceiuing, held him vp in the Aire till he had strangled him. Whereby they intend, that the Sunne reuiueth the earth, signified by *Anteus*: and *Hercules*, but with his excessiue heat doth kill it. The Hesperides were the daughters of *Hesperus*, brother of *Atlas*; *Ægle*, *Arethusa*, *Hesperusa*. In their Gardens grew those golden apples (the dowrie of *Iuno* to *Iupiter*) kept by a Dragon, engendred of *Typhon* and *Echidna*, which had an hundred heads, and many voyces, attended by the Priest of the Hesperides: these *Hercules* fetched away. This was the poeticall tale; the truth whereof is said to bee, that the daughters of *Atlas* were by Pirats and Theeues, sent from *Busiris* King of Egypt, stolne; and redeemed by *Hercules*, who slue those theeues. These were borne to *Atlas* of *Hesperia*, daughter of *Hesperus* his brother, called therefore *Atlantides* and *Hesperides*, sixe in number. *Atlas* had an excellent kinde of sheepe, with yellow fleeces, which for this exploit he bestowed on *Hercules*: and taught him also the knowledge of Astronomie: in regard of which Science, *Atlas* is said to haue borne vp the Heauens with his shoulders, and *Hercules* to haue vndertaken his burthen. Whereas *Natalis* k *Comes* placeth these gardens with *Plinie*, neere to Lixus, and yet nigh to Meroe and the Red Sea, betwixt which places is such a world of distance, it argueth how great errours great Schollers may fall into by want of that so-much-neglected studie of Geographie, without which, Historie that delectable studie is sicke of a halfe-dead palsie: one cause that hath mooued me to ioyne in my studies and in this worke, the Historie of *Time*, l with her manifold changes and chances and of *Place* together. Besides the Altar of *Hercules*, and wilde Oliues, there remayned nothing in *Plinies* dayes of that Hesperian garden. *Niger* m findes there a tree Mallow, twentie foote high, and aboue a fathom about. Of Mount Atlas they tell wonderfull tales, of the selfe-fertilitie thereof, the Inhabitants neuer seene by day, the desart-like silence, the fires therein shining by night, the musicke and misse-rule of the *Ægypanes* and *Satyres*, and the labours of *Hercules* and *Perseus* there. *Iohn Leo* shall better acquaint vs with the truth, then those fables of credulous antiquitie. Out of him therefore and other later writers, wee will take view of the present face of Africa, there being little that can bee said of their ancient Rites, more then is alreadie obserued. The Romans brought hither their Language and Religion. The Vandals vnder *Gensericus* passing out of Spaine, made conquest of all in manner which the Romans had in Africa, of whose crueltie *Victor* n *Vticensis*, an eye-witnesse, hath written three bookes. The manifold battels and alterations of estate betwixt them, the Romans, Mauritanians, and others, *Procopius* o hath diligently recorded. It would bee harsh and tedious here to relate. The soyle, saith *Mela*, is more noble then the people: of the miraculous fertilitie whereof, *Dionysius* p *Halicarnassæus*, *Munster*, *Boemus*, and others haue written, I know not how truly, That their corne yeelds an hundred fold encrease, and in some places an hundred and fiftie; That there are seene Vines as great as two men can fathom, and grape-clusters a cubit long, &c. It is q thought that Christian Religion was here preached in the Apostles time.

k *Lib. 7. cap. 7.*

l Chronologie and Geographie are the two eyes of Historie. *Chytræus.*

m *Dom. Niger. Com. Aph. 1.*

n *Vict. Vticensis Persecutionis Vand.*

o *Procop. de Bello Vand.*

p *Dion. Halicar. lib. 1. Munst. Cosm. l. 6.*

q *Theatrum Arnoldi Mermannij.*

Leauing those things of more age and vncertaintie, wee will come now to the kingdomes of Fez and Marocco, which haue beene of Saracenicall erection in this Prouince of Tingitana. r That of Fez stretcheth from Azamor to Tanger, and from the Atlantike Ocean to Muluia. This Riuer is the Easterne border, on the North it is washed with the Sea, on the South is the kingdome of Marocco, on the West, the Riuer Ommirabih. The Riuers Subu, Luccus, and others water it. Therein are numbred seuen Prouinces, Temesna, the Territorie of Fez, Azgar, Elhabet or Habat, Errif, Garet, and Chaus or Elchauz: euery of which, saith *Leo*, had in old time a seuerall Gouernour. Neither was the Citie of Fez the royall seat, but was built by a schismaticall Rebell, in whose Familie the gouernment continued 150. yeeres. And then the *Marin* familie preuayling, gaue it first the title of a kingdome, setling their abode and strength therein.

r *Io. Leo, lib. 3. Gi. Bot. Ben. Maginus.*

Temesna

Temesna beginneth at Ommirabih, thence stretching Eastward to Buragrag, betweene Atlas and the Ocean. It is a playne Countrey, eightie miles in length, containing in it fortie great Townes, besides three hundred Castles. In the yeere of the *Hegira* 323. *Chemim* the sonne of *Menol*, an Heremiticall Preacher, perswaded them to pay no tribute, nor yeeld subjection to Fez, because the Lords thereof were vniust. Hee bearing himselfe for a Prophet, in small time gate into his hand the Spirituall and Temporall Sword, holding the same by force and Armes. But after that *Ioseph* had built Marocco, hee sought by Catholike Doctors of the Mahumetane Religion, to reduce them from their Heresie, but they slew them, and with an Armie of fiftie thousand marched towards Marocco, to expell thence the House of *Luntuna*, but by this meanes brought destruction to themselues; *Ioseph* getting the better, and spoyling their Country, tenne moneths together, with great crueltie.

It is thought that a million of people by Famine, Sword, Rockes aad Riuers, were consumed: and Temesna was left to bee inhabited of Wolues, Lyons, and Ciuit-Cats, a hundred and fiftie yeeres: at which time King *Mansor* gaue the possession of Temesna to certaine Arabians, who fiftie yeeres after were expelled by the Luntune Family, recouering the Kingdome from the House of *Mansor*; and after, the Marin Family preuayling, gaue it to the people of Zenete and Haora, in meede of their seruice, which they had done to the Marins against the King and Patriarch of Marocco. From which time they haue enioyed the same almost two hundred yeeres.

Anfa was a Towne of great Trade with the English and Portugals, and by these vtterly razed: and so the Arabians serued the next Citie *Mansora*. Nuchaila, sometimes famous for their plentie of Corne, of which it is recorded, that they would giue a Camels burthen for a paire of Shooes, hath now but a few bones left of her carkasse, namely, a piece of the wall, and one high Steeple, where the Arabians after they haue ended their Tilth, lay vp their instruments of Husbandrie, none daring to steale his neighbours tooles, in reuerence of a Saint of theirs, there buried.

Rebat, is a Towne furnished with Colledges, and Temples, the modell of Marocco. At Sella was King *Mansor* buried, where hee had built a stately Hospitall, and Palace, a beautifull Temple, and a Hall of Marble cut in Mosaike worke, with glasse-windowes of diuers colours, wherein hee and his Posteritie were buried. I saw, saith *Leo*, the Sepulchre, and copied out the Epitaphs of thirtie of them.

Madur Auuan, by the ruines testifieth her sometime proud buildings, Hospitals, Innes and Temples. In Thagia is visited the Sepulchre of a holy Man, which liued in the time of *Habdul Mumen* the Calif or Patriarch, who wrought great miracles against the Lyons, wherwith the Towne is much molested. *Ettedle*, a Mahumetane Doctor, wrote a Legend of his miracles, which *Leo* saith hee had read, and supposed that they were done either by Naturall or Diuelliſh Magicke. The Fessans after their Easter, yeerely resort to his Tombe, with such numbers of Men, Women and Children, and their Tents, that they seeme an Armie. It standeth from Fez an hundred and twentie miles, so that their going and returning in this Pilgrimage lasteth fifteene dayes. My Father carried mee yeerely thither when I was a Childe, and since, I haue beene there many times, by reason of many vowes which I made, being in danger of Lyons. Where Zarfa stood, the Arabians now [m] sow Corne.

m *Seges est, vbi Troia fuit.*

The Territorie of Fez hath on the West the Riuer Buragard; the East, Inaven; on the North, Subu; and Atlas on the South. Sella was built by the Romans, sacked by the Gothes, subiect since to Fez. The buildings are of Mosaike worke, supported with Marble Pillars: euen the Shops are vnder faire and large Porches, and there are arches to part Occupations. All the Temples are beautifull. In this Towne the Genowaies, English, Flemings, and Venetians, vsed to trade. The Spaniards tooke it in the 670 of the *Hegira*, but lost it againe within ten dayes. Fanzara was destroyed by *Sahid*, who with certaine Arabians besieged Fez seuen yeeres together, and destroyed all the Villages in the Countrey about. *Mahmora* was made famous by the slaughter of the Portugals, whose bloud dyed the Sea three dayes together, blushing to see the barbarous Barbarian spill so much Christian bloud. *Leo* was there present, and numbreth the slaine Christians at ten thousand, besides the losse of their Ships and Ordnance, whereof the Moores tooke vp foure hundred great Brasse Peeces out of the Sea, in the yeere of the *Heg.* 921.

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HONDIVS *his Map of the Kingdome of Fez.*



§. II.

Of the Citie of Fez, as it was in LEO's *dayes, and the Customes of the Inhabitants.*

THe Citie Fez, or Fesse, was built in the time of *Aron* the Caliph, in the 185. yeere of the *Hegira*, or Mahumeticall computation. It had this [a] golden Title, because on the first day of the Foundation, there was found some quantitie of Gold. *Gasper Varerius* and *Aldrete* are of opinion, That the Riuer Phut (so called of the sonne of *Cham*, before mentioned) is this Riuer of Fez, by the Arabians thus altered: and that this Riuer gaue Name to the Region and the Citie; which opinion is also recited by *Leo*. The Founder was named *Idrù*, *Arons* neere kinsman, to whom the Caliphaship was more due: For he was nephew of *Hali*, *Mahumets* cousin, who married [b] *Faleroa*, daughter of *Mahumet*, and therefore both by Father and Mother of that kindred; whereas *Aron* was but in the halfe-blood, being nephew to *Habbus*, the vncle of *Mahumet*. Howbeit, both these Families were depriued of the Caliphate; and *Aron* by deceit [c] vsurped: For *Arons* Grandfather fained himselfe willing to transferre that dignitie to *Hali*, and caused the house of *Vmeue* to lose it; and *Habdulla Seffec* became the first Caliph, who persecuted the House of *Hali* openly, chasing some into Asia, and some into India. But one of them remayned in Elmadina, of whom (because hee was old and religious) he had no great feare. His two Sonnes grew in such fauour with the people, that they were forced to flee; and one being taken and strangled, the other, which

[a] *Fez* signifieth Gold, in Arabike; and so doth *Phaz* in Hebrew. *Vide Leo, Sanut. &c.*

[b] Elsewhere called *Fatima*.

[c] Of this, read our third booke: the difference seemeth to be more in names then truth.

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which was this *Idris*, escaped into Mauritania; where hee grew in such reputation, that in short time he got both Swords into his hand, and dwelt in the Hill Zaron, thirtie miles from Fez, and all Mauritania payed him tribute. Hee dyed without issue, onely hee left his Saue with Child; she was a Goth, become Mahumetan, and had a sonne, which after his father was called *Idris*. Hee succeeded in the Principalitie, and was brought vp vnder the discipline of a valiant Captaine, named *Rasid*; and began to shew great proweſſe at fifteen yeeres. He afterwards, encreasing in power, built on the East side of the Riuer a small Citie, of three thousand Families. After his death, one of his sonnes built another Citie on the West side; both which Cities so encreased, that there was small distance betweene them. And a hundred and eighty yeeres after, there arose ciuill Warres betwixt those two Cities, which continued a hundred yeeres. And as *Æsops* Kite serued the Mouse and Frog, so *Ioseph*, of the *Luntine* Family, apprehending this aduantage, tooke both their Lords, and slew them, and thirty thousand of the Citizens. He brake downe the walls which parted the two Cities, and caused many Bridges to be made, and brought them both to be one Citie, which he diuided into twelue Wards.

The Citie is now, or at least in *Leos* time was, both great and strong. It seemes, that Nature and Art haue played the Wantons, and haue brought forth this Citie the fruit of their dalliance: Or else they seeme Corriuals; both, by all kind Offices, seeking to winne her loue: So doth the Earth seeme to dance, in little Hillocks and pretie Vallies diuersifying the Soyle: so doth the Riuer disperse it selfe into manifold Chanels; no sooner entring the Citie, but it is diuided into two Armes, wherewith it embraceth this louely Nymph; and these subdiuided, as it were, into many Fingers, in variety of Water-courses, insinuating it selfe vnto euery Street and Member thereof: and not contented thus in publike to testifie affection, findes meanes of secret intelligence with his Loue by Conduit-pipes, closely visiting euery Temple, Colledge, Inne, Hospitall, (the speciall Chambers of his Spouse:) Yea, and almost euery priuate house; from whence, with an officious seruice, he carrieth the filth that might offend either sight or sent of his Bride; which still enjoying, he wooeth; and euer wooing, enjoyeth. Only in hot Seasons he hath a cold suit: for the Riuer is dry; but then he hath six hundred Fountaynes to speake for him in his absence. Neither is Art behind in his proffered courtesies, but still presents her with Mosaike workes, as Chaynes and Iewels to adorne her; with fine Brickes and stones framed into most artificiall Fabricks, both louely for delight, and stately for admiration. The roofes of their houses are adorned with Gold, Azure, and other excellent colours, which are made flat, for the Inhabitants vse and pleasure; whose Houses are richly furnished, euery Chamber with a Presse, curiously paynted and varnished. And who can tell the exquisiteneſſe of the Portals, Pillars, Cisternes, and other parts of this Cities furniture? Which, if they be not now so excellent, as when *Leo* liued here; yet, it is worth the sight, to looke vpon it with his eyes, as then it flourished, before the Court was remoued thence to Marocco, or the deuouring bellies of Time and Warre had impaired her Beauties. Once, let the Temples therein a while detayne your eyes; whereof there were in Fez, together with smaller Chappels, or Moschees, about seuen hundred; fifty of which great and faire, adorned with Marble Pillars, and other ornaments; the Chapiters thereof wrought with Mosaike and carued workes. Euery one had his Fountaines of Marble, or other Stones, not knowne in Italy. The floores are couered with Mats, closely joyned, and so are the walls a mans height lined therewith. Euery Temple hath his Steeple after the Mahumetan manner, whereon they, whose office it is, ascend and call the people at the appointed houres to Prayer: there is but one Priest thereunto, who sayth their Seruice there, and hath charge of the reuenew of his Church, taking accounts thereof, to bestow it on the Ministers of the said Temple; namely, those which keepe the Lampes light in the night, the Porters, and them which cry in the night-time, to call them to Church. For he which cryeth in the day-time, is onely freed from Tenths, and other Payments; otherwise, hath no Salarie or Stipend. There is one Principall, and (if wee may so terme it) Cathedrall Church, called the Temple of *Garuien*, so great, that it contayneth in a circuit about a mile and halfe. It hath one and thirty Gates, great and high. The Roofe is a hundred and fifty Tuscan [b] yards long, and litle lesse then eighty broad. The Steeple is exceeding high. The Roofe hereof is supported with eight and thirty Arches in length, and twenty in bredth. Round about are certayne Porches, on the East, West, and North, euery one in length forty yards, and in bredth thirty. Vnder which Porches, or Galleries, are *Magazines*, or Store-houses, wherein are kept Lampes, Oyle, Mats, and other necessaries. Euery night are lighted nine hundred Lamps; for euery Arch hath his Lamp, especially that row of Arches which extends through the mid-Quire, which alone hath a hundred and fifty Lamps; in which ranke are some great Lights made of Brasse, euery of which hath sockets for one thousand fiue hundred Lampes: And these were Bells [c] of certayn Cities of Christians, conquered by Fessan Kings. About the walls of the sayd Temple within, are Pulpits of diuers sorts; wherein many learned Masters reade to the people such things as pertayne to their Faith and Spirituall Law. They begin a

The sweet situation of Fez.

a This compasse is to bee vnderstood of all the Buildings.

b *Braccia di Toscania.*

c Bells were first found and founded *Anno* 870. by *Vrsus* Duke of Venice. *Blond & Vageiii spicilegia.*

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d *Vn hora di giorno.*

little after breake of day, and end at [d] one houre of the day. In Summer they reade not, but after foure and twenty houres, or Sun-set, and continue till an houre and halfe within night. They teach as well Morall Philosophie, as the Law of *Mahomet*. Priuate men reade the Summer-Lectures; onely great Clarkes may reade the other; which haue therefore a large stipend, and Bookes, and Candles, are giuen them. The Priest of this Temple is tyed to nothing but his *Mumpsimus*, or Seruice. Also he taketh charge of the Money and Goods which are offered in the Temple of Orphans, and dispenseth the reuenewes that are left for the poore. Euery Holy-day he dealeth to the poore of the Citie, Money and Corne, according as their necessitie is more or lesse. The Treasurer of this Church is allowed a Duckat a day. He hath vnder him eight Notaries, each of which haue six Duckats a moneth: other six Clarkes gather the Rents of Houses and Shops, which belong to the Church, retayning the twentieth part thereof for their wages. Moreouer, there are twenty Bayliffes of the Husbandry, that ouer-see the Labourers. Not farre from the Citie are twenty Lyme-Kils, and as many Brick-Kils, seruing for the reparations of the Temple, and the houses thereto belonging. The reuenewes of the Temple are * two hundred Duckats a day. The better halfe is layd out on the premisses. And if any Temple of the Citie or Moschee be without reuenew, they are hence furnished with many things; that which remaines, goeth to the common good of the Citie.

* This may be reckoned as old Rent with vs, which now may bee exceedingly improued: for *Leo* wrote this, *An.* 1526.

In the Citie are two principall and most stately Colledges of Schollers, adorned with Mosaikes and carued workes, paued with Marble and Stones of Majorica. In each of them are many Chambers; in some Colledges are a hundred; in some more; and in some lesse. They were all built by diuers Kings of the *Marin* Family. One is most beautifull, founded by King *Abu Henon*. It is adorned with a goodly Fountayne of Marble, and a Streame continually running: there are three Cloysters, or Galleries, of incredible beautie, supported with eight square Pillars of diuers colours, the arches adorned with Mosaike of Gold and fine Azure. The Roofe is of carued worke. About the walls are inscriptions in Verse, expressing the yeere of the Foundation, and prayses of the Founder. The Gates of the Colledge are of Brasse, fairely wrought, and the doores of the Chambers carued. In the great Hall where they say their Prayers is a Pulpit, that hath nine stayres to it all of Iuorie and Ebonie. This Colledge cost the Founder 480000. Duckats. All the other Colledges in Fez hold some resemblance with this, and in euery of them are Readers or Professors in diuers Sciences prohibited by the Founders. In old time the Students were wont to haue their dyet and rayment allowed for seuen yeeres, but now they are allowed onely their Chamber; for the warres * of *Sahid* consumed their Possessions: So that now there remaines but little wherewith they maintayne their Readers; and of them, some haue two hundred Duckats, some a hundred yeerely, and some lesse. And there abide in the said Colledges onely a few Strangers maintayned by the Almes of the Citizens. When they will reade, one of the Auditors readeth a Text, and the Reader then readeth his Comments, & brings some exposition of his own, and explaineth the difficulties. And somtimes in his presence the Students dispute of that Argument which he handleth.

* *Bellona*, enemie to the Muses.

There are many Hospitals in Fez, not inferiour in building to the Colledges aforesaid. In them, strangers were entertayned three dayes at the common charge. But in the time of *Sahids* warre, the King sold their Reuenues. Now, onely Learned men and Gentlemen receiue entertainment, and poore persons reliefe. There is another Hospitall for diseased strangers, which haue their dyet, but no Phisicke allowed them. Here also Mad-men are prouided for. In this Hospitall, *Leo*, in his youth, had beene a Notarie.

There are in Fez a hundred Bath-stoues, well built, with foure Halls in each, and certaine Galleries without, in which they put off their cloathes. The most part of them pertaine to the Temples and Colledges, yeelding them a great rent. They haue a yeerely Festiuall, wherin all the seruants of the Bathes, with Trumpets and great Solemnitie, goe forth of the Town, and gather a wild Onion, which they put in a brazen Vessell, and bring it solemnely to the Hot-house doore, and there hang it vp, in token of good lucke. This, *Leo* thinkes to be some Sacrifice, obserued by the ancient Moores, yet remaining. Euery African Towne had sometimes their peculiar Feast, which the Christians abolished.

Innes heere are almost two hundred, built three stories high, and haue a hundred and twenty Chambers a-piece, with Galleries afore all the doores. But here is no prouision of Bed or Board for Strangers. The Inne-keepers of Fez (in *Leo's* dayes) were all of one Family, called *Elchena*, attyred like women, shaue their beards, become womanish in their speech, yea degenerate euen to the Wheele and Spindle. They are so * odious (except to base villaines that resort thither) that the better sort of people will not speake to them; and may not enter the Temple, Burse, or Bath, nor into those Innes next the great Temple, where Merchants are entertained. There are thousands of Mills, all almost pertaining to the Temples and Colledges reuenew. Each Trade in Fez hath a peculiar place allotted thereto, the principall whereof are next the great Temple; as Scriueners, Booke-sellers, &c. euery Trade by themselues.

* Infamous Inne-keepers.

The

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The Christian captiues rest only vpon Fridayes; and eight other dayes in the yeere Festiual to the Moores. There are six hundred Fountaines walled about, the waters whereof are conueyed by Conduits to the Temples, or other places, because the Riuer is sometimes dry. They haue in Fez a Iudge for Criminal Causes, and another for Questions of Religion; a third, that deales in Matrimoniall Cases: From these there lyeth an Appeale to the high Aduocate.

The Iudges of *Mahomets* Law, in matters of conscience, haue no allowance for the same. Their Marriages are thus: When the Father of the Maide hath espoused her to her a Louer, they goe with their friends to Church, and haue with them two Notaries, which draw the Couenants agreed betwixt them, into writing. The Father bestowes a Dowrie or Portion of Money, Apparell, and such like; seldome, of Land. When the Bridegroome fetcheth her home, she is set in a Cabinet, couered with silke, and carried by Porters, accompanied with her kinsfolkes, and much Minstrelsie; and the Bridegroomes friends goe before with Torches, and her kinsmen after, toward the great Church. Then hee hasteth home, expecting his Bride in his Chamber; whom her Father, Brother, and Vncle, bring and deliuer to his Mother; and he setting his foot on hers, shuts the Chamber doore: at which a woman standeth, and receiueth of him a Napkin stayned; which she sheweth to the Assembly, as a testimony of the Brides Virginitie: But if shee bee not found a Maide, shee is returned to her Friends with shame, and the guests goe home without their Feast. They hold great feasting also at the Circumcision of their male-children, which is the seuenth day after they are borne. The Barber or Circumciser is presented with gifts of all the inuited guests. Then followeth mirth and iollity. They vse dancings; but the women apart by themselues without men.

a The man neuer seeth his Bride before Marriage: but sends his Mother, or some other Woman, to see her; and vpon that report agreeth with the Father.

There is a remaynder of Holidayes instituted by the Christians, which themselues vnderstand not. On Christmas Euen they eat a Sallet made of diuers herbes, and seethe all kinds of Pulse which they feed vpon. On New-yeeres day, the children goe with Maskes on their faces to the houses of Gentlemen, and haue Fruits giuen them, for singing certaine Songs. On the Feast of Saint *Iohn Baptist*, they vse to make Bone-fires. They make a Feast called *Dentilla* (when their childrens teeth begin to grow) vnto other children. When a man dyes, the women put on Sack-cloth, and defile their faces with dirt. They call to them those wicked men in womens attire, which haue foure-square Drummes, to the sound whereof, they sing mournfull Ditties, in prayse of the dead party. At the end of euery Verse the women vtter most hideous shrikes and out-cries, tearing their haire, and beating their brests and cheekes, till they be all embrued with bloud. And thus they continue seuen dayes, and then intermit their mourning forty dayes; after which space, they resume the same for three dayes, as before. But the better sort behaue themselues more modestly. At this time all the Widdowes friends come about her to comfort her, and send her diuers kindes of meats; for in the mourning-house they may dresse no meate at all, till the dead be carried out. The woman which loseth her Father, Brother, or Husband, neuer goes forth with the Funerall. At some Festiuals, the Youths of one Street will fight with Clubs against the Boyes of another Street, and sometimes betake them to other Weapons, and kill one another. Sometimes they vse these bloudy Frayes without the City, the Officers forcing them to better order. There are many Poets, which pen amorous Sonets: and on *Mahomets* Birth-day, make Verses in his commendation, resorting early to the Palace, and there ascending the Tribunall, reade their Verses to the people; and he whose Verses are best, is pronounced that yeere Prince of Poets. The *Marin* King on that day vsed to entertaine the learned men; and to reward the best Poet with a hundred Ducats, a Horse, a Woman-slaue, and the Kings Robes which hee wore that day.

In Fez are two hundred Grammar Schooles, built like great Hals. Euery day they learne one lesson of the Alcoran. They reade and write not in Bookes, but in great b Tables. In seuen yeeres they learne the whole Alcoran by heart. And then the Father inuiteth his Sonnes Schoole-fellowes to a Banquet: and his Sonne rides through the street in costly apparell, both which are lent by the Gouernour. The other Boyes ride and sing Songs in prayse of God and *Mahumet*. On *Mahumets* Birth-day euery Boy must carry a Torch to Schoole curiously wrought, some weighing thirty pound, which they light before day, and let them burne till Sun-rising, singing all the while the prayses of *Mahumet*. The Schoolemasters haue the remnant of the Waxe, which sometimes they sell for a hundred Ducats. They are free Schooles anciently built. In the Schooles, and also in the Colledges, they haue two dayes of recreation euery weeke, wherein they neither teach nor studie.

b These tables are boords like Horn-bookes: when one lesson is learned, that is wiped out, and another written; & so throughout the Alcoran, till all bee learned.

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§. III.

Of their Diuiners and Sects, and other parts of the Fezan Territorie.

THere be three kinds of Fortune-tellers or Diuiners. One of which vseth Geomanticall figures; others, powre a drop of Oyle into a glasse of water, which becommeth cleere as a Seeing-glasse, in which they say they see strange sights, rankes of Deuils, like Armies, some trauelling, some passing ouer a Riuer, &c. When the Diuiner seeth them quiet, he demandeth such questions of them as he will, and the Deuils with gestures returne answere. The third sort are Women-witches, which make the people beleeue, that they are acquainted with Deuils of diuers sorts, red, white, blacke: and when they will tell any mans fortune, they perfume themselues with certaine Odours, whereby (as they say) the Deuill entreth into them, and their voyce is presently altered, as if the Deuill spake within them. And then they that come to enquire, aske their questions, and so hauing left their present for the Deuill, depart.

a A female filthinesse.

These [a] women vse vnlawfull lusts betweene themselues in mutuall filthinesse: & if faire women come to them, they wil demand the Deuils fee, that they may haue such dealing with them. Yea, some addicting themselues to these abominable practices, will faine themselues sicke, and send to one of these Witches, which will affirme, That shee is possessed with a Deuill, and cannot be cured, except she become one of their *Societie*. The foolish Husband beleeues, consents, and makes a sumptuous Feast at her Deuillish Admission. Others will coniure this Deuill with a Cudgell out of their Wiues: others fayning themselues to bee possessed with a Deuill, will deceiue the Witches, as they haue deceiued their Wiues. There are Exorcists, or Diuiners, called *Muhazzimi*, which cast out Deuils; or if they cannot, they excuse themselues, and say it is an ayrie Spirit. They write Characters, and frame Circles, on an ash-heape, or some other place: then they make certaine signes on the hands or foreheads of the possessed party, and perfume him after a strange manner. Then they make their Inchantment, and demand of the Spirit, which way he entred, what he is, and his name; and then command him to come forth. Others there are that worke by a Cabalisticall rule, called *Zairagia*, and is very hard; for he that doth this, must be a perfect Astrologer and Cabalist. My selfe (it is *Leo's* report) haue seene a whole day spent, in describing one figure onely. It is too tedious here to expresse the manner. Howbeit, *Mahomets* Law forbids all Diuination; and therefore the Mahumetan Inquisitors imprison the Professors thereof.

There are also in Fez some Learned men, which giue themselues the sirnames of *Wisemen*, and Morall Philosophers, which obserue Lawes not prescribed by *Mahumet*: some account them Catholike; others, not; but the vulgar hold them for Saints. The Law forbiddeth Loue-songs, which they say may be vsed. They haue many Rules and Orders, all which haue their Defenders and Doctors. This Sect sprang vp fourescore yeeres after *Mahumet*; the first Authour thereof was *Elhesen Ibnu Abilhasen*, who gaue Rules to his Disciples, but left nothing in writing. About an hundred yeeres after, came *Elharit Ibnu Esed*, from Bagadet, who left Volumes of Writings vnto his Disciples; but by the Lawyers was condemned. Fourescore yeeres after, vnder another famous Professor, that Law reuiued, who had many Disciples, and preached openly. But by the Patriarke and Lawyers they were all condemned to lose their heads the giddie Receptacles of such phantasticall Deuotions.) But hee obtayned leaue of their Chaliph, or Patriarch, that he might try his Assertions, by Disputations with the Lawyers; whom he put to silence: and therefore the Sentence was reuoked, and many Colledges built for his Followers. An hundred yeeres after, *Malicsach* the Turke destroyed all the maintayners thereof, some flying into Cairo, some into Arabia. Not long after, *Elgazzuli* a learned man compounded the Controuersie; so reconciling these and the Lawyers, that the one should be called *Conseruers*, the other *Reformers* of the Law. After the Tartars had sacked Bagdat, in the yeere of the *Hegeira* 656. these Sectaries swarmed all ouer Asia and Africa. They would admit none into their Societie, but such as were learned, and could defend their Opinions: but now they admit all, affirming [b] Learning to be needlesse; for *the Holy* teacheth them that haue a *cleane heart*. Therefore they addict themselues to nothing but Pleasure, Feasting, and Singing. Sometimes they will rend their garments, saying, They are then rauished with a fit of Diuine loue. I thinke rather superfluitie of belly-cheare is the cause; for one of them will eate as much as will serue three: Or else it is through wicked lust; for sometimes one of the Principals, with all his Disciples, is inuited to some Marriage-feast; at the beginning whereof, they will rehearse their deuout Orizons and Songs: but after

b Anabaptisticall fancies in Fez.

after they are risen from Table, the elder beginne a Dance, and teare their garments; and if through immoderate drinking, any catch a fall, one of the youths presently take him vp, and wantonly kisse him: Whereupon ariseth the Prouerbe, *The Heremits Banquet*; signifying, that the Scholler becomes his Masters Minion: for none of them may marry, and they are called Heremites.

Among these Sects in Fez are some Rules esteemed Hereticall, of both sorts of Doctors. Some hold, That a man by good Workes, Fasting, and Abstinence, may attaine to the nature of an Angell, the Vnderstanding and Heart being thereby so purified (say they) that a man cannot sinne, though he would: But to this height is ascended by fiftie steps of Discipline; and though they fall into sinne before they come into the fiftieth Degree, yet will not God impute it. They vse strange and incredible Fastings in the beginning, but after, take all the pleasures of the World. They haue a seuere forme of liuing set downe in foure Bookes, by a certaine learned man, called *Esschrauer de Sehrauard* in Corasan. Likewise, another of their Authors, called *Ibnul Farid*, wrote all his Learning in witty Verses, full of Allegories, seeming to treat of Loue. Wherefore one *Elsargano* commented on the same, and thence gathered the Rule and the Degrees aforesaid. In three hundred yeeres none hath written more elegant Verses; which therefore they vsed in all their Banquets. They hold, that the Heauens, Elements, Planets, and Starres, are one God; and that no Religion is erronious, because euery one takes that which he worships, for God. They thinke, that all knowledge of God is contained in one Man, called *Elcorb*, elect by God, and wise as he. Forty among them are called *Elauted*, which signifieth *Blocks*. Of these is *Elcath* or *Elcorb* elected, when the former is dead; threescore and ten Electors make the choice. There are seuen hundred threescore and fiue others, out of whom, those threescore and ten Electors are chosen. The Rule of their Order binds them to range vnknowne through the World, either in manner of Fooles, or of great Sinners, or of the vilest man that is. Thus some wicked persons of them goe vp and downe naked, shamefully shewing their shame, and like brute beasts will sometimes haue carnall dealings with women in the open streets; reputed neuertheless by the common people for Saints, [c] as we haue shewed elsewhere. There is another sort called Caballists, which fast strangely, eate not the flesh of any liuing creature: but haue certaine meates and habits appointed ~~for euery houre of the day~~, and of the night; and ~~certaine~~ set ~~Prayers according to~~ the dayes and monethes, strictly obseruing the numbers of them; and carry square Tables, with Characters and Numbers engrauen in them. They say, that good Spirits appeare to them, and talke with them, instructing them in the knowledge of all things. There was amongst them a famous Doctor, called *Boni*, which composed their Rule and Orders, whose Booke I haue seene, seeming more to sauour of Magicke then the Cabala. Their notablest works are eight. The first, called Demonstration of Light, contayneth Fastings and Prayers. The second, their square Tables. The third, fourescore and nineteene Vertues in the Name of God contayned, &c.

[c] *Vide l. 3. c. 7.*

They haue another Rule among these Sects, called *Suuab*, the Rule of Heremits; the Professors whereof inhabite Woods and solitary Places, without any other sustinance then those Desarts affoord. None can describe their life, because they are estranged from all humane Societie.

He that would see more of these things, let him reade the Booke of one *Elefacui*, who writeth at large of the Mahumetan Sects; whereof are threescore and twelue principall, each mayntaining his owne for Truth, and the way to Saluation. Two are most predominant in these dayes; that of *Loshari* in Africa, Egypt, Syria, Arabia, and Turkie and the other of Imamia in Persia, and Corasan, more lately broched. Although I haue spoken before of the Saracen Sects, yet could I not but follow *Leo* in his reports of them heere. As for those Coniurers, which by Art Magicke professe to find Gold, which indeed lose Gold to find it: and the Alchymists, which seeking to turne other metals into Gold, turne their Gold into other metals, and the Bookes that both these haue of their Sciences: likewise the Snake-charmers, and other baser people, I passe ouer.

[d] Gold-finders and Alchymists.

In the Suburbs of Fez are an hundred and fifty Caues, hewne out of excellent Marble, the least of which will hold a thousand measures of Corne. This is the sinke of Fez where euery one may be a Vintner and a Bawde. Another Suburbe hath two hundred Families of Lepers, which are there prouided for: and all of that quality forced to keepe there.

In new Fez the Iewes haue a street, wherein they haue their Houses, Shoppes, and Synagogues: and are maruellously encreased since they were driuen out of Spaine. They are Goldsmiths for the Mahumetans may not bee of that Trade, because they say it is Vsury to sell things made of Gold or Siluer for more then their weight; which yet is permitted to the Iewes. They liue in exceeding contempt, not being permitted to weare shooes, but in stead thereof vse sockes made of Rushes. They weare a blacke Turbant, and if any will weare a Cap,

A note for Vsurers.

Cap, he must fasten a red cloth thereunto. They payed to the King of Fez monethly in *Leo's* time one thousand and foure hundred Ducats.

The Mahumetan temporall Lords are not by their Law to hold any other reuenue, then of euery subiect which possesseth an hundred Ducats, two and a halfe for Tribute, and of Corne the tenth measure yeerely. Yea, this is to be payed into the Patriarch or Califs hand, who should bestow that which remayneth ouer and aboue the Princes necessitie, on the common profit; as, for the poore, and maintenance of Warres. But now the Princes haue tyrannized further, especially in Africa, where they haue not left the people sufficient for their needments. And therefore Courtiers are odious (no lesse then the *Publicans* sometimes among the *Iewes*) no man of credit vouchsafing to inuite them to their Tables, or receiue gifts from them; esteeming all their goods theft and bribery. Nor may any Mahumetan Prince weare a Diademe, which yet it seemes is now broken.

In *Gualili* a Towne of Mount Zarhon is *Idris*, of whom before is spoken, buried; all Barbary religiously visiteth his Sepulchre. *Pharao* is the name of a Towne, by the vulgar supposed the worke of *Pharao*, which fond conceit grew from a Booke, entituled, The Booke of the words of *Mahomet*, taken out of an Author, called *Elcalbi*, which sayth with *Mahomets* testimony, that there were foure Kings which ruled all the World; Two faithfull, and two vnfaithfull: the two former, *Salomon* and *Alexander Magnus*: the two later, *Nimrod* and *Pharao*. The Latine Inscriptions there seene, shew it was the worke of the Romans.

Tame Lions. In *Piatra Rossa* a Towne by, the Lyons are so tame, that they will gather vp bones in the streets, the people not fearing them. The like Lions are in *Guraigura*, where one may driue them away with a staffe. At *Agla*, the Lions are so fearefull, that they will flee at the voice of a child; whence a Coward Braggart is Prouerbially called a Lion of *Agla*.

Shame is the name of a Castle, so called of their shamefull couetousnesse; which, when they once requested the King (then entertained amongst them) to change, he consented. But the next morning, when they had brought him vessels of Milke, halfe filled vp with water, hoping the King would not perceiue it, hee said that none could alter nature, and so left them, and their name to them.

§. IIII.

Of the fiue other Prouinces of this Kingdome, and some later Obseruations.

WE haue now passed two Prouinces of the Kingdome of Fez: the third is named *Azgar*, which hath the Riuers *Buragrag*, on the West; Bunasar, on the South, the Ocean, on the North; and Eastward, the Mountaines. Here standeth *Casar Elcabir*, which King *Mansor* gaue to a poore Fisher, who had giuen him kinde entertainment in his Cottage one night when he had lost his company in hunting. In it are many Temples, one Colledge of Students, and a stately Hospitall. *Habat*, the fourth Prouince or Shire of this Kingdome, is next hereunto, and contayneth almost an hundred miles in length, and fourescore in breadth. *Ezaggen*, a Towne of Fez, are permitted by an ancient Priuiledge of the Kings of Fez to drinke Wine, notwithstanding *Mahomets* prohibition. *Arzilla*, sayth *Leo*, was taken by the English, then worshippers of Idols, about nine hundred yeeres after Christ. The Religion, I thinke, deceiues him. He addes, that the Towne remayned without habitation thirty yeeres, and then one of the Mahumetan Patriarches of Cordoua, then Lord of Mauritania, reedified it. Of the acte of the English is not vnworthy the rehearsing, m. That *Seut* or *Ceuta* (there written *Sunt*) was taken by the *Portugals*, through the assistance of English Merchants, *Anno* 1415. *Iulian*, the Earle of *Seut*, brought the *Moores* first into *Spaine*, in the yeere of the *Hegeira* 92. In it were many Temples, Colledges, and learned men.

m *Walsingham hist. Hen. 5.*

Errif begins at the Straits of *Gibraltar*, and stretcheth Eastward to the Riuer *Nocor* an 140. miles. The Inhabitants are valiant, but are excessiue drinkers. *Mezemme* and *Bedis*, or *Velles de Gumera*, are chiefe Townes in it. On Mount *Beni Ierso* was built a faire Colledge, and the Mahumetan Law publikely taught therein: the Inhabitants therefore freed from all exactions. A Tyrant destroyed this Colledge, and slue the learned men. The Books therein were valued worth foure thousand Ducats. This was *Anno* 1509. In Mount *Beni Guazeual* is a hole, that perpetually casteth vp fire; Wood cast in, is suddenly consumed to ashes: some thinke it Hel-mouth. In Mount *Beni Mesgalda*, were maintained many Mahumetan Doctors,

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ctors, and Students, which would perswade the people to drinke no wine, which themselues will not abstaine from.

Garet, the sixt Shire of this Kingdome, lyeth betweene the Riuers Meluia and Muluia. The seuenth is Chauz, reputed the third part of the Kingdome, betweene the Riuer Zha and Guruigara. Herein standeth Tezza, adorned with Colledges, Temples, and Palaces. A little Riuer springing out of *Atlas* runnes thorow the chiefe Temple, which is greater then that at Fez. There are three Colledges, and many Bathes and Hospitals. Each Trade dwelleth by themselues, as at Fez. I was acquainted (saith *Leo*) with an aged Sire in this Citie, reputed a Saint, and enriched exceedingly with the peoples offerings. From Fez did the people resort to visit him with their offerings, which is fiftie miles: he seemed to me to be a deceiuer. In Mount *Beni Iesseten* are many Iron mines, and the women in great braueric weare Iron rings on their fingers and eares. Ham Lisnan was built by the Africans, and borrowed the name from the Fountayne of an Idoll, whose Temple was neere the Towne: to which at certayne times in the yeere resorted men and women in the night: where, after sacrifices, the candles were put out, and each man lay with the woman hee first touched. Those women were forbidden to lye with any other for a yeere after. The children begotten in this adulterie, were brought vp by Priests of the Temple. The Moores destroyed this holy-stewes, and the Towne, not leauing any mention thereof. In Mount Centopozzi are ancient buildings, and neere thereto a spacious hole, or drie pit, with many roomes therein: they let men downe into the same by ropes with lights, which if they goe out, they perish in the pit. Therein are many Bats which strike out their lights. In the Mountaynes of Zuz there are Serpents so tame, that at dinner time they will come like Dogs and Cats, and gather vp the crummes, not offering to hurt any.

Thus much of the kingdome of Fez out of *Leo*, a learned Citizen of Fez, and great Trauueller, both in the Places and Authors of Afrike: whom *Ortelius*, *Maginus*, *Botarus* follow, commended by [a] *Bodinus*, *Possevinus*, and others, as the most exact Writer of those parts, and translated into English by Master *Pory*, from whom if I swarue in diuers things, impute it to the Italian copie of *Ramusius*, which differeth not a little, especially in these things I haue here set downe, from the English.

I thought good here also to adde out of others some such customs and rites as they obserue in Fez, and other parts of this Kingdome: [b] Their Circumcision is vsed in their priuate houses. Women may not enter the Moschee for their often vncleanesse, and because *Eue* first sinned. The eight day after a childe is borne, the parents send for a *Talby* or Priest, and some old men and women, where after a few prayers said, the women wash the childe all ouer with water, and giue the name, making a banquet. But sometimes the circumcision is deferred diuers yeeres after this ceremonie, as the Fathers thinke.

Their Fasts they obserue very strictly, not so much as tasting water till the starres appeare. Yea, diuers haue beene seene, by their rigour, in this superstition to faint, and some to die. A certayne Moore in the time of their Lent (which continueth thirtie dayes) in the companie of an English Gentleman, being thirstie with heat and trauell, went to a conduit in Marocco (where the same Religion is professed as in Fez) and there drinking, was so reuiled of the people, that in a desperate anguish hee slue himselfe with his dagger. Yet doth their Law allow an exchange some dayes of this Lent, with other dayes in the yeere following, if trauell then hinder. Their Feasts and Fasts are at the same times, and in the same maner that the Turkes obserue, of which is before spoken. Their Easter they call *Rumedan*: their Whitsuntide, *Lidlaber*: their Michaelmasse, *Lashour*: their Candlemasse, *Lidshemaw*: (if it be lawfull I thus to paralell those vaine superstitions with Christian obseruations. In this last Feast, which seemeth to bee the same which *Leo* calls *Mahomets* birth-day, euery one must haue a candle for himselfe, and for euery sonne in his house. The King hath that day candles carried to him, some like May-poles, other like Castles, sixe or eight men carrying one of them: so artificially composed, that some are in making six moneths. That night the King doth heare all the Law read: the like is done in all other Churches. The *Talby* that cannot reade all their Law in a night, is held insufficient for his place. They goe (saith my Author) sixe times in foure and twentie houres (which is once oftner then is written of the Turkes, except on their Sabbath) to their prayers, first washing themselues, as they doe also after the offices of nature, and after companie with their wiues, thinking thereby to be washed from their sinnes. Their times of prayer are, two houres before day, the first, when the *Mouden*, or Sexten cryeth in the Steeple (as you may reade in our Turkish Relations) and then may no man touch his wife, but prepare himselfe to pray (with washing or other deuotion) either in his owne house or at Church. After their publike prayers, the *Talby* sits downe, and spends halfe an houre in resoluing the doubts of such as shall moouе any questions in matters of their Law. The second time of prayer is two houres after, when it is day. The third at noone. The fourth at foure

[a] *Bodin Method. cap. 4. Ant. Poss. de bist. Aoparat. lib. 16. ser. 7. cap. 2.*

[b] Historie of Barbarie, *Ro. Co.*

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foure of the clocke in the afternoone. The fift at the twi-light. The last, two houres after. In the first of these they pray for the day; in the second they giue thankes for it; in the third time they giue thankes for that it is halfe passed; in the fourth they desire the Sunne may well set on them; at twi-light they giue thanks after their daily labours, the last time, they desire a good night. They thinke it vnseemely to eate meat with their left hands, and hold it vncleane, and doe all with their right hand. Their Sabbath or Friday is not exempted from worke: Onely they are then more deuout in going to Church.

Their Churches are not so faire generally as in Christendome, nor haue seats in them, ornaments, or bells: (onely the floores are matted) they are also poore for the most part, as are their Church men. Their Lyturgie is very short, not so long as the *Pater noster* and Creede: other set forme they haue not, but euery one prayes after his owne pleasure. Although the Moore may haue foure wiues, and as many concubines as hee can purchase, yet few marry foure, because the wiues friends will haue a sufficient bill of dowrie for her maintenance, which none but rich men can performe: and againe, the wiues challenge his nights companie, and that in course: if any be neglected, shee complaines to the Magistrate, and he forceth the husband to his dutie, or else to send her home with her Dower, and a Bill of diuorce. The Concubines are embraced with more stolne pleasures. That bill of Dower holdeth the husband in awe, which else would make a slaue of his wife, or still change for yonger flesh. The Bride is bedded before her husband see her: and if hee finde her not a Virgin, hee may turne her home and keepe her portion by Law. For their funerall Rites; when one is dead, they presently wash him, and speedily put him into ground (the heat so requiring) and after that, the women at conuenient times haue a custome to meete, and make memoriall of their deceased friends, with remembrance of their vertues, which they thinke caused men to haue more respect to their good name. Their other obsequies are before declared. The King vseth to sit in Iudgement on Fridayes in the afternoone: and the Mufti sitteth with him at other times in Iudgement: but on the Friday he sits alone by himselfe. Of these Mufties are three, one at Marocco; another at Fez; the third, at Taradant in Sus, another part of this Seriffian Kingdome. Other Iudges sit all the yeere long two houres before noone, and as many after. Before these euery one pleades his owne cause: and if the witnesses can bee proued to bee infamous of life, or not to say their prayers fixe times a day, their testimonie is disabled. The Scriuanos are Falbies, which assist the Iudge, and in his absence supply his place. The Fokers or Saints (*Leo* before calls them Heremites) dwell in the best places of the Countrey, keepe great hospitalitie for all trauellers, whither any man may come for a night, and be gone in the morning. They giue great example of morall liuing, and almes to the needie, comprimising matters of difference betwixt parties, and repressing disorders. They are much loued and respected, and their houses are holden Sanctuaries, whose priuiledges the King will not breake, but vpon waightie reasons.

CHAP. XI.

Of the Kingdome of Marocco, with a Discourse of the Kings thereof, and of the Seriffe, Xarif, or Iarif, and his posteritie, now reigning in Barbarie.

§. I.

Of the Kingdome, Kings, and Citie of Marocco.

THE Kingdome is situate * betweene Atlas and the Atlantike Ocean, bearing name of the chiefe Citie thereof; fruitfull of Corne, Oile, Grapes, Sugar, Honey, and Cattell. They make fine cloth of Goats haire, and of their hides that leather * which hence is called Marocchine. This Kingdome is diuided into seuen Prouinces, through which we intend our next perambulation, taking *Leo* b for our guide: beginning at Hea, which on the North and West hath the Ocean, Atlas on the South, and the River Essimal on the East. The people feede on Cakes of barley, and on a pappe or hastie-pudding of barley-meale, which being set in a platter, all the familie compasse about, and rudely with Natures spoones claw forth those dainties. Naperie they vse none, a Mat laid on the ground, serueth for table and cloth, and stoole too. Caps are the priuiledges of age and learning. Linnen shirts are almost banished their Countrey:

* *Boter. part. 1. Maginus. Sanutius, lib. 3.*

a Cordouan leather of Morocco.

b *Leo, part. 2.*

Countrey: and so are Arts liberall and mechanicall, except some simple Lawyer, which can make some shift to reade, and a Surgeon to circumcise their children: Their physicke is cauterizing as men deale with beasts. They are alway in mutuall warres one with another, yet will not they iniurie a stranger, who if he would trauell amongst them, must take some harlot or wife, or religious man, of the aduerse part with him. At Tedneſt, one of their Cities, such respect is had to strangers, that if a Merchant come hither, and hath no acquaintance, the Gentlemen of the Citie cast lots, who shall be his Host, and they vse him kindly, looking only for some Present at his departure, in token of thankfulnesse. And if he be a meaner person, he may choose his Host, without any recompence at all. In the midst of the Citie was a great and ancient Temple, with many Priests attending their deuotions; besides other meaner Oratories. This Citie hath since been ruined and desolate. In Teculeth were a thousand households, foure Hospitals, one beautifull Temple, and a house of religious persons: destroyed it was by the Portugals, *An.* 1514. as *Hadecchis* had beene the yeere before. Ileusugaghen is another Towne of Hea, or of Hell rather, so full is it of confusion, bloud, and murthers, besides the want of Learning, Ciuilitie, Iudges, Priests, or whatsoeuer else may detayne those men from a beastly or deuillish metamorphosis. The Seriff, being made a Prince of Hea, brought me thither to be a Iudge, but for feare of treason amongst them, we were glad to leaue them. How farre off in manners is their neere neighbour Telegdelt? where a guard is set at the gates not so much to keepe out enemies, as to entertayne strangers, whom at his first comming they aske if he haue any friends in the Citie: if not, they must prouide him entertainment at free-cost. They haue a most beautifull Temple, furnished with Priests. Tagleſſe, the next Towne, is a den of theeues and murtherers. When I was there, such a swarme of Locusts ouer-spred the Countrey (that scarce might a man see the earth) eating vp their fruits.

Culeihat was built of a certaine Sectarie in our time, first a Preacher, attended with troupes of disciples, after, a cruell and mercileſſe Tyrant, murthered at last by one of his wiues, for lying with her daughter: and then his villanies being manifested, the people put all his followers to the sword. Onely a nephew of his fortified himselfe in a Castle, which he held maugre all their might, and burying his grand-father, caused him to be adored as a Saint. *Homar Seÿf* was the name of that Rebell. The other parts of Hea are like the former, some exceeding hospitall and courteous, some brutish, without diuine or humane learning or liuing. Great store of Iewes liue here, and in Mount Demensera are of those Iewes which are called * Carraum, of the rest accounted Sectaries. These reiect the Traditions, and hold them onely to the written Scriptures (as in our Iewish relation yee haue read.) In Mount Gebel Ihadih are many Heremites, which liue on fruits of trees, and water, so reputed of the simple people, that all their doings are accounted miracles.

Homar, a Preacher, Tyrant and Saint.

* *Karraim* Scripture-Iewes.

Sus is the second Region of this Kingdome, lying Southward from hence on the other side of Atlas, so called of that Riuer which is the Easterne border thereof, otherwhere bounded with the Sea and the Desarts. At Messa neere the Sea side is a Temple holden in great veneration. Many Historians affirme, that from this Temple shall come that iust Califa, of whom *Mahumet* prophecied. There also they say the Whale vomited vp *Ionas*. The rafters and beames of the Temple are of Whales bones, which vsually are left there dead on the shore. This the common people esteeme to proceede from some diuinitie of that Temple: but the true cause is certaine sharpe Rocks a little off in the Sea. I my selfe was inuited by a Gentleman, who shewed me a Whales ribbe, so huge, that lying on the ground in manner of an arch, vnder it, as it were thorow a gate, we rode on our Camels, our heads not reaching to touch it. It had beene there kept an hundred yeers for a wonder. Amber is there found in abundance, which some thinke proceedes from the Whales, as either the ordure, or the sperme, and seede thereof. Teiient is a Citie of Sus, wherein is a great Temple, and an arme of a Riuer passeth thorow the same. There are many Iudges and Priests, whom in their Ecclesiasticall affaires they obey. Tarodant hath three thousand Families: sometimes the place where the Kings Lieutenant or Deputie resideth. Tedsi is much greater, adorned also with a Temple, and furnished with Priests and Ministers: Iudges and Lecturers payed at the common charge. In Mount Hanchisa it snowes in all seasons of the yeere, and yet the Inhabitants goe thinly clothed in the sharpest winter.

Sus.

Huge Whales bones.

The Region of Marocco is three-square: confined with the mountaynes Nefisa, on the West; and Hadimeus, on the East; betweene the Riuers Tensift, and Esifinuall. The Countrey in fertilitie of soile resembleth Lombardie. Marocco (which some thinke to be *Bocanus Hemerus* of *Ptolemey*) was built (saith *Leo*) by *Ioseph* sonne of *Tesfin*, King of the people of Lontuna, by the aduice of excellent Architects, and cunning workmen. In the time of *Hali* sonne of *Ioseph*, there were in it ten thousand Fires or Families, and more. It had foure and twentie gates: was strongly walled: furnished with Temples, Bathes, Colledges, Innes, af-

Marocco.

ter

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ter the African manner. One moſt ſtately Temple was built by *Hali*, and called by his name. But a ſucceſſor of that kingdom, called *Abdul Mumen*, cauſed it to be razed, and built againe, and called after his owne name, howbeit the name of *Hali* is ſtill continued in the Title, all that his coſt notwithſtanding. This *Abdul Mumen*, who was the ſecond that by rebellion ſucceeded in the kingdome, built another Temple, which *Manſor* enlarged fiftie yards or elles on euery ſide, adorning it with many pillars fetcht out of Spaine. He made a Ciſterne or Vault built vnder it, as large as the Temple it ſelfe; and couered the Temple with lead, with leaden pipes from the roofe, to conuey the raine-water that fell thereon, into the Ciſterne. He built thereon a ſteeple like the Coliſeo or Amphitheatre at Rome, of great hewen ſtone. The compaſſe of this ſteeple or tower is an hundred Tuſcan yards or elles, higher then the ſteeple of Aſenelli at Bononia. There are ſeuen lofts one aboue another, very faire and light-ſome. Vpon the top of this tower is built a little turret, the top whereof is as a needle or ſpire; and it contayneth fiue and twentie yards in compaſſe, and is as high as two great lances, with three lofts therein, one higher then the other. On the top of this ſpire is a broach with three globes of ſiluer one vnder another, the greateſt below, and the leaſt higheſt. From the top hereof the Mountaynes of Azafi may bee eaſily ſeene, an hundred and thirtie miles off; and a tall man on the ground ſeemes as little as a childe of a yeere old. The plaine Countrey fiftie miles about is hence diſcerned. It is one of the greateſt Temples in the world; and yet not frequented; the people aſſembling thither to their deuotions, but on Fridayes: the Citie it ſelfe neere this Temple is ruinate, ſo that the paſſage is difficult by the ruines of houſes. Vnder the porch or gallerie of this Temple were ſometimes an hundred ſhops of Booke-ſellers, and as many ouer-againſt them, but now * there is not one in all Marocco: Scarcely is the third part of the Citie inhabited (vnderſtand it of the time when *Leo* writ this; for ſince that time Marocco by reſidence of the Kings there, hath flouriſhed, as Fez hath contrariwiſe decayed) the reſt being planted with Vines and Trees, the Arabians not ſuffering them to exerciſe any husbandrie without the walls. It was built *An.* 424. of the *Hegira*. After *Ioſeph* the Founder, and *Hali* his ſonne, *Abraham* ſucceeded, in whoſe time, a rebellious Preacher called *Elmaheli*, borne and brought vp in the Mountaynes, rebelled: and with an armie encountred King *Abraham*, and ouerthrew him. The King fled, and was ſo hardly purſued by *Abdul Mumen*, whom *Elmaheli* had ſent after him, whiles himſelfe beſieged Marocco, that the poore King, in danger to bee ſurprized at Oram, mounting on his horſe, and taking his wife behinde him, ſet ſpurres to his horſe, and ſo came all three downe together on the mereileſſ Rocks. *Abdul Mumen* returning victorious, found this addition to his happineſſe, that *Elmaheli* was dead, and himſelfe was choſen King and Prelate (or Chalipha) by the fortie Diſciples, and ten Secretaries of *Elmaheli*; a new cuſtome in the Mahumetan Law. He maintayned the ſiege, and at the yeeres end, entred by force, and tooke *Iſaac*, the little and onely ſonne of *Abraham*, and ſtabbed him with his owne hands, killing moſt of the Souldiers hee there found, and many of the Citizens. His poſteritie reigned after him, from *An.* 516. of the *Hegeira*, to the 668. at which time the Familie of *Marin* depriued them, in which the Kingdome continued till the 785. yeere. Then the ſame decreaſing in power, Marocco became ſubiect to certaine Lords of the old Hill, neere to the Citie. But of none receiued they ſo much damage, as of the *Marin* Familie, which held their Court in Fez, and had a Lieutenant onely in Marocco; Fez being made chiefe Citie of Mauritania.

* *An. Dom.* 1526.

Let me borrow of *Cæl. Sec.** *Curio* in his Hiſtorie of the Kingdome of Marocco, which (for the moſt part) is taken out of *Leo*. He ſaith, that *Abdul Mumen* ſubiected to his Empire all Barbarie, from Meſſa to Tripolis; his Empire in Africa comprehending fourſcore and ten dayes iourney in length, and fifteene in bredth. He alſo poſſeſſed the kingdome of Granada in Spaine, ſometime called *Betica*, and from Tariffa to Tarracon, and a great part of Caſtilia and Portugall. Neither had he alone this large Empire, but his * ſonne *Ioſippus* after him, *Iacobus Manſor* his nephew, and their poſteritie, till *Mahumet Enaſir*, who, *Anno* 1212. in the kingdome of Valencia was ouerthrowne of *Alphonſus* (as I take it) the ninth King of Caſtile, in that place which is called *Las nauas di Toloſa*; loſing in the battell threeſcore thouſand men. In memorie of which battell and victorie, that *Alphonſus* adorned his Scutchion with a Caſtle *Or*, in a field purple: which cuſtome his ſucceſſors doe ſtill obſerue, becauſe that day that golden kingdome, as a ſtrong Caſtle, confirmed to him by the bloud of his enemies, was deliuered from thoſe Miſcreants. And thereupon, that kingdome of the Baſtitanes (ſo it was before that time ſtiled) was intituled *Caſtile*. Moreouer, hee inſtituted that knightly Order of Saint *Iames*, who haue in their habit purtrayed a purple ſword, in token of bloud. This *Mahumet* our Hiſtorians call *Miramulinus*. For *Abdul Mumen* intituled himſelfe *Miralmumim*, the name ſignifying, *The Prince of beleeuers*, which others corrupting, call *Miramulin*, as they did him *Abed Ramon*. Howſoeuer, it ſtanderh for the Name and Armes of *Caſtile*; certainly *Curio* was not curious, nor carefull enough in adding, that this *Abdul Mumen* was

* *Cæl. Sec. Curio de regno Mar. p.* 356.

* *Leo* reckons them in this Order. *Abdul, Ioſeph Manſor, Iacob Manſor*, and this *Mahomet Enaſir*: whereas *Curio* ſeemes to inſinuate a longer line of poſteritie: theſe being all, directly and immediatly ſucceeding.

in

in the time of *Rodericus* the Gotish King, about seuen hundred yeeres after Christ, as also in his Saracenicall Historie he relateth, and wee before haue obserued, seeing that Marocco was long after built, and diuers hundreths of yeeres were interposed betwixt *Rodericus*, and this *Abdul Mumen*; *Curio* herein [b] differing not onely from *Leo*, his best guide in the rest of his Historie, but from himselfe, as will easily appeare to any that list to compare his Saracenicall Historie with the Marochian. And for that notable victory against the Moores, *Rodericus* Archbishop of Toledo was there present [c] in the field, and saith that the King ware a blacke Cap, which had belonged to *Abdul Mumen*, the first of the Almohades, and had by him the Alcoran. This *Abdelmon* or *Abdel Mumen* was (he writeth) the sonne of a Potter, to whom *Auentumerth*, a great Astronomer, foretold his Royaltie. To this *Auentumerth* [d] did one *Almohadi* ioyne himselfe, who interpreted the Alcoran contrary to the Bigdat Catholocisme, and the interpretations of the *Almoranides* which then ruled in Africa; whose helpe *Abdel* vsed to obtaine the Kingdome both of Africa and Spaine. Hee buried *Almohadi* being dead, very Royally, not farre from Marocco, where he is had in great veneration, and prayers made to him: and the followers of his sect called of him *Almohadis*. To *Abdel Mumen* succeeded his Sonne *Auen Iacob*, who being slaine in Portugall, his Brother *Aueninseph* succeeded; and then his Sonne, this *Auen Mahomath*; with whom, [e] he saith were slaine two hundred thousand Moores, the carkasses lying so thicke, that they could scarce ride ouer them; and yet in all the field no signe of bloud to be seene. For two dayes space the Spanish Armie burnt no wood for any vse, but the Arrowes, Launces and Pikes of the Moores, burning of purpose, and not onely for necessitie; and yet scarcely consumed halfe. With him perished the *Almohades*. Thus farre *Rodericus* an eye-witnesse, not much differing from *Leo*.

b *Curios* fault arising from confounding the Histories of *Abed Ramon* and *Abdul Mumen*, which liued some Centuries or yeres after the former.

c *Rod. Tol. de reb. Hispan. lib. 8. cap. 10 & s.*

d *Lib 7. cap. 6.*

e *Lib. 8. cap. 12.*

I cannot omit that which *Mathew Paris* [f] hath written of *Iohn* King of England about these times, and in his owne dayes. He sent, saith he, *Thomas Herdinton* and *Radulph Fitz Nicolas* Knights, and *Robert* of London Clarke, to Admirall *Murmelius*, King of Marocco, Africa, and Spaine, whom they commonly call *Miramumelius*, to make offer vnto him of his Vassalage, and that he would not onely hold the Land of him with payment of Tribute, but would also change his Religion, and accept the Mahumetan. The Embassadours hauing declared their message, the King (or *Emire Elmumenin* to call him rightly) shut vp the Booke whereon they found him reading, and after a little deliberation thus answered, I was now reading a Greeke Booke of a certaine wise man, and a Christian, called *Paul*, whose wordes and deeds well please me; this onely, I like not, that hee forsooke the Religion wherein he was borne, and vnconstantly embraced another: and the same I say of your Master. God Almightie knowes, that if I were without the Law, and now to chuse, This aboue all other should be my choise. And then, by diuers questions enforming himselfe better of the state of the Kingdome and of the King, he grew into great passion and indignation against the King, protesting that he thought him vnworthy to bee his Confederate, and commanded the Embassadours neuer more to see his face. The Author heard *Robert* of London, one of those which were sent, relate these things.

f *Mat Par. in Iohan. p. 253.*

But to returne to our Marocchian buildings. In it is a great Castle, in the midst whereof is a faire Temple, and thereon a goodly Tower, and on the coppe of the same an iron broach, with three golden Globes weighing a hundred and thirtie thousand Barbarie Duckats, in forme like those before mentioned. Diuers Kings haue gone about to take downe the same, but alway some strange misfortune hath befalne them, whereby they haue beene forced to leaue their attempt. Insomuch that it is holden a signe of ill lucke to take them from thence. The vulgar conceit is, that some influence of the Planets is cause hereof. And also that Shee that set them there, by Art Magicke inchanted certaine spirits to a perpetuall Station there for to guard them. The people indeed are the spirits which in our time kept the Kings fingers from them, who else would haue aduentured all those phantasied dangers to haue possessed himselfe of the Gold for his Warres against the Portugals. The Wife of King *Mansor* is reported to haue set them there as a Monument of her memory, hauing solde her Iewels to purchase them. *Adrianus* [g] *Romanus* saith, that the *Talosi* Numidians, and all Barbary, come to Marocco, to study and learne Grammar, Poetry, Astrologie, and the Lawes. There is also in the said Castle a Colledge for the receit of Students, which hath thirtie Chambers, and beneath, a spacious Hall, where in old times Lectures were read: and all the Students had their expences allowed them, and rayment once a yeere: and the Readers for their stipend had, some a hundred Duckats, some two hundred, according to the qualitie of their profession. No man might be admitted into that Colledge which was not well instructed in the principles of Arts. The excellency of the matter and workmanship might well detaine vs longer in the view thereof, but that it is now rather become a Sepulcher of Sciences, then a Theater, there being not aboue fiue Students vnder a senceless Professor, left in *Leos* time, as the ghosts of those sometimes renowned numbers of Schollers. There were built also by *Mansor* twelue

g *In Theatr. urbium.*

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ſtately Palaces in the ſaid Caſtle, for his Guard, Officers, Armories, and other purpoſes fitting both *Mars* and *Venus*. There were alſo goodly and ſpacious Gardens, and a Parke with many kindes of wilde Beaſts, as Giraffes, Lyons, Elephants, &c. There was a Leopard made of Marble, the ſpottes not borrowed, but Natures handy-worke. But alaſſe, Deuouring Time, that ſwalloweth his owne off-ſpring, was not content to haue ingluted his inſatiable paunch with the fleſh of thoſe beaſts, and men, branded with Natures ſtampe of mortalitie; but euen thoſe curious and coſtly ſtones are now become *graue-ſtones* to themſelues, prouoking the beholders at once to haue compaſſion and amazement; the Reliques of laborious Art ſtill contending with Time, to teſtifie what greater excellence hath beene. The Garden is now become the Citie dung-hill, the Librarie in ſtead of Bookes is furniſhed with neſts of Doues, and other fowles. That ouerthrow which *Mahomet* the King of Marocco receiued in Spaine, was the occaſion of the ruine of that Family, which was furthered by his death, leauing behind him teene ſonnes which contended amongſt themſelues for the Kingdome, and ſlew one another. Hereupon the people of Marin entred into Fez, and poſſeſſed themſelues of that Kingdome: the Habdulud Nation ſeized on the Kingdome of Telenſin, and remouing the Gouernour of Tunis, made whom they pleaſed King. After the ruine of the *Manſors* Progeny, the Kingdome was tranſlated to *Iacob*, ſonne to *Habdulach*, firſt King of the *Marin* Family. Laſtly this Kingdome declining, the Arabians by continuall outrages haue further diſtreſſed it, forcing the people to what pleaſed them. Thus farre *Leo*: who ſaw not the influence of a Starre, euen in his dayes, in his eyes, and of his acquaintance, ariſing, which after in his exaltation brought a new alteration to Marocco, reſtoring it to the former ſplendour and all thoſe parts of Barbary: I meane the Seriffo, a name vſually giuen vnto ſuch as profeſſe

HONDIVS *his Map of the Kingdome of* Marocco.



themselues descended of *Mahomets* kindred, from whence also this wee speake of his deriued Pedegree. The historie I thinke here worthy to be inserted: the rather because this Western Starre is now declining, and by his *fierie gleames*, seemes to be neere his setting. And thus in effect doth *Botterus* [h] relate the same.

h *G.B.B. part 2. lib. 2.* out of whom *M. Pory* and the Description of the world hath translated the same.

§. II.

Of the Kings of the Seriffian Familie.

ABout the yeere 1508 began to grow in name, through Numidia, a certaine Alfaique, borne in Tigumedet in the Prouince of Dara, beeing a subtill man, and no lesse ambitious in minde, then learned in those Sciences, whereunto the Mahumetanes are most addicted. Hee, by confidence of his bloud (descended of their Prophet), and of the diuisions of the States of Africa, and the exploits there dayly atchieued by the Portugals, attempted to make himselfe Lord of Mauritania Tingitana. For this cause hee sent his three Sonnes *Abdel*, *Abnet*, and *Mahomet*, to visit the Sepulchre of *Mahomet*. Much was the reuerence and reputation of holinesse, which they hereby acquired amongst that superstitious people, which now beheld them as Saints, and kissed their garments as most holy Reliques. These failed not in their parts of the play, to act as much deuotion, as high contemplatiue lookes, deepe fetched sighes, and other passionate interiections of holinesse could expresse. *Ala, Ala*, was their verntull note, their food was the peoples almes. The old Father ioying to see his projects thus farre proceed, and minding to strike whiles the Iron was hote, sent two of them to Fez, *Amet*, and *Mahumet*; where one of them was made Reader in the *Amoderaccia*, the most famous Colledge of Fez, and the younger was made Tutor to the Kings young sonnes. Aduanced thus in fauour of the King and People, by their Fathers aduice, they apprehended the present occasion of the harmes sustained by the Arabians and Moores vnder the Portugals Ensignes: they demanded Licence of the King to display a Banner against the Christians, putting him in hope easily to draw those Moores to him, and so to secure the Prouinces of Marocco. In vaine were *Mulley Nazer* the Kings brother his allegations, not to arme this Name of Sanctitie, which being once victorious, might grow insolent, and forget dutie in minding a Kingdome. They obtaine their desires, and with a Drum and Banner, with Letters of commendations to the Arabians and people of Barbary, they are so attended with forces and fortunes, that Ducala, and all as farre as *Cape de Guer* stoupes to their command: the people willingly yeelding their Tenths to this Holy warre against the Portugals, enemies of their Faith. Hereunto was added the ouerthrow which they gaue to *Lopes Barriga*, a famous Portugall Captaine, the brightnesse of that sun-shine being somewhat eclipsed with the losse of their elder brother, if rather a Monarchie were not hereby furthered. By faire words they entered into Marocco. The Arabians of Ducala and Xarquia, about this time trying their quarrels by dint of Sword in mutuall conflicts, presented a fit occasion to the Seriffs, to prey vpon them both; their strength hauing made them weake, and their weakenesse making the other strong. And now did they begin to vsurpe soueraignetie, presenting their Fessan King, with sixe Horses, and sixe Camels, and those but simple, whom before they had acknowledged their Soueraigne, with payment of the fifths of their spoile. The King of Fez before applauding his owne victories in theirs, began now to distaste, and to distrust: hee sends to them to demand his fifths, and the tribute also formerly paide him by the Kings of Marocco. Death, the common enemie of Mankinde, here interposed her selfe on the Seriffian part, and tooke the King of Fez out of the world; the Scepter descending to his Sonne *Amet*, the Scholler of the young Seriff: who not onely proceeded not in his Fathers demands, but confirmed *Amet* in the Signiorie of Marocco, so that in some small matters hee would acknowledge the soueraignetie of Fez. But now the Seriffs, whose hearts continually encreased with their fortunes, sent him word; that being lawfull successours to *Mahomet*, they owed no man tribute, and had more right in Africa then he: if hee would respect them as his friends and Allies, so it were, if otherwise, they which had power to offend the Christian, should not bee destitute in defending themselues. The sword, the vnequallest arbiter of equitie, is now made vmpire; the Fessan proclaimeth warres, besiegeth Marocco, is dislodged, and in his returne vanquished. Thus haue the Seriffs acquited themselues of that yoake, and now intend new conquests on the other side of Atlas, and in Numidia, and in the mountaines, which happily they atchieued. Yea, the Portugals wearied with the warres, which they were forced to maintayne in defence of those places they held in Africa (the expences so much surmounting the reuenue) abandoned them to the Seriffs. And now the want of enemies procured enmitie betwixt the Brethren, who trying that

valour against each other, which before they had exercised ioyntly against their enemies, the issue was, that the younger, in two battels hauing ouercome the elder, and at the second, which was *Anno* 1544. hauing taken him prisoner, confined him to Tafilete. Hee now sole Monarch of Marocco, conuerts his forces against the King of Fez, to try if he could bee his Master in the field, as hee sometimes had beene in the Schoole, and failed not of his attempt, but hauing once taken and freed him, the second time because he had broken promise, he depriued him and his sonnes of estate and [a] life. He also by meanes of his sonnes took Tremizen, which soone after was recouered from them by *Sal Araes* Vice-roy of Algier, and Fez also added, by an ouerthrow of the Seriff, to the Turkes conquest, who gaue the gouernment of Fez to *Buasson*, Prince of Velys. But he in an vnfortunate battell with the Seriff, lost his life and state. *Mahomet* going after to Taradant, was by the way slaine in his Pauilion, by the Treason of some Turkes suborned thereunto by the King of Algier, of whom all (but fiue) in their returne were slaine by the people: *Anno* 1559. *Mulley Abdala*, the Seriffs sonne, was proclaymed King.

a The end of the Raigne of *Marins*.

Some [b] write, that by occasion of a Rebellion in Sus, hee sent to the bordering Turkes for aide, who first helped, after murthered him, and hauing sacked Taradant, and ouer-runne the Countrey two moneths together, were in their returne, by the Mountainers cut off. *Mully Abdala* hauing raigned fifteene yeeres, dyed, leauing behind him thirteene sonnes; the eldest, *Abdala*, commanded the rest to be killed: but *Abdelmelech* the second brother escaped into [c] Turkie, and *Muley Hamet*, the third brother, esteemed of a simple and quiet spirit, not any way dangerous to the state, was spared. The other tenne were put to death in one day at Taradant, where they had beene brought vp. This *Abdela* dying, left behind him three sonnes; *Muley Mahomet*, *Muley Sheck*, *Muley Nassar*: the two younger escaped into Spaine, where *Sheck* is yet liuing and turned Christian. *Nassar* returned in the foureteenth yeere of *Muley Hamets* Raigne, and had almost driuen *Muley Sheck*, then Gouernour of Fez vnder his Father, to his heeles, had not superstition more preuayled with *Nassars* followers, then Allegeance. For when Lent came, his Souldiers would needs home to keepe their Easter at their owne houses: for feare whereof *Nassar* hastily giuing battell, was there slaine, and *Abdelmelech* before fled into Turkie, now came backe with Turkish forces, and got the Kingdome from *Mahomet*, who fleeing, or as others write, sending for succour to *Sebastian* King of Portugall, obtained it. In the yeere [d] 1578. Fiue thousand Germans were entertayned in the Portugall pay for the expedition, and great forces were leuyed, the Pope sending *Stukely*, that English Traytor (falsely termed *Marquesse* of Ireland) with fixe hundred Italians, to *Sebastian*, [e] who the foure and twentieth of *Iune* tooke Sea, and the next day with a Fleet of one thousand and three hundred sayle; or as *Doglioni* [f] hath it, setting in order his Armada of fiue hundred sayle, and blessing his Royall Standard, with thirtie sixe thousand Footmen, and foure thousand Horse, set forth towards Africa: Where *Abdelmelech* being sickly, had assembled an Armie of fifteene thousand Footmen, and foure and fortie thousand Horsemen. On the fourth day of August, they joyned battell, and the Duke of Auero, with his Portugals, made a great impression into the Moores host; which *Abdelmelech* labouring beyond his naturall force to withstand, saued his people, but lost his life, not by the Sword of the enemy, but by the weakenesse of his body, deliuered vp to death. His brother *Hamet* [g] ruled the Armie (as yet ignorant of what had befalne) and made such slaughter of the Portugals, that the Duke of Auero, the King of Portugall, and other great Personages there fell, and *Mahomet* himselfe was drowned, in fleeing ouer a Riuer. Thus remayned *Hamet* victorious, and at one time had the dead corpes of three Kings in his Tent. Such is the furie of Warre, the force of death trampling vnder foot the meanest, and triumphing ouer the greatest. *Stukely* among the rest receiued due wages for his treacherie, and disloyaltie to his Countrey, slaine out of his Countrey by the barbarous *Barbarian*. To *Abdelmelech* [h] was Master *Edmund Hogan* employed in Embassage, by the *Maiestie of our late Soueraigne*, *Anno*, one thousand fiue hundred seuentie seuen, and with all good Offices entertayned. To *Hamet* his Successour, was from the same *Sacred Maiestie*, sent Ambassadour, * Master *Henry Roberts*, *Anno* one thousand fiue hundred eightie fiue, who was there Lieger three yeeres. This *Muley Hamet* in a Letter to the Earle of Leicester, thus begins. *In the name of the mercifull and pitifull God. The blessing of God light vpon our Lord and Prophet* Mahomet, *and those that are obedient vnto him. The seruant of God both mightie in warre, and mightily exalted by the grace of God*, Myra Momanyn, *the sonne of* Myra Momanyn, *the* Iarif, *the* Hozeni, *whose Kingdomes God maintayne. Vnto the right famous, &c.* In an Edict published in behalfe of the English, hee stileth himselfe, *The seruant of the Supreame God, the Conquerour in his cause, the successor aduanced by God, &c.* He flayed off the skin from the carkasse of *Mahomet*, drowned in the battell, as is said, and filled it full of Straw, and sent it through all Prouinces of his Kingdome for a spectacle. He raigned seuen and twentie yeeres. He sent an Embassage into

b *Ro. C.* his Historie of Barbary, *cap.* 1.

c The Turkes fingers haue itched to bee dealing with these parts euer since *Solymans* time, and haue therfore willingly entertayned all occasions to effect their ambitious designes. *Nic. Honiger.*

d *Michal ab Isselt. continuatio Surii in An.* 1575. & 1578.

e *Io. Thom. Freigius hist. de cæde Sebast.*

f *Nic. Doglioni, Compendio Hist. part.* 6.

g *G. Wilkins* cals him *Mully Mahomet.*

h *Edmund Hogan in Hakluyt tom.* 2. *part.* 2.

* *Henry Roberts Hak. ib. p.* 119.

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into England, [b] *Anno* a thousand sixe hundred and one, performed by *Abdala Wahad Anowne.*

His people did so feare him, that *Abdala* [c] *Creme* his Customer, hauing one onely Sonne, (who in an idle businesse and busie idlenesse, would needs feed his curious eyes with the sight of the Palace where the Kings Concubines were) caused him to bee strangled before his face.

He gouerned the Alarbes (which are supposed to bee of Arabian Race, and said to vse the Arabike Language, Inhabitants of the plaine and Champaine Countries of Marocco, Fez, and Sus) in peace and subiection receiuing their tenths duly paid. The Brebers or Mountaineers are the Natiues and ancient Inhabitants, chased by the former into strong Cities, and the Naturall Forts of Hils (as our Progenitors serued the Britaines, forcing them to the Mountaines of Wales and Cornwall) a people of another Language (called *Tamaset*) and disposition, which hee could not so easily tame, and therefore in policie hee drew them into forreine Expeditions, especially against the Negros, thereby extending his Empire so farre that way, as by Camell it was sixe moneths iourney from Marocco, to the extremest bounds. Likewise he vsed them to goe with the [d] Carauans to *Gago* to fetch home his yeerely Tribute. He conquered *Tombuto* and *Gago*, about the yeere 1594. as appeareth by the Letters of [e] *Lawrence Madoc*, who saw thirty Mules laden with Gold come from thence to *Marocco*; and sayth that *Tombuto* rented threescore Quintals of Gold. He was much delighted in Astronomie; as M. *Thomas Bernhere* hath written in a Letter [f] to Master *Edward Wright*, to whom hee sent for Mathematicall Instruments to be vsed in that yeerely Voyage to *Gago* ouer the sandie Sea, where they vsed Needle and Compasse.

His prouisions for his *Ingenewes* or Sugar-gardens, for his buildings, maintenance of his women (rather for the pompe then the sinne) I let passe. For passed they are now, and gone, together with himselfe, his three Sonnes, by Ciuill Warres, leauing scarce hope of good, or place for worse state then is now in Barbary, and hath beene these many yeeres. Hee dyed of the Plague, which was so violent in these parts, that by *Wilkins* [g] report there dyed aboue foure thousand and seuen hundred in one day and night thereof in *Marocco*, and in one yeere seuen hundred thousand *Moores*, and seuen thousand seuen hundred *Iewes*. In the Citie of *Far* (I thinke he meaneth *Fez*) dyed the same yeere fiue hundred thousand, besides those which perished in the Countrey and other places: so many (sayth hee) as if Barbary had beene the common buriall place of the World; and the liuing were not able to burie the dead, neither did the earth couer and bury them, but they buried and couered the earth, the high-wayes being strowed with dead, infected, and infectious carkasses. A plentifull Harueſt found not Labourers to inne it, but shed it selfe on the ground; and the cattell mourned for want of Milkers. Here was no want of store, and soone after (the plague ceasing) no store but of want: *Famine* succeeding in place, and exceeding the others cruelties. And lest a third furie should be wanting, the *warres* betweene the late *Hamets* Sonnes, followed the former at the heeles, that as with a threefold cord, Barbary is welnigh strangled and dead.

b *Ro.C.* his Historie of Barb.
c *G.W.*
d Carauan is a company of Merchants going together with their goods and beasts.
e *Madoc. Hack.*
f *Bern.* let Marocco. 1600.
g *G. Wilk.* miseries of Barbarie.

§. III.

Of the Ciuill Warres in Barbary: And of some other parts of that Kingdome.

THe Sonnes of *Hamet* were *Mahomet*, commonly called *Sheck*, a title proper to the Kings eldest Sonne; *Boferes* his Brother by the whole bloud: *Sidan*, by another woman; as *Nassar* and *Abdela*. *Muley* is a title of honour, giuen to the Kings Children, and all of the bloud Royall. *Muley Sheck* was made Gouernour of Fez in his Fathers life time, *Boferes* of *Sus*, and *Sidan*, of *Tedula*, in the mid-way betweene Fez and *Marocco*. *Muley Sheck* so displeased his Father by his vnbridled courses, that hee went with an Army to Fez to displace him, and to set things there in order, leauing *Boferes* (lately returned from Sus, because of the plague) in the gouernment of *Marocco*. *Sheck* tooke Sanctuary with fiue hundred of his best Souldiers, from whence his Father caused him to bee brought by force, and sent him prisoner to *Mickanes*: but before he could finish his purposes, the fourteenth of *August* 1603. he died. *Sidan* had followed his Father in this Expedition, and taking aduantage of his presence, seized on the treasures, and proclaimed himselfe King of Barbary, and heire to his Father. What *Sidan* had done at Fez, the like did *Boferes* at *Marocco*, and at *Taradant*. *Nassar* made some stirres, but soone after died of the Plague. *Boferes* sendeth *Bashar Indar* to encounter with *Sidan*, who was now come with his forces a-

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gainſt him, and becauſe himſelfe had not the heart, to hazard his perſon in battell, knowing that it would be no ſmall diſcouragement, if there were none his equall in bloud, hee on certaine conditions, freed his elder brother *Muley Sheck*, who the ſixt of *Ianuary* 1604. chaſed *Sidan* out of the field. Hence all old quarrels, and feuds, and robberies, and a world of other miſchiefes now * began to fill all the parts of Barbary. *Muley Sheck* in Fez proclaimes himſelfe King. Thus is all inuerted, many Kings and few Subiects: none now in this vncertainty paying their accuſtomed tenths, intending rather mutuall feuds and battles betwixt their ſeuerall Tribes and Kindreds, then common fidelitie and allegiance. *Sidan* by aide of the Great Foquere, or Heremite, obtayneth Sus, the people yeelding obedience to none but whom that Religious perſon ſhall appoint them: by meanes of him alſo, a peace was concluded betwixt *Boferes* and *Sidan* in *Auguſt*, 1604. Thus was the warre continued betweene *Sheck* and *Boferes*. *Abdela*, *Shecks* ſonne, driueth *Boferes* out of Marocco, in the latter end of the yeere 1606. vſing his victory with bloudy cruelty, beſides the rifling and pillage of the goods in the City. Bloud is a ſlippery foundation, and pillage a pill'd wall: ſo fell it out to *Abdela*, who ſoone loſt the City to *Sidan*; which he had taken from *Boferes*, after a bloudy field fought betwixt them in *April* after. Here *Sidan* puts to the Sword three thouſand Feſſans, which had taken Sanctuary, and came forth diſarmed, vpon promiſe of Pardon, which *Boferes* after with like perfidiouſneſſe, and breach of promiſe, requited on three thouſand Morochians. The Shracies (which are Mountayners neere to Algier, but no more reſpecting the Turkes there, then the Brebers doe the Serif) fell at variance, and began to mutinie in the Army of *Sidan*, whom they ſerued; and cut off the Baſhas head, who was their Generall, which cauſed *Sidan* to execute vniuſt cruelties againſt all of that Tribe in Marocco, giuing the Shracies goods to the Murtherer whomſoeuer. On the twentieth ſix of *November* 1607. *Abdela* ioyneth in battle with *Sidan*, prouoked by thoſe Shracies who thirſted for reuenge of *Sidans* tyrannies, where many Engliſh, vnder Captaine *Giffard*, and other Captaines were ſlaine, *Sidan* chaſed, and Marocco recouered.

But whiles theſe brethren contend, *Muley Hamet Boſonne* their Couſin, rich in treaſure, richer in hopes, thought it fit time to take vp that Kingdome, which theſe with warring for it loſt. He gathered together whatſoeuer forces he could make, and came towards Marocco. *Abdela* heard and feared, and hauing ſpied a man vpon a Hill with a Speare in his hand, with white linnen like a flagge vpon it: his feare (an vntruſty Meſſenger, told him, that all *Boſonnes* Armie was behind the Hill, although it were then a full dayes march from thence and) lent him wings to flye to Fez. The man was but a ſilly Moore, which had waſhed his Linnen, and dryed it on his Speares point. *Boſonne* entreth Marocco, and proclaymes himſelfe King, but loſeth both City and Kingdome in *Aprill* following, 1608. and after a ſecond ouerthrow receiued by *Sidan* now Maſter of Marocco, hee was by *Alkeid Azus* his meanes poyſoned. *Muley Sheck*, loth to leaue Marocco to *Sidan*, ſendeth *Etina* an Italian Merchant into Spaine, with promiſe to the Catholike King, of Allaroche, Saly, Alcaſar, and other Townes to turne Spaniſh, if he would helpe him to his right in Afrike. This Negotiation was well entertayned, and the Spaniard now hath [a] Allaroche. Since this time rare accidents haue hapned by certaine Religious perſons, after the Moores account, which Hiſtory is thus reported.

A certaine Foquere, Talbie, Heremite or Saint (names giuen by diuers to the ſame) called *Side Hamet Ben Abdela*, liued in Wed Sowre, forty dayes iourney beyond Marocco Eaſtward, where ſometime hee entertayned *Sidan* to his great content, fleeing then to his [b] *Horne* or defence in time of diſtreſſe. This man the Moores report to be a great Magician, that he could feed three hundred Horſe at one pit of Barley, and the ſame no whit diminiſhed, that he had foretold of plenty the laſt yeere, which came accordingly to paſſe, that hee could by his Art ſecure men from the danger of Gunſhot. Hee being of great reputation for Wealth, Learning, and Holineſſe, gathered a band of men, and conducted them to Marocco. *Sidan* with an Armie of ſixteene thouſand, giues him battle at Marocco, the [c] tenth of May 1612. and was ouerthrowne. For he went himſelfe, and led his Company on the mouth of the Ordnance without harme; he cauſing (as the Moores report) that the bullets ſhould ſtill remayne in the Peeces when they were diſcharged, [d] as he had often for the confirmation of his people made triall before, ſetting fortie Gunners to ſhoot at as many others without harme by the like Art. Thus hee loſt none of his owne, and many of the other were ſlaine. *Sidan* fled to Safia, and embarques his two hundred women in a Flemming: his riches, in a Marſilian: This was taken by *Don Luys* the Spaniſh Admirall, wherein were thirteen cheſts of Gold (or as Maſter *Ioſeph Keble* then at Saphia reported to mee, fifty fardels of Arabike Bookes, valued at a Million of treaſure; he ſaw ten of thoſe fardels.) The other ſhip at *Santa Cruz*, met *Sidan*, and deliuered him his women. Men were more neceſſary, which he wanted, and yet (worſe then their want) ſome offered their ſeruice for pay, and receiuing it, for-

ſooke

* Of theſe warres and the Genealogie of this Seriffian Family, ſee *Laur. Bayerlincki opus Chron. to. 2. in An.* 1603.

a He hath alſo diuers other Cities; Tanger, Seuta, &c. in thoſe parts.

b The Moores call their protection or defence, a *Horne*, as is vſuall in the Scriptures.

c The Letter of *R. S.* ſince printed, May 10.

d *R. S.* ſaith that he foretold three ſhould goe off without harme the reſt ſhould take fire, but not goe off: & ſo it fell out.

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sook him, whereby he was forced to flee into the Mountayns, where he is said yet to remaine. *Side Hamet*, now called *Mully Hamet Ben Abdela*, placed a Gouernour in Marocco, another at Taradant, the cheife City of Sus.

Since I published these [e] Relations, certaine Letters haue beene printed, and entituled *Newes from Barbary*, which more largely discourse of this Saint: That hee is about thirtie sixe yeeres, very ciuill and plaine in habit, his Turbant of course Calico, his Alheik or loose Gowne of Lile Grogram, a plaine Sword by his side, hanged with a plaine leather thong, a man of great Wisdome and Learning, an Astrologer and Politician. He hath drawne to him *Alcaid Azus* aforesaid, the principall Counseller of the Land, and many other Saints and principall men, and since his comming hath married the Widdow of *Muley Boferis*. He alledgeth certaine Prophecies which foretell these his proceedings in reuiuing their Law, rooting out the *Xeriffes*, and establishing peace in his Reigne, which shall continue fortie yeeres, after which Christ (as hee saith) shall come to iudgement. The *Talbies* and learned men doe confesse, that they find these Prophecies of him in their Bookes: to wit, both his name, his beginning at *Missa*, his course, and certaine bodily characters, as a Wart aboue his right eye, a blacke or gray tooth before (which Master *Keble* saith he saw) a Ring in the palme of his right hand, and a Spurre in his right foot, a bunch of haire betweene his shoulders, and others to the number of seuen; all which agree to him. At his beginning he put forth onely one Tent and a Kitchin, and then resorted to him the Shrokies, a Saintish people in their Law, but otherwise in behauiour very Sauages, of which a hundred and fiftie, or two hundred serued him without pay, with whom he brake *Alhadge Lemiere* his forces (seruants to *Sidan*) being fiue hundred strong. His Shrokis encreased to fiue hundred, with whom and others that added themselues by the way, he ouerthrew *Sidans* forces three times before the battle. Then did he subdue certaine Mountayners, which *Sidan* (nor his Father) could neuer bring vnder. By the way to Marocco hee was to passe a Riuer, and warned his people that none should take vp water in their hand to drinke, which some doing, anon after dyed. Comming to Dets, where hee found a great Power to withstand him, hee comforted his fearefull followers, with promise, that to morrow they should see more with him, then against him: and remooving his Tents that night, there seemed another Armie greater then theirs, till they came at Dets, and then vanished, the enemies first with sight thereof hauing fled, and left all to the spoyle. This, saith our Authour, [f] our Countriman *M. W.* with diuers others, sweare they haue seene (if any credit, or the name of our Countriman bee to be giuen to a Renegado) He himselfe with some other of our Nation went to see him, and receiued kinde entertainment, with promise of fauour to the English, willing them to take knowledge that hee was sent by Gods appointment to releeue all of all sorts, and to aduertise what they had seene, saying they should see more strange matters come to passe: meaning, as they ghessed, the conquest of Spaine, France, and Italy, with which opinion he possesseth the foolish Moores. For when hee hath set peace in those parts, hee tels them of a Bridge (recorded in their Writings to haue beene in former times) which shall appeare in the mouth of the Straits, to carry them ouer. But what will bee the issue is vncertaine, the people soone after beginning to disobey, the Shabenites and Brebers robbing to the gates of Marocco. Another [g] reporteth that euery day they flee from him more and more, and *Muley Sidan* is expected againe. Him yee last left at *Santta Cruz*, from whence (as by later intelligence [h] I haue receiued) he went to *Side Hia*, another famous Foquere in the Mountaines of Atlas, at whose Zowia (or Religious House) being arriued, hee sate downe on a stone, nor would enter till he had obtayned conference; where they agreed on conditions, that *Sidan* should leaue his tyrannies, and proclayme pardon to the aduerse party, *Hia* promising accordingly his best assistance.

This the next yeere 1613. was performed. *Sida* [i] *Hia* gathering an Armie of 50000. men, most of which were Brebers of the Countrey of Hea or Haha, with which hee marched towards Marocco. *Mully Sydan* in the meane while had giuen diuers battles or slighter skirmishes to *Mully Hamet*, with losse to himselfe, notwithstanding his promise of seuen dayes sacke of Marocco to his Souldiers, if they could recouer it. *Mully Hamet* was neere Azamor [k] at this approch of *Hia*, from whence he made more haste then speed (being then about fifteene thousand strong) with a thousand Horse riding before, and leauing the rest of his Armie to follow. With this handfull of men, and heart full of manly courage, he set vpon the great Armie of *Side Hia*, three times preuayling, but at last with multitudes was ouerthrowne; his Horse first, and himselfe after, being slaine with a shot, his wonted Deuill, or Imposture, now failing, *Hia* falling, and many of his followers vpon him; till a certaine *Alcayde* knowing him, cryed that *Bomohali*, that is, the King of clouts or rags was slaine; whereupon all forsooke him and fled, his other troupes now also comming to the flight, which before his indiscretion and impatience would not suffer him to vse in the fight.

Thus

e In the first Edition of this Booke. See of this King, *A. Ianson. Gallobelg.* 1612.

f *R. S. lit. Safi*, who was with him foure dayes.

g *G. B.* letters.
h *Ianson. Gallob.* M. *Fanister*, and principally M. *Ioseph Keble* then in Barbary.
i *Side* is as much as *Dominus*, Lord or Master, a title giuen to their Religious.
k Fiftie miles from Marocco.

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Thus died this glorious vainglorious Saint, a man of great valour, which hee had tryed in thirty seuerall [f] Battailes and skirmishes: in which he obtained the better, both against *Sidan* and the Mountayners, whose Corne-fields he burnt, destroyed their Vineyards, and in two or three daies had cut down sixty thousand Oliue-trees. The place of this battle betwixt *Hamet* and *Hia*, was in or neere the Gardens (which are said to extend foure miles from *Marocco*) the time in *October*, 1613. *Alcaid Azus* was then in *Marocco*, with the Sonne of *Hamet*: both which vpon this disaster fled with abundance of Treasure, but by the *Larbies* were taken, and *Azus* his head presently smitten off, as the supposed contriuer of many policies to their detriment: *Hamets* Sonne was carried to *Marocco*, and presented to *Sidan*, where after diuers contumelies, opprobriously carried on an Asse diuers dayes, he was at last slaine. When *Side Hia* had slaine *Hamet*, hee grew suspected to *Sidan*, because hee did not then presently proclaime him, nor durst he aduenture to the City, till *Hia* had remooued his forces further. The City meane while sustayned diuers abuses by the Souldiers; as before by the Vsurper, in so much that *Sidan* wept when hee entred and saw the beauty of his Palace defaced (which some say is comparable in greatnesse and statelinesse to the best in Christendome) and kept within doores three moneths or more. After this comming forth, hee brake his Couenant with *Hia*; and those which before he had pardoned, were now put to death, and some also grieuously [a] tortured. Whereupon *Hia* tooke armes againe, and came neere to *Marocco* with a great Power, which suddenly he was forced to disperse, and to returne home for feare of Treason by *Side Lassan* a great man in his Armie, which was reported to hold intelligence with *Sidan*, and to haue written to him.

Thus barbarous and miserable is the present State of Barbary, *Sidan* (the only Suruiuer of the Brethren) possessing *Marocco*; Fez acknowledging no Souereigne, but the City gouerned by the Magistrates thereof, and in the Countrey each Cast or Tribe by it selfe; *Mully Abdela*, the Sonne of *Mully Shek*, liues sometimes at *Mucanes*, sometimes at *Alcasar*, little respected, maintayning himselfe by spoyle and robbery; and *Side Hia* enioying the Royall profits of the Kingdome of *Sus*. He liues commonly at *Taradant*, holds the Countrey subiect, but arrogates not the title of *King*: His word is *Lanserel hoc layenore Side Hia*, that is, *Let the Truth liue, and Side Hia flourish*. A late Letter from thence signifies the feare that *Sidan* had of *Hia's* third approch to *Marocco*, in which respect he sent two thousand Souldiers into the Countrey of *Draa*, thence to enter into *Sus*, if such inuasion happened. But we haue beene too tedious Actors of this Barbarian Tragedie. Wee must forward on our Pilgrimage: and now hauing glutted our eyes with bloud, let vs take more quiet view of the other parts of this Kingdome.

Agmet was sometimes called a second *Marocco*, [b] from whence it standeth foure and twenty miles. The Hils and Valley about it, adorned with Gardens and Vineyards, a faire Riuer, and fertile fields, yeelding fiftie fold encrease, haue assembled Natures Forces to ioyne with Arte (if Magicke may be so termed, and the Histories write true) for the common good of *Agmet*, and *Marocco*. The Riuer runneth (as is thought) to *Marocco* vnder the ground: which secret passage is attributed to the Wizards of *Ioseph*, Founder of *Marocco*, lest the water course should be cut off from the City. This fruitfull *Agmet* in *Leo's* time was peopled onely with Foxes and wild beasts, sauing that a certaine Heremite held the Castle with a hundred of his Disciples.

The [c] Mountaynes are very rude, according to their rough and cold places of habitation, many of them couered continually with Snow. In *Nisisa* they gaze and wonder at strangers: in *Semede* they forced *Leo* to play the Iudge and Notarie (accepting no excuse) eight dayes; and then set him in a Church-porch, and after a certaine Prayer, presented themselues with their presents before him, Cockes, Hens, Nuts, Garlike; and some of the better sort a Goat, which all he gaue his Host; money they had none for him.

In *Secsina* there is at all times of the yeere, Snow. There are many great Caues, wherein they winter their beasts in *Nouember*, *Ianuary*, and *February*. They weare no shooes, but certaine Sandals, and are lustie men at ninety or a hundred yeeres old. *Temnella* is an Hereticall Hill and Towne, which hath a faire Temple. They are of *Elmaheli* his Sect, and challenge any stranger which comes amongst them to dispute. In *Hantera* are many Iewes of the [d] *Carraim* Sect.

The fourth Region of this Kingdom is *Guzzula*, confining with the Hill Ilda on the West, Atlas on the North, Hea on the East. They haue no walled Townes, but great Villages: neither haue they King or Gouernour; the cause of Ciuill Warres amongst them: yet doe they obserue three dayes in a Weeke truce, when euery man may trauell or barter safely. A certaine Heremite, who was reputed a Saint, was Authour of this three dayes truce in each weeke. Hee had but one eye. I my selfe, sayth *Leo*, saw him, and found him to bee trustie, courteous, and liberall.

Duc-

f Their fights are sleight in Barbary: they discharge not their Peeces aboue twice, & then the greatest cry *Hyrla, Hyrla*, &c. makes the other side runne away.

a Hanged vp by the hands, and weights hanged at their priuie members: also Limon peeles dipped in Oile and fired, then dropped on their naked backes, &c. 1616.

b *Leo l.2.*

c The Mountaines of Marocco.

d Carraim Iewes.

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Duccala the fifth Region lyeth betweene Tensift and the Ocean, Habib and Omirabih. At Azaphi the Prince was (in *Leo's* time) murthered at Church, while he was in his deuotions, by a subiect, who was chosen Gouernour; but the Portugals obtayned the place. Azamur, a Citie exceedingly addicted to Sodomie, was also punished with Portugall slauerie, and most of the Countrey thereabouts. In the Hill, called *Greene-hill*, liue many Heremites, of the fruits onely there growing. Here are many Altars and Saints after the Mahumetan fashion.

Mahumet King of Fez, in the yeere of our Lord 1512. passed this way with his Armie, and at euery Altar made a stand, and there kneeling, would thus say; My God, thou knoweest that my intent of comming to this wilde place, is onely to helpe and free the people of Duccala from the wicked and rebellious Arabians, and from our cruell enemies the Christians: and if thou doest not approue it, let thy scourge light onely on my person; for these people that follow me deserue not to be punished. Hence he sent me Ambassadour to Marocco.

Leo an Ambassadour.

Hascora the sixt Region of Marocco, is situate betweene the Riuer Tensift and Quadelhabid. Alemdin in Hascora was conquered to the King of Fez by a Merchant, whose Paramour the Prince had taken away; for which adulterie he was by the Iudges condemned to be stoned. The Prince of Temcenes was so addicted to Arabian poetrie, that hee gaue *Leo*, then a youth of sixteene yeeres old, fiftie ducats for certaine verses hee had made in his praise, and twice as much he sent to his vncle for the same, with a horse and three slaues.

Tedles is the seuenth Prouince of this Kingdome, lying betweene Guadelhabid and Omirabih. Tefza the chiefe Towne is beautified with many Temples, and hath store of Priests. The Towne walls are built of a kinde of marble called Tefza, which gaue name to the Town. Mount Dedes is in this Prouince, where the people (for the most part) dwell in Caues vnder the ground: they haue neither Iudges nor Priests, nor honest men among them. For other places, if any thinke vs not more than tedious alreadie, let them resort to *Leo*, whom all follow in their Relations of these parts. When any Christian * will turne Moore, it is their custome to signifie it to the Christians in those parts: and in place and time appointed, an equall number of both sorts being assembled, and sitting the one ouer against the other, the partie in the middle and presence of both, is demanded of which he will be, and the Christians may vse what arguments they can to dissuade him: which is done three seuerall times. Thus did one of our Nation, who hauing thus killed his owne soule, after murthered anothers body, and was therefore adiudged to wander like *Cain*, none releeuing him, in which state he pined and dyed.

* *G. Wilk.* Miseries of Barbarie.

CHAP. XII.

Of the Arabians populations, and depopulations in Afrike, and of the naturall Africans; and of the beginnings and proceedings of the Mahumetan superstition in Africa: of the Portugals forces and exploits therein.

HAuing often mentioned the Arabians in our former Chapters, it seemes fit to speake somewhat of the comming of that Nation, and their Religion, into Africa from the East, as also of the Armes of the Portugals (before often spoken of) which from the West haue made some impressions in these parts. The Arabian Mahumetisme, euen almost in the infancie thereof, pierced into Africa. In the yeere * of our Lord 637. *Omar* inuaded Egypt, and *Odman* in the yeere 650. passed further with fourescore thousand fighting men, and defeated *Gregorius Patricius*, and imposing a tribute on the Africans, departed. In *Leontius* time, in the yeere 698. They inuade and possesse Africa, and appoint Gouernours of their owne: in the yeere 710. They pierced into Numidia and Libya, and ouerthrew the Azanaghi, and the people of Galata, Oden, and Tombuto. In 973. hauing passed Gamben, they infected the Negros; and the first that dranke of their poyson, were those of Melli. In the yeere 1067. *Iasaia* sonne of *Ababiquer*, entred into the lower Ethiopia, and by little and little infected those people which confine vpon the Desarts of Libya and the rest, and pierced into Nubia and Guinea.

* *Chronol. Aug. P. Diacon. & Zonar. Constant. P. Diac. Leons. G. B. B. 3. part. lib. 2.*

Constantinus the Emperour * among the Prouinces or great Amera-ships, subiect to the Saracens, numbreth Africa for one: the number and order whereof hee hath transcribed from *Theophanes*, and I here from him. The first of these was Persia or Chorassan; the second, Egypt; the third, Africa; the fourth, Philistiem or Rhamble; the fift, Damascus; the sixt, Chemps or Emessa; the seuenth, Chalep; the eight, Antiochia; the ninth, Charan; the tenth,

* *Const. Porphyrogenitus de administr. imperio ex Theophanis historia, cap. 25.*

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tenth, Emet; the eleuenth, Esipe; the twelfth, Musel; the thirteenth, Ticrit. But when as Africa shooke off the yoke of the *Amerus* of Bagdad, and had an Amera of her owne, afterwards by occasion of the weakenesse of the Amera of Bagdad, the Amera of Persia or Chorasan freed himselfe also, and called himselfe *Amerumnes*, wearing the Alcoran hanging down his necke in Tables like a chaine, and saith, hee is of the kindred of *Alem*: and the Amera of Egypt (to whom the Amera of *Arabia fœlix*, had alway beene subiect) became also his owne man, calling himselfe *Amerumnes*, and deriuing his pedigree from *Alem*. This as it giues light to the Saracen Historie in generall, so it sheweth the greatnesse of the Arabian or Saracenicall power in Africa, where first they made head against their Masters, in the time as is said before of *Elagleb* then Deputie or Amera in Cairaoan, whose example became a president to the Amera's of Persia and Egypt: and (which is more to our present purpose) was occasion of further spreading their superstition through Africa; the fountayne or sinke thereof being now not farre off in Damasco or Bagdad, but in the heart of Africa, Satan there choosing *his Throne* for these his Vicars or Calipha's (for so the word, saith * *Scaliger*, signifieth) which as you haue heard, were too faithfull in that their infidelitie. And because I haue mentioned *Scaligers* interpretation of the word *Chalipha*, it should not be amisse to adde out of the same place, that the first Gouernours or Generalls after *Mahumet* (or as hee calls him, *Muhammed*) were called *Emirelmumenin*, that is, Captaines of the Orthodox or right beleeuers. Afterwards, because vnder colour of Religion, they sought, not onely a Priestly primacie, but a tyrannicall Monarchie, they chose rather to bee called *Chalipha*. The first *Emirelmumenin* was *Abubecher*. When his successors sent their Lieutenants into Africa and Spaine, they gouerned a while vnder them, doing all in the name of the *Emirelmumenin*, although nothing in a manner but a Title was wanting of the fulnesse of power to themselues. But after, they entitled themselues *Emire Elmumenin*, and of Deputies became Kings: which was done by the petit Kings of Spaine and the Gouernours of Africa. And now the King of Marocco and Fez vseth it. For it is not a proper name, but as the French King is called *Christianissimus*, and the Spanish *Catholicus*. Thus farre *Scaliger*: which serueth as a Glosse for those former names of *Amera*, *Amerumnes*, *Chalipha*, *Miramuldinus*, and many other hence corrupted.

* *Ios. Scal. Can. Isagog. l 3. Chalipha est Vicarius, quo nomine vocati sunt, qui post Muhammedem rerum potiti sunt, qui & diuinis & humanis præessent.*

The meanes of these and other Saracens enlarging their Sect, haue beene principally by Armes: and where they were not of force, by traffique and preaching, * as on the other side of Ethiopia, euen to *Cabo de lor Corientes* in the Kingdomes of Megadazo, Melinde, Mombazza, Quiloa, and Mosambique, besides the Ilands of Saint *Laurence*, and others. But the greatest mischiefe that hapned to Africa, by the Arabians, was about the foure hundreth yeere of the *Hegeira*. For before that time, the Mahumetan Chalipha's, or Amera's, had forbidden the Arabians to passe ouer Nilus with their Tents and Families, that so the Countrey was still peopled by the ancient Inhabitants, howsoeuer it was gouerned by them. For such multitudes of vnbridled and barbarous Nations were not likely to proue dutifull subiects to the Empire. About that time, one *Elcain*, the schismaticall Calisa of Cairaoan, as is before in part shewed, hauing by his Generall *Gehoar* conquered all the westerne parts, as farre as Sus, employed the same mans valour for the conquest of the East. And Egypt being now together with Syria subdued; *Elcain* himselfe seeing the Calipha of Bagdet, made no preparation to withstand him, by the aduice of *Gehoar* (which at that time founded Cairo) passed into Egypt, thinking to inuest himselfe with the Saracenicall soueraignty, committing the gouernment of Barbarie to a Prince of the Tribe *Zanhagia*, who in this absence of his Lord compacted with the Chalipha of Bagdet, and acknowledged his Title in Barbarie, receiuing in reward of his treason from that Bagdet Prelate, the Kingdome of Africa. *Elcain* hauing lost this morsell, to snatch at a shodow, was in great perplexitie what course to take, till a Counsellor of his perswaded him that he might gather great summes of gold, if hee would let the Arabians haue free libertie to passe through Egypt into Africa: which, though hee knew, that they would so waste it by their spoiles, as it should remayne vnprofitable, both to himselfe and his enemies, yet incited by two vehement Orators, *Couetousnesse* and *Reuenge*, at last he granted; And permitted all Arabians which would pay him ducats a piece, freely to passe, receiuing their promise, that they would become deadly enemies to the rebell of Cairaoan. Whereupon ten Tribes or Kindreds of the Arabians (halfe the people of *Arabia deserta*) and a multitude also out of *Arabia fœlix* (as writeth *Ibnu Rachu*, a famous Historian, out of whom *Leo* hath drawne a great part of his African historie) accepted the condition, and passing the Desarts, they tooke Tripolis, sacked Capes, and after eight moneths siege, entred into Cairaoan, filling with bloud, and emptying with spoile, all the places where they preuayled. Thus did those kindreds of Arabians settle themselues in these parts, forcing the Prouinces adjacent to tribute: and remayned Lords of Africa, till *Ioseph* founded Marocco, who aided the posteritie of the rebell against them, and brake their yoke, from the tributarie cities.

* About two hundred yeers after the death of *Mahomet*, all Barbarie was infected with that pestilence, *Leo, lib.* 1.

But *Mansor* the fourth King and Calipha of the sect of *Muoachedin*, begun, as is said, by

Elmabeli

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Elmabeli and *Abdul Mumen*, preferred the Arabians, and induced them to make warre vpon those their enemies, whom easily they conquered. He also brought all the chiefe and principall of the Arabians into the westerne Kingdomes, and assigned them more noble places for habitation, to wit, the Prouinces of Duccala and Azgar: to those of meane condition hee appointed Numidia, which at first were, as it were, slaues to the Numidians, but after recouered their libertie, and obtayned the dominion of that part of Numidia assigned them, euery day encreasing in power: those which inhabited Azgara and other places in Mauritania, were all brought into seruitude. For the Arabians out of the Desarts, are as fishes out of the water: Atlas on the one side, and the other Arabians on the other side, suffered them not to passe into the Desarts, and therefore they laid downe their pride, and applyed themselues to husbandrie, dwelling in their Tents, and paying yeerely tributes to the Kings of Mauritania, from which those of Duccala, by reason of their multitudes, were free. Many Arabians remayned still in Tunis, which after *Mansors* death, they tooke and made themselues Lords of the Regions adioyning; where some of them bare great sway till *Leo's* time: the other depriued of their wonted pay at Tunis, committed great robberies and slaughters of Merchants and Trauellers.

The Arabians, which inhabited Africa, are diuided into three peoples, *Hutel*, and *Chachin*, which are said to descend of *Ismael*, therefore by the Mahumetans esteemed more noble: the third is termed *Machil*, deriued from *Saba*, and came thither out of *Arabia fœlix*. The diuisions and subdiuisions of these into their seuerall Tribes and Families, which *Leo* hath done, would perhaps to our nice Readers seeme but an harsh heape of strange names, and for their sakes I will referre the studious hereof to that our Author.

The Tribe Etheg, which *Mansor* placed in Duccala, and in the Playnes of Tedles, in later times suffered much damage by the Portugals on the one side, and the Kings of Fez on the other: they are about one hundred thousand men of warre, halfe horse-men. The Sumaites in the Desarts neere Tripolis can arme fourescore thousand men: *Sabid* in the Desarts of Libya, can bring into the field almost an hundred and fiftie thousand of their Tribe. The *Ruche* are not rich, but in agilitie of body miraculous, and account it a shame if one of their foot-men be vanquished of two horse-men: nor is any amongst them so slow, that he will not out-goe any the swiftest horse, be the iourney neuer so long. The *Vode* dwell betweene Gualata and Guading, and are esteemed about threescore thousand warriours. The other kindreds of them are exceeding many, dispersed through Africa, some-where commanding, other-where subiect. And as they liue in diuers places, so doe they obserue differing customes. Those which dwell betweene Numidia and Libya liue miserably: they make merchandize of their Camels with the Negros, and many Horses which are sold into Europe, termed horses of Barbarie. They are much addicted to Poetrie, and make long Poems of their warres, huntings, and loues, with great elegance, and that in rithme, like the vulgar Italian Sonets. They are (the destinie of Poets) courteous, but poore. The Arabian Inhabitants betweene Atlas and the Sea, are more rich in corne and cattell, but more base and barbarous in conditions. Amongst the Arabians neere Tunis, a good Poet is highly esteemed, and amply rewarded of their great men, neither can the neatnesse and grace of their verse easily be expressed. When they goe to warre, they carry their wiues with them on Camels, and that (to make vp the wonder) to incourage them. The Arabians betweene Barbarie and Egypt leade a wretched life in those barren Desarts, forced, not onely to exchange their cattell for corne, but to pawne their sonnes in great numbers to the Sicilians, who if they breake day, make slaues of them: and therefore they exercise all robberies, and sell any stranger (they can lay hold on) to the Sicilians for corne.

Now for the naturall and natiue Inhabitants of Africa, the white men (so they are in comparison of the Negros) are diuided into fiue peoples, *Sanhagia*, *Musmuda*, *Zeneta*, *Haoara*, and *Gumera*. The Musmuda inhabit the Regions of Hea, Sus, Guzula, and Marocco. Gumera inhabiteth the Mountaynes alongst the Mediterranean, from the Streits to Tremizen. These two dwell seuered from the others, and maintayne continuall warres one with another. As Authors say, they were wont to haue Tents, and the wide fields for their habitation, and those that were conquered, were sent to inhabit Cities; the Conquerors were Lords of the fields. The Tribes or Peoples Zeneta, Haoara, and Sanhagia, inhabit Temesne. The *Zeneti* chased the Familie of *Idris* from the dominion of Africa and Fez: and were againe themselues, after that, depriued by the Zanhagian families of Luntuna, and of *Abdul Mumen*. The *Benemarini* a Zenetan familie recouered the Empire long after.

They are in these times * diuided into Brebers and Alarbies. The Brebers inhabit the Mountaynes: the Alarbies, the Playnes. Both of them maintayne deadly feuds, and will fight sorer battels in such quarrels, then in seruice of their King. Insomuch, that vpon losse of any great man, cruell battels haue beene fought, and ten thousand men slaine at a time.

* *Ro. C.* Hist. of Barbarie.

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The Alarbies haue their faireſt Virgin riding on a Camell, with a flagge in her hand, decked in all pompe to ſollicite her kindred to reuenge, and goeth formoſt in the field incouraging them to follow. The kindred ſpareth no bloud to ſaue their Virgin, which the other ſide ſtriueth to winne, holding that a continuall glory to the ſeuenth generation. When a man is killed, his Tribe ſeeketh not reuenge on the murtherer onely, but on the firſt man of the Tribe he meets with. The Brebers doe likewiſe. Their women follow them in their battels, with a certaine colour in their hand called *Hanna*, which will ſtaine, and therefore they throw it vpon ſuch as offer to run out of the field, the baſeſt ignominie that can befall them.

The *Larbie* and *Breber* doe differ as much in language, as Welſh and Engliſh; the one is giuen to Husbandry, the other very much to Robbery. *Mully Sidan* in theſe late warres, ſeeing the Larbees alſo become robbers, cauſed the next Dwarre (a Towne of Tents) belonging to that Tribe which herein had faulted, to bee deſtroyed Man, Woman, Child, Kine, Sheepe, and whatſoeuer belongeth to them, by his Souldiers. But after hee had loſt the field in the battell with *Muly Sheck*, they foraged vp to Marocco gates, truſting to the ſtrength which that Tribe could make, beeing fifteene thouſand Horſe. This Tribe or kindred was called *Weled Entid*.

b *Leo, lib.* 1. In Africa they are much ſubiect to the Cough: inſomuch b that on the Fridayes when they are in their Mahumetan Sermons, if one fall a coughing, another followes, and ſo from hand to hand all take it vp, and hold on in that ſort, till the end of their Sermon, no man hearing what hath beene ſaid.

c The generall vices of the Africans, cha 8. For their morall c conditions, *Leo* thus deſcribeth them, as wee haue ſomewhat mentioned before; The inhabitants of the Cities in Barbary are poore and proud, irefull, and writing all iniuries in Marble: vntractable and vnfriendly to Strangers: ſimple, and credulous of impoſſibilities. The vulgar is ignorant of nature, and eſteeme all workes thereof diuine and miraculous. They are irregular in their life and actions, exceedingly ſubiect to choler, ſpeake aloft and proudly, and are often at buffets in the ſtreets. Thus baſe is their diſpoſition, and no leſſe is their eſtimation with their Lords, who make better account of their beaſts. They haue no chiefe men or Officers to rule or Counſaile them. They are ignorant of merchandize, being deſtitute of Bankers and money-changers, and euery Merchant is conſtrained to attend his wares himſelfe. No people vnder Heauen more couetous; few amongſt them, which for loue of God or man will entertaine a ſtranger, or requite a good turne: alwayes encombred with melancholy, they addict themſelues to no pleaſures; the reaſon whereof, is their great pouertie and ſmall gaines.

The Shepheards, both in the mountaynes and fields, liue a laboutſome and miſerable life, a beaſtly, theeuiſh, ignorant kinde of people, neuer repaying any thing committed to them. The young Women before they marry, may haue their Louers in all filthineſſe, none of them beſtowing her virginitie on her Husband: if they bee once married, their louers doe no more follow after them, but betake them to ſome others. The brutiſh Father makes this odious loue to his Daughter, and the beaſtly Brother to his whooriſh Siſter. The moſt of them are neither Mahumetans, Iewes, nor Chriſtians, but without faith, and without ſo much as a ſhadow of Religion, neither making any prayers, nor hauing any Churches, but liue like beaſtes. And if any hath any ſmacke of deuotion, yet hauing no Law, Prieſt nor any Rule to follow, hee is forced to liue like the other. Many of them, both in Cities and fields, are found ſauoring of better things, both for Arts, Merchandize, and Deuotion, as the ſame *Leo* ſheweth: but thus are the moſt inclined.

* *Ant. Gueuara Epiſtol. Io. de Barros Aſia dec.* 1. *lib.* 1. Now, to adde ſomewhat further of the Mahumetan Religion in Africa, *Anno* 714. (as ſome * doe reckon) the Saracens, by the incitement of *Iulius* Earle of Suta, as in our third booke is related, inuaded and conquered Spaine. *Leo* in his fifth booke attributeth this to *Muſe* Gouernour of Africa, vnder d *Qualid* the Calipha of Damaſco, whoſe next ſucceſſour depriued *Muſe*, and ſent *Iezul* to Cairaoan to ſucceed in his roome, whoſe poſteritie there gouerned till that Houſe was depriued of the Caliphſhip, and the ſeate thereof remooued from Damaſco to Bagdet. Then was *Elagleb* made Lieutenant of Africa, and held it with his poſteritie after him 170. yeeres. After which time *El Mahdi* an hereticall Calipha diſpoſſeſſed them. Of this *El Mahdi* and *Elcain*, and their ſuppoſed hereſies, I haue no certaine Hiſtorie. Certaine it is, that the Mahumetanes from the beginning were diuided, as appeareth of *Idris* in our Hiſtorie of Fez: and more fully in the Catalogue of *Mahomets* next ſucceſſours, which were the next not in blood, but in power. So did *Bubac* or *Abubacer* challenge it, and after him *Homar* and *Ottaman*: contrary to the Teſtament of *Mahomet*, who appointed *Hali* his heyre. *Muauias* alſo murthered *Hali* and his ſonne, to obtaine the Soueraigntie. Thus were they diuided about the true ſucceſſour of their falſe Prophet; which fire is not yet extinct. Another diuiſion was about the interpretation of their Law. e *Abubacer* gaue foundation to the Sect *Melchna* or *Melici*, embraced by the Africans: *Homar* was author of

d Some will haue this *Qualid*, or *Vlit*, to be the *Miralmuminin* of Africa a Maraunian, whom *Leo* maketh the Eaſterne Calipha.

e *G. B. B. hiſt. Sar. lib.* 1.

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the sect *Aneſia*, which the Turkes and Zaharans in Africke receiue. *Odman* or *Ottoman* left behind him the *Baneſia*, which hath also his followers. *Hali* was head of the *Imemia*, which is followed by the Persians, Indians, many Arabians, and Gelbines of Africa.

Curio calleth these sects, embraced of the Africans, *Melici*, and as hee affirmeth, *Asophy* of the Syrians and Arabians, *Alambeli* of the Persians, and *Buaniſi* of the Alexandrians and Assyrians. Forreine names can scarcely bee translated, but withall are traduced, and of diuers diuersly called. Of these foure grew threescore and eight Sects of name, besides other more obscure. Amongst the rest were the Morabites, who ledde their liues (for the most part) in Hermitages, and make profession of morall Philosophie, with certaine principles differing from the Alcoran. One of these was that Moabite, which certaine yeeres past shewing *Mahomets* name imprinted in his breſt, being done with *aqua fortis*, or some such thing, rayſed vp a great number of Arabians in Africa, and layd siege to Tripolis, where being betrayed by his Captaine, hee remained the Turkes prisoner, who sent his skinne to the Grand Seignior. These Morabites affirme, that when *Alle* or *Hali* fought, he killed ten thousand Christians with one blow of his Sword, which they say was an hundred Cubites long. One writes [a] that these Moabites deuoted themselues to a solitary life, and strict penance for certaine yeeres, which being expired, by the merits thereof, they may after loosen the reynes of their lusts to all impuritie without any impuritie, as beeing beyond possibilitie of sinning: (The like wee haue obserued before of the Indian Gymnosophists) and then to enable Nature to vnnaturall degrees of beastly lusts, they eate certaine Herbes, which may melt the heart in and into those flames, for which purpose they vse also in Barbarie a Composition called *Lafis*. The *Cobtim* is as foolish a Sect, one of which shewed himselfe, not many yeeres since, at Algier, mounted on a Reede, with a Bridle and reynes of leather, affirming that hee had ridden an hundred miles on that Horse in one night, and was therefore highly reuerenced: Somewhat also is said before of these African Sects in our Chapter of Fez.

a See 3. part. Th. Pol. pag. 163.

Another occasion diuided Africa from other of the Mahumetane superstition. For when *Muauia* and *Iezid*, his Sonne were dead, one *Maruan* seized on the Pontificalitie, but *Abdalam* the sonne of *Iezid*, expelled him. Hee also had slaine *Helem* the sonne of *Halea* a little before, whom the Arabians had proclaimed Caliph, and therefore made the Maraunian stocke, of which hee descended, odious to the Arabians. They therefore at Cufa chose *Abdimely* for the Saracenicall Soueraigne, who was of *Hali's* posteritie, which they call the *Abazian* stocke or family. Hee sent *Ciafa* against *Abdalan* who fledde and was slaine; *Ciafa* exercised all cruelties against all that Maraunian kindred, drew *Iezid* out of his Sepulchre, and burnt his carkasse, and slaying all of that house, cast their bodies to the Beasts and Fowles to be deuoured. Whereupon one *Abed Ramen* of that familie, (some suppose him the Sonne of *Muauias*) fled into Africa, with great troupes of followers and partakers, where the Saracens receiued him very honourably, *Barrius* [b] tels that *Ciafa* himselfe was Caliph, and that he descended of *Abaz*, of whom that stocke was called *Abazian*; and that he tooke an oath at his Election, to destroy the Maraunians; which hee executed in manner as aforesaid by *Abidela* his kinsman and Generall. To *Abed Ramon* resorted the Mahumetans in Africke, who equalling his heart to his fortunes, called himselfe *Miralmuminin*, which is mis-pronounced *Miramulim*, and signifieth the Prince of the beleeuers; which he did in disgrace of the *Abazians*. Some attribute the building of Marocco to him, which others ascribe to *Ioseph*, as before is said, and some to some other Prince, built (as they say) in emulation of [c] *Badget*, which the Easterne Calipha builded for the Metropolitan Citie of their Law and Empire. *Barrius* addeth that he became a *Nabuchodonoſor*, to whip and scourge Spaine, which *Vlit* his Sonne, by *Muſa* his Captaine wholly conquered in the time of *Rhodericus*. But *Pelagius* soone after wich his Spanish forces began to make head against the Moores, and recouered from them some Townes: which [d] Warre was continued with diuersitie of chance and change three hundred yeeres and more, till [e] *Alphonſus* the sixt tooke Toledo from them: and for diuers good seruices which *Don Henry* [f] had done him in these warres, gaue him his Daughter in marriage, and for her portion, those parts which hee had taken from the Moores in Lusitania, since called the Kingdome of Portugall, with all that hee or his could Conquer from them. Thus was the Kingdome of Portugall planted in the bloud of the Moores, whereby it hath beene so fatned, and hath so batned euer since, that all their greatnesse hath risen from the others losse. For they not onely cleered those parts of that Kingdome of them by an hereditary Warre, but pursued them also into Africa, where *Iohn* the first tooke Scuta from them, so making way to his Posteritie to pierce further, which happily they performed.

b *Dec. 1. l. 1. Aſia.*

c Bagdet was built long after this time.

d In two yeres space it is said, that there perished in those Spanish wars, 700000 people.

e *An. Do. 1110.*

f *Don Henry* Earle of Loraine. *L. Ma. Siculus l. 7 de rebus Hiſp. L. And. Reſſend. de Ant. Luſic. l. 4* he in a poeme to K. Sebast. entitleth him *Africus, Aſiaticus, Aethiopicus, Arabicus, Perſicus, Indicus, Taprobanicus &c.*

Alphonſus the fift Portugall, [g] tooke from them Tanger, Arzila, and Alcasare, and others; especially *Emanuel* wanne from them many [h] Cities, and a great part of Mauritania; the Arabians

g *Oſor. de reb. geſtis Emanuel.*

h *Tuthim, Aſaphi Caſtellum regale, Azamor, Titium, Maza-gam &c. Deam. à Goes.*

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rabians not refusing the Portugals seruice, till the Seriff arose in Africa, as euen now was shewed, and chased the Portugals thence.

Thus Spaine hath reuenged her selfe of the Mahumetan iniuries by her two Armes: of Castile (which at last draue them out of Granada, and tooke diuers Townes in the Maine of Africa from them, and King *Philip* now in our dayes hath expelled the remainders of that Race quite out of Spaine:) and Portugall, which thus freed it selfe, and burthened them, by another course did yet more harme to the Mahumetan profession. For *Henry* sonne of *Iohn* the first, set forth Fleets to discouer the Coasts of Africa, and the Ilands adiacent, diuers of which were by the Portugals possessed, and made way to the further discoueries and conquests of that Nation in Africa, and India, to these our dayes, where they haue taken diuers Kingdomes and Cities from the Moores. Of which other places of this Historie in part, and the larger Relations of [i] *Barrius* in his Decades, of *Osorius*, *Maffæus*, *Marmol*, *Arthus*, *Iarric* and others, are ample witnesses.

[i] *Barrius, Osorius, Maffæus, L. Marmol l. 9. Arthus, Dantiscanus. P. Gatric. lib. 3.*

CHAP. XIII.

Of Biledulgerid and Sarra, otherwise called Numidia, and Libya.

WEe haue now, I suppose, wearied you with so long discourse of that part of Africa on this side Atlas, but such is the difference of the Mindes wearinesse, from that of the Body, that this being wearied with one long iourney, if the same be continued with a second, it is more then tired: the other after a tedious and irkesome way, when another of another nature presents it selfe, is thereby refreshed, and the former wearinesse is with this varietie abated, yea although it bee, as this is, from a better to a worse. Euen the mounting vp this cold hill, and thence to view the Atlantike Ocean on the West, Southward and Eastward the Desarts, will neither make the Soule breathlesse with the steepe ascent, nor faint with so wide prospects of manifold Wildernesses; this of barren Earth, and that of bare Waters; a third seeming to bee mixt of both, a Sea without waters, an Earth without soliditie, a sand not to hazard Ships with her priuie ambushments, but with open violence swallowing men, and disdaining to hold a foot-print as a testimony of subiection; a winde not breathing ayre, but sometimes the higher Element in fiery heates, and sometimes the lower in sandie showres: once a Nature mocking Nature, an order without order, a constant inconstancie; where it is Natures pastime to doe and vndoe; to make Mountaines and Valleyes, and Mountaines of Valleyes at pleasure. Strange is the composition of these places, but stranger is that of the Minde, which feedes it selfe with the cruell hunger, and satiates thirst with insatiable thirstinesse of these Desarts. And whereas the body feareth to be drowned, euen there, where it as much feareth to want water, in this sandie iourney: the Soule (modell of Diuinitie, life of Humanitie) feares no such accidents to it selfe, but in a sweetnesse of varietie delights to suruey all that her first and Ancient inheritance (howsoeuer since by sinne mortgaged and confiscated) and being sequestred from all societies of Men, can here discourse with GOD and Nature in the Desarts. Hither now, after so long a Preamble, we bring you, and at first present vnto your view Numidia, where you shall bee feasted with Dates. which haue giuen the name *Biledulgerid* (that is, Date-Region) thereunto, and before is made one entire part of seuen, in our [k] diuision of Africa. *Ludouicus* [l] *Marmolius* writes it *Biledel Gerid.* Obserue by the way with *Aldrete*, that this Numidia is that of the Ancients, which is part of Barbary, but more Southerly; nor hath this Libya of *Leo* the same bounds with that of the ancient Geographers.

[k] *Lib. 6. cap. 1.*
[l] *L. Marmolius. Sanutus* one of the exactest diuiders of Africa, *l.* 1. parteth Libya into 7. desarts and Numidia into the 4. Lands of Tesset, Segelmes, Zel, and *Biledulgerid.*

The Easterne border is Ehoacat, a Citie distant one hundred miles from Ægypt; the Westerne is the Atlantike Ocean; the Northerne, Atlas; the Southerne, Libya. This is the basest part of Africa; [m] the Cosmographers not deigning it the name of a Kingdome, the inhabitants thereof are in many places so farre distant from any other. As for example, Tesset a Citie of foure hundred Housholds is seperated from all other habitations three hundred miles. Some places thereof are better peopled. The Numidia described by [n] *Ptolomey*, *Mela*, and *Plinie*, is of a farre lesse bounds, and is rather a part of Barbary, then of this which wee heere describe: called (saith *Plinie*) *Metagonitis*, and famous for nothing but Marble, and wilde beasts: The Numidæ called Nomades of their Pastorall life, and change of Pastures, carrying their houses on their Carts. The Cities whereof were Cyrtha, called now Constantina, and Iol, now, as some write, Bugia. The Numidians are notorious for excessiue Venerie. For the Religion of these, whom *Leo* tearmeth Numidians, hee saith, That in olde time they worship-

[m] *Leo lib. 1.*
[n] *Ptol. l. 4. Plin. l. 5. c. 2. P. Mela l. 1. c. 6. Olivarius in Melam. Cal. Rhod. l. 18. c. 38.*

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worshipped certayne Planets, and sacrificed to them; and were like to the Persians, in worship of the *Sunne*, and the *Fire*, to both which they built Temples, and like the Vestals in Rome, kept the fire continually burning. Christian *Religion* began to quench this *Fire* (as is thought) in the Apostles dayes, which after was peruerted by Arrianisme, subuerted by Mahometisme. Iewish Religion had heere some footing also, before that Christianitie was Preached to them. * *Mercatoris Theatrum.*

The Numidians liue long, but lose their Teeth betimes (sowre sauce for their sweet Dates) and their eyes also pay vntimely tributes to the Sands, which the windes very busily and often send as their Searchers and Customers, till at last they can see to pay them no more. In all Numidia the French disease (as wee terme it) is vnknowne, and in Libya. I haue knowne saith *Leo*, an hundred persons that haue beene cured of that maladie, onely by passing ouer Atlas and breathing this ayre. This disease was not heard of in Africa, till King *Ferdinand* expelled the Iewes out of Spaine, and the Moores by lying with the Iewes wiues got the same; and generally infected Barbary, calling it therefore the Spanish disease. The Plague also infecteth Barbary once in ten, fifteene, or fiue and twentie yeeres, and destroyeth great multitudes, because they haue little regard or remedie for it. In Numidia it is scarce knowne once to happen in an hundred yeeres, and in the Land of Negroes neuer. Worse diseases then Pox or Plague possesse the Numidians, namely, ignorance of Diuine, Morall and Naturall knowledge, Treason, Murther, Robberie, without all respect of any thing. If any of them are hired in Barbary, they are employed in base Offices, Scullians, Dung-farmers, and what not? Neither are the Libyans or Negroes much better.

Of the Numidians and Libyans, are fiue peoples, Zenaga, Guenzaga, Terga, Lemta, and Berdeua, and liue all after the same manner, and order, that is, without manners or order at all. There garments of base cloath, scarce couer halfe their bodie. The Gentlemen (Gentlemen must pardon me the abasing of the Name) to bee distinguished from the rest, weare a jacket of blew Cotton with wide sleeues. Their Steeds are Camels, on which they ride without Stirrops or Saddles, and vse a goad in stead of Spurres, and a leather fastened in a hole bored thorow the gristles of the Camels nose, serues them for a Bridle; Mattes made of Rushes are their Beds, and Wooll growing on their Date-trees, yeelds matter for their Tents. Their food is often-times patience with an emptie belly: which when they fill, bread or meate after any sort is absent: Onely they haue their Camels milke, whereof they drinke a dish-full next their heart: and certaine dry flesh sodde in Butter and Milke, euery one with his hands raking out his share of these dainties, after drinking the broath; and then drinke vp a cup of Milke, and Supper is done. Whiles Milke lasteth, they care not for water, especially in the Spring-time, all which season, some neuer wash hands or face, because they neuer goe to the places where they may haue Water. And the Camels haue ioyned with their masters in this neerenesse, not regarding water, whiles they may feed on grasse.

All their life (or that *space* rather, *before they dye*, not worthy the name of *life*) is spent in Hunting, and robbing their enemies; not staying aboue three or foure dayes in a place, as long as the Grasse will serue their Camels. They haue ouer euery Tribe One, in manner of a King, whom they honour and obey. Very rarely is a Iudge found amongst them, and to him such as are litigious, ride sometimes fiue or sixe dayes iourney. Him will they amply reward with a thousand Duckats more or lesse by the yeere. As for Letters, Arts, Vertue, they dwel not in these Desarts. They are very jealous, which is the death of many. Yet are they liberall after their manner to Strangers, as I my selfe (it is *Leos* report) can testifie. For going ouer the Desarts with a Carauan of Merchants, the Prince of Zanaga encountred vs with fiue hundred men on Camels, and caused vs to pay our Customes: and then inuited vs to his Tents. There did hee kill many Camels to feast vs, both young and old, and as many gelded, and Ostriches, which they had taken in the way. And when the Merchants shewed themselues loth, that hee should make such slaughters of them, he said, That it were shame to entertaine them with small Cattell onely, being strangers. So wee had Roast, and Boyled; and Bread of Panike, very fine; and Dates great plentie. Hee honoured our companie with his presence; but he ate together with his Nobles, seperate from vs: and had with him certaine Religious and Learned men, to sit with him, which all the Meale-time touched no Bread, but onely Flesh and Milke: the reason, the Prince gaue vs, because they were borne in the Desarts, where no Corne grew. Onely they ate Bread on certaine solemne Feasts; as, at Easter, and day of Sacrifices. Thus did this liberall Prince spend on vs ten times the value of his Customes. After this manner also liue the Africans, called *Soana*.

The Tracts of [a] Numidia, most in name, are these: Data, which extendeth it selfe two hundred and fiftie miles in length; where are great store of Date-trees, whereof some are male, and some female; the first brings forth onely Flowers; the other, Fruit. And they take a knotted bough of the male, and engraft it in the female; otherwise, the Dates proue nought

[a] *Leo lib. 6.* See of the Palme more fully, *Sup. c. 5.*

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and almoſt all ſtone. They feed their Goates with the ſtones of the Dates beaten, and therewith they grow fatte, and yeeld ſtore of Milke. Segelmeſſe was built (if any liſt to beleeue *Bicri*, an African Coſmographer) by *Alexander* the Great. Heere were certaine Colledges and Temples. The people of the Countrey liued on Dates. They haue no Fleas: a ſmall priuiledge; for they haue infinite ſtore of Scorpions.

b *Bicri*, an African Coſmographer, his errour.

Fighig hath induſtrious and wittie people; whereof, ſome become Merchants; others, Students, and goe to Fez; where hauing obtayned the degree of Doctors, they returne into Numidia, and are made Prieſts and Preachers, and ſo become rich. Tegorarin hath Traffique with the Negros. They water their Corne-fields with Well-water, and therefore are forced to lay on much ſoyle. In which reſpect, they will let Strangers haue their houſes Rent-free, onely the Dung of Themſelues and their Beaſts excepted. They will expoſtulate with that ſtranger, which ſhall in ſome nicer humour goe out of doores to that buſineſſe, and aske him, if hee know not the place appointed thereunto. Heere were many rich Iewes, which by meanes of a Preacher of Telenſin were ſpoyled, and moſt of them ſlaine, at the ſame time that *Ferdinand* chaſed them out of Spaine.

Techort is a Numidian Towne, exceeding courteous to Strangers, whom they entertaine at free-coſt, and marrie their Daughters to them, rather then to the Natiues. Peſcara is exceedingly infeſted with Scorpions, whoſe ſting is preſent death: wherefore the Inhabitants in Summer time forſake their Citie, and ſtay in their Countrey-poſſeſſions till Nouember.

Libya extendeth it ſelfe from the Confines of Eloachat vnto the Atlantike, betwixt the Numidians and Negros. It is one other of the Seuen parts, into which wee haue diuided Africa: the Arabians call it Sarra; that is, a Deſart. *Plinie* c in the beginning of his fift Booke, ſayth, That all Africa by the Græcians was called Libya. Taken in a more proper ſence, it is diuerſly d bounded by the Ancients, and therefore wee will heere hold vs to *Leo's* deſcription. The name Libya is deriued from *Libs*, a Mauritanian King, as ſome e affirme. *Herodotus* f ſaith, of a woman named *Libya*. Among the Libyans are reckoned g the *Libyarchæ*, *Lebiophænices*, *Libyægyptij*, and diuers other Nations, euen of the h Ancients accuſed, for want of inward and outward good things, cunning onely in Spoyle and Robberie. The Libyans worſhipped one *Pſaphon* i for their God, induced thereunto by his ſubtiltie. For he had taught Birds to ſing, PSAPHON *is a great God*: which being ſet at libertie, chaunted this note in the Woods, and eaſily perſwaded the wilde people to this deuotion; which *Ælian* ſaith, *Annon* had endeuoured in vaine. It was the cuſtome of Women to howle in their Temples, k whence ſome of the Bacchanall Rites were borrowed by the Græcians. Vnto the Libyans are reckoned thoſe Nations, whoſe barbarous Rites are before related in the ſeuenth Chapter of this Booke. Wee will now come to later Obſeruations. l Men may trauell eight dayes, or more, in the Libyan Deſarts ordinarily, without finding any water. The Deſarts are of diuers ſhapes, ſome couered with grauell, others with ſand, both without water: heere and there is a lake, ſometime a ſhrub, or a little graſſe. Their water is drawne out of deepe pits, and is brackiſh, and ſometimes the ſands couer thoſe pits, and then the Trauellers periſh for thirſt. The Merchants that trauell to Tombuto, or other places this way, carrie water with them on Camels; and if water faile them, m they kill their Camels, and drinke water which they wring out of their guts. Their Camels are of great abilitie to ſuſtaine thirſt, ſometimes trauelling without drinke twelue dayes or more. Otherwiſe they were neuer able to trauell thorow thoſe Deſarts.

c *Plin. lib. 5.*
d *Strab. l. 17. Ortel. Theſaurus*
e *L. Cornini. Geograph.*
f *Herodot. l. 3.*
g *Niger. Apb. Cum.*
h *Iſid. Orig. l. 6.*
i *Alexand. ab Alex. l. 5. c. 4.*
k *Cœl. Rhodig. l. 12. c. 2.*
l *G. Bot. Ben. p. 1 lib. 3. Magnus.*
m *Leo, lib. 1.*

In the Deſart of Azaoad there are two Sepulchres of Stone, wherein certaine letters engrauen teſtifie, that Two Men were there buried; one a very rich Merchant, who tormented with thirſt, bought of the other, which was a Carrier or tranſporter of wares, a cup of Water, for ten thouſand Duckats, and dyed neuertheleſſe; both buyer and ſeller with thirſt.

Their liues for lewdneſſe reſemble the Numidians before mentioned, but for length come much ſhort of them, few attayning to threeſcore yeeres. n They are (as little need as they haue thereof) often plagued with thoſe clouds of Graſhoppers, which couer the ayre, and deſtroy the earth.

n *A. Cadamoſto.*

The Libyan Deſart of Zanhaga beginning at the Weſterne Ocean, extendeth it ſelfe farre and wide betweene the Negros and the Numidians, to the Salt-pits of Tegaza. From the Well of Azaoad, to the Well of Araoan, an hundred and fiftie miles ſpace, is no water; for lacke whereof, many both men and beaſts there periſh. Likewiſe in the Deſart Gogdem, for nine dayes iourney no drop of water is found. In the Deſart of Targa is Manna found, which the Inhabitants gather in little veſſels, and carrie to Agadez to ſell. They mingle it with their drinke, and with their pottage: It is very wholſome. Tegaza is an inhabited place, where are many veynes of Salt, which reſemble Marble, they digge it out of pits, and ſell it to Merchants of Tombuto, who bring them victuals. For they are twenty dayes

iourney

iourney from any habitation, the cause that sometimes they all die of famine. They are much molested with the South-east winde, which maketh many of them to lose their sight. Bardeoa was found out lately by one *Hamar*, a guide vnto a Carauan of Merchants, who lost his way by reason of a maladie that fell into his eyes; yet blind as hee was, hee rode on a Camell; none else being able to guide them: and at euery miles end caused some sand to bee giuen vnto him, whereon hee smelled, and thereby at last told them of an inhabited place, forty miles before he came at it: where, when they came, they were denied water, and were forced by force to obtaine it.

The Riuers that arise out of Atlas, and by the vnkindnesse of their Kinde, fall this way, finding these thirsty Wildernesses to yeeld them the readiest channels, are trained alongst by the allurements of the sands, stouping and crouching to them, till being further from witnesses, they are either swallowed vp of great Lakes, or else whiles they hold on their pursuit for the Ocean, lose themselues in the search, and whiles they are liberall to the thirstie sands in the way, at last dye themselues (I cannot say, diue themselues, as else where in the World) for thirst in the Desarts. And yet through these wayelesse wayes, doth couetousnesse carry, both the Arabians in their rouings, and Merchants with their Carauans to the Negros for wealth: whither: I thinke, at last you expect the comming of this our Carauan also.

CHAP. XIIII.

Of the Land of Negros.

§. I.

Of the Riuer NIGER, *Gualata, Senaga, and Guinea.*

Igrataram terra, or the Land of Negros, [a] either is so called of the Riuer Niger, or of the blacke colour of the Inhabitants: some thinke the Riuer is named Niger of the people: it hath on the North those Desarts which we last left; on the South, the Æthiopike Ocean, and the Kingdome of Congo; on the East, Nilus; on the West, the Atlantike. *Leo* makes Gaogo in the East, and Gualata in the West, the limits thereof. On the side of the Riuer Canaga it is sandie and desart, beyond, it is plentifull, being watered with Niger, which runnes thorow the middest of it. There are no Hils neere the bankes of Niger, but wooddie places diuers, receptacles of Elephants. Raines doe neither good nor harme: onely Niger ministers them plenty, as Nilus in Egypt: Their encrease is likewise alike; fortie dayes together after the middest of *Iune* doth Niger encrease, at which time the Negro Townes are Ilands, and the way to them by Boats; and as many it deceaseth. The Merchants in *July*, *August* and *September*, trade in Boats made of a hollowed tree (like the Indian Canoas.) [b] This Riuer some thinke, ariseth out of a Desart called *Seu*, from a great Lake: some with lesse likelihood, thinke it an arme of Nilus: [c] and some with no truth, thinke it to be deriued from Paradise. It is by Geographers [d] brought from a Lake, which they call Niger, within two degrees of the Equinoctiall, and running thence Northwards, hides himselfe from the violence of the Sunnes furie, vnder a Mantle of Earth, sixty miles together, and then the Earth discouering him, hee runnes not farre, but in reuenge he couereth a great part of the Earth, and drowneth the same in a Lake called Borneo, till the Earth againe with her strong Armes claspes him in straiter bankes, and forceth him to turne his streame Westward, in which way hauing gotten *Fresh* helpe of some other streames, that send in their succours, he againe preuayleth, and quert hrowes the Earth in the Lake Guber: but shee getting vp againe, makes him flee to the Ocean for ayde, with whose tide-forces assisted, he rends the Earth into many Ilands, which hee holds as Captiues betweene his waterie [e] armes of Senaga, Gambra, and diuers others, which euer let slip their hold, and yet euer hold them in euerlasting captiuitie. In this combate whiles both parts *sweate* in contention a *fatter excrement* is left behind, which all this way heartens the Earth with admirable fertilitie: especially then when the Cloudes in the Summer time take Nigers part, and daily marshall their mighty showres to the Riuers ayde, shooting off continually in their march their Airie Ordnance, with dreadfull lightnings, whereat the amazed Earth shrinkes in her selfe, and the insulting waters for three monethes

[a] *Maginus Ge. Bot. Ben.*

[b] *Io. Leo lib. 1.*

[c] *Cadamosto.*

[d] *Ortel. Ramus Sim. Grin.*

[e] *Ortelius* and others in their Maps, make Senaga and Gambra two armes or mouthes of Niger. *Sanutus* thinkes it to be *Rio Grinde*. *Leo* alleageth the opinion of some which thinke it to come from Nilus by some vnder-earth passage. The truth is vncertaine, the angry Desarts not admitting due search.

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space trample ouer all, and send Colonies of fishes to inhabit the soyle, engirting meane-while all the Townes with a strait siege. But when the Sunne, in his Autumne Progresse, sends forth the Winds to summon the Clouds to attend on his fiery Chariot; The Earth by degrees lookes vp with her dirty face (bemired with washing) and makes vse of the slime, which cannot runne away with the fleeting waters, to serue her all the yeere after, as Treasurer of her plenty and abundance.

m *Leo lib. 7.* *Bichri* and *Meshudi*, ancient African Writers, knew little of these parts: m but a Mahumetan Preacher in the 380. yeere of the *Hegeira*, made the people of Luntuna, and Libya, of his faithlesse faith: and after that, they were discouered. They liued, saith *Leo*, like beasts, without King, Lord, Common-wealth, or any gouernment, scarce knowing to sow their grounds: clad in skins of beasts: not hauing any peculiar wife; but lye tenne or twlue men together, each man chusing which he best liked. Warre they wage with no other Nation, nor are desirous to trauell out of their Countrey. Some worship the Sunne at the rising: Others, as the people of Gualata, the Fire: and those of Gaoga are Christians like the Egyptians: *Ioseph* King of Marocco subdued them: and after that the fiue peoples of Libya, of whom they learned the Mahumetane Law, and other Artes, and the Merchants of Barbary frequented those parts. The Libyans diuided them into fifteene parts, each third part of those fiue peoples possessing one.

n *Anno 1526.* But the n present King of Tombuto, *Abuaci Izchia*, being made Generall of the Forces of *Soni Heli* the former King, which was a Libyan, after his death slue his Sonnes, and brought the Kingdome to the Negros, conquering many Prouinces. After which he went to Mecca on Pilgrimage, and thereby set himselfe in debt an hundred and fifty thousand Ducats. A great part of those Parts by their difference of Language and Religion, is yet vnknowne to vs.

Gualata was subdued by the King of Tombuto, a beggerly Countrey. This Region adioyneth to Cape Blanco. The Portugals, when they discouered these Coasts for *Henry* the *Infanta*, traded heere for slaues as farre as Canaga, or Senaga (to which our Nation • hath since traded) and is an arme, as is said, of Niger. Heere begins the Countrey of Guinea or Ginny, in which we will first giue description of the Kingdomes and Nations alongst the Coast: next, we will set downe some obseruations of former times: in the third place, those of the Dutch, and lastly, of the Iesuits.

o *Ric. Rainolds. Hack.* *Iarric. Thes. Rer. Indic. tom. 3. l. 1. c. 44.* The Portugals reckon all to Guinea, from Sanaga, in sixteene degrees to the North, and the Angolan limits in thirteene degrees of Southerly Latitude: so called of *Genus* situate on the said Riuer: All the Kingdomes of Congo and Angola they terme the *Lower*, the Northerly part, the *Higher Guinea*: Senaga, Sanaga or Zanaga, the Ancients called Stachiris or Darat. From hence Southward is Cape Verd or the Greene Cape, anciently called *Arsinarium*, against which are twelue Ilands, which beare name of this Cape, which being desart were first inhabited by the Portugals.

Anno 1446. On the Coast (for wee must leaue these Ilands to their due place) the first Kingdome is that of the Ialophs or Ialoeses bounded with Zanaga on the North, the Sea on the West, on the East the black Ialoeses, called Fulli Galalli, on the South the Berbecines; a Region contayning a hundred and fiue and twenty leagues in length. The Countrey is rich in Fruites and Gold, whereof in p Tobucato is great store. In these parts are many Portugals turned wilde and barbarous after the fashion of the Natiues, hauing in manner put off all Christianity: in nakednesse, in figuring their skinnes with indelible Characters and formes of diuers creatures, and in like behauiour conforming themselues to the Negros. They are called *Tangos maos*, and through all Guinea procure such Commodities as they may sell to European Merchants. Southwards from hence are the Kingdomes of *Ala* and Brocall, inhabited by the Berbecines: these worship the New Moone, and sacrifice to certaine Trees, which they embrue with the bloud of the slaine Sacrifices, and with meale of Rice. When the King of Ala goes to Warre, hee assembleth his chiefe men into a Groue neere the Palace: where they digge a *Ditch* in a round Circle, and there euery man declareth his opinion: after this consultation the Ditch is closed, and vnder paine of Treason, all which hath beene spoken must bee concealed, and as it were thus buried. The Maydens beautifie themselues with such skinne-figures as yee haue heard, on their bodies and faces, cut and pounced, with the iuyce of Hearbes made to endure: they also bore their lips, especially the lower, inserting in the holes bones and peeces of Wood; and weightie things to make it hang from the vpper lip: Opinion can giue lothsomenesse the prize of Beautie. The Kingdome of Brocall extends to Gambea, which Riuer is so great, deepe, and strong, that the Sea in thirtie leagues from the mouth (which opens it selfe fiue leagues in disgorging his full stomacke) can scarcely subdue it vnto his salt qualitie: Some thinke it proceedes from the same Fountayne with Niger, whence these peoples are called Negros.

Ialophi.

p Tombuto.

Tangos maos.

Ala and Brocall.

Meet matter ne-fas? nec clam? nec cum Scrobe? Pers. Sat. 1.

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gros, some, that this and Zanaga procted from the same head. Midway betwixt both is the Greene Cape.

Alongst both sides of this Riuer dwell the Mandingæ, a perfidious and Idolatrous Nation, which haue certaine Inchanters called *Bexerini* to performe their Priestly Holies. The Riuer is sayled vp a hundred and threescore Leagues, horrible Precipices and Cataracts, forbidding further passage by water: they call this fall a Bow, for the obliquitie of the fall, suffering men to passe vnder without wetting. Many fertile and pleasant Ilands are contayned in the diuided armes of this streame. The Inhabitants haue Shippes of good bignesse and strength. Not farre hence to the South is Cape Saint *Marie*, from which to the Riuer of Dominico is thirtie leagues, peopled by the Arriari and Falupi. Here is also the Riuer Casamanqua, inhabited on the North by the Iabundi, on the South the Benhumi, to whom on the East adioyne the Casangæ; the King is subiect to the King of Iarem, and hee to another more within Land, and so in degrees vnto the Monarch of Mandinga, whose chiefe Citie is Songus, aboue a hundred leagues Eastward from the Cape of Palmes: to this King the most of the former are subiect. The Casangæ worship an Idoll called China, which is nothing else but a bundle of staues or poles pitched into the ground, and fastened together with paste made of the meale of Rice and Millet, which they sprinkle with the bloud of sacrificed Kine and Goates. Some hang on the top thereof two or three skuls of Dogges. The Temple to this goodly Deitie is some shadie Tree, and there they offer also Millet, and the Wine of Palmes. To secure their Seede they sticke one of these poles in the ground. The Portugals buy slaues in these parts, sold by reason of the Kings vnreasonable tyrannie.

Mandingæ.

Casangæ.

Songus Imperiall Citie of Negros.

The Burami adioyne to the Casangæ on both sides the Riuer Iarim or Dominico; as farre as Rio Grand. Here also they buy slaues. The men and women file their teeth: the women to keepe their tongues in order, euery morning take a draught of water into their mouthes, and there hold it till Dinner or Breakfast time, meane-while doing their houshold businesse, not spitting, eating, or talking. The chiefe Towne of the Burami is eight leagues from the Hauen, where the chiefe King to whom the rest are subiect, resides. Their Houses are of Earth: couered with leaues. The *Bijags* inhabit neere the great Riuer, a fierce warlike robbing people, possessing also seuenteene Iles: the Portugals haue there the Towne of the Crosse. The Beafares also in these parts are dispersed, of whom the King of Guinala carrieth the greatest state and pompe, at whose death all his Wiues and Seruants, and dearest Clients, and the Kings Horse, are slaine and intombed with him to serue him in the other life. The like vsage is in very many of these Guinean Kingdomes, to which they adde further cruelty in the manner: for they cut off their toes and fingers, and beate their bones as it were in a Morter three houres (longer then which they could not out-liue this torture) and then in the sight of those which were to vndergo the like fate, thrust them into the neck with a sharpe stake, so finishing their blinde Martyrdome. On the other side the Riuer is Biguba a Portugall Towne, the best they haue in these parts: the Natiues are Beafares, whose King being dead, the strongest is his Heire, the cause of much Warre. Betweene this and Cape Sierra Liona (so called of the Lyon-like roring made there by the waues, if not of the Thunders and dreadfull storme) are the Mallisians, Bagasians, and Cozolines. In these parts Grapes and Sugar-canes grow wilde: store also of Cotton, Brasill Wood of seuen colours, Graines called Malegetta of the name of the Region, long Pepper, Millet, besides Waxe and Iuory. Out of their Palmes they draw Wine and Oyle, and a certaine excellent Sope, forbidden (as is also the long Pepper) for the excellence to bee carried into Portugall.

Burami.

Bijagi.

Beafares.

Guinala.

Biguba.

They haue Apes called *Baris* exceeding great, and so industrious, that being brought vp in the house, they supply the roome of a seruant; going on their hinder feete, beating things in the Morter, fetching water home in Vessels, which yet if none bee ready to take from them, they will cast downe and breake, and then howle. Heere is store of Iron better then ours, but their best Commoditie is Gold, but no Forreiners know the Mines whence they haue it. The Portugals called their Castle here [m] built, Saint *George* of the Mine, in the fift degree of Northerly latitude. In Sierra Liona are thirteene Riuers which fall into the Sea. On the Riuer *Das Piedras* the Portugals haue a Towne. Capor and Tambassire two other Riuers, fall from the Hils Machamala, in which is a great Rocke of most pure Chrystall. Two of these Riuers, Tagaris on the North, and Bangua on the South of this Lion-hill, make it a Peninsula in some places so neere, that they carry their Boates by Land from one to the other. The Inhabitants are the Cumbæ, and the Natiues called Capi; these more ingenious then other Guineans. They haue their Kings which administer Law, hauing to that purpose round Galleries not farre from their Palaces called Funkes, where is a high Throne for the King, and lower Seates on both sides for his Counsellors called *Solatequis*.

[m] Mina. 1485.

Capi.

Their

Their Lawyers or Aduocates they call *Troens*, which weare parti-coloured garments, wouen with feathers, hold ſtaues in their hands whereon they leane whiles they pleade, and haue
a Some need Vizors to hide their not blushing. a Vizors to hide their blushing if any ſuch cauſe happen in the Kings preſence, who hauing heard the pleading of theſe, and the aduice of the Counſellors pronounceth ſentence. In the Creation of a Solatequis the rite obſerued is this: they place the perſon to be created in a faire ſeate of wood, and then the King ſtrikes his face with the inwards of a Goat, that the bloud and filth runnes downe his breſt, then ſprinkles him with meale, and after puts a Capon his head. When the King dies, his Sonne, Brother or next Kinſman ſucceeds: but before his full Regalitie, they bind him at his houſe, and lead him bound to the Palace, there whip him; after this they looſen him, attire and leade him to the Iudgement Seat, where the eldeſt Counſellor makes an Oration concerning his right and dutie, which ended, he puts a Hatchet into his hand which they vſe in Executions, and after this all acknowledge ſubiection. No leſſe ſtrange is their cuſtome for their Maydens.

In euery City or Village they haue a houſe, ſeuered like a Monaſticall Cloyſter from the reſt, in which all the Martiageable Virgins are kept and inſtructed a yeeres ſpace by ſome old man of beſt eſtimation. This done, they are brought forth well apparelled with Muſicke and Dances: there the youngmen make their choice and bargaine, with the Father, paying alſo the Old man for his yeeres ſchooling. Sorcerers are beheaded, and their bodies caſt to the Beaſts and Fowles: for other offences they are ſold and made ſlaues. They weare gold Rings hanging at their Noſes, weighing twenty or thirtie Crownes: theſe with their Eare-rings
Cumbæ. and Bracelets are buried with them. The Cumbæ are not of the ancient Natiues, but were barbarous and deuourers of mans fleſh, continually warring on the former. Theſe about the yeere one thouſand fiue hundred and fifty waſted all the Countrey, and at laſt ſeated themſelues here, driuing the Capi from their habitations. If they tooke any chiefe men, they deuoured them, the meaner they ſold for ſlaues to the Portugals, reſeruing the younger for Souldiory. They would ſell them more then Dogge-cheape, yea ſome of the Natiues would ſell themſelues ſlaues to auoide this barbarous enemy. But now being here ſetled, they are growne more milde and gentle. Of theſe are deſcended, as ſome thinke, the Giachi or Iagges, of which we ſhall ſpeake
b *Lib. 7. c. 10.* b elſe-where, called by this name in Congo, in Angola Gindæ, in Abaſſia Gallæ, in Mombaza Zimbæ or Imbiæ, and here Cumbæ, and Manes, by themſelues Imbangolæ: a Nation leſſe Nation, breeding without generation, and vncertaine of what monſtrous humane-inhumane Deuilliſh Originall.

§. II.

Obſeruations of thoſe parts out of CADAMOSTA, *and other Ancient Nauigators.*

a *Cadamoſto.* NOw for further particulars of the Guinean Nation, we will begin with the Nauigations of former times. The people inhabiting on the Riuer Sanaga, *Aloiſe a di Cadamoſti*, a Venetian, calls Azanaghi, and ſaith, that when firſt the Portugals ſayled thither, their ſimplicity, was ſuch, hauing neuer before ſeene a ſhip that they tooke the ſhips for great Birds with white wings, out of ſome ſtrange place comming thither: but when they ſaw them ſtrike ſayle, they changed their opinion, and thought them to be fiſhes, ſeeing them afarre off: but when they ſaw them the next day ſo farre off from that place, they tooke them for night-goblings or ſpirits.

This did he learne of diuers of the Azanaghi, ſlaues in Portugall. They hid their faces no leſſe then the priuities, eſteeming the mouth vnmeete to be ſeene, whence they belched ſuch ſowre breath. They had a kind of Muffler to hide it, and part of the noſe onely diſcouering the ſame at meate. Other Gouernours they then had not, only more reuerence was done to the moſt rich. A beggerly, theeuiſh, lying, trecherous Nation, as any in the World. They anoint their haire euery day with fat of fiſh for great gallantry, whereof they ſtinke exceedingly. And leſt you ſhould thinke better of their Eyes then of their Noſe, their women eſteeme it the greateſt part of goodly feature, to haue large Breſts, which by Art and induſtrious ſtretching of them, they enlarge, and ſome of them haue them hanging to their Nauell.

Neere vnto thoſe are certaine Negros, which ſuffer not themſelues to be ſeene of any, nor to be heard ſpeake: but haue excellent Gold which they exchange with other Negros, which bring vnto them Salt, ſuch as the Minerall Salt of Tagazza, and leauing the ſame, they goe away from thence halfe a dayes iourney: the Negros come downe in certain Baſkets,

and

and lay at euery heape of Salt a quantity of Gold; and goe their wayes. When the Salt-Merchants returne, if they like the summe, they take it; if not, they leaue the Gold still with the Salt, and goe their wayes: and then the other returne, and what heapes of Salt they find without Gold, they take for their own: the other, either they leaue more Gold for, or els leaue altogether. This seemeth hard to beleeue, but many of the Arabians and Azanhagi testified it to our Author for truth. The Merchants of Melli affirmed to mee, that their Prince had once by a plot taken one of them, thinking to haue learned the condition of that people, but either of sullennesse, or because hee could not, hee neither ate nor spake, and within three dayes dyed. Their statute, they which had taken him, affirmed to bee a hand higher then themselues: and that their nether lip was thicke and red, and so great that it hung downe to their brest, and it together with their Gummes bloudie: their teeth great, and on each side one very large: their eyes standing out: terrible they were to looke vpon. And because they had apprehended this man by their ambushment, they returned not in three yeeres: but after forced by the need of Salt to cure their diseases (whence haply that deformitie proceeded) they renued that Traffique.

To leaue these farre within Land, and come to the [a] Riuer Senaga. *Cadamosto* iustly maruelled at the partition which that Riuer caused: for on the one side the Inhabitants were well proportioned, very blacke, and the soyle very fertile: on the other side, the Inhabitants, meagre, small, swart, and the ground barren. The people, that dwell on the bankes of Niger, are called Gilofi. The Kings name in my time (which was [b] almost an hundred and threescore yeeres since) was *Zuchali*. He had thirty Wiues. When *Richard* [c] *Rainolds* was there 1591. the Kings name was *Amar Melik*. All that Region betwixt Sanaga and Gambea is called by one generall name, *Gualof*: of which *Maffæus* [d] and *Barrius* write, That in an accident of ciuill warres *Bemoin* came to the King of Portugall for aide, and was there royally entertayned and baptized with his followers; of which, some were of such admirable dexteritie and nimblenesse of bodie, that they would leape vpon a Horse as hee galloped, and would stand vpright in the Saddle, when he ranne fastest, and turne themselues about, and suddenly sit downe, and in the same race would take vp stones laid in order on the ground, and leape downe and vp at pleasure. This *Bemoin* was shametully murthered by *Peter Vaz*, the Portugall Generall, and the hope of Christianity in those parts disappointed. This was *Anno* 1489.

a *Barrius dec. 1. l. 3. c. 8. & Maffeus hist. Ind. l. 1.* saith, that *Senaga* and *Gambea* were by the Ancients called *Stachiris* and *Daradus*. This name *Senaga* was giuen by reason that the Prince was so called.
b 1455.
c *Hak. tom. 2.*
d *Maff lib. 1. Bar. Dec. 1. l. 1. c. 6, 7, 8.*
e *Al. Cadam.*

From thence [e] *Cadamosto* went to Budomel; the Prince whereof was had in great respect by his people: which when they come into his presence, kneele on both their knees, and bowing their heads to the ground, cast sand ouer their shoulders, and on their heads, with both hands, and then to goe towards him on their knees; and when they speake to him, cast sand ouer their shoulders still, with their head bowed downe, the Prince scarcely deigning them a looke, or word. For euery light offence hee would sell their Wiues and Children. He suffered our Authour to goe into his Moschee, where his Arabian Chaplaines, after their manner, mumbled their Mattens ten or twelue times in halfe an houre; all the company rising and falling againe to the Earth, and kissing it. He also heard him willingly confute the Mahumetan, and approoue the Christian Faith: but said, hee thought it was harder for a Christian to bee saued then a Negro, because God was a iust God and Lord, who had giuen vs to many good things in this World; to them nothing in comparison, who should therefore in the other World haue their Paradise, which heere they wanted. Easily might he haue beene turned to Christianity, but for feare of losing his State. His Wiues prouide him his dyet, as it is vsuall among the Negros, and none but his Priests and some principall men eate with him; which is after a beastly sort lying on the ground, the dish set in the middest, and all taking out the meate with their hands. They eate little at once, but eate often, foure or fiue times a day.

From *October* to *Iune* it raines not there. They haue great Serpents, and many, which they vse to charme: and the Prince when hee would poyson his Weapons, did (as was reported) make a great Circle, and enchanted by his Charmes all the Serpents thereabouts thereinto, and then killed that which seemed to him most venemous, letting the rest goe: with the bloud thereof, and the Seed of a certaine Tree, he tempered a poyson for that purpose, with which a Weapon infected, drawing neuer so little bloud, did kill in a quarter of an houre. They haue great store of Parrats, which are instructed by a maruellous naturall cunning to preuent the Serpents, which would else destroy their nests. They build therefore on high trees, and on the end of some tender bough thereof they fasten a Bul-rush, which hangs downe two spannes, thereunto weauing and working their nest in such sort, that the Serpents for feare of falling, dare not aduenture to deale therewith. The Negros came about *Cadamosto*, with wonder to see his apparell, and the whiteneſse of his colour (neuer before had they seene any Christian) and some of them with spittle rubbed his skinne, to see whether

ther his whiteneſſe were naturall, or no: which perceiuing it to bee no tincture, they were out of meaſure aſtoniſhed. They would then giue nine, or ſometimes fourteene ſlaues, for a Horſe furniſhed. And when they buy a Horſe, they wil bring ſome of their Enchanters, which make a fire of herbes, and ſet the Horſe ouer the ſmoke, vttering certaine words; and after that anoint him with a thin oynt ment, and ſhut him vp twenty dayes, that none may ſee him, hanging certaine trumpery about his necke, thinking that hereby they are more ſecure in battle. Gunnes ſeemed to them, for their hideous noyſe, to be of the Deuill. Bag-pipes they thought to be a liuing creature, that thus ſang in variable accents. But when they were ſuffered to handle them, they thought them to bee ſome heauenly thing, that God had made with his owne hands, to ſound ſo ſweetly. They beheld the Shippe with great curioſitie; and eyes that were carued in the Prow of the Shippe, they tooke to bee eyes indeed, by which it ſaw how to direct the courſe at Sea. They ſaid, the Chriſtians that could thus make Voyages by Sea, were great Enchanters, and comparable to the Deuill, themſelues had enough to doe to trauell by Land. Seeing a Candle burne in the night, they which knew not to make any light but their fires, eſteemed it wonderfull. Honey they haue, which they ſucke out of the Combes, but the Waxe they hurled away, till they were inſtructed how to make Candles thereof.

Senega (*Boterus* ſaith) comes from the Lakes Chelonidi. *Sanutus* affirmeth that Senega is the ſame which *Ptolemey* cals Darandus, Gambea or Gambra, that which hee cals Stachir, and Rio Grande is Niger.

Cadamoſto doubled the Promontorie, called *Cape Verde*, or the greene Cape, becauſe of the greene trees which the Portugals (which had firſt diſcouered it in the yeere before) found there growing in abundance; as [h] *Cape Blanco*, or the White Cape, was ſo called of the White Sands there. The Inhabitants they found were of two ſorts, *Barbacini*, and *Serers*. They haue no Prince. They are great Idolaters, and haue no Law: but are very cruell. They poyſon their Arrowes; with which, and the ſituation of their Countrey, they haue preſerued themſelues from the Kings of Senega.

In Gambra they were, ſome Idolaters of diuers ſorts, ſome Mahumetans. They were alſo great Enchanters. Their liuing as at Senega, ſaue that they eate Dogges fleſh. Heere the Prince hunted an Elephant, and gaue them to eate: the fleſh is ſtrong and vnſauoury. The Elephants delight in mire like Swine. They hunt them in the Woodes: for in the Plaines an Elephant would, without running, ſoone take and kill the ſwifteſt man (whom yet they hurt not, except they be firſt prouoked) if with comming and often turning, hee bee not diſappointed.

Here was a kind of fiſh *Cadomoſto* [i] calleth it Cauallo, and his Latine Interpreter, *Piſcis Caballinus*; I take it for the *Hippopotamus*, or Riuer-horſe) which is (ſayth he) as bigge as a Cow; his legges ſhort, with tuskes like to a Bores, but ſo great, that I haue ſeene one of two ſpannes, and longer, clouen-footed, and headed like a Horſe: hee liueth on both Elements, ſometimes in the Water, other-whiles on the Land. The women vpon their breſts, neckes, and armes, had certaine workes, done with a Needles point, heated in the fire, in manner as with vs they worke hand-kerchiefes. This being done in their youth, would neuer out. The like fleſh-branded workes they vſe at *Cape Sagres*, as *Pietro* [k] *de Sintra*, a Portugall, obſerued vpon their bodies and faces. The Inhabitants there are Idolaters, and worſhip Images of Wood, to whom they offer ſome of their Meate and Drinke, when they goe to their meales. The goe naked, couering their priuie parts with the barkes of trees. This is [l] in Guinea.

A little from thence they found men who vſed as great brauery in their eares, which they bored full of holes, and weare therein Rings of Golde in rowes or rankes. They weare one great Ring in another hole bored thorow their Noſe, like to Buffles in Italy: which when they eate their meate, they tooke away. The men and women of ſort weare ſuch Rings alſo in their lips, in like ſort as in their eares, an Enſigne of their Nobility and greatneſſe, which they put in and out at pleaſure. Beyond the Riuer of Palmes they found others thus beringed, and for greater gallantry weare about their neckes certaine Chaines of teeth, ſeeming to bee the teeth of men. They tooke a Negro, whom they carried into Portugall, who affirmed, if a woman which onely could vnderſtand him, did interpret him rightly, that in his Countrey were Vnicornes.

h Likewiſe *Cape Sierra Lionа* is ſo called of the Lion-like terrour thereof, alwayes couered on the top with cloudes, which yeeld dreadfull thunders and lightnings It ſeemes to be the ſame that *Ptolemie* and *Hanno* call the Chariot of the Gods. *G. Bot. Ben.*

i *Cadomoſto apud Ramuſ. Nouus Orbis, &c. pag. 47.*

k *Pietro de Sintra.*

l The Hollanders were entertained of a King in Guinea, but very miſerably: an old woman naked, three times went about the Captaine, with certaine murmuring words, & caſt aſhes on his clothes. The Nobles about the King were naked. *Hol. Nauig. 1599.*

HONDIVS his Map of Guinea.



§. III.

Other Obseruations of later times by Englishmen and others.

AND these Countreyes haue since beene sought to u by French, Flemish, and many of our English Merchants. In the yeere 1553. x *Thomas Windham*, and *Anthony Pinteado*, a Portugall, in two English ships traded alongst those Coasts, as farre as Benin, where they presented themselues to the King, who sate in a great Hall, the wals whereof were made of Earth without windowes, the roofe of thinne boards, open in diuers places. His Nobles about him neuer looke him in the face, but sit cowring vpon their buttockes, with their elbowes vpon their knees, and their hands before their faces, not looking vp till the King command them. And when they depart out of his presence, they turne not their backes vpon him. Such reuerend regard doth that Negro King receiue of them.

The next yeere y Master *Iohn Lock* went for Captaine into those parts, to trade for Gold, Graines, and Elephants teeth. And after that, diuers Voyages were thither made by *William* z *Towrson*, who obserued at the Riuer of Saint *Vincent*, strange trees, with great leaues like great Dockes, longer then that a man could reach the top of them: and a kind of Pease by the Sea-side growing on the Sands like trees, with stalkes seuen and twentie paces long. Diuers of the women had brests exceeding long. At the Cape *Tres puntas* they made him sweare, by the water of the Sea, that hee would not hurt them, before they would trade with him. King *Abaan* a Negro entertained our men kindly; hee caused to bee brought a pot of Wine of Palme,

u The Guineans esteeme well of the French, ill of the Flemish, and not well of the Portugals. *Arthus Hist. Ind. Or. c. 9.*

x *Th. Windham, Anto. Pinteado.* See *Hak.* Voyages, *Tom.* 2. *part.* 2.

y *Iohn Lock.*

z *W. Towrson.*

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Palme, or Coco, which they draw forth of trees, as we haue elsewhere obserued; but their Ceremonies in drinking are thus: First, they bring forth their pot of drinke, and then make a hole in the ground, and put some of the drinke into it, and after that cast in the Earth againe, and thereon set their pot, and with a little thing made of a Gourd, take out of the same drinke, and put it vpon the ground in three places: and in diuers places they haue certaine bunches of the pils of Palme-trees set in the ground before them, and there they put in some drinke, doing great reuerence in all places to the same Palme-trees. All these Ceremonies done, the King tooke a cup of Gold, in which they put Wine; and whiles hee dranke, all the people cryed *Abaan, Abaan*, with certaine other words; and then they gaue drinke to euery one. The like Ceremonies they vse in all the Countrey.

a *Iames Welsh.* In Benin a the people goe naked till they be married, and then are clothed from the waste to the knees. Their bread is a kind of Rootes, called *Inamia*, which when it is well sodden, may be preferred before ours. They haue here great spouts of water falling out of the Aire, which if they light on a ship, doe endanger the same. They fall like the pillars of Churches. As for those Voyages to those parts, made by b *Rutter, Fenner, Ingram*, or others, I referre them to Master *Hackluyts* Collections. One writeth, c That the King of Benin hath sixe hundred Wiues: with all which twice a yeere he goeth in pompe, the Gentlemen haue, some of them, fourescore; some fourescore and ten: the meanest, ten or twelue. At *Cape de Lopo Gonsalues*, some pray to the Sunne, others to the Moone, or to certaine trees, or to the Earth; esteeming it a great sinne to spit vpon it, from whence they receiue their food. Men and women inke their bodies, putting thereon grease mixed with colour. They will not drinke before they put out some, and drinke not when they eate. They offer their wiues to strangers. The King keepeth his Daughters, when they are growne, for Wiues; and the Queenes, with like incestuous abomination, vse their Sonnes. They paint their bodies red: vse Bananas dried in stead of bread, and lay all their meates in a dish together.

b *Will. Rutter, George Fenner, Anthony Ingram*

c Description of Benin, by *D. K.*

d *Ant. Ienkinson. Hak. To. 1.* These wormes come out of their legs, or some fleshie part.

About the Castle of Mina they are subiect to such Wormes, as Master *Ienkinson* d hath obserued to grow vpon men at Boghar in Bactria, by drinking the water of the Riuer there; which are an Ell long, and must be pulled out by degrees, euery day a little, if they breake by the way it is very dangerous. The torture they cause is vnspeakeable: they breed in the armes and legges, yea, sometimes in the yard and cod: one man hath had ten of them at one time.

e *Gotard. Arth. Dant. Hist. Ind. cap. 9. Ind. Orient. part. 6. de Bry.*

The Inhabitants of Benin e obserue Circumcision, and some other Superstitions, which may seeme Mahumetan, but are more likely to bee ancient Ethnike Rites. For many Countreyes of Africa admit Circumcision, and yet know not, or acknowlege not Mahumetisme, but are either Christians (as the Cophti Abassines) or Gentiles: they cut or rase the skinne, with three lines drawne to their Nauell, esteeming it necessary to saluation. They will not easily doe iniury to any, especially a stranger. They haue Birds in such respect, that it is deadly to any that shall hurt them. And some are appointed to haue a peculiar care of them, and to prouide them food; which they doe in high Mountaynes, where they lay meate for them: which they come and eate.

f *Got. Art. c. 10. 11, 12, 13.*

Arthus writes, That the Inhabitants of Guinea f giue Religious respect vnto certaine trees. And in the yeere, one thousand fiue hundred ninetie eight, certaine Hollanders cutting them, and not ceasing at the perswasion of Negro's, whose Superstitions in that case they derided: it passed from words to blowes betwixt them, & the Dutchmen were forced to get them to their ships: one of their company being slaine in the chase. But the Murtherer was offered to the Hollanders to be punished; which they refusing, his Countrimen cut off his head, and quartered his bodie; bestowing the one as a monument of reuenge, ouer the slaine parties graue, the other on the Fowles, vnburied. Their trees are alway greene: some haue leaues twice a yeere. They seldome see the Sunne, either rising or going downe, by the space of halfe of an houre. Their Winter beginneth in *Aprill*, which yet is their time of Haruest. Mays was brought thither out of America. In *Aprill, May*, and *Iune*, they haue much raine, and the same very dangerous to the bodie, and rotting the clothes, if it bee not presently dryed. It is often as warme as if it were sodden. They haue some Snakes thirty foot long, as much as sixe men can carrie: they haue also a beast like a Crocodile, called Lanhadi (we haue spoken of the like about Pegu and Bengala) which neuer goeth into the water: Spiders as bigge as the Palme of ones hand, which doe not spinne; store of Cameleons; Dogges woolly, with sharpe snouts, of diuers colours, which cannot barke, driuen to the Market as sheepe, tied one to another; blue Parrets; many sorts of Apes; blacke Flyes which seeme to burne: In Senega some Snakes haue mouthes so wide, that they swallo a whole sheepe without tearing; they haue winged Dragons, with tayles, and long mouthes with many teeth, being blue and greene, which some Negros worship. They boare a hole in the Palme-wine tree whence issueth a white iuyce, first sweete, and after by standing it becomes sowre.

g Description of Guinea.

The creatures in Guinea.

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and after by standing it becomes sowre. It is somewhat like the Coco-tree. The Palmita is without branches, the fruit growes on the top, which within is like Pomegranates, full of graines, without of a golden colour. They buy Gentilitie with gifts, a Dog, a Sheepe, a Cow In their creation is obserued much solemnitie. They know not how to number their yeeres but seeme to liue long. In their Winter they haue much sickneſse and mortalitie. The goods of the deceased descend not to his Children, but to the Brethren, if he haue any: otherwise, to his Father. If it bee a Woman, her Husband deliuereth her marriage goods to her brethren. When the King dies, the Sepulchre is made like a house, and as well furnished as if they were aliue, being guarded night and day by armed men, to bring him any thing which he shall need.

Their Noses are flat, not naturally, but by pressing them downe in their Infancie, esteeming it a great part of beautie. Their hot stomackes can digest raw flesh; and therefore * *Alexander Aphrodisieus*, and *Cœlius Rhodiginus*, that thinke their naturall heate, extracted to the outward parts, to be the cause of their blackneſse, are deceiued. They eate the enemies which are slaine in the warres (which are very rife amongst those Nations) and those which are taken, are euerlasting prisoners. And in some more important warres which they vndertake, they will burne their dwellings before they goe, lest either the enemy might possesse them by conquest, or themselues become too mindfull of a returne. In these warres they prouide themselues of some good light Armour, wearing at such times no other apparell. Their Women are vnfaithfull Secretaries in Natures most hidden secrets, vsing in the sight of men, women, boyes, and girles, to be deliuered of their Children, whom after they circumcise, whether they be of the male or female sexe.

* *Alex. problem. lib. 1. & 2. Cæl. l. 16. c. 15.*

§. IIII.

Of the Marriages, Manners, Religion, Funerals, Gouernment, and other Rites of the Guineans, collected out of a late Dutch Author.

AND if we may leaue to follow a Dutch guide, well acquainted in these parts, whereof he hath written a very large * Treatise, you may feast with them at their spousals, and againe, after a view of their liues, at their Funerals. At the marriages of their Daughters they giue halfe an ounce of Gold, to buy Wine for the Bridale; the King himselfe giueth no other portion. The Bride in the presence of her friends sweareth to be true to her Husband, which the man doth not. For Adulterie he may diuorce her, and the Adulterer payeth to the King foure and twenty *Pesos* of gold, and the husband also may driue him out of Towne: but the Dutchmen payd no fine therefore, the Women onely were blamed, and payd foure *Pesos*. If the husband suspects his wife, hee makes tryall of her honesty, by causing her to eate salt with diuers Fetisso [b] ceremonies hereafter mentioned, the feare whereof makes her confesse. They haue many Wiues, if they can buy and keepe them: each dwelleth in a house by her selfe, though there be ten of them: they eat and lodge asunder: sometimes they will bring their cheere together. The Husband closely takes which he will haue lye with him to his roome, where their bed is a Mat. The Women after trauell wash themselues, and accompany not with their husbands for three moneths after. The Child newly borne hath a cleane cloath wrapped about the middle, and is layd downe on a mat. The Mothers vse to beare their Children at their backes, and so trauell with them, none proouing lame, notwithstanding that shaking of their bodies: they giue them the breſt ouer their shoulders. When it is a moneth old, they hang a net about the body, like a shirt, made of the barke of a Tree, hanged full of Fetissos, to secure it from the Diuell, who otherwise would (they thinke) carry it away. They hang the haire full of shels; and Corals about the necke, armes, and legges, applying diuers Fetissos or wreathes, with superstitious fancies, that one is good against Vomiting, a second for Falling, a third for Bleeding, a fourth to make it Sleepe, a fifth against wilde Beasts, and so on in the rest, giuing to each Fetisso a seuerall name. They quickly learne them to eate, and then leaue them about the house like dogs: they soone learne to goe, to speake, to swim. When they are first borne, they are not blacke, but reddish as the Brasilians. Each woman brings vp her owne: they teach them no ciuilitie, and beat them sometimes cruelly with staues. When they are eight, or ten, or twelue yeeres old, they learne them to spinne Bark-threed and make nets: after that, they goe with their Fathers to fish. At eighteene yeeres old they begin to set vp for themselues, two or three of them together hiring a house and Canoa: and then they couer their priuities, grow amorous, and their Fathers looke out wiues for them. They haue little haire on their face at thirty: they weare nayles as long as the joynt of a mans finger, as a token of Gentilitie: which is also obserued

a A description of Guinea, 1600. in a Dutch Booke.

b Fetisso is the name of their Idols, &c.

Education of their Children

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by Merchants: they keepe them very cleane, and as white as Iuorie. They are great in flesh beyond Men of these parts. At threescoore and ten, or fourescore, their blacknesse decaies, and they grow yellow. They haue small bellies, long legges, broad feet, long toes, sharpe sight, quicke wit, Estridge mawes; are spitefull, curiously neat, Drunkards, Theeues, Lecherous, and subject to the Pockes, whereof they are not ashamed, as neither of shewing their nakednesse. Yet it is holden shame with them to let a fart, which they wondered at in the Hollanders, esteeming it a contempt.

Their women in Guinea.

The Women goe long naked, are libidinous, and would boast of their filthinesse, if they could haue their pleasure with the Dutch, decking themselues of purpose. They weare beades about their neckes, and straw Fetissos about their feet. (The Mulato women in Mina cut their haire short for brauerie.)

Their ornaments.

They cut three gashes on their fore-head an inch long, and likewise on their cheekes neere their eares, which they suffer to swell and colour it with painting. They make also white strakes vnder their eyes. They curle and fold the haire of their head, making a hill in the middest like a hat, with frizzles round about. They vse long combes with two teeth onely, each a finger length: these they vse also for salutation, plucking them out and in, as heere, men put off or on their hats: they make also white spots on their faces, which afarre off shew like pearles. They raise their armes and brests with diuers cuts, on which euery morning they lay colours, which cause them to shew like blacke silke doublets cut and pinked. They haue earings and bracelets of Copper: the vnmarried Maides weare thirty or forty on each arme of Iron: the common Queanes weare copper rings with bels on their legs.

These women are strong, nimble, well proportioned, good house-wiues, home-keepers and cookes: not very fruitfull. The riches of the Guineans are store of Wiues and Children. They take great pride of white teeth, which therefore they rub with a certaine wood: they shew like Iuorie. Their garment is a fadome or more of Linnen cloth, which they weare about their bodies, from beneath the brests to the knees: vpon which they girt a piece of blue or yellow cloth, whereon hang their kniues and keyes, and diuers wisps of straw, or Fetissos. When they goe to Market, they wash them from top to toe, and put on other clothes. They buy no more but for that day, or meale.

Their bread.

They stampe their Milia as wee doe spice, fanne it in a wodden dish, steepe it ouer-night with a little Mais, and in the morning lay it on a stone, and (as Painters their colours) grinde it with another stone, till it be dowe, which they temper with fresh water and salt, and make rolls thereof twice as bigge as a mans fist, and bake it a little on the hearth. This is their bread.

Their dyet.

Their dyet is strange: as raw flesh, handfuls of graine, large draughts of *Aqua-vitæ*, Dogs, Cats, Buffles, Elephants, though stinking like carrion, and a thousand magots creeping in them. There are little birds like Bulfinches, which make their nests on small ends of twigs for feare of Snakes: these they eat aliue with their feathers. The Moores say that within land they eat dried snakes: and these will eat dogs guts raw, which our Author hath seene: and a Boy left in pawne on shipbord for debt, which had meat enough, yet would secretly kill the Hens, that he might eat their raw guts. They will eat old stinking fish dried in the Sun: yet can they be daintie if they may haue it. Some make a kind of Ale of Mays and water sodden together, called *Beton*. Sometime foure or fiue together will buy a pot of Palme-wine, which they powre into a great *Cabas*, which groweth on trees, and some of them are halfe as big as a kilderkin, round about which they sit to drinke, each sending a little pot-full to his best wife.

Drinking.

When they first drinke, they take it out with a small Cabas, & laying their hands on the head of him which first drinketh, crie aloud *Tautosi*, *Tautosi*: he drinkes not all off, but leaues a little to throw on the ground to the *Fetisso*, saying *I.ou.* spouting out some on their *Fetissos* on their armes, and legs, otherwise thinking they could not drinke in quiet. They are great Drinkers, and feed as vnmanerly as Swine, sitting on the ground and cramming, not staying till the morsell in the mouth be swallowed, but tearing their meat in pieces, with the three mid-fingers casking it into their mouthes ready gaping to receiue it. They are alway hungry and would eat all day long; yea the Dutchmen had great stomacks whiles they were there. He that gets most must be most liberall, industrious to get, and as prodigall in spending vpon their liquor.

Before the Portugals trade they had no Merchandise, but went naked: and the people within Land were afraid of them, because they were white and apparelled. They come to trade in the ships in the morning: for about noone the wind (before blowing from land) comes from Sea, and they are not able to endure the roughnesse thereof.

Set-windes.

They beleeue, that Men, when they die, goe into another World, where they shall haue like need of many things, as heere they haue, and therefore vse to put with the dead Corpes some parts of housholde. And if they lose any thing, they thinke that some of their friends, which in the other world had need thereof, came thence and stole it.

* The Religion of the Guineans.

Of * God being asked, they said he was blacke and euill, and did them much harme; their good, they had by their owne labour, and not by his goodnesse.

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goodneſſe. Circumciſion they vſe, and ſome other Turkiſh Rites. They hold it vnmeet and irreligious to ſpit on the ground. They haue no Leters, nor Bookes. They obſerue a Sabbath, herein agreeing, and yet diſagreeing, with Turke, Iew, and Chriſtian, for they obſerue Tueſdayes Reſt, from their Fiſhing and Husbandrie. The Wine (of the Palme-tree) which is that day gathered, may not be ſold, but is offered to the King, who beſtoweth it on his Courtiers to drinke at night. In the midſt of the Market-place they had a Table ſtanding on foure Pillars, two elnes high, whoſe flat couer was made of Straw and Reedes wouen together. Hereon were ſet many ſtrawne Rings, called *Fetiſſos* or *Gods*, and therein Wheat, with Water and Oyle, for their God, which they thinke eates the ſame. Their Prieſt they call *Fetiſſero*, who euery Feſtiuall day placeth a Seat on that Table, and ſitting thereon, Preacheth to the people, the contents whereof I could neuer learne: which done, the Women offer him their Infants, and hee ſprinkleth them with water, in which a Newt or Snake doth ſwim, and then beſprinkleth the Table aforeſaid with the ſame water, and ſo vttering certaine wordes very loude, and ſtroking the Children with certaine colour, as giuing them his bleſſing: hee drinketh of that water, the people clapping their hands and crying *Lon, Lon*, and ſo he diſmiſſeth his deuout aſſembly.

Tueſday Sabbath: they call it *Dia Fetiſſos*.

Many weare ſuch Rings of Straw next their bodies, as preſeruatiues from thoſe dangers, which elſe their angry God might inflict on them. In honour of the ſame Deitie (or Deuill, as it ſeemes they conceiue him to be) they bechalke themſelues with a kind of chalkey Earth, and this is vnto them in ſtead of their Morning Mattens. The firſt bitte at meales, and firſt draught, is conſecrate to their Idoll, and therefore they beſprinkle therewith thoſe Rings, which I ſaid they weare on their bodies. If Fiſhers cannot ſpeed at Sea, they giue a piece of Gold to the *Fetiſſero*, to reconcile their frowning Saint. He therfore, with his Wiues, walkes a kind of Proceſſion thorow the Citie, ſmiting his breſt, and clapping his hands with a mightie noiſe, till hee come at the ſhore: and there they cut downe certaine boughes from the Trees, and hang them on their neckes, and play on a Tymbrell.

Then doth the *Fetiſſero* turne to his Wiues, and expoſtulates with them, and withall hurleth into the Sea Wheat and other things as an offering to *Fetiſſo*, to appeaſe his diſpleaſure towards the Fiſhermen. When the King will ſacrifice to *Fetiſſo*, hee commands the *Fetiſſero* to enquire of a Tree, whereto he aſcribeth Diuinitie, what he will demand. Hee with his Wiues, come to the Tree, and in a heape of aſhes, there prouided, prickes in a branch, plucked off the Tree, and drinking water out of a Baſon, ſpouts it out on the branch, and then daubeth his face with the aſhes: which done, he declareth the Kings queſtion, and the Diuell out of the Tree makes anſwer. The Nobles alſo adore certaine Trees, and eſteeme them Oracles: and the Diuell ſometimes appeareth vnto them in the ſame in forme of a blacke Dog, and otherwhiles anſwereth without any viſible apparition. There are which worſhip a certaine Bird, * which is ſpotted and painted (as it were) with Stars, and reſembleth the lowing of a Bull in her voyce. To heare this Bird lowing in their journey, is to them a luckie boding, ſaying, *Fetiſſo* makes them good promiſes, and therefore ſet him, in that place where they heare it, a Veſſell of Water and Wheat. And as the Earth and Ayre yeeld them Deities, ſo the Sea is not behinde in his liberalitie, but yeelds certaine Fiſhes to their Canonization. In this reſpect they take not the Tunie at all, and the Sword-fiſh they take, but eate not till his ſword bee cut off, which is dryed, and holden in great veneration. The Mountaines would bend their ſullen browes, if they ſhould not haue ſome redde letters in their *Kalender*, to which their toppes aſpire, threatning to ſcale Heauen, or ouer-whelme the Earth, if the Fetiſſan portion did not pacifie their angry moode, by daily preſents of meate and drinke ſet thereon. Neither can Nature alone vſurpe this *Praxilege*, but Art, in other things her emulous corriuall, and farre vnequall competitor, in this matter of God-making, commonly gets the vpper hand. And therefore they with their ceremonious Art can make them *Fetiſſos*, or Gods, at pleaſure. Principally in their Funerals they obſerue it: for when one is dead, they make a new *Fetiſſo*, or Ring of Straw, and pray it to beare the dead partie companie, and protect him in his iourney into the other World. They lay the dead body on a Matte on the ground, wind it in a Wollen cloath, ſet a ſtoole vnder the head, which is couered with a Goates skinne, the body is ſtrawed ouer with aſhes, his armes layd by his ſides, his eyes open: and ſo continueth halfe a day, his beſt-beloued wife ſitting by (as the Husband doth alſo at the death of his wife) crying *Aury*, and wiping her face with a wiſpe of ſtraw. Women goe round about the houſe ſinging and beating on Baſons, and about the corpſe likewiſe, and then againe about the houſe. The eldeſt *Morimi* or Gentlemen, goe about from houſe to houſe with a Baſon, wherein each puts the value of twelue-pence in Gold, with which they buy a Cow, with whoſe bloud the *Fetiſſero* appeaſeth the *Fetiſſo*. The friends and kinſfolkes aſſembling, prepare a Henne, and then ſetting themſelues in a corner of the dead mans houſe, they place all his *Fetiſſo's* on a row, the greateſt in the middeſt, adorning the ſame with

* The Bird Pittoie.

Funerall rites.

Garlands of Peaſe and Beanes, like to the Popiſh praying-Beads. Then they ſprinkle the ſame with the bloud of the Henne, and hang a chaine or Garland of herbes about their neckes. After this, the women ſet the Hen, now ſodden, in the middeſt of the *Fetiſſo's*, and the *Fetiſſero* takes water in his mouth, which amidſt his Exorciſmes and Charmes he ſpoutes on thoſe *Fetiſſo's*, and taking two or three herbes from his necke, he rols the ſame in forme of a ball, which after certaine ceremonies he layeth downe, and ſo doth, till all his Herb-garland bee ſpent; and then makes them all into one great ball, and therewith beſmeareth his face, and thus is it made a *Fetiſſo*; and the partie deceaſed is now at reſt. In the meane time the deareſt of his Wiues filleth all the houſe with mourning, the neighbours and friends with Songs and Muſicke (ſuch as they haue) and Dances. And at laſt they take vp the Corps, and carrie it to the Graue, which is foure foot deepe, and couer it with ſtakes, that nothing may fall therein. The Women creeping about the Sepulchre, expoſtulate with him, Why hee would leaue them? Then doe they hurle on earth, ſo that none can get in to the Corpes; for hee hath with him his Houſhold, Armour, and whatſoeuer he vſed in his life time; Wine alſo (if before he loued it) to drinke in the other World. Laſtly, they couer the Sepulchre with a Roofe, to defend all from Raine. If the King dies, not onely greater ſolemnitie is vſed: but the Nobles (thinking it neceſſarie for ſo great a Perſonage to haue attendents) offer vnto him, one, a Seruant; another a Wife; a third, his Sonne or Daughter, till there be many of both Sexes in that other life to attend him. All which are ſuddenly ſlaine at vnawares, and their bloudie carkaſſes, buried together with the King. Yea, the Kings wiues which loued him beſt, refuſe not this laſt and euerlaſting ſeruice, as they ſuppoſe; but yeeld themſelues to die, that they may liue with him. The heads of all theſe, thus ſlaine, are ſet vpon poles round about the Sepulchre: Meate, Drinke, Rayment, Armes, and other Vtenſils are added for their vſe, and buried with them. After the buriall they goe to the Sea, or Riuer, and there obſerue other Rites: ſome waſhing, while others play on Baſons and Inſtruments. The Widow or Widower is layd backward on the water with diuers wordes of complaint. At laſt they cloath them, returne to the dead-mans houſe, make great cheere, and drinke themſelues drunke.

They, in vncertaintie of criminall accuſations, as of Adulterie, Murther, and ſuch like, haue a certaine water [a] offered them to drinke by the *Fetiſſero*, made of thoſe Herbes whereof their Bal-*Fetiſſo* is made, and in effect like the curſed water, *Numb.* 5. none daring to drinke, for feare of ſudden death thereby, if hee be guilty. They dare not come out of their houſes in Thunder: for then, they ſay, many of them are carried away by the Deuill and throwne dead on the ground. When they pray for Raine, they waſh themſelues, and caſt Water ouer their heads with diuers words, and ſpitting in the water.

[a] This drinke they call *Enchionbenou.*

Their Kings are Electiue, and muſt be liberall, or elſe are expelled. Once a yeere he makes a great feaſt for the common people, buying to that end all the Palme-wine, and many Kine, the heads of which are painted and hanged in the Kings chamber, in teſtimonie of his bounty. Hee inuiteth alſo his neighbour-Kings, Captaines and Gentlemen, and then prayeth and ſacrificeth to his *Fetiſſo*, which is the higheſt Tree in the Towne. The men with Fencing, Drumming, Singing, Leaping; the Women with Dances, honour this feaſt. Euery King holdeth his feaſt apart, one ſoone after another, in the Summer-time. The King comes little abroad. In the Morning and Euening, his Slaues blow or ſound certaine Trumpets made of Elephants teeth: his Wiues doe then waſh and anoynt his body. He hath alſo his Guard. Hee ſits [b] (in ſtate) on a ſtoole, holding in his hands the tayle of a Horſe or Elephant to driue away Flies: gallantly adorned with Rings of Gold on his Armes and legges and necke, with corall Beads alſo, wherwith likewiſe he maketh diuers knots on his beard. His Children [c] (if they will haue any thing) when they are of age muſt get it: the common people would not like that he ſhould maintaine them idle. Onely he beſtowes on them their marriage gift, and a Slaue. They chuſe by moſt voyces [d] a ſucceſſour in another kindred, who inheriteth the treaſure of the dead King, and not his owne Children.

Their King.

[b] His Throne and Scepter.

[c] His children

[d] Succeſſour.

Controuerſies are tried [e] by the *Fetiſſeros* Pot, as is ſaid: if it be for Murther, hee may redeeme his life with money, one moity to the King, the other to the Courtiers: if he cannot, the Executioner [f] bindes his hands behind him, couers his face, leades him to a place alone, and cauſing him to kneele downe, thruſts him through, and then (for before they thinke him not dead) cuts off his head: and quarteſing the body, leaues it to the Fowles ond Beaſts. His head is boyled by his friends, and the broath eaten, and then they hang it by the *Fetiſſo*. They make ſolemne oathes and promiſes on this manner: they wipe their faces, ſhoulder, breſts, and all their bodies, on the ſoles of your feet, thrice ſaying, *Iau, Iau, Iau*, ſtamping, kiſſing the *Fetiſſos*, on their armes, and legs. The land is all the Kings, and therefore they firſt till his land, and then by compoſition for themſelues. They begin on a Tueſday, and when the Kings worke is done, haue a feaſt in honour of their *Fetiſſo* to proſper their Husbandrie.

[e] His trials in Law.

[f] Execution.

Promiſes or Oathes.

§. V.

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§. V.

Obseruations of the Coast and In-land Countries, out of BARRETVS *and* LEO; *and of the cause of the Negros Blacknesse.*

IN *Anno* 1604. certaine Iesuites were sent into these parts, the chiefe of which was *Balthasar Barrerius*, who conuerted some of those Negro's to the Romish Christian profession. One of which was the King at Sierra Liona, Christened with the name *Philip*, his Father a man of an hundred and thirtie yeeres, about the same time finishing his life. A Letter of this *Philip* vnto King *Philip* of Spaine, is published by *Farria*, in which hee desireth more Priests to bee sent into those parts, offers him to build a Castle at the Cape, and concludeth with wishing him as many yeeres as the Heauen hath Starres, and the Sea Sands. The King of Bena gaue great hopes of his Conuersion, which were suddenly dashed, by meanes of a certaine Mahumetan (for so farre hath that Pestilence a infected) who making a flattering Oration of two houres long, inclined the King to his faithlesse Faith. This Kings Dominion extendeth nine dayes journey, and containeth seuen of their petrie Kingdomes. Wee haue before spoken of the Mandingæ, neere to Gambea. These haue of late yeeres embraced *Mahomet*, and by Armes and Merchandize (the vsuall meanes) sought to propagate it to others, beeing excellent Horse-men, and couragious, vsually placed in the fore-front. Their Priests are called *Bexerini*, which write Arabicke Amulets to secure such as weare them in battell. These Preach to the people, and drawinge forth parchment rolls, spread them with great deuotion on the Pulpit, and standing a while with eyes fixed to Heauen, as it were in Diuine conference, presently will them to thanke GOD, and his Prophet for the pardon of all their sinnes: then reades hee his Scrolls, the people rending two houres together without once stirring their bodies, or turning away their eyes. One of them is chiefe ouer the rest, who hath taught the King of Bena a certaine Inchantment of Witchcraft, to make the Deuill the instrument of his Reuenge vpon any offender; which makes him dreadfull to all; Two of the Portugals confessing the experiment thereof vpon themselues. The like appeared in a huge Serpent, which they call the King of Serpents, of most beautifull colours, as bigge as a mans thigh, which the King played withall without any harme. The Iesuite speakes of one Man which had threescore and twelue Sonnes, and fiftie Daughters, which multiplied beyond credit. All the kindred mourne at the death of the great Men, assemble to the corpse, and offer; of which offerings one third is the Kings, the second the neerest kinsmans which is charged with the Funerall, the third is put into the Graue, together with all that Gold which they haue treasured for this purpose through their whole life, hiding it closely from the knowledge of all, so that if they die suddenly, their Gold is perished with them. Yea their Sepulchres (the Iesuites report) are kept secret, and made in the channels of Riuers, diuerting the streame, till it bee made, to preserue these treasures to the vse of the dead. At the yeeres end they renue the memorie of the deceased with mourning and festiuall-solemnitie, the more drunkennesse, the greater honour. They haue Idols of wood and straw, and their Chinas before mentioned, made of Poles in forme of a Pyramis, within which are many white Pismires that come not forth, and it is vncertaine what they eate. Before these they will adiure their Seruants to fidelitie, wishing that Serpents, Lizards, or Tygres may teare them if they runne away, which they feare with religious awe, and dare not flee vpon any hard vsage. Euery Kingdome hath a place sacred to the Deuill: such an one was the Iland Camasson a league from the shore, where all that sayled by offered Rice, Oyle, or some other thing. The King once a yeere sacrificed Goates and Hens, which were there kept, there being no feare of stealing them, where none durst aduenture to set foot on land.

Barrer. Epist.

Philippi Leonis Lit. Feb. 5. 1606

a At the first comming of the Portugals, all these parts were Ethnikes with some little Saracenicall aspersion amongst the Ialophs, Berbecines, Mandingæ, which now are all Mahumetans.

And now leauing the Coasts of Guinea, Benin, Melegete, and the other Regions of the Negros adioyning to the Sea, we will looke backe againe into the In-land Countries: whereof Gualata is an hundred miles distant from the Ocean, and hath already beene mentioned. The next thereunto, in * *Leos* Relations, is Gheneoa, which is not the same with Guinea before mentioned, if *Leo* had true intelligence, but is situate betwixt Gualata, Tombuto, and Melli, and in one place bordereth on the Ocean, where Niger falleth into the Sea. They had great Traffique with the Merchants of Barbarie. They haue Gold vncoyned, and vse also Iron money. There is neither Towne nor Castle, but one, where the Prince, with Priests, Doctors, and Merchants reside. Those Priests and Doctors goe apparelled in white, the rest in blacke or blue Cotton. In *July*, *August*, and *September*, Niger ouer-floweth it. *Izchia*, the King of Tombuto, conquered it, and kept the King prisone rat Gago, till his death, Melli is the head Citie of a Kingdome, which hence taketh name, and hath in it great store of Tem-

* *Leo, lib. 7.*

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ples, Priests and Readers or Professours, which reade in the Temples, becauſe they haue no Colledges. They are more ingenious then other Negros, and were the firſt that embraced the Mahumetan Law. *Izchia* alſo ſubdued them.

Tombuto was founded in the yeere of the *Hegeira* 610. And it is ſituate within twelue miles of a branch of Niger. There are many Wells to receiue the ouerflowing waters of that Riuer. Salt is brought them fiue hundred miles from Tagazza, and is very deare. I, at my being there (ſaith *Leo*) ſaw a Camels burthen ſold for foureſcore Duckats. The King had many Plates and Scepters of Gold, ſome whereof weighed thirteene hundred pounds. They which ſpeake to him, caſt Sand ouer their heads, as *Cadamoſto* obſerued at Budomel. The King would admit no Iewes into his Citie, and hateth them ſo extreamely, that hee would confiſcate the goods of ſuch Merchants, as held Traffique with them. Hee greatly honoured men of Learning, and no Merchandize yeelded more gaine then Bookes. There were many Iudges, Doctors, and Priests, to whom hee allowed their ſtipends. The people vſed much Dauncing in the ſtreets, from tenne to one of clocke at night. They mingle Fiſh, Milke, Butter, and Fleſh together in their Gallimaufrey kinde of dyet, neither toothſome nor holſome. *Hamet*, King of Marocco [b], conquered the ſame Kingdome 1589. and alſo Gago, and other Countries of the Negros, extending his Empire ſixe moneths journey from Marocco, by Camels; whoſe riches thereby acquired, appeare in the Letters of *Lawrence* [c] *Madoc*; and wee before haue touched.

Gago is much frequented by Merchants, and things are ſold at exceſſiue rates. In an hundred miles ſpace you ſhall ſcarce find one in thoſe parts that can reade, or write: and the King accordingly oppreſſeth them with taxations.

In Guber they ſow their Corne on the waters, which Niger, with his ouerflowings brings vpon the Countrey, and haue aboundant recompence. *Izchia*, King of Tombuto [d] conquered the King of Guber; of Agadez alſo, and of Cano, which haue great ſtore of Merchants: Likewiſe of Caſena, and *Zegzeg*, and Zanfara; in which I finde little worth the remembrance. Cano hath ſome Relikes of Chriſtianitie, and they are named by the Apoſtles names. Guangara was not onely oppreſſed by the ſaid *Izchia* of Tombuto, but by *Abraham* King of Borno.

Borno confineth with Guangara on the Weſt, and extendeth Eaſtwards fiue hundred miles. The people haue no Religion, neither Chriſtian, Iewiſh, nor Mahumetane; but like Beaſts liue with their Wiues and Children in common: and as a Merchant which liued long amongſt them, and learned their Language, told *Leo*, they haue no proper [e] names, as in other Nations, but as they giue him ſome name of diſtinction by his height, fatneſſe, or other peculiar accidents. The King warreth with his neighbours: hee is deſcended of the Libyan people Bardoa. For maintenance of his Warres he will giue great prices for Horſes, exchanging fifteene or twentie Slaues for one, which Slaues he tooke from his enemies. When I was in this Kingdome, I found there many Merchants that were wearie of this Traffique, becauſe they ſtayed for their Slaues till the King returned from his Warres. Yet the King ſeemes to bee rich: all his Horſe-furniture, Stirrops, Spurres, Bridles, Bits, were all of Gold; and his Diſhes, Platters, or whatſoeuer he did eate or drinke in: yea, his Chaines for his Dogges were for the moſt part of moſt fine Gold. He hath many both white and blacke people, ſubiect to him.

Gaoga bordereth Weſtward on Borno, and thence trendeth to Nubia, betweene the Deſarts of Serta on the North, and another Deſart confining on a winding crooke of Nilus, about fiue hundred miles ſquare. It hath neither Ciuilitie Letters, nor Gouernment. The Inhabitants haue no vnderſtanding, eſpecially they which dwell in the Mountaines, who goe naked in the Summer-time, their priuities excepted. Their houſes are made of boughes, which eaſily take fire. They haue ſtore of Cattell. A hundreth yeeres before *Leo's* time they were brought in ſubiection by a Negro ſlaue, who firſt ſlew his Maſter, and by helpe of his goods made preyes in the next Regions, exchanging his Captiues for Horſes of Ægypt: and ſo became King of Gaoga. His Nephewes Sonne *Homara* then raigned, and was much reſpected by the Soldan of Cairo. *Leo* was at his Court, and found him a man paſſing liberall. He much honoured all that were of the linage of *Mahomet*.

The Nubæ in olde times were many Kingdomes, as [*] *Strabo* affirmeth, not ſubiect to the Æthiopians: and were then Nomades, or Wanderers, and Robbers. As it is now taken (*Iohn Leo* being our Author) Nubia ſtretcheth from Gaoga vnto Nilus, hauing the Ægyptian Confines on the North; and the Deſarts of Goran on the South. They cannot ſaile out of this Kingdome into Ægypt. For the Riuer Nilus, whiles it is couetous of largeneſſe, loſeth his deepneſſe, and couering certaine Plaines, becommeth ſo ſhallow, that both men and beaſts may wade ouer. Dangala is their chiefe Towne, and hath ten thouſand Families, but ill built, their houſes being Chalke and Straw. The Inhabitants with their traffique to Cairo become rich.

There

Salt deare.

b *Pory in tranſlat. Ro. C. Hiſtorie of Barbarie.*

c *Hak. tom. 3. Madoc.*

d *Leo, lib. 7.*

e Euen our Anceſtors the Saxons had no ſurnames, but by ſome accidents, as *White, Long, Short, &c.* And the Normans brought ouer their cuſtomes of naming men by the place of their habitation; as the Towne, Oake, Sty'e, or their Occupation. And in ancient Writings few proper names, but their Chriſtian, may bee found. So the Roman *Craſſi. Naſones, &c. Vid. Camb. Rem. Verſteg. Antiq. Lamb. Peramb.* of Kent.

[*] *Strab. l. 17.*

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There is in this Kingdome great store of Corne and Sugar, Ciuit, Sandall, and Iuorie. They haue strong poyson, one graine whereof giuen to ten persons, will kill them all in a quarter of an houre; and one man, if he alone take it, presently. An ounce hereof is sold for an hundred Ducats. It is not sold but to strangers, which first take their oath that they will not vse it in their Countrey. And if any sell thereof secretly, it costs him his life: for the King hath as much for Custome, as the Merchant for price.

Some [b] Portugals trauelling thorow Nubia, saw many Churches ruined by the Arabians, and some Images. The Iewish and Mahumetan Superstition haue there almost preuailed. In old time they had Bishops sent them from Rome, which by meanes of the Arabians was after hindered.

The Nubian King warreth with the Inhabitants of Goran, called Zinganj; who speake a Language that none else vnderstand; and with others in the Desarts, on the other side of Nilus, towards the Red Sea, whose Language seemes to be mixt with the Chaldæan, and resembles the speech of Suachen, in the Countrey of *Prester Iohn*. They are called *Bugiha*, and liue very miserably. They had once a Towne on the Red Sea, called Zibid, whose Port answereth directly to that of Zidem, which is forty miles from Mecca. This Zibid for their robberies was destroyed by the Sultan. *Ortelius* [c] saith, that in Nubia they were sometimes Christian, and now are scarcely of any Religion at all. They sent into *Prester Iohns* Countrey for Priests, when *Aluares* [d] was there to repaire their almost ruined Christianitie, but without effect.

Sanutus [e] reckons here other Kingdomes, Gothan, Medra, Dauma, whereof becaus wee haue little but the names, I can write nothing.

Now if any would looke that we should heere in our Discourse of the *Negro's* assigne some cause of that their *Blacke colour*: I answere, that I cannot well answere this question, as being in it selfe difficult, and made more, by the varietie of [f] answeres, that others giue hereunto. Some alleage the heate of this Torrid Region, proceeding from the direct beames of the Sunne; and why then should all the West Indies which stretch from the one Tropike to the other, haue no blacke people, except a few in Quareca, which haply were not Naturals of the place? And if this were the cause; why should Africa yeeld white people in Melinde, and neere the Line? blacker at the Cape of *Good Hope* in fiue and thirtie, then in Brasill vnder the Line? Some leauing the hot impressions in the Aire, attribute it to the drinesse of the Earth: as though the Libyan Desarts are not more dry (and yet the people no *Negro's*) and as though Niger were heere dried vp. Some to the hidden qualitie of the soyle; and why then are the Portugals children and generations white, or *Mulatos* at most, that is, tawnie, in Saint *Thomee*, and other places amongst them, as also the Inhabitants of Melinde, Madagascar, and other places, in the same height, in and adioyning to Africa? Some ascribe it (as *Herodotus*) to the blackenesse of the Parents Sperme or Seed; and how made they the search to know the colour thereof, which if it hath (a thing by others denied) by what reason should it imprint this colour on the skinne? And how comes it that they are reddish at their birth, yellowish in age? Some ascend aboue the Moone, to call some heauenly Constellation and Influence into this Consistorie of Nature; and there will I leaue them: yea, I will send them further to Him that hath reserued many secrets of Nature to himselfe, and hath willed vs to content our selues with things reuealed. As for *secret things*, both in Heauen and Earth, *they belong to the Lord our God, whose holy Name be blessed for euer*, for that he hath reuealed to vs things most necessary, both for body and soule, in the things of this life, and that which is to come. His incomprehensible *Vnitie*, which the Angels with couered faces in their *Holy, Holy, Holy*-Hymnes resound and *Laude* in *Trinitie*, hath pleased in this varietie to diuersifie his workes, all seruing one humane nature, infinitely multiplied in persons, exceedingly varied in accidents, that we also might serue that [h] *One-most God*: that the [i] tawnie Moore, blacke Negro, duskie Libyan, Ash-coloured Indian, Oliue-coloured American, should, with the whiter Europæan become *one sheep-fold*, vnder *one Great Sheepheard*, till *this mortalitie being swallowed vp of life*, wee may all [k] *bee one, as Hee and the Father are one*; and (all this varietie swallowed vp into an ineffable vnity) only the *Language of Canaan* bee heard, onely *the Fathers name written in their foreheads, the Lambes song in their mouthes, the victorious Palmes in their hands, their long Robes being made white in the bloud of the Lambe, whom they follow whither soeuer He goeth*, filling Heauen and Earth with their *euerlasting Halleluiahs*, without any more distinction of Colour, Nation, Language, Sexe, Condition, all may be *One* in him that is *One, and only blessed for euer*. Amen.

b *Pet. Ben.*
c *Ortel. Theatr.*
d *F. Aluare cap.* 30. & 137.
e *Sanutus lib.* 7
f *Theodect. apud Strabonem. l.* 15. *Plin. lib.* 2. *c.* 78. *Macrob. in somn. Scip lib.* 2. *c.* 10. *Alexan. Probl.* 1 saith, that the heate of the Sun brings the naturall heate into the outward parts, and therby makes them black of hue, and fearefull of heart & more easily die of a Feuer then others, *lib.* 1. *Celius Rhod.* hath a long disputation thereof, *lib.* 10 *ca.* 15. but all his reasons may as well conclude of America, which yet are not blacke. *Odoardo Lopez, & P. Pigafetta.* in the storie of Congo, deny the Sun to bee the cause. *Ramusius* in his Discourse of the Red Sea, attributeth the colours of the people to the differing scite of places, as of Mountaines, low, wet, dry, &c. Some tel a tale of *Chams* knowing his Wife in the Arke, wherupon by diuine curse, his sonne *Chus* was black with all his Posteritie.
h *Vnus & si dici potest vnissimus. Bernard.*
i *Vid. Poly olb.*
k *Iohn* 17. 22.
l *Apoc.* 7. & 14.

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RELATIONS OF THE REGIONS AND RELIGIONS IN AFRICA.

OF ÆTHIOPIA, AND THE AFRICAN ILANDS; AND OF THEIR RELIGIONS.

THE SEVENTH BOOKE.

CHAP. I.

Of Æthiopia Superior, and the Antiquities thereof.

§. I.

Of the name and diuision of Æthiopia.

WE of Nubia we needed neither *Palinurus* helpe, nor *Charon*, to set vs on the Æthiopian Territory: the Sea is farre distant, and the Riuer Nilus which parteth them (whether loth to mixe his fresh waters, with the Seas saltnesse, or fearing to fall downe those dreadfull [a] *Cataracts*, or dreading the multitude of Pits, which the Egyptians make in his way to intrap him) heere sheweth his vnwillingnesse to passe further forward; and distracted with these passions, hath almost lost his Channell, diffusing himselfe in such lingering and heartlesse manner, as Man and Beast dare here insult on his Waters; and I also haue aduentured to take the aduantage of these shallowes, and wade ouer into this anciently renowmed Æthiopia. The name Æthiopia came from *Æthiops*, [b] the sonne of *Vulcan*: before, it had beene called *Ætheria*, and after that *Atlantia*. [c] *Lydiat* deriueth Æthiopia of *Ai*, and *Thebets*, the Land of, or beyond Thebais, which was called *Ægyptus Superior*, next to Æthiopia. *Chytræus* saith, it is deriued of ἀιθω, *splendeo*, and ὄψις *visus*, of the *Sunnes burning presence*. Two Æthiopia's are found in Africke, as *Plinie* [d] witnesseth out of *Homer* (so ancient is the diuision) the Easterne and Westerne. And this partition is by some still followed, as namely by [e] *Osorius*. Others diuide the same into the Asiatike and African. Author hereof is *Herodotus* [f] in his *Polyhimnia*, which reckoneth two sorts of Æthiopians in *Xerxes* huge Armie; the Easterne mustered vnder the Indian Standards; the other of Africa by

a The falls of Nilus downe from steepe Rocks.

b *Æthiopiadis. Elad Coryneta, Æthiope Vulcani, F. Nonn. l. 2.*

c *Lydiat. in Emend. Temp.*

d *Plin. l. 5. c. 8.*

e *Osor. de rebus gest. Emanuelis, liber.*

f *Herod. l. 7.*

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by themselues, differing from the former in Language, and their curled haire. *Ensebius* [g] mentioneth Æthiopians neere the Riuer Indus. And to let passe *Pausanias* [h] his search among the *Seres*, or *Philostratus* [i] at Ganges, for some Asian Æthiopians; the Scriptures seeme to mention an Æthiopia in Asia. For *Cush*, the sonne of *Cham* (of whom *Iosephus* [k] saith the Æthiopians called themselues, and were called by others, *Chusæi*) was Author not onely of the Æthiopians in Africa, but of many peoples of Arabia also in Asia, as *Moses* [l] relateth. And hence perhaps it was that *Miriam* [m] and *Aaron* contended with *Moses* for his Wife *Zippora*, because she was an Æthiopian. And yet was she a Midianite: but called an Æthiopian, in respect of the neighbour-hood which *Midian* had to *Æthiopia Orientalis*, as *Vatablus* [n] obserueth out of the Iewish Writers; or for that *Midian* is also assigned to Æthiopia, taken in a larger sense, as saith [o] *Genebrard*. *Iunius* saith, because the Midianites dwelt in that Region which was assigned to *Cush*. *Æthicus* in his Cosmography [p] affirmeth, that Tygris burieth it selfe, and runneth vnder ground in Æthiopia; which *Simlerus* interpreteth of Arabia: for otherwise Tygris washeth no part of Africa.

Saint *Augustine* [q] affirmeth, that the Region Northwards from the Red Sea, and so euen to India, was called *Æthiopia Orientalis*. This distinction is still acknowledged by later [r] Writers. And therefore it is needlesse to fetch *Moses* a Wife out of Æthiopia beneath Egypt to interpret that place. For so [s] *Iosephus* as wee shall after see, telleth of a Wife which *Moses* in his prosperitie, before his flight, married from thence.

This obseruation is very necessary, because the Scriptures often mention Æthiopia, when no part of Africa can be [t] vnderstood, as *Genes.*2.13. where one of the Riuers of Paradise is said to *compasse the whole Land of Cush*, or Æthiopia. And so in other places, *Cush*, or *Æthiopia*. Learned *Iunius* [u] obserueth, that *Cush* is either a proper name, as *Genes.*10. or common to the people that came of him: it is also a name attributed to the three Arabia's, to the two (African) Æthiopia's, and to all the Southerne tract by the Persian Gulfe.

Leauing that Asian Æthiopia, which already wee haue handled vnder other names, wee will now proceed in our African iourney, where we find in [x] *Ptolemie* not so exact description thereof, as in later Geographers, being then in the greatest part vnknowne. [y] *Maginus* maketh Æthiopia to containe two of those seuen parts, whereinto he diuideth Africa: one of which he calleth *Æthiopia Superior*, and *Interior*, which for the most part is subiect vnto the Christian Prince, called in Europe *Priest* or *Prester Iohn*: the other, *Inferior* and *Exterior*, is all that Southerly part of Africa, which was not knowne to the Ancients. This doth not altogether agree with *Homers* [z] diuision (whose Geographie [a] *Strabo* hath so largely trauersed and admired.) For how could *Homer*, or any in his time attaine to the knowledge of those remote parts? Neither yet may we reiect that renowmed Poet, seeing this partition may serue vs now in the better discouerie of places, where we may reckon all that to the Westerly Æthiopia, which from Guinea stretcheth to the Cape of *Good Hope*; and thence to the Red Sea Northwards, to the Easterly; Nilus, and a line from the head thereof vnto the aforesaid Cape, being the Arbiter in this diuision. But to let passe this curiositie in caruing, when all is like to be eaten, we will begin at Æthiopia vnder Egypt, and so take the Countries in our way, going from the Red Sea, till hauing doubled the Cape, we come from the Abassine Christians, to those of Congo on the Æthiopian Ocean.

Æthiopia sub Ægypto (so the Geographers [b] call this part) hath on the North, Egypt; on the West, Libya *Interior*; on the South *Æthiopia Agisimba*; on the East, the Red and Barbarian Seas, to the Promontory *Raptum*, which *Ortelius* [c] placeth about Quiloa, *Porie* [d] cals it Quilimanci: *Mercator* interprets Magala. The Abissine Empire is by our late [e] Writers intended further, receiuing for the Southerne limits, the Mountaines of the Moone; and for the Westerne, the Kingdome of Congo, the Riuer Niger and Nubia: and therefore contayneth *Æthiopia sub Ægypto*, and besides *Troglodítica*, *Cinnamomifera Regio*, and part of the inner Libya. True it is, that the Great Neguz his titles comprehend thus much, yet rather as a monument of what he hath had, then an euidence of what hee hath: The Turkes in the North, the Mores on the West, & others other-where circumcising this circumcised Abissine: and now according to [f] *Boterus* and *Barrius*, the Lake Barcena is the Center of his Dominion. But euen still Frier [g] *Luys de Urreta*, giues him both all before named and more. The name Abissine or Abassine, which is giuen to this Region, *Niger* [h] deriueth from the Egyptian word *Abasses*, which (*Strabo* [i] reporteth) they gaue to all inhabited places, compassed with great Desarts, and situate therein, in manner as the Ilands in the Sea: three of which Abasses, he saith, were subiect to the Egyptians. *Scaliger* [k] saith, that the Arabians call these Æthiopians *Elhabaschi*, whence they are vsually named Abassines; and this with him is an argument, that they are not Natiues of the place, but thither deriued out of Arabia. For the Abaseni are by *Uranius* (in *Stephanus*) placed in Arabia Thurifera: whose words are these; [l] Ἀβασηνοὶ ἔθνος Ἀραβίας, οἰκοῦσιν ἐν Ἀραβίᾳ τῇ πρὸς Σαβαίους καταμῶται καὶ Ἀβασηνοὶ, καὶ

g *Euseb Chron. in A.M.*3580.
h *Pausan.l.6. in fine.*
i *Philostrat.l.3. de vit. Ap.*
k *Ios.Ant.l.1.c.6*
l *Gen.10. Vide Annot. Tremel. & Inn.*
m *Num.12. & Exod.2.*
n *F.Vatablus in Num.12.*
o *Genebr.Chro. pag.71.*
p *Æthic. cum Simleri notis.*
q *Aug.de Mirabil.sac.Scripturæ, l.1.*
r *F.Ribera.com. in Sophon.c.3.*
Lyra in Gloss. Caluen. in com ment. } *Num. 12.*
Chytræus in Onomastico.
s *Ios.Ant.l.2.*
t *Gibins in Gen.2.q.6.v.5.*
u *Iun.in Gen.2. Prælectionib.*
x *Ptol.l.4.c.6. & 7.*
y *Maginus.*
z *Hom.Odyss.in initio.*
a *Strab.l.1.per totum.*

b *Ptol.l.4.c.7. Dom.Niger. Aphric.com.4.*
c *Ortel.Thesau.*
d *Mercat.Tab. vniuersalis. Porie before Leo.*
e *Ortel.Theat. Maginus. Description of the World.*
f *G.Bot.Ben. Io.di Barros.*
g *F. Luys histor. de Ethiopia.*
h *Dom.Niger.*
i *Strab.l.17.*
k *Scal.Em.T. pag.638.*

l *Step.in dictione Ἀβάσηνοι.*

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ἐστὶν, ἡ χεῖρ ἀπὸ ἀγκῶνος σμίκρυνε φέρει ἢ ὄσον, &c. This haue I inserted out of *Stephanus* for satisfying the more iudicious. *Scaliger* addeth that the Language in which their Ecclesiasticall and sacred Bookes are written, is as farre from the true Ethiopicke, as the Dutch or Italian. The tongue is most elegant, if care and diligence be added: and is called *Libertie*, because the Arabian Conquerors (therefore only free) did vse it. The Ethiopians themselues call it Chaldee; yet is it neerer the Hebrew then the Chaldee: it is onely learned by Bookes, and of their Priests. They indeed haue other Histories of themselues, from the flood downewards, but whereto a man must not rashly giue credit. They call themselues Ethiopians.

19 To take now some exacter view of these parts, leauing those [m] Iewish monstrous Fables of Monkees of threescore and ten cubits, & their great lyes of the little Pigmey-Christians with such other stuffe, fit for them to write, who are iustly credulous of [n] *lyes, because they beleeued nothing*: let vs see what others haue written, both of the people and place; and first of the first, and most ancient Relations.

m *Vide Munster. in fine l. 6.*

n *2. Thes. 2. 12.*

§. II.

Of the Nations neere the Falls of Nilus, and of Meroe.

20 THe Cataracts or Falls of Nilus, which separate Ethiopia from Egypt, are by the most Authors reckoned two, the greater and the lesse: *Stephanus* addeth a third at Bonchis, an Ethiopian City. These are Mountaines which incroch vpon the Riuer, and with their loftie lookes and vndermining trecherie, hauing drawne vp the Earth, which should affoord him a Channell, into their swelling and ioynt conspiracie, as with a mixt passion of feare and disdaine, make the waters in their haste and strife ouerthrow themselues downe those steepe passages: the billowes bellowing and roaring so terribly with *the Fall*, that the Inhabitants (as some affirme) which dwell neere, are thereby made deafe: and the Riuer amazed and dizzie, whirles it selfe about, forgetting his tribute to *Neptune*, till forced by his owne following waters, hee sets, or rather is set forward on his iourney.

30 They are [p] now called *Catadbi*, which signifieth noyse, of those dreadfull and hideous out-cries, which there are caused. Thus saith *Bermudesius* of those Falls in the Kingdome of Goiame, which rush downe from a Rocke almost halfe a league high, and steepe, sounding like Thunder.

o This reporteth *Cicero in som. Scip.* & cals these falls *Catadupæ.*

p *Ioan. Bermudesius in Legat. Æthiopica.*

Betwixt these Falls and Meroe, *Strabo* [q] placeth the *Troglodytæ*, of which we haue already spoken: and the *Blemmyes Nubæ* and *Megabari*. They are *Nomades*, without Towne or habitation, and addicted to robbery. *Procopius* [r] testifieth, that these were accustomed to 40 doe much damage on the Romane Confines: and therefore *Diocletian* brought them out of their barren Territories, and gaue them Elephantina, and the Region adioyning for habitation, communicating to them the Roman Rites and Superstitions, and built the Citie Philas, in hope of future friendship. *Cœlum non animam*; they changed the Soyle not the Soule, but were no lesse iniurious to *Oasis*, and other the Romane subiects. They worshipped some Gods, borrowed of the Græcians; *Isis*, and *Osiris*, of the Egyptians; and *Priapus*. The Blemmyes also offered humane Sacrifices, with cruell inhumanitie, to the Sunne, till *Iustinians* time, who tooke away those bloudie deuotions. As for the tale that those Blemmyes wanted heads, and had their eyes and mouthes in their brests, the Authors had either no eyes to 50 see the truth, or more head then they should to deuise lyes: as we may say of other shapelesse and monstrous shapes of people, which [s] *Plinie* and *Solinus*, out of other Authors report, to inhabit these vnknowne parts: some wanting lips, some nostrils, some tongues, or mouthes, &c. indeed all wanting truth. Rather would I counsell the studious of Geographie, to learne the names of the Peoples and Nations of these Regions, of *Plinie* and *Solinus*: which because we haue but names of them, I forbeare to name.

q *Strab. l. 17.*

r *Procop. de Bello Persico. l. 1.*

s *Plin. l. 5. c. 8 & 6 c. 29. Solinus cap. 39.*

Meroe doth inuite mee to a longer entertainment, being an Iland which Nilus with louely embraces claspeth about, according to *Iosephus* and *Cedrenus*, sometimes called *Saba*, as now also the Abissines name it: the Egyptians call it *Naule Babe*; the Inhabitants, *Neube*; our Maps, *Guegere*; to which *Thenet* addeth more, [t] if not more then truth. The Iland, after 62 [u] *Heliodorus* (the Bishop of Tricca) his description, is three square, each of which triangle limits are made by three Riuers, Astaboras, and Asasoba; (*Strabo* cals it *Astapus*, and *Astosabus*) this from the South, that from the East drowning their names and waters with Nilus; it

t *Iouy Ginane, Marmoly, &c. Opiniones legeapud Ortelium in Thesauro.*

u *Heliodor. hist. Æthiopica l. 10.*

is

it is in length three thousand furlongs, in bredth a thousand, plentifull of Elephants, Lions, Rhinocerotes, Corne, and Trees, besides her hidden treasures, and Mynes of Iron, Brasse, Siluer, Gold, and Salt. It hath also Heben wood, as *Lucan* [x] singeth, *Lata comis Hebeni*. It receiued that name [y] of *Meroe*, sister of *Cambyses*, or after [z] *Eusebius*, of *Merida*, the Mother of *Chenephris*, King of Egypt. They worshipped a Barbarian God, and besides, *Pan*, *Hercules*, and *Isis*. [a] They cast their dead into the Riuer, others reserued them at home in glasse shrines, others in earthen receptacles buried them neere to their Temples. They esteemed them for Gods, and sware by them. They ordained him King, who excelled in strength, or in person, or in husbandry of cattell, or in wealth. Their Priests enioyed the chiefe ranke of honour, who sending their Herald or Messenger, enioyned the King his death, and set vp another in his roome. At length a certaine King abolished this custome, and rushing with his armed Souldiers into their Temple, where was a golden Chappell, slue all those Priests. This was at Meroe the head Citie of the Iland, where (*Pausanias* [b] sayth) they shewed the Table of the Sunne, and that they were the iustest men of all the Ethiopians.

x *Lucanus.*
y *Niger. com. Aph.* 4.
z *Eusebius.*
a *Strab. l.* 17. It was before called Saba, saith *I. Ant. l.* 2.
b *Pausan. l.* 1.

Concerning that Table, and the expedition of CAMBYSES into these partes, HERODOTVS [c] relateth, that CAMBYSES designed at once three inuasions; against the Carthaginians, the Ammonians, and Macrobians (all in Africa.) These last haue their names of their long liues, which they draw forth farre beyond the vsuall course. Hee placeth them on the South shores of Africa, but Mela [d] in Meroe: *Seneca*, *Plinie*, and *Solinus* beyond. That *Table of the Sunne*, *Herodotus* and *Mela* thus describe. Neere to the Citie was a place alwayes furnished with varietie of rosted meates, there set in the night by the Magistrates, and eaten on the day by such as listed, and therefore of this open feasting, called the Suns Table: whom the ignorant people also thought to be the Cater of these dainties. *Cambyses* sent an Embassage vnto the King with presents, but principally to espie the Countrey; whom the Ethiopian requited with a Bow, and bade that the *Persians* should then inuade the Macrobians, when they were able to shoot in such Bowes: thanking God that hee was contented with his owne. And because he had sent him golden Chaines, he asked to what vse they were; they said, for ornaments: hee answered with smiling, thinking them to bee Chaines for punishment, That he had stronger fetters then those. The like account hee made of his Purple Robes, Oyntments, and Wine: and asked further what the Persians eate: and when they told him bread made of Wheate (the nature whereof they declared) and withall, that the oldest Persians exceeded not fourescore yeeres: hee said, that it was no maruell of their short life, that fed vpon dung: neither could they liue so long, were it not for that drinke of Wine which they vsed; it was not extraordinary [e] there to attaine to a hundred and twenty yeeres, their meate was boyled flesh, and their drinke Milke. Hee brought them to a Fountaine, wherein being bathed, they smelled as of Violets, it was so subtile that nothing could swimme thereon, not wood, or other lighter matter: this water was supposed to lengthen their liues. He brought them also to the Prisons, where they saw many manacled and bound with Chaines of Gold. Lastly, hee shewed them their Sepulchres made of Glasse, in this manner: After they haue embalmed the dead Corps, they anoint it with a kind of pargetting mortar, and then put it in a case or coffin of Glasse, through which it shineth, and is apparant without any ill sauour. This they keepe one yeere in the house, offering thereto Sacrifices, and the first fruits of all things: and then carrie it out of the Citie. Thus farre *Herodotus*. Wherein, that which some Penny-father would most admire, their golden fetters how common and rife is it in another sort with vs? euery couetous Miser, manacling, fettering, strangling himselfe with his Gold, in shew his ornament, in affect his God, in effect his Deuill, Iaylor, Chaines, and Hell. The *Macrobij* (*Mela* addeth) vsed Brasse for honour, Gold for punishments.

c *Herod. Thalia l.* 3.
d *Pomp. Mel. l.* 3. *c.* 10.
e *Valer. Max.*

Of the Table of the Sunne before mentioned, thus writeth Friar *Luys de Vrreta*, [f] in that his large History which hee hath composed in Spanish, of Ethiopia: that the King in a curious brauerie, and sumptuous vanitie, caused there to bee set by night in a certaine field store of white bread, and the choysest Wines, hanged also on the Trees; great varietie of Fowles, rost and boyled, and set on the ground, Mutton, Lambe, Veale, Beefe, with many other dainties ready dressed. Trauellers and hungry persons which came hither and found this abundance, seeing no bodie which prepared, or which kept the same, ascribed it to *Iupiter Hospitalis* his bounty and hospitality, shewing himselfe a Protector of poore Trauellers, and called this field the *Table of the Sunne*. The report hereof passed through the World, and brought many Pilgrims from farre Countries, to visit the same. King *Cambyses* sent his Embassadors to see it. *Plato* the Prince of Philosophers hauing trauelled through Asia as farre as Gaucasus and gone also to the *Brachmanes*, to see and heare *Hiarebas* in a Throne of Gold, amongst a few Disciples, disputing of Natures Mysteries, and discoursing of the Starres and Planets, returned by the Persians, Babylonians, Arabians, and other Nations, and entred into

f *Luys de Vr. hist. de la Æthiopia. l.* 1. *c.* 2.

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to Æthiopia, led with desire to see this renowmed *Table*, and to eate of those delicacies. The Æthiopians, since their Christianity, in zealous detestation of Idolatry, will not so much as name this field, and these ancient Rites, and giue in charge to the Priests at this day, that they handle not or meare of the like vanities, because they were inuentions of Idolaters. *Cælius* g *Rhodiginus* affirmeth, that this Table of the Sunne grew into a Prouerbe, to signifie a House well furnished and prouided. Thus farre Fryer *Luys*: I doubt, farther then wee may safely follow in that of *Plato's* Pilgrimage hither.

g *cæl.Rhod l.10*

Of the Pillar of *Semiramis* is before spoken out of the relation of *Xenophon de Æquinoctis*: concerning which, and his other companions and brethren, howsoeuer *Possevinus*, *Goropius*, and others doe reproue *Annius* for abusing the World with those glorious Titles h and Ancient names, and proue them to bee counterfeit: yet in my mind that of *Xenophon* seemeth to fauour of some truth (whether of antiquity or no, I meddle not) and that more then others of the same Edition. In that Pillar consecrated to the memory of *Ninus* the Inscription testifieth, that *Cush* or *Cuz* was the Æthiopian *Saturne*; as *Cham* the Egyptian; and *Nimrod* the Babylonian. When *Cush* i was dead, they say, *Regma* his Sonne succeeded in the Æthiopian Kingdome, and after him *Dodan*, after whose time is no record of certaine succession. *Diodorus* sayth, they chose him which was most comely of personage for their King. *Memnon* is chanted by *Homer* and the Poets, which lost his life at Troy in defence of *Priamus*, and was (some say) King of Æthiopia. Of the speaking Image of *Memnon*, yee haue seene in our Egyptian Relations. As for the wife of *Moses*, whereof *Iosephus* k sayth, That the Æthiopians hauing ouer-runne, and almost subdued Egypt, and none daring to make head against them, *Moses* (whom *Thermutis Pharaohs* daughter, had brought vp) was chosen Generall of the Egyptian Army, which he conducted into Æthiopia, and comming to the siege of Saba, *Tharbis* the Æthiopian Kings daughter fell in loue with him, and sent her Seruants to intreat of a Marriage with him: which hee accepted, vpon condition of deliuering the Towne vnto him; and that being done, married her: all this seemeth rather to be a Iewish Fable, thinking thereby to credit their Law-giuer, then agreeing to *Moses*, the Truth, and Scripture; and might haply arise from that speech, That *Moses* l *his wife was an Æthiopian*; of which wee haue spoken alreadie. Neyther is it likely that *Moses* would accept of Treason for the dowry with his wife, sealed with the bloud and ouerthrow of her Countrey and Citizens. And yet from hence doe some deriue m the originall of their Nation. After the Father of this supposed *Tharbis*, *Derianus* is said to raigne, who valiantly withstood *Bacchus* (which is thought to be *Osiris*, the Egyptian King, and after, their God) when he inuaded Egypt with an Army. *Diodorus* mentioneth *Actisanes*, a King of Æthiopia. *Cepheus* also is numbred in that Royall Catalogue: but of all, n Ganges was most famous, who with his Æthiopian Armie passed into Asia, and conquered all as farre as the Riuer Ganges, to which hee left that name, being before o called Chliaros. Hee conquered as farre also to the West, vnto the Atlantike Ocean, & gaue name to the Country of Guinea; which name, some p say, is corrupted of Gangina, the name it had receiued of *Ganges*. These things are written by some, & I will not swear for the truth, as safely we may do for that which the Scripture mētioneth of some of their Kings, in the dayes of *Asa* and *Hezekiah*, Kings of Iuda; whose puissance then was such, that q *Zerah* brought into the field a Million of men: and *Tirrhaca* was Corriuall vnto proude and r blasphemous *Sennacherib*, in sute for the Monarchy of the World. But whether he came out of this Æthiopia, or any other parts of Asia or Africke, is not very certaine. Before that time the Æthiopians had warred vnder *Shishak* King of Egypt, whom some take s for *Sesostris*. The Babylonians in *Nabuchodonosors* time conquered Egypt and Æthiopia, as t some expound the Prophesie of *Ezechiel*. And the Persian Empire extended from India to Æthiopia. u *Agatharchides* writeth, that the Inhabitants on both sides the Riuer *Astabara*, liue on Roots dryed in the Sunne: they are much infested with Lions, and not lesse with a lesse creature, but greater Enemy, the Gnats, which driue them to hide themselues in the waters from their fury, when the Dogge-starre ariseth; which, with these his Armies of Gnats bayteth the Lions also, whom their buzzing and humming noyse chase out of the Country. He speaketh of other their Neighbours which feed on the tops of twigs, running and leaping on the trees, and from bough to bough with incredible agility: others dwell on trees for feare of wild beasts, on whose flesh and in want thereof, on their hides, they liue; as Ostriches, Elephants; Grashoppers are the daily dyet to others: to which he addes the Cynamolgi, which are nourished with the Milke of Bitches of which they haue great Heards; which perhaps our Reader will not beleeue, neyther can I force him.

h *Berof. Metasthenes Cato, Manetho, &c.*

i *F.Luys l.1.c.3*

k *Ios.ant.l.2. Zon Annal.to.1. Cedren.*

l *Num.12.1.*

m *Hector.Boet. hist. Scot.*

n *Suidas.*

o *Plut.de Flum.*

p *F.Luys.*

q *2.Chron.14.9*

r *2.Kings 19.*

s *Riberain Soph.2.*

t *Lauat.in Ez. 30. Est.8.*

u *Agath.ap. Phot.250.*

CHAP. II.

A continuation of the Æthiopian Antiquities and of the Queene of Saba.

Eliodorus in his Hiſtorie (which although for the ſubſtance it be fayned, as a loue Diſcourſe, yet muſt hold reſemblance with things done) and for the variety and conceit thereof, commended by that learned [a] German *Philip*; and by our Engliſh [b] *Philip* (the Prince of Poeſie) imitated in his *Arcadia*; telleth of *Hydaſpes* his Ethiopian King, that after his victory at Syene, and hauing there performed his deuotions, and ſeene their *Niloſcopium* (like to that at Memphis, and now at Cairo) and enquired the originals of their Feaſts, and holy rites done in honour of that Riuer: when [c] he came to the Cataracts, hee ſacrificed to Nilus, and the Gods of the Borders. He then ſent Meſſengers to the *Wiſemen*, whom hee calleth *Gymnoſophiſtes*, which are the Kings Counſellers, at Meroe, to certifie them of his victory, and to call a publike Aſſembly wherein to gratifie the Gods for the ſame, with Sacrifices and ſolemne pompes, in the field conſecrated to the *Sunne*, the *Moone*, and *Bacchus*. *Perſina*, the Queene, deliuered thoſe Letters to the *Gymnoſophiſtes*, who dwelt by themſelues in a Groue, conſecrated to *Pan*: and before they would giue anſwere, conſulted with the Gods by prayer, and then *Siſimitres* the chiefe of them promiſed all ſhould bee fulfilled. The Sacrifices were to be done to the Sunne and Moone, and therefore, except *Perſina* the Queene, which was *Luna's* Prieſt, no woman, for feare of contaminating the Holies of thoſe Pure and Bright Deities, might be preſent. *Hydaſpes* was Prieſt of the Sunne. Much preparation was made of Beaſts for their *Hecatombe's* and much concourſe of people croſſing the Riuer in thoſe Boats of Canes or Reeds. There were preſented the Images of their Gods, *Memnon*, *Perſeus*, and *Andromeda*: and nigh to them ſate the *Gymnoſophiſta*. Three Altars were erected; two ioyntly to the Sunne and Moone, a third to *Bacchus* by himſelfe; to him they offered all ſorts of Beaſts; to *Sol*, white Chariot-horſes; to the *Moone*, a yoke of Oxen. And when all things were ready the people with ſhouts demanded the Sacrifice, which vſually was accuſtomed for the health of their Nation: That was, ſome of the ſtrangers taken in the wars to be offered: Firſt, triall [d] was made by Spits of Gold, heated with fire, brought out of the Temple, whether the Captiues had euer knowne carnall copulation, for treading on the ſame with their bare feete, ſuch as were pure Virgins receiued no harme, others were ſcorched. Theſe were offered in Sacrifice to *Bacchus*; the other, to thoſe purer Deities. Theſe things haue I here inſerted, not as done, but as like to ſuch things, which among the Meroites were vſed to be done, and agreeing with the generall deuotions of thoſe Æthiopians. *Philoſtratus* [e] reporteth like matters of their *Gymnoſophiſts*, and of the Groue where they kept their generall conſultations: otherwiſe, each of them by themſelues apart, obſeruing their ſtudies and holies. They worſhipped *Nilus*, intending in their myſticall interpretation the Earth and the Water. They entertayned ſtrangers in the open Ayre. *Theſpheſion* was then (in *Apollonius* his time) chiefe of their ſocietie. At his command, an Elme did ſpeake. They held the Immortality of the ſoule. The Æthiopians ſacrificed to *Memnon* and to the *Sunne*.

Lucian, after his ſcoffing manner gratulates the Æthiopians that fauour, which *Iupiter* vouchſafed them, in going on feaſting, accompanied with the reſt of the Gods, and that twelue dayes together, if *Homer* [f] reckoned truly. But more [g] ſeriouſly elſewhere hee vnfoldeth that Myſtery, ſhewing that the Æthiopians were Inuenters of Aſtrologie, helped therein by the cleereneſſe of the Skie in that Region, and like temperature of the ſeaſons. Of them the Egyptians learned, and furthered that Science. In his Treatiſe [h] of Dancing, he affirmeth, that the Æthiopians vſed their haire in ſtead of a Quiuer, and neuer drew Arrow from thence to ſhoot in battle, but with a dancing geſture.

Diodorus [i] *Siculus* telleth, that the Æthiopians were accounted moſt ancient of all other men: and that not onely Humanitie, but Diuinity, was borne and bred amongſt them: Solemnities, Pompes, Holies, and Religious Rites, were their Inuention. And therefore (ſaith he) *Homer* brings in *Iupiter* feaſting with the Æthiopians. The reward of their pietie, was the Immunity of their Region from forreine Conqueſts. [k] *Macrobius* interpreteth *Iupiters* Banket with the Æthiopians, of that Ocean, which Antiquitie imagined to bee vnder all the *Torrid Zone*, that the fiery bodies of the Starres, ſuppoſed to bee nouriſhed with moyſture, might there quench their thirſt. So would thoſe good men drowne a great part of the African

a *Phil. Melanct. in Epiſt. ad Operium.*
b Sir *P. Sidney.*
c *Heliod. hiſtor. Æthiop. l. 9. & 10.*
d Our Engliſh and the German Hiſtories mention the like cleering of Adultery by going with bare feet on burning plowſhares. *Bale.*
e *Philoſt. de vita Apollonij, lib. 6. cap. 4.*
f *Hom. Iliad. & Lucian. de ſacri.*
g *Idem. de Aſtrologia.*
h *Idem de Saltatione.*
i *D. Sic. l. 4. c. 1.*
k *Macro. in Somn. Scip. l. 2. cap 10.*

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African and American World, in hospitality to the Starres, by their imagined middle-earth Ocean: which experience hath now sufficiently confuted.

Cambyses attempted and lost his Armie, and *Semiramis* entred, but soone returned. *Hercules* and *Dionysius* ouer-ran the rest of the World; the Æthiopians eyther for their deuotion they would not, or, for their strength, could not conquer. The Egyptians, some say, were Colonies from hence; yea, Egypt it selfe the dregges of that soyle, which Nilus carrieth out of Æthiopia.

The Egyptians borrowed of the Ethiopians, to esteeme their Kings as Gods, and to haue such care of their Funerals, the vse of Statues and their *Hieroglyphicall* Letters. *Pierius* and others haue written thereof at large. Their best men they chose for their Priests: & he among them, who, when the God is carried about, shall be possessed with some *Bacchanall* furie, is chosen King as by diuine appointment, and is of them worshipped as a God. His gouernment is gouerned by Lawes. They doe not put a Malefactor to death, but an Officer is sent to him with the signe of death, [m] whereupon he goeth home and slayeth himselfe. One would haue fled out of his Countrey, but the Mother of the Malefactor killed him, because he would not after his Country manner kill himselfe.

l *Pier. Hieroglyphica.*

m The like is vsed in Iapan.

The Priests in Meroe exercised this authoritie (as is before said) ouer their Kings, and would send them word, that the Oracles of the Gods commanded them to die, neither might they reiect the diuine dispensation: and thus with arguments, not with armes, they perswaded them to a voluntary death. But in the time of *Ptolomeus Secundus*, King of Egypt, King *Ergamenes* well skilled in the Greeke Sciences, and Philosophie, reiected that Superstition. They say, that the custome yet (till *Diodorus* time) remayneth, that if the King bee maymed, or by some accident want any member, his Courtiers also will deprive themselues of the same. Yea when the King dyed, his friends thought it good fellowship to dye with him, esteeming that death glorious, and the surest testimony of friendship.

The Æthiopians [n] dwelling neerer to Arabia, armed their women in their warres, till they attained to a certaine age: the most of which ware a Ring of Brasse in their lip. They which dwelt further vp into the Countrey, were diuersly conceited of the Gods. For some they thinke immortall, as the Sunne, Moone, and the World: some mortall, as *Pan*, *Hercules*, *Iupiter*, for their vertues exalted to that dignitie. *Strabo* tels it in the singular number, that they thought that God to bee immortall, which is the cause of all things. Their mortall God was vncertaine, and wanted name; but they most commonly esteemed their Kings and Benefactors, for Gods. Some that inhabit neerer the Line, worshipped no Gods: and were much offended with the Sunne, and hiding themselues in the Fennes, cursed him when hee did rise. These things you may reade gathered out of *Diodorus*, and *Strabo*, [o] in *Cornibius*, *Boemus*, *Draudius*, and *Thamara*, with some other additions. *Sardus* saith, [p] that the Æthiopians were Circumcised; as were also (besides the Iewes, Egyptians, and Arabians) the *Troglodita*, *Macrones Creophagi*, and Inhabitants of Thermodoon.

n *Diod. Sic. Strabo l.17.*

o *Laurentij Corsini Geograph. Io. Boemus de moribus gentium. Draudius in Solinum. Fr. Thamara de las Cosas mas sumbras de todas las Gentes.*

As we haue shewed of the *Macrobij*, or long-liued Æthiopians, so there were others called *Brachobij*, of their shorter liues, whereof were reckoned two sorts: the *Sidonij* neere to the Red Sea, and the *Erembi*, which some [r] take for the *Troglodita*. They liue not aboue forty yeeres. *Plutarch* [q] out of *Asclepeiades* reporteth the like, saying, that they were old men at thirty yeeres. The same Author [s] telleth that they and the Arabians could not indure Mice: and that the Persian *Magi* did likewise, esteeming them Creatures odious to God. *Alexander* [t] *ab Alexandro* writeth, concerning the education of their Children, that, the Æthiopians seared their new borne Infants in the foreheads, to preuent the distillations of Rheumes from the braine. And when they are somewhat growne, they make tryall of their forwardnesse, by setting them on the backes of certaine Fowles, on which if they sit in their flying, without feare, they bring them vp very carefully: but if they shrinke and quake with feare, they expose them as a degenerate issue, vnworthy education: Their Letters they wrote not side-wayes, after the Greeke or Hebrew manner, but after the present Chinian custome, downwards. They had seuen Characters, euery of which had foure significations. What manner of writing they now vse, appeareth in [u] *Damianus à Goez*, or of *Zaga Zabo* rather, an Æthiopian Bishop, in his Treatise of their Religion, done into Latine by *Damianus*: but more fully in *Iosephus* [x] *Scaliger de Emendatione Temporum*, who hath lent vs a long Tractate in that language and writing, with the same words expressed in Hebrew and Latine Characters, and the interpretation of them also into Latine, in foure seuerall Columnes. He that listeth to reade some Philosophicall speculations of Nature in these Æthiopians, wherein they differ, and wherefore, from others, let him reade *Cœlius* [y] *Rhodiginus* of that Argument: hee sayth, that they were expert in naturall Magicke. *Nicephorus* [z] writes, that *Alexander* the Great sent Assyrian Colonies into Æthiopia, which many Ages after kept their owne Language, and like enough their Religion. The Nations of Æthiopia, which

r *Plut. de placitis Philosoph.*

s *Id. de non irascendo.*

t *Gen. dierum l.2.25.c.30.*

u *Dam. à Goes. Zaga Zabo de fide Æthiopum.*

x *Ios. Scalig. de Emend. l.7.* See *Lyturg. Æthiop. in Biblioth. patrum.*

y *Cœl. Rhod. l.c.16. 15. l.9.23.*

z *Niceph. hist. Eccles. l.14.c.18.*

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* *Dom. Niger.* are farre distant from Nilus, are * said to liue a miserable and beastly life, not discerning in their lust, Mother, Daughter, or any other name of kinred. Of their ancient exploits, wee haue no continued Historie.

About the time of Christ, it appeareth that *Candace* was Queene of Ethiopia. Shee was a manly *Virago*, as *Strabo* testifieth, who liued at the same time, and followed *Ælius Gallus* in this Expedition. Hee forced *Candace* to send her Ambassadours to *Augustus* for peace, which shee obtayned. *Sextus* [a] *Victor* mentioneth this Ethiopian ambassage. *Plinie* saith, the name *Candace* continued to the Ethiopian Queenes many successions; whence perhaps *Diesserus* collecteth, that Ethiopia was gouerned onely by Queenes. *Diocletian* relinquished that part of Ethiopia, which the Romanes held beyond Egypt, as not able to beare the charges. *Iustinian* [b] sent his Ambassadours vnto *Helliſtæus* the Ethiopian King, and to *Esimiphæus* King of the Homerites, his Arabian neighbour, to aide him against the Persian. This *Hellisthæus* had warred against the Homerites for quarrell of Religion, because they were many of them Iewes, and others Gentiles, himselfe being a Christian, and because they made many forrages into the Christian Countries. He so farre preuailed, as hee made that *Esimiphæus*, a Christian, their King: whose yoke they shooke off soone after: and *Abram*, a slaue, vsurped the State. He had beene seruant to a Romane at Adulis, a Citie of Ethiopia, worthy mention especially in this matter for the ominous prosperitie of seruants. For the Citie it selfe was built by fugitiue seruants, which ranne from their Egyptian Masters: and this *Abram* a seruant there, obtayned to be a King: neither could the Ethiopian with all his might depose him. The like [c] ambassage to *Archetas* King of Ethiopia was sent by *Iustinus* for and against the Persian: both which I mention, to shew the greatnesse at that time of his State, nothing comparable notwithstanding to that which after befell them. Among the Ethiopian Antiquities, *Plato* testifies, as *Orosius* [d] cites him, that many plagues and vncouth diseases infested, and almost altogether destroyed Ethiopia, about that time that *Bacchus* inuaded India. If any delight himselfe in such Legendarie drosse as the counterfeit [e] *Abdias*, set forth by *Wolfgangus Lazius*, hath in it, touching the Magicians and Enchantments, and some other ceremonies of Ethiopia, I am loth to blot my paper with them: not because we are not certaine of the truth (for in others we may be deceiued) but because wee are certaine of the errors, so grosse, that they may be seene and felt. Maruell that [f] *Lazius* an Historian, would with his Notes illustrate such a hotchpotch of darknesse. And yet our Countriman [g] *Harding* leauing the cleare waters of Truth, hath swallowed the same swill, as the *Iewell* of our Church hath taught him. The Eunuch of *Candace* was the first Ethiopian Christian, as *Luke Act.* 8. and *Eusebius* [h] doe shew.

But before we come to their Christian conuersion, wee are first to declare their conuersion to Iudaisme (if it bee true which the Ethiopians write) in the time of *Salomon*. The Ethiopians hauing liued before a vagrant life, like the *Nomades* of old; and the Arabians, and other Libyan Nations, not farre from them in Asia and Africa at this day; *Aruc* the Ethiopian King first fixed a settled abode at Axuma, and made it the Royall Citie; [i] after whom followed *Agab*, and in the third place *Ghedur*, or *Sabanut*, which subdued all Ethiopia, and left the Kingdome to his daughter *Makeda*, that reigned eightie yeeres. *Anno* 50. of her reigne shee visited *Salomon*. After her they reckon these Kings till Christs time, *Melic, Audedo Anda, Gigasio, Zangua, Guasio, Antet, Bahara, Canada Chanze, Endur, Guaza, Endrath, Chaales, Setija, Aglaba, Anscua, Breguas, Guase, Beseclugna, Baazena*, in whose time they say Christ was borne. *Genebrard* sets downe the times of their Reigne, which hee confesseth, and it selfe conuinceth to be false. This Queene of Saba before mentioned in our discourse of Arabia (of which Countrie * I thinke shee then was, and these Abassens since that time thence descended, and transplanted) is by [k] *Iosephus* called Nicaule, the Queene (saith he) of Ethiopia and Egypt. But *Zaga Zabo* [l] in the Ethiopian Historie which hee wrote, and caused to be done into Latine by *Damianus a Goes*, calls her *Maqueda*, whose Historie the Ethiopians haue written in a Booke as bigge as all *Pauls* Epistles. The summe of his report is this: Shee was a worshipper of Idolls as her Ancestors had beene, when as fame filled her eares with the renowme of *Salomons* name: and then sent a messenger to Ierusalem, to learne the truth, who at his returne confirming those former reports, shee went her selfe to visit him. Of him, besides many other things shee learned the Law, and the Prophets. By him shee conceiued also a sonne, of whom shee was deliuered in her iourney homewards, and named him *Meilech*. After twentie yeeres education in Ethiopia, shee sent him to *Salomon* his father, to be instructed of him in wisdome, desiring him to consecrate her sonne King of Ethiopia, before the Arke of the Couenant; shee ordayned also, that women should not henceforth inherit, as before had bin accustomed. *Salomon* did this, and changed his name to *Dauid*: and after long instruction, sent him back to his mother, attended with many noble compa-

[a] *Sexti Vict. Augustus.*

[b] *Procop. de Bello Persico, l.1.*

[c] *Pauli Diaconi Iustinus.*

[d] *Oros. l.1. c.9.*

[e] *Abdias Bab. Apostolicæ hist. lib.7.*

[f] *Wolfg. Laius.*

[g] *Iewel* and *Harding.*

[h] *Euseb. Eccl. hist. lib.2. Papius* speakes of *Thomas, Matthew*, and *Mathias* preaching in Ethiopia.

[i] *Genebr. chron. pag.118.*

* The Abassen greatnesse is vnlikely to haue comne of *Chams* cursed stocke, which neuer yeelded any great Monarchy. *Ful. Mist. l. 2. c.1. & 4.* Thus hee, yet the Phœnician & Carthaginians were more potent then euer was the Abassine.

[k] *1. Anti. l.8. c.2*

[l] *Zaga Zabo Episcopus Ethiop.*

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companions, among whom was *Azarias* the sonne of *Zadok* the Priest. This *Azarias* caused Tables to be made like to those in the Arke; and pretending to sacrifice for the good successe of his iourney, went in and stole the Tables of the Law, leauing in their roome these later counterfeits, which he reuealed not to any, till he came to the borders of Ethiopia. Then *Dauid* being made acquainted with the fact, danced for ioy, as his Grandfather *Dauid* had done before the Arke wherein the Tables were inclosed, his people making great ioy. His Mother resigned to him the Empire, and from that time to this, the Kingdome hath passed in a right Line, from male to male: Circumcision also with the Law of *Moses* hath beene obserued. The Officers which *Salomon* appointed his Sonne, are still continued in the same Families and order; nor may the Emperour chuse them out of any other stocke then those of the Iewes. This long Legend I report, not for the truth, but for that Religious conceit wherewith it is accepted in Ethiopia: for who knowes not, that none but the *High Priest*, and that but *once a yeere*, entred into *that holy place*, where the Arke was, that I speake not of *Nadabs* and *Abihu's* fire, with other diuine Iudgements? *Vzzahs* touching; and the Bethshemites viewing the Arke at so deere a rate; could but make dreadfull so damnable an attempt. Besides, wee should haue looked for our blessed Sauiour out of Ethiopia, where *Salomons* Heires still reigne (if these say true) and not goe to *Salathiel* and *Zorobabel*, descended of another brother, and therefore further off *from the throne of their Father Dauid*, on which Christ was to sit, and to which he was borne, next and apparant Heire, euen *according to the flesh*. And yet doth *Genebrard* credit these reports, and *Baronius* also in part, as *Luys de Vrreta* reporteth. This *Luys* hath written three large Bookes in Spanish, collected (as he sayth) out of *Don Iuan de Baltasar*, an Ethiopian of great account, who had beene Embassadour from his Master *Alexander* the Third, the great *Negus*, into Persia and other places, and came into Spaine with his licence to imprint his Ethiopian History. Out of him *Luys* reporteth, that the former Booke, whence *Zago Zabo* the Bishop, Embassadour to the King of Portugall, had taken those things, is *Apocrypha*: yet so, as that it is true concerning that report of *Maquedas* conception, and the Royall Discent from thence till these times. The stealing of the Tables hee denieth; and affirmeth, that the truth was, that *Salomon* had bestowed on the Queene of Saba a fragment of the Tables, which *Moses* brake in his zeale for the Israelites Idolatrie with the *Golden Calfe*. For that conception by *Salomon*, hee proueth it by the Ethiopian Records, the title of their King, and his Armes; which are the same, which the Tribe of Iuda gaue, *viz.* a Lion rampant, crowned, in a field *Or*, with this Inscription, *The Lion of the Tribe of Iuda hath ouercome*. Since they were Christians they haue added to this Armes a Crosse, which the Lion holdeth in his right foot. And in this right they lay challenge to Ierusalem for their Inheritance. Now for the fragment of the Table which *Moses* brake, it is receiued for a truth throughout Ethiopia, and it is still preserued in the Hill Amara as the greatest Iewell in the World. *Baltasar* had often seene and handled it. It seemeth to be of the Chalcedonie stone, shining, and transparent; and is a corner of a square Table, the broken edges yet being manifest, with the letters, some broken, some whole, much differing from the common Hebrew (which *Genebrard* sayth the Iewes inuented, thereby to differ from the Schismaticall Kingdome of the Israelites, of the ten Tribes; the Samaritans still retayning the former, as both hee and *Scaliger* affirme.) But these letters cannot bee read; for hee brought a learned [n] Iew, skilfull in all the Easterne Languages, Persian, Arabike, Indian, Chinois, &c. yet knew them not. This relique is with such deuotion admired of the Iewes, that when they passe but within sight of that Hill Amara, they prostrate themselues on the ground with reuerence, and for this cause make much of the Ethiopians (whersoeuer they meete them) as a people beloued of God, to whom he hath imparted such a Relique. They [o] tell also a tale (I thinke so likewise of the former) of the Queene of Saba, that in her iourney homewards she had a reuelation concerning a piece of Wood which shee saw, that it should bee the same whereon Christ should after die for Mankind: wherefore adoring the same with much deuotion and teares, she wrote to *Salomon* thereof, who hid it in the earth foure [p] *Stades*, where the Poole of *Bethesda* was made afterwards, and by vertue thereof wrought Miracles. But the Ethiopian Superstition hath Fables enough of her owne, and needeth not the officious helpe of Romish Saints in this kind.

As for that succession of Iewish Officers; *Luys* denyeth it (himselfe therefore denyed by later examiners) and sayth, the Iewes are no where more hated then in Ethiopia: and *Alexander* the Third, late Emperour among them, banished all Iewes and Mores out of all his Dominions: The Officers of the Emperour are (sayth hee) the Sonnes of the Tributary King his Vassals, and the noblest of his subiects. And for the Iewes which came with *Meilech*, or *Meilelec*, (after called *Dauid*) his next successor *Iosu* (so hee calleth him) becomming an Apostata, reduced Idolatry: and whereas *Dauid* his Father had giuen them one of the Temples dedicated to the Sunne in mount Amara, to make it *an house of Prayer*, to the *God of Israel*,

[m] *Candac* was the name of diuers Ethiopian Queenes, contrary to this report.

[n] *R. Sedechias* from Mecca.

[o] *Vincent Ferrer*, a Popish Saint.

[p] Foure times the height of a man.

casting forth the Idols therein; now in this *Iosues* dayes some of them returned to Ierusalem, or to other Prouinces of Africa, and some inhabited the vtmost parts of Africa, neere the Cape of *Good Hope*, and Desarts not before inhabited. And the said *Don Iuan de Baltasar*, being sent by the Emperour into the Lands of Monopopata (so he calleth it) and of *Galofes*, of Barbiziu, of Mandinga, and of Zape, which are inhabited of Idolatrous Gentiles, hee found among them some of these Iewes descended of that exiled stocke (as themselues also hold) which had forgotten their Iudaisme, and all knowledge of the Scriptures, onely had retained some reliques of it, and abstinence from Swines flesh, differing also from those Gentiles, in worshipping *one God*, whereas the other acknowledge *One great God*, whom they call *Caramias*, but worship also Tigres, Lions, Flyes, Spiders, Snakes, Lizards, and whatsoeuer first meete them in the morning. These Gentiles [q] call the Iewes *Tabayqueros*, and will not admit them to purchase houses, or inheritance, but eyther vse them as Interpreters, or Factors for Merchants (which is the higest step they can attaine to) or else to employ them in base drudgeries, to be their porters, slaughter-men, and such like; that they seeme rather slaues to those barbarous Nations, then to enioy any liberty of freemen. Rightly may those Nations bee called *Barbarous*, which seeme rather to barke then to speake, and yet they scorne that any should abase them, with the basest of titles in their opinion, to call them *Tabayquero*, and reuenge it with the death of the wrong doer. But I feare me our Frier will be found a Lyer, howsoeuer I am forced to relate many things out of him, hauing written so largely of this Ethiopian subiect with such boldnesse, and pretending such assurance from reports of that Balthasar, as if no doubt were to be made of his assertions.

[q] Gods curse, and mans, follow the Iewes euery where, as the shaddow the body.

CHAP. III.

Of PRESBYTER IOHN: *and of the* PRIEST-IOHNS *in Asia: whether that descended of these.*

HAuing now declared the antiquities of Ethiopia, drawne out of ancient Authors, let vs neerer hand behold, what neerer our times, Others haue reported thereof. Wherein first we will heere insert out of [a] *Scaligers* annotation, vpon the Ethiopian Ecclesiasticall Calendar or Computation of times, somewhat remarkeable, and fitting to our present purpose. The name (sayth hee) of the Christian Ethiopians is not now first made knowne to vs. For their Church not onely at Ierusalem and Constantinople, but at Rome also and Venice, hath had liberty a good while to vse their owne Rites. The Portugals, and *Francis Aluares* haue further discouered them: Before, we onely heard the name of Ethiopia. A wonder it is, that some ages since, [b] their Emperours name was made knowne to vs out of Asia, rather then out of Ethiopia it selfe. Three hundred yeeres agoe, the Ethiopian Kings reigned in Asia, especially in Drangiana, the borders of Susiana, India, and China, vntill the Tartars dispossessed them of the Asian Empire. For *Cingis* first, the first Tartar King, slue *Vncam*, the Ethiopian Emperour: and his Posteritie chased the Abissines out of Moin and China, and forced them to flee into Africa. Often haue I maruelled that a people of no knowledge in these times of Sea-affaires, could atchieue so mightie exploits, as to propagate their Empire, from Ethiopia to China. Since that time the knowledge of that Emperour hath come to vs in the name of *Prestegiano*: (which in the Persian tongue (as much now of reckoning in Asia, as the Latine in the West) signifieth, [c] *Apostolike*, inferring thereby that he is a Christian King of the right faith. For *Prestegan* signifieth *Apostles*, and *Prestegani Apostolicall*; *Padescha Prestigiani*, the King *Apostolicall*, in Arabian *Melich ressuli*, in Ethiopian *Negusch Chawariawi*. Of this greatnesse of their Empire, in Asia are witnesses those Ethiopian Crosses, which are seene in Giapan, China, and other places. Yea, the Temple of *Thomas* the Apostle in the Region of [d] Malabar, hath nothing in it but is Ethiopian, the crosses, building, and name it selfe. It is called, [e] *Hanarija*, which in Ethiopian is as much to say, as, Apostle: which *Marcus Paulus* falsly expounideth, *a Holy man*. This name in the Author seemeth to be giuen not to the Church, but to the Apostle himselfe) *Paulus* addeth that the remainder of the Christians subiect to *Prestegian* abode in Tenduch. The neighbouring Arabians call them now *Habassi*, and wee from thence Abissines, or *Abassenes*: they call themselues Chaldæans: for their ancient and elegant Language, in which their Books are written, is neere to the Chaldæan and Assyrian. Moreouer, the Ecclesiasticall History testifieth, and out of the same *Nicephorus*, *lib.9.c.18.* that

[a] *Ios.Scal. de Emend.Temp. lib.7.*

[b] *Castaneda* seemeth also to hold that the *Negus* is that *Presbiter Iohn* of Asia; though not of his race, *lib.1. cap.1.*

[c] So with vs, the French King is called *Christianissimus*, the Spaniard *Catholicus*, the English, *Defender of the Faith.*

[d] *Maliapur.* see our Historie, *Lib.5.*

[e] In *Ramusius* copie it is *Anauia*, in the Latine *Anarii.* *Marcus Paulus lib.2.cap.27. Ram.20.*

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that many Colonies were sent out of Assyria into Ethiopia. They are there called *Axumitæ*, of their chiefe Citie, but by themselues, as *Alaarez* affirmeth, *Chasebuno*. More may we see hereafter of their Rites, and other things worthy of knowledge, in the Institutions [d] of that tongue which we haue diligently, and Methodically written.

These words of *Scaliger* haue made me take some paines in the search of the premisses; for, hee differeth from the opinion of others, which haue written any thing of *Presbiter* or *Priest Iohn* (as they terme him) in Asia, whom the Tartars subdued. *Ortelius* [e] maketh a *Presbyter Iohn* in Asia, and another in Africa, if I vnderstand him. As for that *Vncam*, *William de Rubruquis*, which trauelled those parts in the morning of the Tartar-greatnesse, *Anno* 1253. reporteth that one *Con Can* raigned in Kara-Cathay, or blacke Cathay, after whose death a certaine Nestorian Shepheard (a mightie Gouernour of the people called *Tayman*, which were Nestorian Christians) exalted himselfe to the Kingdome, and they called him King *Iohn*, reporting of him tenne times more then was true, as is the Nestorians wont. [f] For notwithstanding all their great boasts of this man, when I trauelled along by his Territories, there was none that knew any thing of him, but onely a few Nestorians. This *Iohn* had a brother, a mightie shepheard called *Unc*, which inhabited three weekes journey beyond him: hee was Lord of a Village called Cara Carum, his subiects called Crit or Merkits, were also Nestorians. But their Lord abandoning Christianitie, embraced Idols, and retained with him Priests of the said Idols. Tenne or fifteene dayes journey beyond his Pastures, were the Pastures of Moal, a beggerly Nation, and neere them the Tartars. *Iohn* dying, this *Vnc* became his Heire, and was called *Vnc Can*, (whom others call *Vnc Can*) and his droues and flockes ranged vnto the Pastures of Moal. About the same time one *Cyngis* a Blacke-smith in Moal, stole many of *Vnc Cans* Cattell: who in reuenge with his forces spoyled the Moals and Tartars. They agrieued, made *Cyngis* their Captaine, who suddenly brake in vpon *Vnc*, and chased him into Cataya; tooke his Daughter and married her, and had by her *Mangu*, that was then the Great *Can* when our Author wrote this. These Relations sauour not of any such Monarchie as should extend from Æthiopia, to those parts of Asia.

Marcus [h] *Paulus* telleth, that the Tartars were Tributaries to this *Vncam*, (so he calleth him) which saith hee, after some mens opinion signifieth in our language, *Priest Iohn*, but through his tyrannie prouoked to rebellion, they vnder the conduct of *Cyngis*, slue *Vncam*. And afterwards hee saith, that [a] Tenduc was vnder the subiection of Priest *Iohn*: but all the Priests *Iohns* that there raigned after *Vncam*, were tributarie to the Great *Can*: and in his time raigned one *George*, who was a Priest and a Christian, as were the Inhabitants. But hee held not so much as the [b] Priests *Iohns* had done: and the Great *Cans* did still ioyne in affinitie with this Familie, marrying their Daughters vnto these Kings. This *George* was the fourth after Priest *Iohn*, and was holden a great Seignior. Hee ruled ouer two Nations, called by some *Gog* and *Magog*, by the Inhabitans, *Ung* [c] and *Mongul*, where some were Mahumetanes; some Heathens, other Christians. It appeareth by their Histories, that *Scaliger* was deceiued, to thinke that this Priest *Iohn* had so large an Empire, seeing *Rubruquis* in the same Age, or soone after, could in his owne Countrey heare so little of him: and his posteritie in *Marcus Paulus* his time, continued tributarie Kings vnder the Tartar. The name Priest was giuen them of that function, which hee testifieth; *George* receiued, and *Iohn* perhaps of that first Shepheard that vsurped *Con Cans* estate. To let passe therefore that *Presbyter Iohn* in the North-east, we stumble on another mid-way betwixt that and Ethiopia. For so *Ioannes* [d] *de Plano Carpini* (sent Embassadour to the Great *Can*, from Pope *Innocent*, *Anno* 1246.) and *Vincentius* [e] in his *Speculum*, tell of the King of India Major, called *Presbiter Iohn*, being inuaded by the Tartars vnder the leading of *Tossus Can*, sonne of *Cyngis*, who before had subdued India Minor: Hee by a Stratageme acquitted his Realme of them. For making mens Images of Copper, he set each of them vpon a saddle on Horse-backe, and put fire within them, placing a man with a paire of bellowes on the horse-back behind euery Image. And so with many Images and Horses in such sort furnished, they marched against the Tartars: and when they were ready to ioyne, by kindling a fire in each Image, they made such a smoke, that the Indians wounded and slue many Tartars, who could not see to requite them thorow the smoke: but were forced to leaue that Countrey, and neuer after returned. Heere now wee meet with a new *Presbyter Iohn* in India Major, which whether he were the same with the Ethiopian, let vs a little examine.

India is by *Marcus* [f] *Paulus* diuided into three parts, the Lesser, Greater, and Middle: the first of them hee boundeth from Ciamba to Murfili, and saith, it had in it eight Kingdoms; the Middle called Abascia, had in it seuen Kingdomes, three whereof were Saracens, the rest Christians. Sixe of them were subiect to the seuenth. It was told me, saith hee, that after their Baptisme with water, they vsed another Baptisme with fire, branding three markes on their

d *Scaligers Ethiopian Grammar.*

e *Ortel. Theat. in the Map of Tartaria. P. Bertius & alii Geograph.*

f *Will. de Rubruquis Itinerarium ap. Hackl. tom. 1. fol. 295.*

g This *Vnc* or *Vncam* was called *Preste*, or Priest as *Botcrus* coniecturetb because h had the Crosse borne before him, he is said with no great likelihood of truth to haue ruled 72 Kingdoms.

* *Marcus Paulus l. b. 1. cap. 24.*

a *Cap. 52.* The Latine Copie wants these things.

b Sir *Iohn Maundeuiles* storie o *Presbyter Iohn*, is fabulous.

c. Haply the Prince before mentioned was called *Vncam* of *Ung*, and *Can*: for *Can* signifieth a Diuiner or Ruler.

d *Ioan. de Pl. Carp. Itinerarium cap. 5.*

e *Vincentii Bellouacensis spec. historiale, l. 32. c. 10.*

f *Marcus Paulus, lib. 3. cap. 37.*

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their forehead and both their cheekes. The Saracens vsed one brand from the forehead to the middle of their nose: They warre with the Soldan of Aden, and with the Inhabitants of Nubia, and are reputed the best warriours in India. The greater g India extendeth from Malabar, to the Kingdome of Chelmacoran, and had in it thirteene Kingdomes. This Abascia by the bordering enemies of Nubia and Aden is apparant to bee this Ethiopia where wee now are: euen by their *Brands* wee may know them: And this the Ancients called India. For *Sidonius* h calleth the Ethiopian *Memnones*, Indians: and *Elianus* i placeth Indians at Astaboras, one of the Riuers of Meroe: k *Virgil* also bringeth Nilus out of India. *Vsque coloratis amnis deuexus ab Indis*: which must needes be meant of Ethiopia. *Nicephorus* l reckoneth the Sabeans and Homerites people of Arabia vnto India. *Sabellicus* m complaineth of the confounding of these names India, and Ethiopia, saying, that most men did thinke Ethiopia next to Egypt, to bee that India, where *Alexander* ouerthrew *Porus*. This confusion of names, I thinke, did first grow from confusion of Nations. For as is before obserued out of *Eusebius* the Ethiopians arose from the Riuer Indus, and setled their habitation neere to Egypt. Perhaps they brought the Indian name also to these parts. Or else the ignorance of these remote Countries might doe it: in which respect, not onely a third part of the old World, but another new-found World, is now named India. Therefore *Acosta* and *Adrianus Turnebus* n esteeme India to be a generall name to all Countries which are farre off, and strange to vs, although it be properly attributed to the East Indies.

Now if any wonder at such an extrauagant discourse of India heere, let him know that in our search for *Presbyter Iohn*, which then was knowne to withstand the Tartars in Asia, I cannot see how hee can bee the Abessine or Æthiopian: but rather thinke that when a mightie Christian Prince was found in Æthiopia, they did imagine him to bee that *Presbiter Iohn*, of which they had heard in Asia, being furthered in this errour by the name, India, which, as is said, did generally comprehend both the true India, and this, more truely called Ethiopia. Now for that *Presbiter Iohn* in India, I take him for some Christian King: for at that time there were many Christians, as appeareth by *Venetus*, in manner dispersed throughout Asia: and some, called Saint *Thomas* Christians, remaine in India to this day. Why I thinke it not to agree to the Abissine, my reasons besides the former, are, the distance of place: all that huge tract of Arabia, with the wide Seas on each side, separating India from Ethiopia: the vnpassable Desarts by Land: No mention in Historie who should dispossesse them of that India *Maior*, where the Tartar had neuer any great power: the Histories o which wee haue of those Indian Princes, the Kings of Malabar, of Decan, the Samorin, &c. are against it: the difference of Religion; for those Indian Christians of Saint *Thomas*, are not branded with hote p Irons, nor Circumcised, nor agree in other Rites with the Ethiopian: the Ethiopian Historie challengeth no such large extents to their Empire, except in Africa, where they seate them in a continuall descent, from the time of *Salomon*, till now, whereas those *Presbiter Iohns*, had their dwelling and abode in Asia, as their Stories signifie. And further, the name q Priest *Iohn* is a name vnknowne in Ethiopia, and by ignorant mistaking of the Europæans, applied to that Ethiopian Emperour when first they heard of him, as saith *Zaga* r *Zabo* his Embassadour to the King of Portugall, who reproueth the men of these parts; saying, that he is named of them *Belul*, which signifieth *Excellent*, or precious, and in the Chaldean tongue, *Ioannes Encos*, which signifieth the same. *Sabellicus* saith, the Ethiopians called him *Gyan*; *Linschoten* affirmeth, *Bel Gyan*: (*Bel* signifieth the highest, and *Gyan*, Lord.) But s Frier *Luys* out of *Baltasar* the Æthiopian, sheweth that in the hill Amara are ancient records which testifie that from the time of that Queene that came to *Salomon*, the Emperours haue beene called *Beldigian*, the signification whereof is, a *precious* Stone, or a thing of great value: which Title hath continued to those Emperours, as *Pharao* to the Egyptians, and *Cæsar* to the Romanes. Some also of the Royall bloud (which are vsually kept, as after shall appeare in the hill Amara) when they are elected to the Empire, if there bee many of that Imperiall issue take Orders, and become Priests, not procreating any Children. Such saith hee in our times haue beene *Daniel* the second, *Paphnutius*, that succeeded to *Naum* and *Alexander* the third his successour, all which were both Priests and Kings; and therefore by the Ethiopians which resort to the Holy Sepulchre at Ierusalem, and vsed to speake Greeke, were called Priest *Beldigian*. This by corruption of the name by Merchants, and such as knew not the signification and also for breuities sake, was pronounced Priest *Gyan* or *Iohn*.

Now for the Priest *Iohn* in Asia, hee tels that when Saint *Thomas* was martyred in India, the three t *Mags*, who had visited CHRIST, by the leading of a *Starre*, in his Infancie, and had after beene consecrated Bishops ouer their seuerall Kingdomes (you must not deny their royaltie) by the Apostle; chose one amongst themselues to bee Priest and King, who was called Priest *Iohn*. If you beleeue not *Peter de Natalibus*, out of whom the Frier cites this, I should bee too much troubled in perswading you. Hee telleth also out of *Otho Frisingensis*, that

g *Abdias nominat Indiam quæ in Æthiopiam vergit.* 1. 8.
h *Sidonius ap. Ortel. in Thesauro.*
i *Ælian. l. 17. animalium.*
k *Virg Georg. 4.*
l *Sabellicus Ennead. 10. l. 8.* More testimonies of this nature see in *Sel. E. T. pag. 639.*
m *Sabell. Æn. 10. lib. 8.*
n *Ios. Acost hist. Ind lib. 1. c. 14. Turn. Aduers. lib. 21. cap. 9.*
o Of these Indian Histories touching the same times. See *Linschoten lib. 1. cap. 12. & 27. & G. B. B.*
p This branding is common to the Morish Christian, and Idolatrous Ethiopians, vsed to preuent rheumaticke distillations from the braine: superstition hath caused some to annex it to their Baptisme.
q *Odoardo Lopez. l. 2. vlt.*
r *Zago Zabo de 33. Fide Ethiopum.*
s *Luys de Urreta Hist. Ethiop. lib. 1. cap 7.*
t *Matth. 2. 1.*

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that about the yeere 1145. one *Iohn* a Christian, both King and Priest, reigning in the furtheſt parts of the East, warred vpon, and ouer-came the Medes, Assyrians, and Persians, and had intended to free Ierusalem out of Saracenicall seruitude, but not finding passage ouer Tigris, was forced to returne. This is like to bee that *Presbyter Iohn*, whose posteritie vsed that strategeme before mentioned against the Tartars. And to him, I thinke, might fitly agree that Title of *Prestegian* (easily deflected and altered to *Priest Iohn*) whereof you haue heard out of *Ioseph Scaliger*. I haue seene a Manuscript u in old French, pretended to bee a Letter from *Prester Iohn*, to the Emperour *Frederike*, wherein is discourſed of the ſite, greatneſſe, puiſſance, wealth, and other rarities of his eſtate: but finding ſo many monſters, and vncouth relations therein, I could not bee ſo prodigall of faith, or penurious of iudgement, as to value his authoritie at any high rate: wherein Sir *Iohn Mandeuill* ſeemes to haue beene a lender or borrower, ſo iuſtly doe they agree, in diſagreeing from both probabilitie and poſſibilitie of truth: yet both in the one and the other, wee may obſerue the like ſituation of *Preſter Iohns* dwelling in theſe parts of Aſia, neere Perſia: and that ſuch a multitude of fables could not but haue ſome truth for their ground. My concluſion is, That for that name of *Preſtegian*, I like well *Scaligers* interpretation, and thinke that it may agree either to this, or ſome other Chriſtian Prince at thoſe times in India, which is farre neerer to Perſia, and from whence the Indians borrowed their Royall Titles, both in thoſe times and ſince, as *Garcias ab Horto* x and *Linſchoten* ſhew. *Idalham* or *Adelham*, the Title of the King of y *Goa*, and the Countries about, commonly called *Idalcan*, is not a proper name, but a Title of honour, ſignifying (as *Adonizedek*; *Ioſh.* 10. 1.) Lord, or King of Iuſtice: *Niſamaluco*, the ſpeare of the Kingdome; and ſuch like: *Iſmael* the *Sophi* (which name alſo is by ſome interpreted *Elect*, becauſe they pretended to bee or doe ſo, and others, the reprobate followers of a reprobate Religion) added the Title of *Xa* or *Sha*, to ſuch as embraced his new Sect, as *Niſomoxa*, &c. If the borrowing of names from the Persian language (ſo generall in thoſe parts) bee ſtill obſerued: no maruell if ſome Chriſtian King in thoſe times might ſtile himſelfe *Preſtegian*, or Apoſtolicall (which others not vnderſtanding, called *Prieſt Iohn*, or *Prete Ianni*) as being compaſſed with ſo many Saracens, the enemies of the Apoſtles, beſides Heretikes and Heathens. At Moſul is yet a Patriake, who in *Paulus* z time was of farre greater iuriſdiction, and as an Eaſterne Pope, ordayned Archbiſhops and Biſhops, through all the parts of India, beſides Cairo, and Baldach: and therefore no maruell if in India there were ſome great Chriſtian Prince, able to make a head againſt the Tartars in thoſe times: For euen in Cranganor * are yet ſuppoſed to bee threeſcore and ten thouſand Chriſtians: beſides a great number in Negapatan, and in Malipur: and very many in Angamale, and fifteene thouſand on the North of Cochin, where the Archbiſhop that dependeth on the Patriarke of Babylon, or Moſul, reſided: All which haue no communion with the Greeke, Roman, or Ethiopian Churches. And for the Ethiopian names or croſſes, either their Merchants when their ſtate was great, or ſlaues, which taken from them are euen in theſe times ſold deareſt of any other, and mount to great preferments of warre, vnder theſe Lords, might leaue ſuch impreſſions: or, ſome other, which as they profeſſed *one Chriſt*, ſo might haue ſome wordes and ceremonies common with the Ethiopian: although I muſt needes acknowledge, that many of thoſe croſſes haue not croſſed my way, nor any other Ethiopian foot prints.

Pardon me, gentle Reader, if I ſeeme tedious in this diſpute, ſeeing it is neceſſarie both for the vnderſtanding of the extent of the Power and Religion of this *Precious* or *Prieſt Iohn*: and *Scaliger* hauing aſcribed ſuch large bounds to his Empire, I could not but examine the ſame, otherwiſe profeſſing my ſelfe (*ſi non magis amica veritas*) euen willing, if I muſt needs erre, to erre with him, who hath in many tongues, and arts, ſhewed himſelfe perhaps the worthieſt Generall, and generalleſt Worthy, againſt Error, that euer wee haue had, the *Alpha* of learned men in our Age, as our learned a *Morton* teſtifieth of him, and a great light of learning, acknowledged by b *Royall* teſtimonie. His authoritie I would not ſeeme to contemne, and therefore haue entred this long ſearch. But *Scaliger* himſelfe hath ſince altered his opinion in the laſt Edition of his *Emendation*; in which theſe later Editions of this worke, might haue excluded alſo this long diſpute, but that it may ſerue to illuſtrate both this and other parts of our Hiſtorie, and therefore doe ſtill ſuffer it to remayne.

u Communicated to me, by that induſtrious and learned Gentleman, Maſter *Selden*, of the Inner Temple.

x *Garc. ab Hor. lib. 2. cap. 28. Linſchot. lib. 1. cap. 27.*

y Goa is the ſeate of the Portugall Vice-roy.

z *M. Paul, lib. 1 cap. 6.*

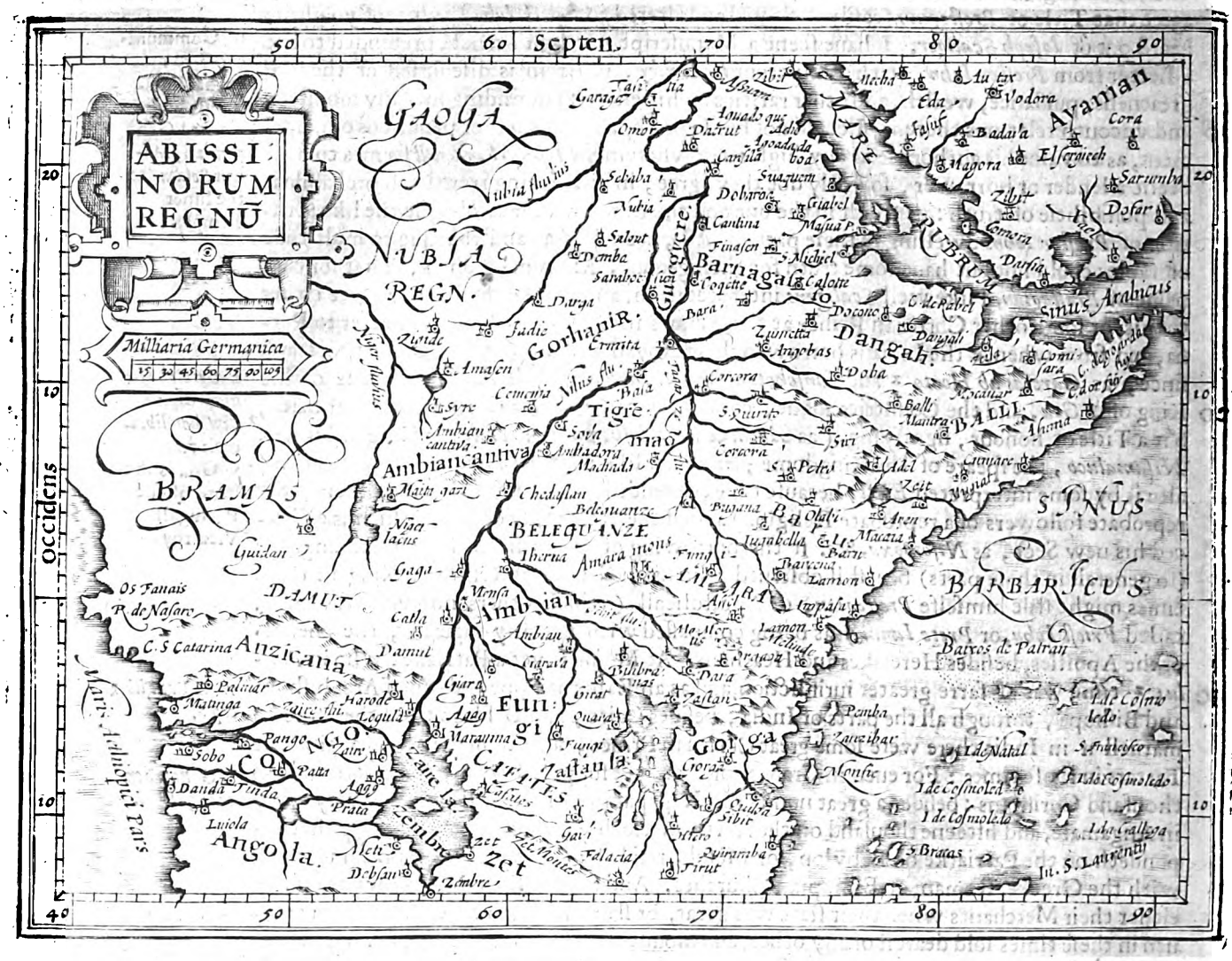
* *G. Bot. Ben. part. 3. lib. 2.*

a *D. Morton* againſt *Brerely.*

b *Iunius & Scal. duo magna literarum lumina, Rex Iacobus in Declarat. contra Vorſt.*

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HONDIVS his Map of the Abissine Empire.



CHAP. IIII.

Relations of the Æthiopian Empire, collected out of ALVARES, BERMVDESIVS, *and other Authors.*

TO come now to the Æthiopian Greatnesse of this great Æthiopian; his Title would be a sufficient Text for a more sufficient glosse, then we can giue. In a Letter[a] to King *Emanuel*, after diuers words concerning the *Trinitie*, follow; *These Letters sendeth* Atani Tinghill, *that is, the Frankincense of the Virgin, which was his name in Baptisme, but at the beginning of his Raigne,* [b] *hee tooke to name* Dauid, *the beloued of* GOD, *Pillar of the Faith, descended of the Tribe of* Iuda, *Sonne of* Dauid, *Sonne of* Salomon, *Sonne of the Pillar of Sion, Sonne of the seed of* Iacob, *Sonne of the hand of* Marie, *Sonne of* Nahu [c] *according to the flesh, Emperour of the Greater and Higher Æthiopia, and of most large Kingdomes, Territories and Iurisdictions, the King of* Xoa, Caffate, Fatigar, Angote, Baru, Baaliganze, Adea, Vangue, *and* Goiame, *where Nilus springeth; Of* Damaraa, Vaguemedri, Ambeaa, Vagne, Tigri-Mahon; *Of* Sabaym, *the Countrey of the Queene of* Saba, *of* Barnagasso, *and Lord as farre as* Nubia, *which confineth vpon* Ægypt.

a *Lit. ad Emr. reg. vid. Marin. l.* 10. *c.* 20. *& seq. ad fin. & Sanut. lib.* 10. *cap.* 11.

b The Kings of Ethiopia change their names, as the Popes vse to doe.

c In a Letter to the Pope is added, Sonne of the Holy Apostles, *Peter* and *Paul*, according to grace.

Heere

Heere are names enough to skarre a weake braine, a great part whereof are now his (as some say) in Title onely. For at this present, if *Barros* and *Botero* bee beleeued, his Neighbours haue much encroched vpon him: as a little before we haue shewed (a thing wholly denied by the later Relations of Frier [d]*Luys de Urreta*:) Yet seeing we are to trauell through all these Countreys, we will leaue the question of dominion to him and his neighbours, to try it with the sword: Our pen shall peaceably point out the places, and after that, the conditions. *Barnagasso* [e] is the nigheſt to vs, at least, by the neere situation of the red Sea, nigheſt to our knowledge. It stretcheth from Suachen almost to the mouth of the Streyt, and hath Abagni, or Astapus, on the South. It hath no other Port on the red Sea, but Ercocco. Neither hath the *Prete* any other Port but this in all his Dominion, being Land-locked on all sides. *Anno* 1558. [f] The Turks committed heere great spoile: They haue since taken from the *Prete*, all on the Sea side, and specially that Port of Ercocco, and the other of Suachen or Suaquem, and forced the Gouernour or vnder-King of this Prouince, to compound for a yeerely summe of a thousand ounces of Gold: besides his Tribute to the Ethiopian. To him are also subiect the Gouernmenrs of Dasila, and Canfila. And the Turke hath a Bassa [g] at Suaquem, called by *Ptolomey*, *Sebasticum*. Tigri-Mahon lyeth betweene Nilus, Marabo, two Riuers, Angote, and the Sea. Tigrai hath in it Cazumo, which is supposed the Seat-Royall of that great Queen, which visited *Salomon*. Angote is between Tigre-Mahon & Amara. Heere in *Amara* [h] is a steepe Hil, dilating it selfe in a round forme, many dayes iourny in compasse, enuironing with the steepe sides, and impassible tops thereof, many fruitfull and pleasant Vallies, wherein the kindred of the *Prete* are surely kept, for the auoiding of all tumults and seditions. Xoa hath store of corne and cattell: Goiame hath plenty of Gold: as Baguamedri hath siluer. In Fatigar is a Lake on the top of a high mountaine, twelue miles compasse, abounding with great varietie of fish; and thence runne many Riuers, stored with the same fish.

d *Luys de Vrreta & Thes. Polit. Apost.* 34 make *Prester Iohn* the greatest prince in the World, excepting the King of Spaine.

e *G. Botero Benese. p. 1. Pory* his description of places vndescribed by *Leo. A Maginus.*

f *G. B. B. parte 2. lib. 2.*

g He is called The Bassa of Abassia, a fift *Bassa* or *Belgerbeg*, of the Turke in Africa, omitted by *Knolles.*

h *Fr. Aluares.*

Damut is ennobled with slauerie. For the slaues that are hence caried captiues, in Arabia, Persia, and Egypt, proue good souldiers. The greater part of this Kingdome are Gentiles, and the residue Christians. The Oxen (as *Bermudez* relateth) are almost as great as Elephants, their hornes very great, and serue for vessels to carie and keepe Wine and Water, as Barrels or Tankerds. There is found also a kinde of Vnicorne, wilde and fierce, fashioned like a horse, of the bigneſse of an Asse. Neere hereunto he addeth a Prouince of Amazons, whose Queene knoweth no man, and is honoured as a goddesse: they say, they were first instituted by the Queene of Saba: both like true, as that which followeth of Griffons, the Phœnix, and fowles so bigge, that they make a shaddow like a cloud. Couche is subiect to Damut: they are Gentiles: The Prince called *Axgugce*, that is, Lord of riches: he shewed vs (saith *Bermudez*) a Mountaine glistering in some places like the Sun, saying, all that was gold. More gold is said there to be, then in Peru, or in these parts iron. The head of the Monasteries of Amara Christned him, *Gradeus* the Emperour being his God-father, and named him *Andrew*. Gueguere was sometimes called *Meroe*: the Inhabitants are confederate with the Turkes and Moores, against the Abissines. Daneali and Dobas, are neere the red Sea, inhabited with Moores.

Io. Bermudez.

Many of these Countreys are diuersly placed by diuers: through ignorance of the exact situations: which *Aluarez* [i] in his so many yeares trauell in those parts, might well haue acquainted vs with, if he had first acquainted himselfe with rules of Art; to haue obserued by Instruments the true site and distances.

i *Fr. Aluares.*

In the Kingdome of Angole, iron, and salt is currant money. The Moores of Dobas haue a Law, prohibiting marriage to any, that hath not first slaine twelue Christians. The diuorces [k] and marrying the wiues of their brethren deceased, is heere in vse much like as with the Iewes.

k *Aluar. c. 21.*

In Bernagasso, *Aluarez* and his company, in their trauell were encountred with many great Apes as bigge as Weathers, their fore-parts hairie like Lions, which went not lesse then two or three hundred in a company: they would climbe any Rocke: they digged the earth, that it seemed as it had been tilled.

In the Countrey of the Giannamori, [l] as they trauelled, they crossed a certaine brooke or Riuer, that came downe from the Mountaines, and finding a pleasant place, shaded with the Sallowes, there they reposed themselues at noone: the water of the brooke was not sufficient to driue a Mill. And whiles the company stood, some on one side the brooke, some on the other, they heard a thunder, which seemed a farre off, but saw no likelihood of raine or winde; when the thunder was done, they put their stuffe in order to be gone, and had taken vp the Tent, in which they dined, when one of the company going by the brooke about his businesse, suddenly cried out, *Looke to your selues*: whereupon turning about, they saw the water come downe a speares depth with great furie, which caried away part of their

l *Cap. 50.*

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their ſtuffe: and had they not (by good hap) taken vp their Tent, they together with it had beene carried away with the ſtreame. Many of them were forced to climbe vp the Sallowes. Such was the noiſe of water, and the rattling of ſtones, which came tumbling downe the Mountaines together, that the earth trembled, and the sky ſeemed to threaten a down-fall. Suddenly it came, and ſuddenly it paſſed. For the ſame day they paſſed ouer, and ſaw very many and great ſtones ioyned to thoſe which they had ſeen there before,

d C. 135. ſee. c. 12. Some deriue Nilus from certain mountaines which are named mountaines of the Moone: but it comes firſt from the Lake Zembre, or Zaire: and paſſeth by this, where it is encreaſed. *Berumdez.*

In the Kingdome of Goyame, [d] the Riuer Nilus ſpringeth, it is there called Gion, and comes from two Lakes, which for their greatneſſe may ſeeme to bee Seas, in which, report goeth that Mermaydes, Tritons, or Men-fiſhes are ſeene, and ſome haue told me (ſaith *Alua-rez*) that they haue ſeene it. *Peter Couillian* a Portugall, which had liued a great part of his life in thoſe parts, told me, that he had been in that Kingdome by order from Queene *Helena*, to build there an Altar in a Church built by her, where ſhe was buried. Beyond that Kingdome, I was told, there were Iewes.

Don Iohn de Caſtro mentions a high Hill inhabited of Iewes, in theſe parts, which came, no man knowes from whence: but they defended the *Prete* againſt the Moores. Of the fals in Goyame, before is related out of *Berumdez*, that they make a noyſe like thunder. He ſaith ſaith that in Dembia Nilus runneth within thirty or fortie leagues of the Red-Sea, to which the Emperour purpoſed to cut a paſſage, as his Predeceſſor had begun. There is a great Lake thirtie leagues long, and twenty broad, with many Ilands, inhabited onely of Religious men. *Agao* is poſſeſſed of Moores and Gentiles mixed. He ſpeakes of the Kingdom of Ogliy, ſeuen or eight dayes iourney from Doaro, vnder which is a Prouince of Gentiles called Goragne, bordering with Quiloa and Mongalo, which are great Witches, and obſerue the entrails of ſacrificed Beaſts. They kill an Oxe with certaine Ceremonies, and anointing themſelues with the tallow thereof, make a great fire, ſeeming to goe into it, and to ſit down in a chaire therein; thence giuing Diuinations and anſwers, without burning. Their Tribute is two Lyons, three Whelpes, an Ounce of Gold molten, with certaine Hens and Chickens of the ſame metall. Sixe Buffes laden with Siluer, a thouſand Beeues, and the skinnes of Lyons, Ounces and Elkes. The Goffates are vulgarly reported to haue beene Iewes: they are hated in other Prouinces.

e C. 159.

The houſes of the Ethiopians [e] are round, all of Earth, flat roofed, couered with thatch, compaſſed with yards. They ſleepe vpon Oxe-hides. They haue neither Tables nor Table-cloathes, but haue their meat ſerued in on plaine woodden Platters. Some eate fleſh raw; others broyle it. Artillery they had not, vntill they bought ſome of the Turkes. Writing is little (and ſcarce a little) vſed amongſt them: the Officers diſpatch matters of Iuſtice by Meſſengers, and word of mouth. There is no wine made of the Grape (but by ſtealth) except at the *Pretes* and [f] *Abunas*: Others vſe Wine made of Raiſins, ſteeped ten dayes in water, and ſtrained, which is cordiall and ſtrong. They haue plenty and want of Metals; Gold, Siluer, &c. the ſoyle yeeldeth, but they haue not Art to take it. They haue no coine of Gold or Siluer; Salt is the moſt currant money. Sugar canes they haue, but want skill to vſe them. The Mountaines and Woods are full of Baſill and other odoriferous plants. They haue ſtore of Bees and Honey: but their hiues are placed in Chambers, where making a little hole in the wall, the Bees goe in and out. There are ſome places very cold. The Commons are miſerably oppreſſed by their ſuperiours. No man may kill an Oxe though it be his owne, without licence from the Gouernours: there were no Shambles but at the Court. The common people ſeldome ſpeake truth, no not vpon an oath, except they are compelled to ſweare by the head of the King; they exceedingly feare excommunication. Their oathes are in this ſort: The partie to bee depoſed goeth with two Prieſts, carrying with them fire and incenſe to the Church-dore, whereon he layeth his hand.

f *Abuna* is their Patriarch.

Then the Prieſt adiures him, ſaying: *If thou ſhalt ſweare falſely, as the Lyon deuoureth the beaſts of the Forreſt, ſo let the Diuell deuoure thy ſoule: and as corne is ground vnder the Mil-ſtone, ſo let him grinde thy bones: and as the fire burneth vp the wood, ſo let thy ſoule burne in Hell:* (the party anſwereth to euery of theſe clauſes) *Amen. But if thou ſpeake truth, let thy life bee prolonged with honour, and let thy ſoule enter into Paradiſe with the Bleſſed, Amen.* Then doth he giue his teſtimonie. They haue Bookes written in Parchment.

Let vs now come vnto the Court of their Emperour, which was alway mouing, and yet the greateſt Town that his whole Empire containes. For there are few which haue in them one thouſand and ſixe hundred Families, whereas this moueable Citie hath fiue thouſand, or ſixe thouſand Tents, and Mules for carriage about fifty thouſand. In his march from one place to another, if they paſſe by a Church, he and all his company alight, and walke on foot, till they be paſt. There is alſo carried before him a conſecrated ſtone or Altar, vpon the ſhoulders of certaine Prieſts appointed to that office. They call him *Acegue*, which ſignifieth Emperour, and *Negus*, that is, King.

By

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By commandement of the Queene *Maqueda*, which visited *Salomon*, women c are (say they) circumcised: Both sexes are circumcised at eight dayes old: and the males fortie dayes after; the females foure score; (vnlesse sickenesse hasten the same) are baptized. As for the rites of their Christianitie, it belongeth not to this place to expresse. Their circumcision *Zabo* saith, is not obserued, as if it made them more worthy then other Christians, for they thinke to bee saued *onely by Faith*. They vse this and distinctions of meates, and Mosaicall rites, yet so, as he *that eateth, should not despise him that eateth not*, and not condemning others that refuse them: but yet thinking that neither Christ, nor the Apostles, nor the Primitiue Church had disannulled them, interpreting also the Scriptures to their purpose. Of their agreeing with other Churches in the most points of substance, the Author of the d *Catholike Traditions* hath written: and when I make a *Christian Visitation* of these parts, it shall bee further discouered.

The succession is not tyed to the eldest, but to him whom the father appointeth. For *Dauid* which sent his Embassage to Portugall, was the third sonne in order, and for modestie in refusing to sit in his fathers Throne, which in the same triall his other brethren had accepted, was preferred to that which he had refused: the other reiected for their forward acceptation. The King offered e the King of Portugall an hundred thousand drammes of gold, and as many Souldiers towards the subduing of the Moores, besides other things meete for the warre. It seemes, the difference of the Ethiopian, and Popish superstition was the chiefe hinderance in this businesse: neither partie being able (if willing) to reconcile their long-receiued differences from each other, and the truth. *Eugenius* the Pope, and the King, then named, *The Seed of Iacob*, f had written to each other; and *Aluarez* yeelded g obedience to the Pope, in the name of the *Prete* at Bologna, in the presence of Pope *Clement* the seuenth, and *Charles* the fift. But all this sorted to none effect. For Pope *Paul* the fourth sent an Ambassage to *Claudius*, then the Abassine Emperour, employing in the same thirteene Iesuites, one of which was made Patriarke, and two Bishops, in their hopefull Ethiopian Hierarchie. *Ignatius*, the Founder of the Iesuites, wrote a long Letter also, which *Maffæus* and h *Iarric* haue inserted at large. Thus in the yeere 1555. *Iohn* the third, King of Portugall, vndertooke the charges to conuey them thither: and sent i *Consalaus Rotersgius*, to prepare them way by a former Ambassage to *Claudius*, whose eares hee found fast cloied to such motions: Whereupon the new Patriarke stayed at Goa, and *Ouiedus* one of the Bishops, with a Priest or two went thither, where when they came, they found *Claudius* slaine, and his brother k *Adamas*, a cruell man, and an Apostata sometimes from his Faith, in the Throne. Hee cast the new Bishop into bands, and drew him into the warres with him, where the Emperour was discomfited, and he taken and stripped of all, and at last miserably dyed, and with him the hope of Romish *Abassia*. *Iohn Nonnius Barretus*, the designed Patriarke, refused (as *Maffæus* saith) the Archbishoprick of Goa, where his brother was Vice-roy, and remayned subiect to the Iesuiticall Societie to his death. In the yeere 1559. *Ioannes Bermudesius* l returned to Lisbone. He wrote a discourse of his Ambassage from the Ethiopian Emperour to *Iohn* the third, King of Portugall, and of his aduentures in those parts befallen him. In which he relateth, that *Abuna Marcos* being at the point of death, *An.* 1535. the Emperour willed him to nominate his Successor, whereupon hee appointed this *Bermudez*, and ordered him with all sacred Orders: which hee accepted vpon condition of the Popes confirmation, whereto the Emperour consented, desiring him to goe to Rome to giue obedience to the Pope, and from thence to Portugall to conclude *Tagazano* (so he calleth him) his Ambassage. *Paul* the third confirmed him Patriarke of Alexandria. Hee apprehended *Tagazano*, as *Onadinguel* enioyned, and clapt Irons on him. His Emperours request was a marriage to be had with the Kings sonne of Portugall, the Ethiopian succession to remayne his Dowrie: also to send men against Zeila; and Pioners to cut thorow a Hill, thereby to bring Nilus to annoy Egypt. Foure hundred and fiftie were sent accordingly by *Garcia* of Noronya. But *Onadinguel* was dead, and *Gradeus* was Emperour, who ouer-threw the Moores, and slue the Kings of Zeila and of Aden. This Emperour fell out with the Portugals, and sent to Alexandria for another *Abuna*, whose name was *Ioseph*, so that none acknowledged *Bermudez* but the Portugals. *Sabellicus* m saith, hee had conference with some Ethiopians, which said that their Lord ruled ouer threescore and two Kings. They called him *Gyam*, which signifieth *Mightie*. They wondered why the Italians called him a Priest, seeing hee neuer receiued Orders, onely he bestowed Benefices: and is neither called *Iohn* nor *Ianes*, but *Gyam*. Some report of him things incredible, as one *Web* n an English man in his Tales of his Trauels. Hee hath gold enough shut vp in a Caue, to buy the moytie of the world, as *L. Regius* o affirmeth, and can rayse an Armie of ten hundred thousand (saith *Sabellicus*.) Yet the Pesants are not employed in militarie seruice: but onely the Caias, which are men brought vp thereto. They warre not in the Lent, p except against themselues with extremitie

c *Strabo, lib. 16.* tells of circumcised women in these parts. *Quemadmodum viri præputium habent, mulieres etiam habent quandam glandulosam carnem quam vocant, nisi inceptam accipiendo characteri Circumcisionis.* Any one man may Circumcise, and it is done without solemnitie, or ceremonie.

d Catholike Traditions.

e *Literæ ad Eman.*

f *Literæ ad Papam.*

g *Obedientia del Prete Ianni, &c. apud Ramusium.*

h *P. Maff. hist. Indic. lib. 16.*

i *Eman. Acosta. in Commentario rerum in oriente gestarum.*

k *Ouiedo B. of Hierapolis.*

l *Io. Bermudez relat. Legat. Atani Tinghil.*

m *Sabel. En. 10. lib. 8.*

n *Webs* Trauels.

o *L. LeRoy, l. 9.*

p *Aluarez cap. 123.*

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tie of fasting, so weakning their bodies, that the Moores [q] make that their Harueſt of Abiſſine captiues. Of this their faſting, *Aluares* saith; that they begin their Lent ten dayes before vs: and after Candlemasse, fast three dayes in remembrance of Niniuehs repentance; many Friars in that space eating nothing: and some women refusing to suckle their children aboue once a day. Their generall fast is bread and water, for fish is not easily had, they being farre from Sea, and ignorant to take it. Some Friars eate no bread all Lent long for deuotion: some, not in a whole yeere, or in their whole life, but feede on herbes, without oile, or salt: that I speake not of their girdles of Iron, and other their hardships, which my pen would willingly expresse, if my method forbade mee not. This fasting (as exposing their *State* to hostile inuasions and insolencies) may finde place and mention here. Their Friars and Priests in Lent eate but once in two dayes, and that in the night. Queene [r] *Helena*, that sent her Ambassadour to King *Emanuel*, was reported to eate but three times a weeke, on Tuesday, Thursday, and Saturday. On Sundayes they fast not. In Tigray and Tigremahon they fast neither Saturday nor Sunday: and they marry (because they haue two moneths priuiledge from fasting) on Thursday before our Shrouetide. They that are rich, may there marry three wiues, and the Iustice forbids them not; onely [s] they are excommunicated from entring the Church.

Some [t] affirme, that the Princes of Egypt haue time out of minde payed to *Prester Iohn* a great tribute (continued by the Turkes, which *Luys* saith is three hundred thousand *Zequis*, euery *Zequi* being sixteene Rials, and with vs eight Shillings) for that by him the furious spirit of Nilus is slacked and cooled, being detayned in the way by many Sluces for that purpose made. The great Turke denying this, [u] the Abassine caused those Dammes to be broken, and by drowning Egypt in vncouth manner, forced that great Monarch to composition. *Aluarez* denies both the Mountaynes of *Luna*, and the melting of Snow, which is supposed the cause of this Riuers hastinesse, and ascribeth the ouer-flowing of Nilus to the extreme rainesin Ethiopia, whose Fountaynes diuers Portugals haue seene (hee saith) in Goyame. The Turke notwithstanding hath (by warring vpon him) erected a new Beglerbegship in his Dominions. *Aluarez* liued there sixe yeeres, and was once within thirtie miles of Nilus, but in all his trauels neuer saw that Riuer. So little accesse haue the Ethiopians (barred out by vnpassable passages) vsually to the same.

Andrea Corsali [x] reporteth, that the *Prete Dauid* was of oliue colour, but shewed his face but once in the yeere, hauing at other times his face couered for greater state, and therefore also spake to none, but by an Interpreter. The Inhabitants are branded with fire, which they vse not for Baptisme, but in obseruation of a custome of *Salomon*, who so marked his slaues, as they affirme. Friar *Luys* giueth another reason thereof, saying, that when the world groned vnder Arrianisme, the Abassine Emperour caused his Subiects to brand themselues with a threefold marke or stampe in the forehead, to testifie their faith of and in the Trinitie: which now since their commerce with the Roman Christians, is in manner wholly left, except in the ruder and more vnciuill parts of Barnagasso, the borders of the Empire. The same Author [y] saith, that in Ethiopia are Elephants, the Rhinoceros, and (besides other beasts) the Vnicorne in the Kingdome of Goyame, and in the Hills of the Moone, but seldome seene, onely the horne is found, which he casteth in manner as the Hart. There are also (he saith) birds of Paradise: and such store and varietie of flowers all the yeere long, that their Eunuchs are alway decked with them. There is one flower not any where else known, called *Choyabula*, much resembling a Mary-gold, but exceeding faire in varietie and excellency of colours, fragrant smell, abundance of leaues in the flower, and with a more rare qualitie; beginning to open at noone, and so by little and little opening more and more till midnight, alway the sent encreasing with the opening: after midnight it shuts by little and little, till noone; denying by the same degrees her pleasing offices to both senses, of Sent, and Sight. He tells also of a little Bird, to which Nature hath committed the tuition of this Flower, which all the time that it is open flyes about it, driues away things offensiue, sings sweetly, and spreads her selfe thereon, with other things very strange, I dare not affirme very true. He mentioneth [z] also a bird, called the *Rhinoceros* of the ayre, much bigger then an Eagle, and hauing a bow-fashioned bill or beake foure foot long, and a horne betweene the eyes, with a black line alongst it. It is a cruell fowle, and attends on battells and camps. The Portugalls had sight of one at the Red Sea, when *Soliman* the Eunuch had his Nauie in the Red Sea. The horne is of the same propertie with that of the Vnicorne and Rhinoceros. There are fishes also called *Rhinocerotes* of the Sea; many of which are paid the *Prete* for Tribute.

Many many other Ethiopian rarities wee might obserue out of this Authour; but (if it deserue credit) the Hill Amara after his description, may furnish you for and beyond all the rest of Ethiopia, as a second earthly Paradise.

CHAP.

[q] The Moores also vse to giue assaults on the Saturdaies and Sundaies, because (of a Iewish superstition) then they refuse fight.

[r] *Lit. Helen. ad Em. Reg. Portugal.*

[s] *Aluarez.*

[t] *F. Luys histor. & l. 1. c. 20.* Briefe description of the whole world.

[u] *Alfons. Albuquerque* deuised to diuert Nilus into the Red Sea. *F. Luys* saith, that *Pius* the fifth pronounced *Mcana* the *Prete* to refuse the tribute, and to stay it by diuerting the streame, whereupon the Turke sent Christians out of Greece and other parts to dwell there, and in Cairo placed 30000. families, which caused there Pope and *Prete* to alter their course.

[x] *Andrea Corsali liter. 2. ap. K.*

[y] *Luys de Vrreta hist. de la Ethiopia, l. 1. p. 247. & d.*

[z] *Pag. 344.* In their language *Alicomeinos.*

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CHAP. V.

Relations of Ethiopian rarities, collected out of Friar LVYS, a Spanish Author.

§. I.

Of the Hill Amara.

THe hill Amara hath alreadie beene often mentioned, and nothing indeed in all Ethiopia more deserueth mention, whether wee respect the naturall site, or the employment thereof. Somewhat is written thereof by Geographers, and Historians, especially by *Aluarez* whom we haue chiefly followed in the former Relations of this Countrie, as an eye-witnesse of the most things reported: but neither they, nor he, haue any thing but by relation, sauing that he passed two dayes iourney along by the said Hill, and that also had almost cost him his life. But *Iohn de Baltasar* (saith our Friar) liued in the same a long time, and therein serued *Alexander* which was afterwards Emperor, and was often by commandement of the same man, when he was Emperor, sent thither: out of his Relations, Friar * *Luys* saith hee hath borrowed that which here we offer you. And here we offer you no small fauour to conduct you into, and about this place, where none may come but an Ethiopian, and that by expresse licence, vnder paine of leauing his hands, feet, and eyes behind, in price for his curiositie, and not much lesse is the danger of such as offer to escape from thence: *Aluarez* himselfe being an eye-witnesse of some such cruell executions inflicted for that offence. This Hill is situate as the Nauill of that Ethiopian Body, and Centre of their Empire, vnder the Equinoctiall Line, where the Sunne may take his best view thereof, as not encountring in all his long iourney with the like Theatre, wherein the Graces and Muses are Actors, no place more graced with Natures store, or furnished with such a store-house of bookes, the Sunne himselfe so in loue with the sight, that the first and last thing hee vieweth in all those parts, is this Hill; and where Antiquitie consecrated vnto him a stately Temple: the gods (if yee beleeue *Homer*, b that they feasted in Ethiopia) could not there, nor in the world find a fitter place for entertainment, all of them contributing their best store (if I may so speake) to the banquet, *Bacchus*, *Iuno*, *Venus*, *Pomona*, *Ceres*, and the rest; with store of fruits, wholsome ayre, pleasant aspect and prospect; secured by *Mars*, lest any sinister accident should interrupt their delights; if his garrisons of Souldiers were needfull where Nature had so strongly fortified before; onely *Neptune* with his ruder Sea-deities, and *Pluto* with his black-guard of barking *Cerberus*, and the rest of that dreadful traine (whose vnwelcome presence would trouble all that are present) are all, saue *Charon*, who attends on euery feast, yea now hath ferried away those supposed deities with himselfe, perpetually exiled from this place. Once, Heauen and Earth, Nature and Industrie, haue all beene Corriuals to it, all presenting their best presents, to make it of this so louely presence, some taking this for the place of our Fore-fathers Paradise. And yet though thus admired of others, as a Paradise, it is made a Prison to some, on whom Nature had bestowed the greatest freedome, if their freedome had not beene eclipsed c with greatnesse, and though goodly starres, yet by the Sunnes brightnesse are forced to hide their light, when grosse and earthly bodies are seene; their nobleneſse making them prisoners, that one Sunne onely may shine in that Ethiopian Throne.

It is situate in a great Plaine largely extending it selfe euery way, without other hill in the same for the space of 30. leagues, the forme thereof round and circular, the height such, that it is a daies worke to ascend from the foot to the top; round about, the rock is cut so smooth and euen, without any vnequall swellings, that it seemeth to him that stands beneath, like a high wall, wherein the Heauen is as it were propped: and at the top it is ouer-hanged with rocks, jutting forth of the sides the space of a mile, bearing out like mushromes, so that it is impossible to ascend it, or by ramming with earth, battering with Canon, scaling or otherwise to win it. It is aboue 20. leagues in circuit compassed with a wall on the top, well wrought, that neither man nor beast in chase may fall downe. The top is a plaine field, onely toward the South is a rising Hil, beautifying this Plaine, as it were with a watch-tower, not seruing alone to the eye, but yeelding also a pleasant spring which passeth through all that Plaine, paying his tributes to euery Garden that will exact it, and making a Lake, whence issueth a Riuer, which hauing from these tops espied Nilus, neuer leaues seeking to finde him, whom he cannot leaue both to seeke and finde, that by his direction and conueyance hee may together with him present himselfe before the Father and great King of waters, the Sea. The way vp to it is cut out within the Rocke, not with staires, but ascending by little and little

E. Aluarez c. 58. ad 62.

a Luys de Vreta de la historia de la Ethiopia: l. prim. c. 8. & deinceps.

b Hom. Il. a.

c Iamnotet esse Deum, Ouid.

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that one may ride vp with eaſe; it hath alſo holes cut to let in light, and at the foote of this aſcending place, a faire gate, with a *Corpus du Guarde*. Halfe way vp is a faire and ſpacious Hall cut out of the ſame Rocke, with three windowes very large vpwards: the aſcent is about the length of a lance and a halfe; and at the top a gate with another guard. The aire aboue is wholeſome and delectable; and they liue there very long, and without ſickneſſe. There are no Cities on the top, but palaces, ſtanding by themſelues, in number foure and thirtie, ſpacious, ſumptuous, and beautifull, where the Princes of the Royall bloud haue their abode with their Families. The Souldiers that guard the place dwell in Tents.

There are two Temples, built before the raigne of the Queene of Saba, one in honour of the Sunne, the other of the Moone, the moſt magnificent in all Ethiopia, which by *Candace*, when ſhee was conuerted to the Chriſtian faith, were conſecrated in the name of the *Holy Ghoſt*, and of the *Croſſe*. At that time (they tell) *Candace* aſcending with the Eunuch (whoſe proper name was *Indica*) to baptize all of the Royall bloud, which were there kept, *Zacharie* the eldeſt of them, was in his baptiſme named *Philip*, in remembrance of *Philips* converting the Eunuch, which cauſed all the Emperours to be called by that name, till *Iohn* the Saint, who would be called *Iohn*, becauſe he was crowned on Saint *Iohns* day: and while they were buſie in that holy worke of baptizing the Princes, a Doue in fierie forme came flying with beames of light, and lighted on the higheſt Temple dedicated to the Sunne, whereupon it was afterwards conſecrated to the *Holy Ghoſt* by Saint *Matthew* the Apoſtle, when he preached in Ethiopia. Thoſe two Temples were after that giuen to the Monaſticall Knights of the Militarie Order of Saint *Anthonie*, by *Philip* the ſeuenth, with two great and ſpacious Couents built for them. I ſhould loſe both you and my ſelfe, if I ſhould leade you into their ſweet, flouriſhing, and fruitfull gardens, whereof there are ſtore in this Plaine, curiouſly made, and plentifully furniſhed with fruits both of Europe plants there, as Peares, Pippins, and ſuch like; and of their owne, as Oranges, Citrons, Limons, and the reſt; Cedars, Palme-trees, with other Trees, and varietie of herbes and flowers, to ſatisfie the ſight, taſte and ſent. But I would entertayne you, onely with rarities, no where elſe to be found; and ſuch is the Cubayo tree, pleaſant beyond all compariſon in taſte, and whereunto for the vertue is imputed the health, and long life of the Inhabitants; and the Balme tree, whereof there is great ſtore here: and hence it is thought * the Queene of Saba carried and gaue to *Solomon*, who planted them in Iudæa, from whence they were tranſplanted at Cairo long after. The plentie of Graines and Corne there growing, the charmes of birds alluring the eares with their warbling Notes, and fixing the eyes on their colours, ioyntly agreeing in beautie, by their diſagreeing varietie, and other Creatures that adorne this Paradiſe, might make me glut you (as ſweet meates vſually doe) with too much ſtore. Let vs therefore take view of ſome other things worthy our admiration in this admired Hill, taking the Friar for our guide, whoſe credit I leaue to your cenſure.

* *Ioſ. Ant. l. 8. cap. 2.*

§. II.

His liberall reports of the Librarie, and incredible treaſures therein.

SVch is the ſtately building of the two Churches aforeſaid, with their Monaſteries, the pillars and roofes of ſtone, richly and cunningly wrought, the matter and the workmanſhip conſpiring magnificence; that of Iaſper, Alabaſter, Marble, Porpherie; this with painting, gilding, and much curioſitie; the two Monaſteries, containing each of them 1500. religious Knights and Monkes; each hauing alſo two Abbots; one of the militarie Knights; the other ſpirituall, of the Monkes, inferior to the former. In the Monaſterie of the *Holy Croſſe* are two rare peeces, whereon *Wonder* may iuſtly faſten both her eyes: the Treaſurie and Librarie [a] of the Emperor, neither of which is thought to be matchable in the world. That Librarie of Conſtantinople, [b] wherein were 120000. bookes, nor that at Pergamus of 200000. nor the Alexandrian Librarie, wherein *Gellius* [c] numbreth 700000. (had the fire not beene admitted, too haſtie a Student, to conſume them) yet had they come ſhort, if report ouer-reach not, of this whereof wee ſpeake; their number is in a manner innumerable, their price ineſtimable. The Queene of Saba (they ſay) procured bookes hither from all parts, beſides many which *Salomon* gaue her, and from that time to this, their Emperors haue ſucceeded in like care and diligence. There are three great Halls, each aboue two hundred paces large, with bookes of all Sciences, written in fine parchment, with much curioſitie of golden Letters and other workes, and coſt in the writing, binding, and couers: ſome on the floore, ſome on ſhelues about the ſides; there are few of paper, which is but a new thing in Ethiopia. There are the writings of *Enoch* copied out of the ſtones wherein

a The Library of the *Prete*.
b *Zonar. An. lib. 3.*
c *Gell. l. 6. c. 17.*

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wherein they were engrauen, which entreat of Philosophy, of the Heauens and Elements. Others go vnder the name of *Noe*, the subiect whereof is Cosmography, Mathematikes, Ceremonies and Prayers: some of *Abraham*, which he composed when he dwelt in the Valley of Mamre, and there read publikely Philosophy and the Mathematikes. There is very much of *Salomon*, a great number passing vnder his name: many ascribed to *Iob*, which he writ after the recouery of his prosperitie: many of *Esdras*, the Prophets and the High Priests. And besides the foure canonicall Gospels, many others ascribed to *Bartholomew*, *Thomas*, *Andrew*, and others: much of the *Sibelles*, in Verse and Prose: the workes of the Queene of *Saba*: the Greeke Fathers all that haue written, of which, many are not extant with vs; the Writers of Syria, Ægypt, Africa, and the Latine Fathers translated, with others innumerable in the Greeke, Hebrew, Arabike, Abassine, Ægyptian, Syrian, Chaldee farre more Authors, and more of them then we haue; few in Latine; yet *Titus Liuius* is there whole, which with vs imperfect; and some of the Workes of *Thomas Aquinas*; Saint *Augustines* Works are in Arabike: Poets, Philosophers, Physicians, Rabbines, Talmudists, Cabalists, Hieroglyphikes, and others would be too tedious to relate. When Ierusalem was destroyed by *Titus*; when the Saracens ouer-ranne the Christian world; many bookes were conueyed out of the Easterne parts into Æthiopia; when *Ferdinand* and *Isabella* expelled the Iewes out of Spaine, many of them entred into Æthiopia, and for doing this without licence, enriched the *Pretes* Library with their bookes: when *Charles* the fift restored *Muleasses* to his Kingdome, the *Prete* hearing that there was at Tunis a great Librarie, sent and bought more then three thousand bookes of diuers Arts. There are aboue two hundred Monkes, whose office is to looke to the Library, to keepe them cleane and sound, each appointed to the bookes of that language which he vnderstandeth: the Abbot hath straite charge from the Emperour, to haue care thereof; he esteeming this Library more then his Treasure.

And yet his Treasure is such, [c] as leaues all others of all Princes in the world behind, quite out of sight: it is a Sea, that euery yeere receiueth new Riuers, neuer running out: the Emperours, euen from the time of the Queene of Saba, laying vp part of their reuenue heere. And therefore [d] *Dauid* the *Prete*, in Letters to King *Iohn* the second of Portugall, said, that he had Gold as the sands of the Sea, and the Starres in the skie. The first that coyned money, was *Alexander* the third, which dyed in the yeere of our Lord 1603. stamping in the one side, the figure of Saint *Matthew*, the Æthiopian Patron, and on the other, the Lion and Crosse, which is the Armes of Æthiopia. His jewels, heere kept, are incomparable: Topazes, Amethists, Saphires, Diamonds, and others. Hee hath one jewell, which was found in the Riuer Niger (that brings forth more gemmes then any Riuer in the world) which is one piece of stone or rocke, diuersified with a thousand varieties of stone: it is square, about two palmes [d] and a halfe, and thicke withall: there are in it an hundred and sixtie Diamonds, one as large as the palme of ones hand, others of one, two, or three fingers, and some lesse: it hath about three hundred Emeralds; Rubies the greatest in the world: aboue fiftie Saphyres, Turqueses, Balazes, Amethists, Spinels, Topazes, Iacinths, Chrysolites, and all other kinds: Nature heere playing the Ieweller, & representing a Map of the worlds Gemmes in one jewell, without, and infinitely beyond all Arte of Man. Being set in the Sunne, it seemes a combined marriage of heauenly and earthly Excellence, that no mortall eye hath seene the like, nor is able to endure the sight of this. When *Bernardo Vecheti*, a Ieweller, was sent thither by *Francis de Medicis* Duke of Florence, hee accounted it beyond all estimation or value. The Emperour keepes it in a Boxe of Gold. By the perswasion of that *Bernardo*, hee hath made him Tables set with thousands of stones in them. Corrall is more esteemed in Æthiopia then Gold, and therefore Frier *Luys* denies that Corrals in the bottome of the red Sea, make it red, as some affirme: and that which *Barros* [e] saith, hath been found there, is vnperfect.

a *Fr. Luys* hath a very large catalogue of them, *l.* 1. *c.* 9. taken out (as he saith) of an *Index*, which *Anthony Grieue* and *L. Cremenes* made of them, being sent thither by the Pope *Gregory* 13. at the instance of Cardinall *Garlet*, which saw and admired the varietie of them, as did many others then in their company.

b The Treasurie of the *Prete*.

c *Lucerne Dauid.*

d Spannes.

e *Barros dec.* 2. *lib.* 8. *cap.* 1.

§. III.

Of the Princes of the Blood there kept, and of the Election of the EMPEROVR.

BVt greater Iewels then those are kept in Amara, the Princes of the Blood Royall, which are sent to this hill at eight yeeres old, and neuer returne thence, except they be chosen Emperours. The first Author of this custome was *Iosue* the Nephew of *Salomon*, and sonne of *Meilec* or *Melilec*, to remoue all occasions of ciuill warres about Succession. And their continued succession in one Line, without alienation, is imputed to this. Some Emperours for a time had left it, till *Abraham* being Emperour had, or pretended to

haue a Reuelation to renue that cuſtome, if hee would continue the Scepter in the Linage of *Dauid*. The Princes which liue there, are ſixe, eight, twelue, and ſometimes more. *An.* 1608. they were ſixe; euery of which liues by himſelfe, and that in great eſtate and maieſtie in royall Palaces, with ſpacious Hals richly hanged, remoued to another Palace at pleaſure: they meet alrogether when they will play, hunt, walke, and on Holy-dayes to Diuine Seruice: they take place according to their age; each hath his ten ſeruants for ordinarie attendance, which are the ſonnes, or deſcended of the Tributary Kings: for baſer offices, the great maſter or military Abbot employeth the Souldiers that guard at the foot of the Hill, which without licenſe may not aſcend. They haue other graue perſons to inſtruct them in vertue and learning. Euery Citie, that is, euery habitation of a thouſand houſes, is at their owne charge to ſend thither three men, a Gentleman, a Citizen, and a Plebeian, for the guard of the Hill, which make vp the number of ſeuen thouſand fiue hundred, there being two thouſand and fiue hundred Cities in the Empire. The militarie Abbots order them in their ſeuerall Wards, the baſer at the foot of the Hill, the Citizens at the middle, and the Gentlemen at the top; their Captaines changed at euery two moneths end. Beſides the Souldiers Tents, are many others of Merchants and Officers. No woman may aſcend, nor hath done ſince Queene *Candace* was heere baptized by her Eunuch: the Princes liue ſingle, and marrie not, as *Aluares* hath (ſaith our Frier) vntruely affirmed of them.

When the Emperor is dead, many ſolemne ceremonies are obſerued, both religious and ciuill about the Election of another, which is in the authoritie of the two militarie Abbots of S^t *Anthonies* Order in the Mount. Oathes are taken both of the Electors and Elected, the firſt to vſe ſinceritie, the other to raigne iuſtly, obſeruing, and cauſing in his Empire to be obſerued, the Lawes of God, Chriſtian Religion, the foure firſt Councels, of Nice, Epheſus, Chalcedon, and Conſtantinople: and (if the [a] Fryer reach not, for in their Holy Fathers caſe I relye not much on their Holineſſe) to acknowledge the Florentine Councell, and the Popes Supremacie, and laſtly, the Conſtitutions of *Iohn* the Saint, and *Philip* the Seuenth, ancient Emperours: which done, in ſolemne Proceſſion of all Eſtates they goe to Church, and hauing ſet the Emperor in his Throne, the Princes of the Blood are brought out of the Palace, where in the time of the Election they had been incloſed, to kiſſe his hand, and ſweare fidelity, cloathed in the habite of the Knights of S^t *Anthony*: the ſame oath is giuen alſo by the Kings his Vaſſals, (foure of which are preſent at the Election) the Counſellors, Prelates and others, according to their place. After this, fires are made on the Towres of the Mount, to giue notice of this Election, which being ſeene by the neerer Cities, they alſo by the like fires (as it were) proclaime the ſame in a moment through all the Empire: which is confirmed by Poſts ſent thence on Dromedaries, by the Abbot of the Abbey of the Holy Ghoſt, one of the Electors, and the Councell vnto the Citie of Saba, and the mother of the New-Elect, if ſhe be liuing, and to his neere kindred, to come and reioyce with him. The next day the Emperour goeth, in black habite to the Palace where the Princes are, and ſaluteth them with kinde embracements, one by one, with his Bonnet in his hand: which is done in the next place by the Prelates, whom in honour of their Eccleſiaſticall dignities the Princes re-ſalute ſtanding, with their heads vncouered. The tributarie Kings follow, not with embracements, but kiſſing their hands, rendring their ſalutations, and after them the Embaſſadors. The Emperour, hauing remained ſometime in priuate talke with them, goeth to the Abbey of the Holy Ghoſt, and putting off his black habite, is clothed in Scarlet; and being on horſebacke, attended with his Family, the Abbots and Counſellors, paſſeth to the Abbot of the Holy-Croſſe, where the two Abbots of that Abbey meet him; and after oath giuen to preſerue the ancient cuſtomes, preſent him with the keyes of the Treaſurie and Library: the Emperour beſtowing as much of the ſaid Treaſure as he pleaſeth. After all other ceremonies, the Counſellors of the Court come to the hill with 12000 Knights of Saint *Anthonies* Order (which are the Emperours Guard) and the eldeſt Sons of the King, to conuey him ſolemnly to *Zambra* the Citie, where Court and Councell reſide, where with all ſolemnity and magnificence he is likewiſe receiued, and conducted into the Palace, and placed on his Throne of twelue ſteps, with acclamations of long life and happineſſe on all hands. Fiue dayes Feſtiuall being here paſſed in al publike reioycings, he goeth to Saba to take the oaths of all his ſubiect Kings in perſon (whereof onely foure had been preſent at the Election) and one holding the Crowne, another the Scutchion of the Armes of that tributarie King, he ſweareth on the Scepter (which is a golden croſſe) true fidelitie and obedience, and the Emperour puts on the Crowne againe on his head; and the ſaid Scutcheon, with his Armes, he giueth into his hand, and licenceth him to depart to his Pauillion without the Citie. Theſe Kings are truely Kings, and ſucceed in the inheritance of their Fathers, receiuing the tribute of the ſubiects of their ſeueral Kingdomes, and are not Deputies, or Vice-Royes, at the meere pleaſure of the Emperour: but if one bee vpon iuſt cauſe diſplaced, his ſonne ſucceedeth; and therefore the *Prete* is called *King of Kings*

[a] F. Luys de Vrret. Hiſt Æthiop.

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Kings. The eldest sonne of euery of the Kings attend alwayes on the Emperour, and haue attending on them ten seruants of the sonnes of the Nobles of their Kingdomes.

The Emperour is bound by ancient custome to take a wife of the posteritie of those three *Magi* which adored Christ in his infancie, whom the Æthiopian and Romane Tradition calleth Kings by the names of *Gaspar*, *Melchior*, *Balthasar*; of which, the Æthiopians say, that *Melchior* was of Arabia, and *Balthasar* of Persia, which being forced by persecution of [a] Arrians, came into Æthiopia, in the time of *Iohn* the Saint, which raigned after *Philip* the 7, and receiued of his hands the Kingdomes of Fatigar, and Soa, the former giuen to the posterity of *Balthasar*, the other to the linage of *Melchior*. The Fryer addeth, That all the legitimate descendents of these three Families are born with a starre on one of their sides; and that at the Iubile, in the time of *Gregory* the thirteenth, 1575. there were three of those three Families at Rome, with that naturall ensigne of the supernaturall & miraculous Star. Yea, the legitimate Mahumetans in Arabia & Persia, remaining of those kindreds, haue the same signe, as *Don Iohn* sware to him, that he had seene. The Councell gouerneth according to the 127. Statutes, made by the first *Philips*, and *Iohn* the Saint. Nothing is punished with death but treason, vnder which name they also comprehend murther & adultery: of this mortall sentence the Lyons are the Executioners, which in euery Citie are kept for that purpose. Some Italians had been found guilty of the sin against Nature, a thing for which the Æthiopians (as some of the [b] ancients for Parricide) had no Law, as not thinking any would so far degenerate; and therefore knew not how to punish them: but it was committed to the Latine Councell, which adiudged them to bee burned; a punishment not knowne before in those parts, yet fitting to those vnnatutall burnings. The fault and punishment being of equall strangenesse, the Emperour would not haue it executed there, but sent them to Goa to the Portugall Viceroy for that purpose. Heresie and Apostasie are likewise punished with death. That Latine Councell was instituted by *Alexander* the third, for causes and persons of Europe to be tryed, and iudged by Iudges of their owne, resident at the Court (as the Grand Councell is) and chosen of each Nation two, of the Venetians, Florentines, and Portugals: the two former come thither by the way of Cairo. *Andrew Oniedo* a Iesuite, sent thither by the Pope with the title of Bishop of Hierapolis, and after *Barretus* his death, his Successor in the Patriarch-ship of Æthiopia, was Author and Counseller to the Emperour of this Institution, and by him made President of the same. This man (c *Botero Maffæus*, and others say) had miserable entertainment, with the residue of his society: but by Fryer *Luys* (from the relation of *Don Iohn*) tels, That he liued and dyed in great honour amongst them, as he doth elsewhere magnifie exceedingly their respect to the Romane Papacy and Religion. *Credat Iudæus Apella. Cui bono* [d] is the rule of my faith to Fryers and Iesuites in their Relations: In Naturall and Morall Histories, which serue not to the building of Babylons Towre, I receiue them with attention, with thanks, and if need be, with admiration in some things: but when them come *with Slime in stead of Morter*, and would get Rome a *Name*, I remember their Vowes and Profession, and yeeld no further attendance. That *Claudius* which was then Emperour, and his Successor *Adamas*, were of Scismaticall and Tyrannicall quality, as other Historians affirme, Frier *Luys* not onely denies, but extolleth their good parts.

He which now is Emperour, was elected *An.* 1606. and called himselfe *Zaraschaureadis a sprout or bud of the linage of Dauid* assister of Saint *Peter*, and Saint *Paul*. He is a man haughtie and valorous, and was therefore chosen, because the Turkish Empire was so full of seditions, and the Sophi had sent his Embassadour to them, to chuse a fit warrior, that they might with ioynt forces assault the *Ottoman*.

[a] When were the Arrians of such power in Arabia but especially in Persia?

[b] *Cit. Grat. pro S. Roscio.*

[c] *G. Bot. part. 3. lib. 2. Maff. Hist. Ind. l. 10. Eman. Acosta.*

[d] *Cic. pro Milone.*

§. IIII.

Of their Schooles and Cities.

THere are in all the Cities of Æthiopia two Schooles or Colledges, for the instruction of youth; one for the male sexe, the other for the female; each diuided into three parts, the first for the Gentlemens children, the second for Citizens, the third for the baser vulgar, with their seuerall instructers, and without communion, medling, or conuersing of the one with the other. the Seminarie or Colledge of Boyes is a quarter of a league without the City, the other within. There are they taught Letters and Religion. All, euen the Kings themselues, are bound to send their children thither to be instructed: and the Priests resort thither for Confession, and ministring the Sacrament to them. They may resort home at Festiuall times: otherwise they are there detained. The Virgins, from ten to twenty; the other, from ten to sixteene yeeres of their age. They haue not only this order in their wel ordered Schooles, but in their disordered misorderly Stews, the deuils workhouses, and suburbs of Hell, which yet in Rome, and places of that Religion, are permitted and

and admitted the Cities, and his Holineſſe ſelfe is not a little enriched with (that which God
a *Deut.* 23. 18. prohibited) a *The price of the Dogge, and of the Whore.* The Ethiopians permit not any to bee *ſtrange women*, but ſtrangers of other Countreys, which may not enter into their Cities: nor may the Nobles enter into the common houſes which belong to the Citizens, or theſe to thoſe of the Plebians, nor any but to thoſe peculiarly deſigned their ſtate, vnder paine of death, as adulterers, to bee caſt to Lyons. Theſe women are hired by certaine Officers at a common price, and are not to take any thing of particular men: they goe in pale-coloured garments, and if they diſtaſte and forſake that beaſtly trade, they ſend them to ſome places ſubiect vnto the Portugals, not admitting them to conuerſe with their women for feare of infection.

But to leaue theſe Beaſts, the Ethiopians giue great reſpect to their Phyſicians, which are onely of their Gentry, and that not all that will, but onely ſuch as certaine Officers ſhall chuſe, of euery Citie to be ſent to their generall Vniuerſities (of which there are ſeuen in Ethiopia) there to be taught naturall Philoſophy (Logicke and other Arts they know not) together with Phyſicke, and the Arts of the Apothecarie and Chirurgian. They are there maintained at the publike charge of the Cities that ſend them. When the Doctors and Inſtructers ſee them fit for Graduates, they go with them to the Monks of *Alleluya*, and of *Plurimanes*, who with a Monkes Cowle, or Hood, and other Doctoricall Enſignes, doe inueſt and inaugurate them in that Degree. They are great Herbariſts. They make b *Mummia* otherwiſe then in other parts, where it is either made of bodies buried in the Sands, or taken out of ancient Sepulchres, where they had been laid, being inbalmed with Spices: For they take a captiue Moore, of the beſt complexion; and after long dieting and medicining of him, cut off his head in his ſleepe, and gaſhing his body full of wounds, and therein all the beſt Spices, and then wrap him vp in Hay, being before couered with a Seare-cloth; after which they burie him in a moiſt place, couering the body with earth. Fiue dayes being paſſed, they take him vp againe, and remouing the Seare-cloth and Hay, hang him vp in the Sunne, whereby the body reſolueth and droppeth a ſubſtance like pure Balme, which liquor is of great price: The fragrant ſent is ſuch, while it hangeth in the Sunne, that it may be ſmelt (he ſaith) a league off. The priuiledges of Phyſicians are, that they are freed from the common cuſtome of giuing one in three of their ſonnes for the Emperors warres, that they may ride on Elephants in the Cities, which is allowed onely to the Emperors, Prelates, and Prieſts that are Virgins. They may alſo weare Miniuer-hoods, and are free from Subſidies and Paiments. Theologie and the Chaldee tongue is taught onely among their Prieſts and Eccleſiaſticall perſons in their Churches and Monaſteries. They reade Diuinitie in their natiue tongue: the Text is the foure firſt generall Councels: the Scripture they reade in Chaldee, c which is with them as Latine with vs. They handle not queſtions as the Schoolemen, in Logicall diſputations and Arguings, but copiouſly and eloquently interpret the Scriptures.

b Making of Mummie.

c Of this Chaldee, ſee *ſup. c.* 1.

Becauſe we haue mentioned their Cities Saba and *Zambra*, let vs take ſome briefe view of them, and ſo leaue this Spaniard, whoſe Diſcourſe hath (I hope, not without ſome delight) thus long holden you. Beſides theſe two Cities, none haue aboue three thouſand houſes in them. But theſe are populous and magnificent, with Towers, Temples, triumphant Arches, Obeliskes, Piramides, and the like tokens of induſtry, Antiquitie, and Maieſtie. Saba was founded by that Queene which viſited *Salomon*, and was the mother-Citie of the Empire. It hath fiue thouſand houſes, great and ſumptuous, the ſtreets ſpacious, with Portals or Penthouſes, that men may walke ſafe from the Sunnes violence. It hath foure chiefe Gates, all of Alabaſter and Iaſper, wrought with Antique-workes; the Gate-doores of Cedar curiouſly carued. The wayes that leade to theſe Gates, for the ſpace of two leagues are ſet with Palmes, Planes, Oranges, Cedars, Cypreſſes, and other trees on both ſides, for ſhade & fruit: the foure high ſtreets goe thorow the Citie acroſſe, and where they meet, is an Arch or Vault erected on high Pillars, fairely wrought and gilded, with the brazen Image of S. *Matthew*, their ſuppoſed Patron, as bigge as a Giant, gilded alſo; the worke of Architects ſent by *Francus* Duke of Florence. Neere to this Citie are Mines of Gold, Gardens, and other places of pleaſure and profit.

Zambra is greater, containing thirty thouſand houſes, and innumerable concourſe of people. It ſtands in the Kingdome of Cafates, and nigh that great Lake, which hereof is called Zambra: where the Emperor, leauing his wonted maner of remouing vp & downe in Tents haue fixed his Court-royall: and yet without the Citie are many Tents that belong to the Court. Here the *Prete* liueth, with two and forty ſons of Kings, & with his great Councell, and the Latine. *Alexander* the third built the Palace here 1570. by the Duke of Florence his workmen. If I ſhould follow the Frier further, I could leade you on in a delectable way, but doubtfull, like the Poets writings, and bring you into *Eliſian*, but fabulous fields, fertile in al things but truth: wherein let the Reader pardon that I haue already been ſo long,

rather

rather then tedious, in this Vtopian Æthiopia: at the first much suspected by me, as by many passages in the Story is expressed: but since largely written against by *Godignus*, a Iesuit, and by latter Relations found eyther vncertaine or false; whose paines shall helpe make vp another Chapter, and then will we proceed in our Pilgrimage.

CHAP. VI.

Relations of Æthiopia by GODIGNVS, *and other Authours lately published seeming more credible.*

§. I.

The seuerall Countreyes of Abassia, *Their Situation, Inhabitants, Riuers and Lakes.*

IF I should haue left out the former Chapter for the vncertaine truth or certayne falshoods therein contayned, some perhaps would eyther for the Pilgrims words, or the Friers inuention, haue desired it, were it but as a Comedie to delight our tyred Reader. For my selfe, had my Intelligence so well serued me at first, it had been easier then, not to haue admitted, then here now to haue omitted it. I haue therefore suffered it still to enioy a place, rather for your delight then credit, and here would giue you those things that are more likely; I hope, I cannot warrant more true, such as *Nicolaus Godignus* and others haue written, some things being the same, which before out of *Aluares* & others are mentioned, besides other things exacter or later. And first of the Countrey it selfe. * *Ioannes Gabriel*, Captayne of the Portugall Souldiers, in these parts, hath written, that the Abassine Empire contayneth sixe and twentie Kingdomes in ancient right, diuided in foureteene Regions: eight of these Kingdome lye in succeßiue order from Swachen towards to West; the first of which is *Tigrai*, contayning seuenteene great Tracts, vnder so many Lieutenants or Gouernours, which rule all affaires of Peace and War. The Turkes poßeße the Sea-parts, the Saracens the Coast adioyning; the Inland is inhabited promiscuously by Christians, and Ethnicks. They are blacke of hue, deformed in shape, in condition miserable, of conditions wicked. They haue goodly Riuers dryed vp in Summer, where yet with little digging, both water is found, and fishes, called *Sagasi*. The next Kingdome to *Tigras*, is *Dancali*, hauing the Red Sea on the East, thence extending Westwards, not farre nor fertile inhabited by Moores tributaries to the Abassine. Angote, Amara, Boa, Leca, are foure Kingdomes inhabited by Christians only. The seuenth Kingdome is very large, of seuenteene Tracts, partly inhabited by Ethnickes, partly Christians; it is called Abagamedri. Dambea hath also Ethnickes mixed with Christians, being but two Tracts. On the other side of Dancali towards the Red Sea, *Aucaguerle* trends alongst the Coast, poßeßed by the Moores, not subiect to the Abassine. *Adel* followeth in twelue degrees Northerly, in which is *Zeila*, sometimes called *Aualites*, a famous Mart: the whole Kingdome is inhabited by Moores, vnneighbourly Neighbours to the Abassines, whence came *Gradagna*, or *Gradamar*, the Mahumetan King, which had wel-nigh subdued all Æthiopia, when the Portugals oppoßed themselues, who after diuers ouerthrowes, tooke him, and cut off his head. After this is Dahali, which trendeth towardes Membaxas: the Inhabitants, some Christians, some Ethnikes, pay tribute to the *Preto*. Oecie followeth, more within land; the Inhabitants, Moores and Ethnikes, subiect to the Abassine. *Arium* and *Fatigar* the next Kingdomes are Christian; Zinger, Ethnicke. Rozanagum the sixteenth Kingdome is Christian, but not subiect to the Abassine Empire. From hence extend other Kingdomes towards the North; Roxa of Ethnickes; Goma of Christians and Ethnickes, Such is Nerea, a large Kingdome towards Monomotapa. Zethe is inhabited by Ethnickes subiect to the Emperour. The next are Conche and Mahaola small and altogether Ethnicke, Goroma a great Kingdomoe of twenty Tracts, Christians and Heathens, almost wholly compaßed by Nilus, able for plenty to feed many Armies, with which it is vsually infeßed. The Seedman followes the harueßt man, & presently after the reaping, sowes new Seed without other tillage. The three last Kingdomes lye towards Egypt, Damote, Sua, Iaiculum: through this euery Lent paße great troupes of Pilgrimes to Ierusalem. The foure-

teene

* *Ioan. Gabriel. ap. Nic. Godig. De Abaßinorum Rebus l. 1. c. 4 & P. Iarric. Theß. Rer. Ind. l. 5. c. 31 & seq.* This *Gabriel* was borne in Abassia, the Issue (as were his followers) of the Portugals, which had assisted vnder *Christopher Gama*. *Claudius* the Emperour against *Gradigna* the Moore, whom he slew, and was slaine himselfe by those Moores, *An.* 1542.

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teene Regions or Prouinces I forbeare to mention. Of all these Kingdomes at this day onely Tigrai, Abagamedri, Dambea and Goroma, are obedient to the Abassine. There are foure principall Riuers in this Æthiopia: Taucea running from the South to the North, the sandy Earth in the way, continually stealing, and vnderearth passages robbing him of the watery Tribute which he intendeth to the Sea: neere it are high vnpassable Mountaynes, inhabited by Abassine Iewes, which still obserue the Mosaicall Law, fierce and terrible to their Neighbours, and could neuer be conquered by the Abassines. The second Riuer is Oara, exceeding Nilus in watery store, which he bestoweth in like manner on the Countrey by which he passeth into the Zeilan Sea. The waters are pleasant; but the Abassine Christians will not drinke thereof, because passing through the Countries of Mahumetans, it yeelds them nourishment. The third Riuer is Gabea, which neere to Mombaza visits the Ocean. The fourth is Nilus. There are as many Lakes: The first Aicha, in Angote: The second, Dambeabahar; that is, the Sea of Dambea, not farre from Gubbai, where the Emperours in these times reside, if they betake themselues out of their Tents into the City. This Lake is sixty miles long, and fiue and twenty broad, receiues on one side the waters of Nilus, is full of fishes, and Riuer-horses, which sometimes are dangerous to passengers; two Iesuits in one of their Boates made of Rushes, hardly escaping their assaults. Many small Ilands are in this Lake, in one of which is a Towre, their Treasury, and to which Malefactors are confined. The third Lake is Zella in Oecie: the fouth Xacala, not farre from it.

§. II.

Of the Soyle, Fruits, Creatures, Seasons, and Climate.

* *Ant. Fernand. Soc. Iesu.*

ANtonie * *Fernandes* in an Epistle dated here in *Iune* 1610. numbreth aboue fortie Prouinces in Abassia, but in substance agrees in the former. The Soyle (hee sayth) is hollow, and full of deepe Clifts: in the midst of the plaine fields you shall often see steepe and high Rockes of solid stone, which in time of warre serue them in stead of Forts. The whole Region is full of Metals, but neglected partly by the sloth of the Inhabitants, partly for feare to bring Turkish Inuasions vpon them, if such baits were discouered. They take so much Iron only, as they finde without digging on the face of the Earth. Corne, Herbes, Trees are there in variety, but these not excellent in their fruits, except one, the fruit whereof saues their liues by the vertue it hath against Wormes, whereto this people is much subiect by their eating of raw flesh, and therefore euery moneth purge themselues with this fruit: they haue Peaches, Pomegranates, Citrons, Indian Figges, but not in great plenty: They haue Hares, Harts, Goats, Swine, Elephants, Camels, Buffles, Lions, Panthers, Tigres, Rhinocerots, and other like Beasts. One so huge, that a man on horsebacke may passe vpright vnder his belly, feeding on leaues from the tops of trees, and formed like a Camell. Their Riuer-horses doe much harme to the fruits of the Earth, being of Vast bodies, and their mouth three quarters of a yard in the opening. In the night they come forth, and if the Husbandmen did not keepe diligent watch, would doe extreme harme to the Corne; they feed also on grasse. In the water they are very fierce, and like Dogges assault men and teare them. They are so afraid of fire, that one Boy with a burning firebrand will chase away thousands of them. Some there are which hunt these beasts with Launces and Arrowes, and liue on their flesh little differing from Beefe. There is also found in their Riuers and Lakes the *Torpedo* or Crampfish, of strange effect in Nature: if holden in the hand and not stirring, it makes no alteration; but if it moues it selfe, the arteries, ioynts, sinewes, and all the members of the body, suffer an exceeding torture and astonishment, which presently ceaseth with letting goe the Fish. The Æthiopians haue a superstitious conceit, that it is good to driue away Deuils out of Men, thinking it torments those Spirits no lesse then humane bodies. They say (I haue not made tryall thereof my selfe) that if this fish bee laid amongst dead fishes and there stirre it selfe, it makes them also to moue as if there were life in them. There are many of them in Nilus in the end of the Prouince of Goyama, where is a bottomlesse Lake (so the Portugall thought that could not sound the bottom with his Pike) whence continuallly springs abundance of water, being the head of that Riuer; little at the first, and after a dayes iourney and a halfe running to the East, and then entreth a Lake supposed the greatest in the World, passing swiftly through the midst thereof without mixture of waters, and casting it selfe ouer high Rockes, takes freer scope, but presently is swallowed of the Earth, so that it in some places it may be stepped ouer. After fiue dayes iourney towards the East, it winds it selfe againe to the West, and so passeth on in his way towards Egypt.

Camelopardalis.

Hippopotami.

Torpedo.

Nilus: the Ethnicks neere dwelling offer Sacrifices to this spring, out of which alway issueth a grosse vapour. There is a great heape of bones by reason of these sacrificed beasts.

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Egypt. The Æthiopians affirme, that it is easie to diuert the Riuers course, and to famish Egypt, but I thinke it farre easier to say then doe it. Low places in Abassia are intemperately hote. Their Winter continues from May to September: and then begins in the Red Sea, which I haue obserued (*Fernandes* reports it) to flow in all time of the Moones increase, and to flow continually out all the time of the decrease. In their Winter it rameth and thundreth commonly euery afternoone. In the Kingdome of Zambea in which we now liue, wee may see both the Poles, the Antarctike higher, with his Crosse-starres. In this Tract of Heauen there is as it were a cloud or blot, supposed more thinne then other parts: about it are many Starres lesse then those which illustrate the other Pole. They beginne their yeere with the Spring on the first of September, numbring twelue moneths, in each thirty dayes, reckoning the odde dayes betweene August and September by themselues. The Abassines expresse their ioy most by eating and drinking; and therefore on Holidayes resort to their Churches, which are shaded with trees, where are set Vessels full of a liquor, which they vse instead of Wine (which they make of Honey, adding *Opium*) and thereafter their holies, they serue their bellies, drinking to drunkennesse, quarrels, fighting. They haue Grapes, but (except in the Vintage season) they straine their dryed Raisons, insomuch that *Peter Paez* a Iesuite writ from thence, *Anno* 1604. that the Emperour desiring him to say Masse after the Romane rite, they could find no Wine to doe it.

§. III.

Of their Customes in priuate life and publike Gouernment, and their late miseries.

THey sow little more then they must spend. And for their apparell, the richer buy it of the Moores, attiring themselues after their fashion, the rest both Men and Women vse a skinne, or some course piece of linnen, without adorning by Arte. When they doe reuerence to any, they cast off this cloth from their shoulders to the Nauell, stripping themselues halfe naked. They weare their haire long, which serues them for a hat or head a-tire, and for greater neatnesse & gallantry they curle it in diuers manners, and anoint it with Butter, which in the Sunne shewes like dew on the grasse. So curious are they herein, that for feare of disordering their curles, they haue a crotch fastned in the Earth, whereon at night they lay their neckes, and so sleepe with their heads hanging. They brand themselues on the whole body, specially on the face. The nailes of their little fingers they suffer to grow to the greatest length, imitating, as much as may be, the spurs of Cocks, which also they sometimes fasten and fit to their fingers. Their hands and feet (which commonly are bare) they dye reddish with the iuyce of a certaine barke. They are a slothfull people, scarsely prouiding necessaries for life, not giuing themselues to hunting or fishing: and although the materials of Woollen, linnen, Cottons, are at hand, yet doe the most of them couer their bodies like beasts, with rude skins; each man commonly wearing a Rammes skin, the ends fastned at his hands and feet. They lye on the hides of their Kine, without other Beds. In stead of Tables they haue great troughes rudely hollowed wherein they take their meat without cloth or Napkin. Their vessels are of black Earth. Few of them are Merchants, besides the Mahumetans. They haue no great Cities, but many vnfortified Villages. Their greatest Towne hath scarcely sixteene houses. They vse little writing, no not in their publike Iudgements: they haue no Bookes, but for their Holies, and Officers for their accounts. And because we haue mentioned their Iudgements, it shall not be amisse to expresse their forme out of *Fernandes*. The Emperour hath a House called Cala, low, without any vpper storie. To the doore all such come as haue any suite, euery one according to their differing Language, crying, Lord, Lord; some also imitating the voyces of Beasts, whereby is knowne of what Prouince they are. Then doth the Emperour commit their case to the Vmbari (so are the Iudges called of the word *Vmbare*, which signifies a three-footed stoole, on which each of them sits, some on the right, others on the left hand.) In the Townes the Lords are Iudges, where when any one sueth, the Lord sends one of his Seruants to the Defendant, assigning him a time to make his appearance; and then the Plaintiffe and Defendant plead each his owne case (this is the fashion in Barbary also, and many other places:) and after they haue both said what they can, all that are present giue sentence. From this they may appeale to the Vmbares, from them to the Azages, or Supreme Iudges, and from these to the Emperour. Sometimes Iustices Itinerant or Visitors, are sent into the Prouince to enquire of Crimes, which places being bought, cause Iustice to be sold, and these to be Legall Theeues, more dangerous then Out-lawes.

N. Godig. l. 1. c. 12.

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In the flouriſhing ſtate of the Empire, they ſay, the Emperour was wont to hold a continuall Progreſſe in Tents, eſteeming it baſe to liue in any City: But whereſoeuer he abode, there was preſently a City of Tents, hauing due places aſſigned to all publike and priuate employments, Churches, Hoſpitals for ſicke, and for the poore, Victualling-houſes, Shops of ſeuerall Trades, and the like. They ſay alſo that this mouing City was thirty miles about, and that many thouſand Mules, beſides Camels, and innumerable Porters attended on the baggage at euery remoue. But if theſe things were euer true, the caſe is much altered in this laſt Age, and euery day growes worſe and worſe; thoſe things which yee haue heard out of the Frier being falſe: Neyther was there euer any ſuch Emperour as *Alexander* the third, by him ſo often mentioned; but what with the Turkes on the North ſide, the Moores on the East, the Gallæ from other parts, and inteſtine Rebellions, each challenging his right, not by Election or Inheritance, ſo much as by the Sword, all things are brought almoſt to nothing; and the Æthiopian greatneſſe is now in a great Eclipſe. And for that *Balthaſar* which the Frier pretends his Authour, *Godignus* ſayth, that he being examined hereof, affirmed them to be the Friers Inuentions: ſomethings he confeſſed he had publiſhed not true, but ſuch as hee thought could doe no man harme. Whatſoeuer therefore in this Booke is borrowed from that Spaniard, I doe neither in all things diſclaime; nor can exact credit thereto, this being the lyers reward, that euen in true reports he is doubted. More full Relations of the preſent State of this Empire, I referre to our next Æthiopian Viſitation. The Gallæ before mentioned, are a Nationleſſe Nation, eyther the ſame, or like in conditions to the Giacchi or Iagges, of which we ſhall anon ſpeake, which as in Congo and other parts, ſo heere alſo brought confuſion and deſolation where they came.

As for thoſe Patriarches, *Barretus* and *Quiedus*, *Godignus* hath beſtowed on each of them a Booke in Relation of their Liues: and inſerted Epiſtles of their owne, to prooue the Frier a Lier: *Barrettus* deſiring to be rid of that Title, which he could not make reall, and *Quieda* hauing a Briefe or Bull from *Pius Quintus* to free him, and ſend him to Iapan; which hee yet refuſed vpon hopes of better ſucceſſe eyther amongſt the Chriſtians, or Ethnickes in thoſe parts, many of which in Damut and Sinaxis had deſired Baptiſme, and by the wicked Emperour were reiected. He propoundeth alſo an Ouerture to ſend fiue hundred Portugall Souldiers into thoſe parts, by which ſtrength they might ſuccour themſelues and their followers; an argument of their weakneſſe, which could with ſo ſmall a handfull be awed.

See the Copie of this Bull, & *Quiedos* anſwer, *God. l. 3. c. 12.*

This may be added, that theſe Æthiopians haue their blacke colour in ſuch eſtimation, that they paint Chriſt, the Angels, and Saints blacke; the Deuill, *Iudas*, *Caiphas*, *Pilate*, and wicked perſons they paint white. They take Salt out of Minerals in pieces of halfe a foote, which ſerues there inſtead of money, ten or fifteene of thoſe pieces being the price of a ſlaue; the cauſe that when *Paez* the Ieſuit firſt entred theſe parts, his Gold could doe him little ſeruice, and when a *Saracen* in his company had dreſſed him a Hen, yet durſt not he taſte of it, for offending the ſcrupulous *Abaſſines*, who will eate nothing which a Turke hath killed. Hee writes that their houſes are baſe and little, round, of earth, couered with thatch, containing but one roome, except the Palaces of great Men. In that yeere 1603. the Graſſe-hoppers did great harme, which ate vp all that was greene where they came: a greater miſery of Ciuill Warre accompanying, the Emperour being depoſed and impriſoned, and another legitimate (for the former was a Baſtard) brought out of Priſon to the Throne. This new King * *Malac Ceged* wrote kind Letters to *Paez*, to bring him the Lawes of Portugal, and *Quiedos* Bookes, praiſing God, that after ſeuen yeeres impriſonment, *The ſtone which the builders refuſed, was become the head of the corner.* He was preſently aſſaulted and much diſtreſſed by the Gallæ, whom at that time hee ouercame. Not ſo other Traytors; the chiefe of which was *Zezelazeus*, who ſlue the Emperour *Sauenquil*, and erected one *Iacobus*, whom after hee relinquiſhed and tooke part with *Sazinoſius* which ouerthrew *Iacobus*, and after that impriſoned *Zezelazeus*, who eſcaped the Priſon, but not a Traytors reward, being ſlaine by Huſbandmen, whoſe Oxen hee would haue taken away. This *Sazinoſius* (ſtill infeſted with Treaſons for euen an Heremite or Anachoret, which had liued a ſolitary life twenty yeeres together, conſpired againſt him, aſpired to Souereignty, beſides many many Others and the Gallæ, and the effect of both, Robbers and Theeues through the Countrie) deuiſed of an vnion with the Romiſh Church, and writ Letters to the Pope, dated *Octob.* 14. and to the King of Spaine for ſupplies of Souldiers, *Decemb.* 10. 1607. the Copies of which, *Iarric* hath inſerted in his fift Booke. So farre from truth is that Frier which in theſe times proclaymes ſuch felicity in Æthiopia, vnder I know not what *Alexander*, the birth of his crowing braine.

Iarric. l. 5. c. 31.

Pet. Paez. lit. Iul. 24. 1603.

* This ſeemes a common appellation to their Kings. *Paez. lit. Iul. 1605.*

V. III.

Of the Sabæans, and their Queene which visited SALOMON.

LEt vs conclude with Saba, and the Queene thereof, touching which (as elsewhere we haue [a] shewed) we rather beleeue that this Queene (the supposed founder) was of the Sabæans in Arabia, whose neighbours the Abasenes were, and both, as it is very probable, her subiects. These after many ages (it is the coniecture of great [b] Clerkes) passed into these parts of Africa, and seated themselues here by conquest, retayning their old language in their Lyturgie to this day. This Lyturgie (or Canon of their Masse, which with other their Formes and Rites of Baptisme, Confirmation, Purification, &c. is extant in *Bibliotheca Patrum*) doth call their Church, the Church of Sceua, or Sheba: and *Stephanus* placeth the Sabæans and Abasenes together, as before in this first Chapter of this Booke is shewed.

Tradition might well continue the memorie of this Queene amongst them, and *Superstition* might easily adde (where Diuine and Humane learning wanted) abundance of errours: which is not the Ethiopian case alone, but almost all Ecclesiasticall Historiies written of things done long before, and deliuered onely by *Tradition*, rolled like a Snow-ball by superstition of succeeding times, haue yeelded such Legendarie lumps, that neede much licking before any forme of Truth can appeare. As therefore I reiect not the Ethiopian Historie wholly, nor deeme it a meere changeling in this challenge of the Sabæan inheritance: so yet, I hold it needes iudicious examination and censure; the most whereof hath beene obtruded on that simple credulous Nation in later times, as our Monkes dealt in these parts many ages. *Ptolemey* calls the chiefe of Ethiopia Auxume, which *Stephanus* calls Ἀξωμίτης, *Arianus* [d] Axomite, *Procopius* [e] Auzomide, all of them giue it the Metropolitan honour: it is supposed to be the same which now is called [f] Chaxumo, whereof *Barbosa*, *Corsali*, and *Aluares* haue written: in witnesse whereof are many ancient buildings there yet remayning, and pillars (somewhat resembling the Egyptian Obeliskes) admirable for their height and workmanship, some aboue threescore yards high, full of Letters.

These Letters (of which are many there seene in many ruines) not one of all the Abassens can vnderstand, which argueth a greater antiquitie then the Abassens, and that these are more lately planted or ingrafted into the Ethiopian stock or stemme. Yea for their Christianitie also, howsoeuer the Eunuch of *Candace* was conuerted, and the Apostolicall labours in Ecclesiasticall Histories mentioned, might sort to good effect in this Ethiopian Haruest, yet it seemeth the conuersion of this Nation was not generall till the dayes of *Iustinian*. For so *Nicephorus Callistus* writeth, That *Dauid* the King of the Axumite Indians (why he calls them Indians you haue heard) warring vpon the Homerites which professed the Iewish Religion, vowed to the God of the Christians to become one of his followers, if hee obtayned the victorie; which accordingly he did. For taking *Danmus* the Homerite King aliue, he sent to *Iustinian* to further him in the performance of his vow, who sent thither a holy Bishop, which baptized the whole Nation. It might be that the Ethiopians had before receiued the Gospell, after which time the Abassens out of Arabia might conquer them, and retayning their heathenish superstitions, vpon occasion of this warre might bee conuerted: as we reade of [h] *Clodoueus* the first christned King of France, and of the French, notwithstanding the Galli had long before receiued Christianitie: which might also bee paralleld in the Britans and Saxons inhabitants of this Land. Howsoeuer, it is likely that euer since, this Nation hath continued Christian. Of *Helleslhæus*, you haue seene [i] before *Procopius* his testimonie. As for their owne reports of themselues, *Zaga Zabo* tells one tale, *Aluares* another, Friar *Luys* a third: that we neede none other testimonie against them. Their exceeding store of zeale, and defect of learning, with the *good intents of pia fraudes* (to whet deuotion by any meanes) and that selfe-loue, which each, both Person and Nation beares [k] to it selfe; haue made, no doubt, readie Inuenters and Receiuers of fables, ascribing to themselues the stories of both the Queenes, mentioned in the Old and New Testament, the Sabæan and Ethiopian Antiquities, and a world of other fancies, which neuer in the world were done: whereto the names of later Workes, Cities, Temples, Orders, and other occurrents haue beene applyed. But it is time for our Pilgrim to passe further, where yet he is like to speed worse, and to find little truth of Ciuilitie or Religion.

a *Sup. lib. 3. c. 13.*

b *Ios. Scal. N. T. pag. 638. ed. vlt. Brerewood c. 23.* Enquirie of Rel.

c *To. 4. ed. 1576. Paul. a princip. virtus & Benedictio & sanctificatio & S. Trinitatis in hanc Ecclesiam S. N. de Sceua, &c.*

Ptol. l. 4. c. 8. in 65. 30. & 11.

d *Perip. maris Erythræi.*

e *Procop. de bello Pers. l. 1.*

f *Vid. Ramus.*

g *Vid. Aluarez c. 38. & seq.* of their huge fabricks aboue and beneath ground.

h *Paul. Æmil. Cl. d. 1.*

i *Sup. cap. 2.*

k *Credimus? an qui amant ipsi sibi somnia fingunt? Virg.*

CHAP. VII.

Of other Countries betweene the Red Sea and Benomotapa.

§. I.

Of Adel, Adea, Zanzibar and Melinde.

ETHiopia *Exterior* or *Inferior*, is that Southerly Tract of Africa, which to *Ptolemey* and the Ancients was vnknowne. It comprehendeth all that great wedge of Land (such is the forme) which beginning in the West, at the Countries aboue Zaire, stretcheth to fiue and thirtie degrees of Southerly latitude, and from thence Northwards, to the entrance or mouth of the Arabian Gulfe; all this way besieged and enuironed with the [a] Ocean. *Maginus* diuideth it into fiue parts, Aian, Zanguebar, Benomoptapa, Cafraria, and Congo: but Congo is here taken in a very large sense. Aian, after the Arabians account, containeth all that Region which lyeth betweene the mouth of the Red Sea, and Quilimanci; being, for the most part, on the Sea-coast inhabited by the said Arabians: but in the In-land parts thereof, are people which are a blacke heathenish Nation. It comprehendeth two Kingdomes, Adel and Adea; the former of which extendeth from that mouth of the Sea before mentioned, to the Cape Guardafu, by [b] *Ptolemey* called *Aromata*. South and West it bordereth vpon the Dominions of *Prete Ianni*, about the Kingdome of Fatigar. The chiefe Citie is Arar. Zeila also before spoken of, and Barbora pertayne to this Kingdome, Cities without the Streit, on the Sea, much frequented with Merchants. Zeila is situate in eleuen degrees, where *Ptolemey* placeth the *Analites*. It is stored with varietie of merchandize, and yeeldeth some representation of Antiquitie in the buildings thereof, consisting of lime and stone. The King is a Moore, and esteemed a Saint among the superstitious Mahumetans, for his continuall warres with the Christian Abassines, whence he transporteth innumerable slaues to the Arabians and Turkes, receiuing in exchange armour and other helpes for his warres. *Anno* 1541. *Gradaameth* the King before mentioned, or *Gradagna*, by the helpe of some Portugals, which *Claudius* the Abassine had in his warres, was slaine, and his Armie ouerthrown: but his successor, *An.* 1559. slue *Claudius* in battaile, and got (as *Iohn de Castro* affirmeth) the greatest treasure of the world: the Moore acknowledging diuine assistance in this victorie, triumphed on an Asse. Zeila was burnt and sacked by the Portugals, *An.* 1516. as *Andrea* [c] *Corsali*, who was then present in the action, testifieth.

Adea is situate betweene Adel, Abassia, and the Sea. The Inhabitants are Moores, descended of the Arabians, who many hundred yeeres agoe, partly by their rich traffique, and especially by force of armes, became Lords, not onely of Aian, but of all the Sea-coast, to *Cape dos Corrientes*, which is somewhat to the South of the Southerly Tropicke. In all which space, before the Portugall Discoueries, that part of the Cities which lay open to the Sea, was open and vnfortified, but toward the Land were walled for feare of the In-land people. Adea payeth tribute to the Abassian. In this Kingdome is Magadazzo, being it selfe a petite Kingdome of the Moores, which are of an oliue colour. [d] Braua was a free Towne, which, with Pate and Gogia, were taken by the Portugals, vnder *Tristan de Cugna*. All the Countries adioyning to *Prester Iohn*, as *Dauid* the Emperor in his Letter to King *Emanuel* relateth, are either Moores or Gentiles, of which some worship wood and fire, some the Sunne, others Serpents, &c.

Zanzibar, or Zanguebar, is a name by the Arabians and Persians giuen to that Tract, extending from the Riuer Quilimanci, which *Ptolemey* calls *Raptus*, to the borders of Benomotapa. Some in a larger extent, include Benomotapa and Cafraria. *Sanutus* affirmeth, That it is a lowe, fenny, and woody Countrie, with many Riuers, which by extremitie of moysture cause the ayre to bee intemperate. From the waste vpwards they goe naked. Herein are contayned the Territories of Melinde, Mombaza, Quiloa, Mosambique, and others. Melinde [e] is the name of a Kingdome, and of the chiefe Citie thereof: the Inhabitants especially neere to the Sea, are Moores, and build their houses after the manner of Europe. The women are white, and the men of colour inclining to white, notwithstanding the situation vnder the Line. They haue black people also, which are Heathens for the most part. Of like condition is [f] Mombaza (which is said to haue some resemblance with Rhodes) but enemie to the Christians, and was ruinated by *Thomas Cotigno*, in the yeere 1589. for receiuing *Alebech* the Turke; as *Ampaza* in the same Coast, by *Alphonso Mello*, a yeere or two before.

§. II.

[a] *G. Bot. Ben. part. 1 lib. 2. Maginus. Pory* before *Leo.*

[b] *Ptol. l. 4. c. 7.*

[c] *Andrea Corsali.*

Adea.

[d] *Lud. Romanus lib. 7. Zanguebar.*

[e] *Io. di Barros, Dec. 1. lib. 4. c. 6.* saith, At Melinde *Gamma* receiued kinde entertaynement, and Pilots to conuay him to India, when it was first discouered by the Portugals. *Marmol. l. 10. c. 1. & seq.* describeth these Cities and countries largely.

[f] *Vascus Gamma* 1500. subdued Mombaza, and Almeida fiue yeeres after, and after *Nonnius, Acuna, Osor. de reb. Eman.*

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§. II.

The Portugals exploits in Mombaza, and of the Imbij.

THis Expedition deserues mention, because it giues light to the knowledge of other parts adioyning. The Portugals holding in manner all these Nations, which inhabit from the Cape of Good Hope hitherto, either in termes of friendship or subiection; this *Alebech* with Turkish Gallies infested these Seas, and made diuers of the Portugall vassals to wauer in their fidelitie, being of the Saracenicall faith or religion: whereupon the Vice-roy sent forth a Nauie vnder the command of *Thomas* aforesaid, his brother, which arriued first at Brana, and thence passed alongst the shore to Ampaza, still continuing almost desolate: thence to Lamus, by the helpe of the tyde passing vp the Riuer full of dangerous holds: thence they came to Melinde, and after that to Mombaza. This is a small Iland of a league circuit, the Citie then compassed with a wall. The Mahumetans had built a Castle on the Riuer which entreth the Citie, which was taken by the Portugals, and soone after fiue Gallies, which *Alibech* the Turke had there at that time, not without rich spoile. Here the Turkes and the Mombazan Inhabitants were now in a double distresse, by the Portugall forces from the Sea, and a more terrible enemie from the Land. These were the *Imbij*, impious and barbarous monsters, bred not farre from the Cape of Good Hope, tall, square, and strong men, addicted alwayes to warre and rapine, and feeding on the flesh, both of their captiued enemies, and of their owne people, in time of sickneſse, hastening their death for the shambles. The skulls of men serue them for drinking pots. Their weapons are poysoned arrowes, and poles burned at the ends: their shields are little, of wood, couered with a skin. They are supposed destitute of Religion, giuen to Incantations and Sorceries, and adoring their King with diuine honor, thinking him to be Lord of the whole Land, and the Portugals of the Sea. Such is his arrogance, that hee threatneth the destruction of all men, yea shootes his arrowes against the heauens, if wet or heate offend him. Some 80000. followed him in his warres, destroying Townes, Cities, and Beasts, together with the Men: in his march driuing many troopes of beasts before him, so to breake the assault of the enemie, and hauing fire carried before him, as menacing to boyle or roast, and eate all such as he shall take. It seemes that they are either the same, or of like condition to the Gallæ, which infest the Abassines, and the Iagges in other * parts of Africk, which also by a neere name call themselues Imbangolas, compounded of Imbij and Gallæ, a terrible rod of Gods anger, whereby he plagues and whips the barbarous Africans, with the worst of African barbarians. These Imbians had at this time approched to Mombaza, and the Turks with their Gallies did their best to hinder their entrance, the water encompassing, quenching the violence of that fire, which the Imbian beares before him, wherewith he had now burned a great wood. In this warre were the Mombazans and Turkes entangled, when the Portugals fleet came vpon them, those that escaped by flight the Portugals furie, falling into the bellies of the Imbians, which caused many to yeeld themselues voluntarily to the Portugall, as seeming the lesse of two euils. Many Turkes were slaine, others captiued, Christian Gally-slaues freed, three and twentie greater, and as many smaller peeces of Ordnance taken, the Citie (narrow built, that scarcely two could goe together in the streets, the houses of bricke built high, but with small lights, both to defend them against the Sunne) fired, the walls and Moschees razed; and the Nauie being readie to depart, they were haled by some Turkes on shore, and earnestly desired to admit them into their ships as slaues and captiues, *Alebech* himselfe being one, with thirtie others, besides two hundred Mombazans, hauing scarcely escaped the deuouring mawes of the Imbians, which had euen then buried the King and the chiefe Magistrate of Mombaza in their bowels, and taken innumerable captiues destined to the like Caniball disaster. The King of Lamus, called *Panebaxira*, the Portugals imprisoned and executed for betraying some of theirs to the Turkes, and conuented the neighbouring kings of Sian, Patus, Ampaza before them: they razed Mondra, and after other things set in order, returned to Goa.

They which haue desire to acquaint themselues with what Antiquitie hath deliuered of these parts, may resort to *Arrianus* his *Periplus* of the Erythræan Sea, and the labours of * *Stuckius* and *Ortelius*. For vs, to name you the Townes of ancient Trading (as Aualites, Malao, Mundi, Moylluur, Apocopon, Opone, Rhapta) which hee reckons on the African shore, with other Riuers and Promontories, would not much further vs in this our Pilgrimage-Mart of Religions.

Imbij a barbarous Nation.

* See *inf. c. 10.*

Mombaza.

* *Stuckius ad Ar. Ortel.* Map thereof.

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§. III.

Of Quiloa, Sofala, and Ophir.

QViloa ſtands nine degrees to the South of the Line: the name of a City and Iland, which is a Kingdome of the Moores, and extendeth her Dominion farre in the Coaſt. It was built (as *Marmolius* affirmeth) about the foure hundreth yeere of the *Hirara* (ſo he nameth it) by one *Ali*, Sonne of *Sultan Hoſcen*, who not agreeing with his other brethren, by reaſon their Mothers were Perſian, and his an Abiſſine, ſought new Aduentures in theſe parts, and bought this Iland: the Hiſtory of whom, and of his Succeſſours, you may find in that Author.

c *Maff. hiſt. Indic. lib. 2. Arthus hiſt. Ind. cap. 20.*

d *Marmol. l. 9. c. 39. & 40.*

The King grew mighty by the Trade of Sofala, but it was made tributary to Portugall by *Vaſcus Gamma*, *Anno* 1500. In the yeere 1505. the Portugals for denyall of that Tribute, depriued *Abraham*, the Arabian King, of his Scepter, and built a Fort there; which the Moores ſoone after deſtroyed, together with the new King made by the Portugals. The people are whitiſh, their women comely, rich in attire: their houſes faire built, and richly furniſhed.

Betweene Coaua and Cuama, two Riuers which ſpring out of the ſame Lake with Nilus, are the Kingdomes of Mombaza, Mozimba, Macuas, Embeoe, and againſt them the Promontory *Praſſum*. Heere is Moſambique, e by which name is ſignified a Kingdome in the Continent, and an Iland alſo, with a ſafe Harbour, which with two other Ilands are in the mouth of the Riuer Moghincats, in fifteene degrees South. Moſambique is inhabited by Portugals, which haue there a ſtrong Caſtle: here the Portugals Shippes winter. In this Iland are Sheepe, with tayles of fiue and twenty pound weight (a beaſt common in Africa:) Hens blacke both in feathers, fleſh, and bone, and ſodden, looke like Inke, yet ſweeter then other in taſte: Porke very good, but for the deare ſawce. There are ſome Mahumetans, as they were all, before the Portugals arriuall there. They haue trade in the Continent, in Send, Macurua, Sofala, Cuama, a people for the moſt part differing in ſpeech and behauiour, each Village fighting with her Neighbour, captiuing them: and ſome (as at Macurua) eate them. Their chiefeſt liuing is by hunting, and by fleſh of Elephants. In euery Village is a new King. The Captaine of Moſambique, in his three yeeres gouernment, maketh three hundred thouſand Duckets gaine eſpecially, by Gold, from Sofala.

e *See Linſchot. l. 1. c. 4. Paludanus, ibid.*

Vp, further within Land the people goe almoſt naked, and were ſo ſimple, when firſt the Portugals traded thither, f that *Ludouico Barthema*, or *Vertomannus*, for his Shirt, and another for a Razor, and a little Bell, bought fifteene Kowes of them; and then they were ready to fall together by the eares among themſelues for the Bell, who ſhould haue it. But they could not enioy their purchaſe, beeing driuen to their heeles by three Female Elephants, which hauing young ones, were very fierce, and made them leaue their Kine to ſaue themſelues. In theſe Seas the Moores ſayle in Veſſels ſowed with Leather, the ſayles of Palme-tree leaues calked with Gumme, gathered off the trees in the Woods.

f *L. Romanus Lib. 7.*

Sofala.

Sofala lyeth betweene Cuama and Magnice, two Riuers. Heere the Portugals haue on a little Iland (whence the whole Kingdome hath his name) a Fort and Factory of very rich Trade, the people bringing great quantity of Gold (whereof they haue plentifull Mynes) for their Cloth and other Commodities: it is ſuppoſed amounteth two Millions yeerely. *Ortelius* g is of opinion, That this Cephala, or Sophala, is that which in *Salomons* time h was called *Ophir*, from whence ſo great quantity of Gold was brought by his Nauy. *Ioſephus* i ſeekes for it in India: *Eupolemus* k in the Red Sea, imagining it to be an Iland there placed: *Dom.* l *Niger*, *Tremellius*, and *Iunius*, in *Aurea Cherſoneſus*, where Malacca ſtandeth (although we reade not of any great quantity of Gold found in that ſoyle.) m *Gaſpar Varerius* is of the ſame minde, but reckoneth to the *Cherſoneſus* both Pegu and Samotra, with all that lyeth betweene them. And in Somatra they haue a Tradition, that *Salomon* had his Gold from thence: and in the Letter of the King to his Maieſtie, hee entitleth himſelfe King of the Mountaine of Gold, *Solida*, *Curabia* n with leſſe reaſon, applyeth it to Spagniola, diſcouered by *Columbus*, and by *Columbus* himſelfe ſo called. *Arias* o *Montanus*, *Philip Mornay*, *Poſtellus*, *Goropius*, would by their authority much moue vs to thinke with them, that Ophir is Peru, if the ignorance of the Load-ſtone, and thoſe huge Seas, eſteemed by Antiquity vnnauigable, did not deraine vs from conſent: & where ſhould Peru yeeld him Iuory, where neuer was yet ſeene an Elephant? Doctor *Dee* that famous Mathematician hath written a very large Diſcourſe of that Argument, which I haue ſeene with Maſter *Hakluyt*, much illuſtrating what the Ancients haue written of thoſe Seas and Coaſts, and concludeth that Hauila is the Kingdome of Aua (ſubiect to Pegu) and Ophir is Chryſe or *Aurea* before mentioned, firſt, poſſeſſed by *Ophir*, mentioned *Geneſ.* 10. that golden name eating vp the former of *Ophir*.

g *Ort. Theſaur.*
h *1. Reg. 9. 28. 2. Chron. 9. 21.*
i *Ioſeph. Antiq.*
k *Euſeb. de præp. l. 9. c. 4.*
l *Niger. Geog. Tremel. & Iun. Annot.*
m *Gaſpar. Var. de Ophyra.*
n *Vat. in 1. Re. 9 P. Mar. dec. 1. l. 3*
o *Ar. Mont. Morn. de verit. Poſtellus. Gorop. Hiſpania.*

Ioſe-

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Iosephus p *Acosta* maketh *Ophir* and *Tharsis* to signifie no certaine places, but commonly to bee taken in a generall sense, as the word India is now with vs, a name giuen to all remote Countries East and West. He thinketh, that *Salomons* Gold, Iuory, &c. came from the East-Indies.

p Ios. Acosta, l. 1. cap. 14.

But some reasons doe yeeld great cause of coniecture for Sofala, both because of the plenty of the commodities which *Salomons* seruants are said to bring with them, and because of ancient buildings of stone-worke, which the q Inhabitants call, *The worke of Deuils*; supposing it impossible for men (ghessing of others by their owne ignorance) to haue built: which also haue strange Letters, that the Moores (though learned) could not reade: (and why might they not be the old Hebrew Letters, which the Phœnicians of old, and Samaritans to this day obserue, as elsewhere we haue shewed.) And further, *Thomas* r *Lopez* telleth, that certain Moores related vnto them of the riches of those Mines; that ships from Mecca and Zidem vsed to trade there; and that yearely there were taken forth of the Mines two millions of Mittigals, euery Mittigall being a Duckat of Gold, and a third part: That the Warres in those Countries at that time had ceased the Traffique: and that they had Bookes and Ancient Writings, which testified, That these were the Mines whence *Salomon* in his three Voyages fetched his Gold, and that the Queen of *Saba* was naturall of the parts of India. As for India, ye haue s euen now read that it was a name giuen to many Nations, and among the rest to Æthiopia. And if a man consider the small skill which that Age of the World had in Marine affaires, still as much as might be holding their course within the sight of Land, hee can scarce thinke, that long Nauigations could then be performed. *Barrius* accounteth all Sofala to the Empire of Benomotapa, of which we shall speake anon; wee haue now mentioned the same, by reason of the Isle which is subiect to the Portugals. These, besides Gold, here haue great Trade for Iuory of which *Barrius* saith, that in Benomopata are yeerely slaine foure or fiue thousands, and of Water-horses (whose teeth are accounted Iuory also) all the great Riuers in Africa are full. These feed sometimes on the Medowes, where the Mariners haue chased them, as *Lopez* t reporteth: and after long chasing by Land, they haue taken the water; where, in reuenge, they haue assaulted the Mariners in their Boats, and bitten chips off the same, being, by the thicknesse of their Hides armed against their Pikes, and haue made them afraid, that they would ouer whelme the Boat.

q Io. di Barros Dec. 1. l. 10. c. 1.

r Nauigationi di Thome Lopez ap Ramusium.

s Cap. sup.

t Th. Lopez.

§. IIII.

Of Monoemugi, the Moores, Baduines, Caphars, in these parts.

WIthin the Land, behinde these parts, is the Kingdome of Monoemugi, a which is rich in Gold: their vnfortunate Warres with *Monomotapa* haue made them knowne. Nilus is their Westerne border, and Abassia on the North. They haue little red Bals made of a kinde of Clay in Cambaya, and resembling Glasse, which they weare for ornament, and vse for money. This King warreth with the Benomotapa, and hath terrible Souldiours, called *Giacqui*, or *Agah*, or *Agog*, who inhabite between the Lakes whence Nilus and Zaire take their beginnings; which liue a wandering life, like the Nomades, in Cottages which they make in the fields. They are of stature tall, and of countenance terrible, making lines vpon their cheekes with certaine iron Instruments, and turning their eye-lids backward, eating their enemies.

a Monoemugi.

These not long since (as b some say) inuaded the Kingdome of Congo, and forced the King to keepe in a small Isle, where himselfe was taken with a Dropsie, and his people famished, as after shall follow in due place. The Amazones of Monomotapa are euery way equall vnto them in prowesse. Little is knowne of the Religion of these Heathenish Nations nor of other Kingdomes, whereof we haue little but the names to relate, Goroua, Colta, Anzuga, Moneulo, Baduis.

b Od. Lopez. l. 2. c. 5.

Now, for those Moores which inhabited the Sea-coasts as we haue said, they are dispersed as farre as Benomotapa, but are not all c Catholike Mahumetans, especially such of them as haue conuersed, and taken their habitations further within Land. And the first Moores or Arabians that came to inhabite those Coasts, were banished persons, called as the Chronicles of *Quiloa* is reporeed, *Emozaidin* of *Zaide*, the Nephew of *Hocem* the sonne of *Hali*, whose Doctrine they followed in some opinions, contrary to the Alcoran, and therefore esteemed Heretikes.

c Io di Barros, Dec. 1. l. 8. c. 4.

Long after them came three ships with great multitudes of Arabians, that fled from the King of Laza their enemy, vnder the conduct of seuen Brethren, which built Magadazzo, and after that, Braua; which in manner of a Common-wealth, was till the Portugals time gouerned by twelue Aldermen, or chiefe Gouernours, that descended of the seuen Brethren.

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Baduini. These Moores and the former differing from each other in their ſuperſtitions, could not agree, and therefore the *Emozaidin* were forced vp higher into the Countrey, and thereby mariages mixed themſelues with the Cafers (ſo the Arabians call all Heathen people) and became Mungrels in a Galli-maufrey of Deuotions, whom therefore the Sea-coaſt-Moores called by a generall name, a *Baduini*, which in Arabia and Egypt, is the title of the people that liue in the Champaine, and In-land Countreys: and thoſe that liue neere the Sea-coaſt are called Arabians.

a *Botero.*

b In a great written Booke giuen by Sir *W Ral.* to M. *Hak.*

They make no difference of meats, *Don Iohn* of *Caſtro* [b] writeth, that *Badoil* ſignifieth a man that liueth onely by cattell: and that the Troglodites, and Nations from Melinde and Magadoxa to Cape Guardafu, and on both ſides of the ſtraits, and on the Arabike Sea, to Ormuz (occupying rather then inhabiting the ſoyle) are called Badoies. They are (ſaith he) ſauage, without truth or ciuilitie, they are Mahumetanes, but accounted badde Moores, Theeues and Robbers, eating raw fleſh, drinking milke, their habite filthy; very ſwift, holding warre with all men; (as was prophecied of *Iſmael* their Progenitor) from *Zeila* to Suachen with the Abexijs, from thence to Alcocer with the Nobijs, from thence to Soez with the Ægyptians, from Soez to Ormus with the Arabians. They haue no King nor great Lord, but liue in troupes and factions; permit no Towne in their fields, haue no certaine habitation, but wander from place to place with their cattell. Their Xeque determineth ſuits as hee liſteth. Their lodging is in Caues and holes, of the moſt in Tents, their colour very blacke, their Language Arabicke.

The Heathens in thoſe parts are giuen to Auguries and Witcheries: and in their higheſt attempts and greateſt reſolutions, yet will leaue off, if any of theſe phantaſies bode vnluckineſſe. The fruits, birds, beaſts, and ſeeds, are in manner like to the people, all wilde. The ayre is vnholeſome. But what vnhealthſomeneſſe can there be found, where gold is found? which makes men commit themſelues (no maruell what they commit with others) to the moſt ſcorching heats, to contagious ayres, to tempeſtuous Seas, and the darkeſt priſons of the diſembowelled Earth.

Modeſty had almoſt forbidden me to recite that, which may with ſome eaſily obtaine a *Plaudite*, in the laſt Act and finiſhing of this Chapter, concerning the Caffares. *Linſchoten* ſhall recite it for me. They liue, ſaith he, like beaſts (he ſpeaketh of thoſe which liue neere Moſambique, and thoſe eſpecially more within the Land) they are blacke as pitch, with flat noſes, thicke lips, ſome haue holes both aboue and vnder in their lips, and, as it were, other mouthes in their cheekes, wherein they thruſt ſmall bones to beautifie themſelues: for which cauſe they raze and ſeare their bodies with Irons. If they will make a diuelliſh forme and Picture, they repreſent a white man in his apparell, as thinking nothing more vgly. Some alſo file their teeth as ſharpe as Needles. They haue Villages wherein they dwell together, and in euery Village a Lord or King, to whom they are ſubiect. Religion and Faith are vnknowne to them. They vſe mutuall warres, and ſome eate mans fleſh. When they take Priſoners in warre, or kill their Enemies, they obſerue a more then beaſtly teſtimony of their great valour, which is after this manner.

c *Linſchot. c. 41.*

They cut off their priuy members (to depriue them of all hope of generation) and then dry them well for preſeruation: after which they come before the King with great reuerence, in the preſence of the principall men of the Villages, and there take theſe members, ſo dryed, one by one in their mouthes, and ſpit them on the ground at the Kings feet, which the King with great thankes accepteth; and the more to honour them, cauſeth them all to be taken vp and giuen to them againe, which is from thenceforth an Enſigne of their Knight-hood. For they take all thoſe members, and tye them on a ſtring like a bracelet or chaine; and at all ſolemne meetings, as when they marry or goe to a wedding or feaſt, the Bride, or wiues of theſe Knights, doe weare that chaine about their necks, being, ſaith our Author, among them as great an honour as the Golden Eleece, or the Renowned GARTER with vs, and their wiues as proud thereof, as if ſome Crowne or Scepter had befalne them.

CHAP.

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CHAP. VIII.

Of Benomotapa, and the parts adioyning.

§. I.

Of the Empire of Monomotapa.

BEnomotapa, [a] called also Benomotaxa, and Monomotapa, is a large Empire, so entituled after the name of the Prince thereof. (for Benomotapa is with them a Title, as *Cæsar* or Emperour with vs, the Portugals call him *Emperour of the Gold*) extendeth after some mens reckoning almost a thousand Leagues in compasse, betweene the great Lake, whence Nilus springeth on the North-East, Magnice and Toroa on the South, and the Sea-coast of Sofala on the East. It is betweene the Sea and the fresh waters, accounted a huge Island. Betweene Cuama and Corrientes it is pleasant and wholesome and fruitfull: and from the Cape Corrientes to Magnice, it abounds with beasts; but it is cold. Their principall Cities are Zimbas (haply the same which *Ptolomey* [b] cals *Agisymba*) and Benamataza; that one and twenty, this fifteene dayes iourney, from Sofala. Of the abundance of Elephants in Benomotapa is said before; whereof Æthiopia is euery where stored with manifold herds: [c] although I dare not subscribe to their opinion that esteeme Elephants as common there, as heere we haue Oxen. It is a creature nine cubits high (in their largest stature) and fiue cubits thicke: with long and broad eares, little eyes, short tayles, and great bellies. Of their disposition is spoken already. Some say fiue thousand are yeerely slaine in these parts.

[a] *L. Marmol. l. 9. c. 31.*

[b] *Ptol. Geogr. l. 4. c. 9.*

[c] *Io di Barros, Dec. 1. l. 10. c. 1.*

The Mines neerest to Sofala, are those of Manica, which are in wide Champaines compassed with mountaines, ninety miles in circuit. The places where the Gold is, appeare and are knowne by the drinesse and barrennesse of the soyle, as if Nature it selfe could not hord vp Gold in her spacious chest, but she must needs proue *bare and barren of her wonted good works*; and how much lesse vnnaturall and degenerate mankinde? The Prouince is called Matuca, the people Boconghi (which although they are betweene the Line and the Tropike) yet in Winter haue such snowes in the mountains, that if any abide there, they dye frozen in them: and in Summer-time the ayre in the tops of those hils is so cleare and pure, that some of our men, which were then there, saw the New-Moone, the same day that shee had kissed her bright and bountifull Brother.

Vid. Marmol. l. 9. c. 32. & seq. See *sup. c. 7.*

And who can now charge that bright Eye of the World, with the obscure darkenesse of this Peoples hue, which so cold Winters, nor pure Summers, can lessen or lighten? Yea, euen in the cold Countries neere the Cape of Good-hope, the Æthiopians haue no hope or hap of good colour; whereas the hotter Countreys of Libya, and in manner all America (notwithstanding the Sunnes strait looking, and neerenesse, not allowing them a shaddow to attend them in the greatest height of his bounty) know not this blacke tincture in the Naturals thereof.

But to returne (and who will not returne?) to the Mines: There are other Mines in the Prouinces of Boro and Quiticui, in which and in the Riuers, is found Gold not so pure. The people are careless and negligent to get, and the Moores which traded with them, were faine to giue their wares in trust, with promise by such a time to pay them in Gold, and the people would not faile in their word.

Other Mynes are in Toroa, wherein are those buildings which *Barrius* attributeth to some forren [d] Prince, and I, for the reasons before alledged, to *Salomon*. It is a square Fortresse of stone; the stones of maruellous greatnesse, without any signe of morter or other matter to ioyne them. The wall fiue and twenty spannes thicke, the height not holding proportion. Ouer the gate are letters, which learned Moores could neither reade, nor know what letters they were. There are other buildings besides, of like fashion. The people call them the Court, for an Officer keepes it for the Benomotapa, and hath charge of some of his women, that are there kept. They esteeme them beyond humane power to build, and therefore account them the workes of Deuils and the Moores which saw them, said the Portugals Castles were no way to bee compared to them. They are fiue hundred and ten miles from Sofala, Westward, in one and twenty degrees of Southerly Latitude: in all which space is not found one building ancient or later; the people are rude, and dwell in Cottages or Timber.

[d] As the Portugals haue their Castles of Mina, Sofala, &c. so some Prince, Master sometimes of those Mines.

All the people of this Region is of curled hayre, and more ingenious then those which

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are against Mosambique, Quiloa and Melinde, among whom are many that eate mans flesh, and let their Kine blood to satisfie their thirst. These seeme prone to receiue the Faith: for they beleeue in *One* GOD, whom they call *Mezimo*, and haue no Idols, nor worship other thing: They punish nothing more seuerely then Witchcraft, whereunto other Negros are exceedingly addicted; no such person escapeth death. The like detestation they conceiue against Adultery and Theft. Euery one may haue as many wiues as they will: but the first is principall the other serue her; and her children are heires. A woman is not mariageable with them, till her naturall purgation testifie for her abilitie to Conception: and therefore they entertaine the first fluxe thereof with a great Feast.

In two things they are Religious; in obseruation of dayes, and Rites concerning their dead. Of dayes, they obserued the first day of the Moone, the sixt, the seuenth, the eleuenth, the sixteenth, the seuenteenth, the twentieth, and the eight and twentieth, because in that day their King was borne. The Religion is in the first, sixt, and seuenth, all the rest are repetitions, aboue ten. When any is dead, after his bodie is eaten, his neere kindred, or his wife which hath had most children by him, keepe the bones, with some signes whereby to know, whose they were: and euery seuenth day they obserue Exequies in the same place where they are kept: They spreade many clothes, and set thereon tables furnished with bread and sodden flesh, which they offer to the dead with prayers and supplications. And the principall thing they request of them, is, the good successe of their Kings affaires. These prayers they make, being cloathed in white garments: after which the good man and his family eate their offerings. The Benomotapa must weare cloathes of the same Country, for feare of infection; others may weare forren cloth. He is serued on the knee, and when he drinketh or cougheth, all they which are about him make a shout, that all the Towne may know. None may cough in his presence: also, euery one must sit in token of reuerence, to stand, is a signe of dignity which he affordeth the Portugals and Moores, and is the chiefe honour can bee yeelded any. The second honour is to sit on a cloth in his house: the third, that a man may haue a doore in his house, which is the dignity of great Lords. For meaner persons, they need not feare to haue any thing stolne, out of their open houses seeing the seuerity of Iustice doth secure them. Doores are not for necessity, but for honour. Their houses are of pyramidall or steeple forme, all the timbers meeting in the middest at the top: couered with earth and straw. Some of them are made of timbers, as long and as bigge as a great ships mast: the greater they are, the more honorable.

The *Benomotapa* hath musicke whithersoeuer he goeth, with singers: and more then fiue hundred iesters, which haue their Captain or Master of Reuels. The royall Ensigne is a little plow-share, with an Iuory point, which he carrieth alway at his girdle; by which is signified peace, and husbanding of the ground. He beareth likewise one or two swords in token of Iustice, and defence of his people. The Country is free, and giues him no other payments, but presents when they come to speake with him: and certaine dayes seruice. No inferiour comes before his superiour without some present; in token of obedience and courtesie. The Captaines of warre with all theirs, bestow seuen dayes in thirty in his husbandry or other businesse. Hee must confirme all sentences of Iudgement in his owne person: there needs no Prison, for matters are presently dispatched, according to the allegations and testimonies, that are brought. And if there bee not sufficient testimonies, then the matter is tryed by oath, in this manner. They beat the barke of a certaine tree, and cast the powder thereof in water; [b] which the party drinketh, and if he doe not vomit, he is cleared; if he vomit, he is condemned. And if the accuser, when the accused party vomiteth not, will drinke of the same, and doth not vomit, he is then acquitted, and the matter dispatched. If any sue to him, he speedeth not, but by mediation of a third person, which also sets down the summe that the King must haue, somtime at so deare a rate, that the suter rather refuseth the Kings grant. They haue no Horse, and therefore warre on foot: the spoyles are generally shared amongst all. When he marcheth, in the place where he is to lodge, they make a new house of wood, and therein must continuall fire be kept, without euer going out; saying, that in the ashes might be wrought some witcheries to the indamagement of his person. And when they goe to the warres, they neuer wash their hands nor faces, till they haue obtained victory. They haue their wiues with them, which are so loued and respected, that if the Kings sonne meet with one of them in the street, hee giues her way. *Benomotapa* hath more then a thousand women; but the first is principall, although she be inferiour in bloud, and her sonne succeeds. And in seed-time and harueſt, the Queene goeth to the field and ouerseeth the stuffe, esteeming it a great honour. Thus farre out of *Barrius*.

Iohannes Boterus [c] tels, that his chiefe warriours are women, namely, certaine Amazones, which seare off their left paps, as *Odoardo* [d] *Lopez* reporteth, lest they should hinder their shooting, after the manner of the ancient Amazones: they are quick, bold, couragious, and con-

a *Forte vna due Zagaie. Boterus* saith *vna Zapea due dardi*: a Mattocke and two Darts.

b Of such like water, see the tenth Chapter.

c G. Bot. Ben. pag. 1.

b Od. Lopes Congo, hist. lib. cap. 9. Arthus hist. Ind. Orient. cap. 19.

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constant in battaile, and most constant in inconstancie: for when they make shew of flight, they will returne (espying their aduantage) with the greatest fury. They dwell in certaine Countries by themselues, and at certaine times haue men to accompany with them for generation, to whom they send their Males, reseruing all the Female Children which they haue. Thus we find Amazons, which the Ancients reported in Asia, and *Diodorus* in Libya, now in these times, if this report bee true, in Æthiopia: and *Huldericus* [u] *Schmidel* hath told of the like in America. Others [x] deny it: and none hath yet written of them from his owne sight. For my part, no Amazonian hath yet conquered my credit.

In the yeere 1560. *Consaluus* [y] *Silueria*, with two other Iesuites, went from Goa to the Kingdomes of Inhamban, and Monomotapa: and comming to Inhamban, they went to Tonge, the City Royall, where they baptized the King and all his people in a short space, naming the King *Constantine*, the Queene *Mary*. Thence went *Consaluus* to Monomotapa, and so preuailed with his Images, Preaching, and contempt of the World, that he wanne the King and his Mother, with multitudes of others to Baptisme. But soone after, the King, by suggestion of the Moores, slue him. *Sebastian* in reuenge raysed an Armie of sixteene hundred, [z] most of them being Gentlemen, which he sent vnder the conduct of *Francis Barretto*. The Benomotapa fearing the Portugals forces, offered reasonable conditions, which *Barretto* refusing, was discomfited, not by the Negro, but by the Ayre; the malignity whereof (the sowre sauce of all these Golden Countryes in Africa) consumed his people. There are other Kingdomes adioyning to Monomotapa, and the Mountaynes of the Moone, Matana, Melemba, Quinbebe, Berteca, Bauagul, of which I can giue you but the names.

u *Schmidel historia Nauigat. in Am. c 37.*

x *A. Battel* which liued neere those parts.

y *Eman. Acosta Rerum in Oriente gest. Commen. Iarric. l. 3. c. 9.*

z *Botero part. 2. lib. 3.*

§. II.

Of Caphraria, *the* Cape of Good Hope, *and* Soldania.

CAphraria, or the Land of the Caphars is next to bee considered, which *Maginus* boundeth betweene *Rio di Spirito Sancto*, and *Cape Negro*, extending to the Cape of Good Hope Southwards. Why hee should call this part the Caphars, I know not: for the Arabians, of whom this word is borrowed, giue that name to all the Heathen people in Africa, yea both the Arabians, and all of their Religion, call all such as receiue not that Superstition, Caphars, euen Christians also, as Master *Ienkinson* [*] long since told vs. And for the Heathens in Africa, *Barrius* affirmeth, that it is by the Moores giuen to them all: signifying, *Without Law*, or lawlesse people. Zanguebar is in this respect called Cafraria. It should seeme it is appropriated to these the Southerliest Nations of Africa, for want of other the more true proper names which were vnknowne. With the names of the Capes, and other places of note, Master *Pory* [a] hath already acquainted his English Reader: Onely that notable and famous *Cape of Good Hope*, (so named [b] by *Iohn* the Second, King of Portugall, for that hope which he conceiued of a way to the Indies, when it was first discouered) deserueth some mention. It hath three head-lands, the Westermost beareth name of *Good Hope*: the middlemost *Cabo Falso*, because they haue sometimes in their returne from the Indies, mistaken this for the former: betweene which two Capes runneth into the Sea a mighty Riuer, called by the Portugals *Rio dulce*, which springs out of a Lake called Gale, situate among the Mountaynes of the Moone, so much celebrated by the ancient Geographers: The third and Eastermost, is that of Agulhas or Needles about fiue and twenty leagues from the first; both which seeme as two hornes, wherewith it [c] threatens the Ocean, which in these parts is found oftentimes tempestuous, and when it cannot preuayle against this rough-faced and horned Promontory, it wreakes the whole malice vpon the ships, whose ribs in the enraged fits, it would breake if they were of Iron; as *Linschoten* [d] testifieth of his owne experience. True it is, that sometimes it is passed with more ease, but not so usually: and *Linschoten* tels, that at his returne from India, the Saint *Thomas*, a new Carricke, was heere cast away, [e] and their ship wherein he sayled, in such danger, that one while they prayed, another while murmured, another time would returne backe, and the Captaine professed no small maruell, why our Lord suffered such good Catholikes to indure such torments, and the English Heretickes and Blasphemers to passe so easily. The whites there (sayth hee) strike against a ship, as if they strucke against a Hill, that if it were of stone it would at last be broken.

Capaine [f] *Lancaster* traded with the people neere these parts, and for two Knines bought an Oxe, for one, a Sheepe, &c. in good quantity. Their Sheepe are great, with great tailes,

* *A. Ienkinson in Hak. tom. 1. p. 327.*

a *Pory* before *Leo.*

b *Osor. de reb. Eman. l. 1.* This was *An.* 1487. The discouerie thereof is largely related by *Io. di Barro* in his first Decad of Asia, *l. 3.*

c *Bartholomeo Dias*, who first discouered this Cape, called it *Cabo Tormentoso*, in regard of the troubles and dangers hee there sustayned, called, sayth S. *Ed. M.* the Lion of the Sea, where they found great stormes.

d *Linsch. l. 1. c. 9. 30. Nauig. Verbuf.*

e They found it there in April as cold as 1600.

with vs in winter, when it freezeth not; and yet the people are blackish,

f Sir *Iames Lancaster Hak. to. 2. part. 2.*

but

but hairy, not woolled. Their Oxen great, not fat, but well fleshed. The Captaine killed there an Antelope as bigge as a Colt. There were diuers great beasts vnknowne to them. When they had passed this Cape, they lost their Admirall, Captaine *Raimond*, and neuer saw them, or heard of them more. And foure dayes after they found as terrible an Enemy from aboue, and encountred with a Thunder clap, which slue foure of their men out-right, their neckes being wrung asunder: And of fourescore and fourteene men there was not one vntouched; but some were blind, others brused in their legs and armes, or brests, others drawne out, as if they had beene racked; which all yet, God be thanked, did after recouer.

The same Sir *Iames Lancaster* was after this sent Generall for the East India Company; which hauing made a stocke of threescore and twelue thousand pound, bought the *Dragon* of sixe hundred tunnes, the *Hector* of three hundred, the *Ascension* of two hundred & fourescore, the *Susan* of two hundred and threescore, and sent in them in Merchandize and Spanish Money, to the value of seuen and twenty thousand pound. The Scorbute so weakened their men, that they were not able to hoyse out their Boates, except in the Generals ship, whose men (drinking euery morning three spoonefuls of the juyce of Limons) were healthfull. He bought a thousand sheepe in Soldania g and forty two Oxen as bigge as ours, the sheepe greater, but hairy, and might haue bought more, for old Iron. The people, he sayth, are tawny; *Cornelius Houtman* sayth, Oliue blacke, blacker then the Brasilians, their haire curled and blacke, as in Angola, not circumcised, clocke like a brood-hen in speaking, paint their faces with diuers colours, strong, actiue, swift, subiect to *Monomotapa*: they slue some Flemings for wrongs, which made the English warie in trading with them. Sir *Edward Michelborne* h found here great reliefe. Besides great Herds of Oxen and Flocks of Sheepe, heere is abundance of Deere, Antilopes, Baboones, Foxes, Hares, Ostriches, Cranes, Pellicans, Herons, Geese, Duckes, Pheasants, Partridges, &c. A great Bullocke they might buy for an old Iron hoope not worth two pence, a Sheepe for a piece not worth two good Horsenayles. The people liued on the guts and filth of the meate which our men cast away, not so much as washing the same, but couering them ouer with hot ashes, before they were through hot, pulled them out, and shaking them a little with their hands, did eate both guts, excrements, and ashes. They liue vpon raw flesh and certayne Roots. Sir *Henry Middleton*, i a Generall of the foure ships aboue-named, found (in his returne) three and fifty men dead in the *Hector* at this Bay, and but ten left: The *Susan* was lost, it was thought for want of men. And long before the Trade of the English (which is now very much increased in the Easterne parts) *Giouanni da Empoli* k telleth, That neere the Cape, the Countrey people would giue them a Kow for a little Bell. The men and women were clothed, or rather a little couered with hairy skinnes, the women beautifying this their beastly habits with the tayles of the beasts, hanging downe before and behind to couer their shame. These women had large and deformed paps. Religion they could obserue none amongst them, and thought that they eat their flesh raw.

The Hollanders also in the yeere 1595. trafficked with these Cafres, which were valiant, but base in apparell, couered with Oxe or Sheep-skins wrapped about their shoulders, with the hairy side inward, in forme of a Mantle; their priuy parts couered with a Sheepes tayle, fastened before and behind with a Girdle. But now we see it made a daily matter to the Portugall, English and Dutch, so capable of *Hope of Good*, that the Cape of *Good Hope* is nothing feared: although at home many take exceptions as if there were no good hope of publike good, & wish that they would carry out of Europe lesse Mony, & bring home more men: but of this elsewhere is spoken at large. I cannot omit, m that vpon the top of this Promontory, Nature hath as it were framed her selfe a delightfull Bower, here to sit and contemplate the great Seas, which from the South, East and West beat vpon this shore: and therefore hath here formed a great plaine, pleasant in situation, which with the fragrant herbes, variety of flowers, and flourishing verdure of all things seemes a terrestriall Paradise. It is called the Table of the Cape. That which from hence lyeth to Cape Negro, hath not to our purpose any thing notable. This also deserueth mention, that notwithstanding all the damages of this dreadfull Promontory, and the Seas on this side and beyond, n *Iames Botellius*, a Portugall, to recouer the fauour of his Prince, *Iohn* the third, by the first bringing newes of a happy accident that then befell in India, in a little Boat or Vessell scarce eighteene foote long, and six broad, sayled from Cochin to Dabul, and from thence alongst the Arabian and African shores, doubling this terrible Cape, and missing Saint *Helena*, came yet safe to Lisbone, worthily welcomed both for his message, and the messenger, that durst aduenture to encounter *Neptunes* strongest forces, notwithstanding so weake furniture.

The Hollanders o at the Cape of *Good Hope*, (if you will heare other testimonies) had of the Inhabitants two Kine for two rusty Kniues, and one much greater for a new one: two fat Buls and three Sheepe for a barre of Iron, weighing threescore and ten pound. The people make

g *Soldania* is a Bay in 34 Lat. Long. 51. Of which see the East *Indian* Voyages which we new set out, in the Iournals of Sir *T. Roe*, *Iohn Tatton*, *Downton*, &c.

h Sir *Ed. Mich.* 1604. *Dauid Middleton* saith the like, 1606.

i *Tho. Clayborne.*

k 1503.

l For monie, both Portugals & others haue found that the Indians more esteeme it far then Merchandize. *Vid. Lit. Fr. de Sagitta in N. Orbe.* And men die much by the change and vnwholesomenesse of the Climate & dyet, their own intemperance with women, and fruits in the Countrie, Calmes, Scorbute, &c. See *l.* 5. *c.* 2.

m *Barros.*

n *Maffeus hist. Ind. l.* 11. 1535.

o *De Bry Ind. Or. part.* 3.

make much account of Iron: they are of short stature: darkish colour: their armes are adorned with Copper and Iuory, their fingers with Rings of Gold, and with Beads of bone and wood. They brand their bodies with diuers markes: And because they alway anoint themselues with grease and fat, they yeeld a ranke smell. If wee killed a beast for our vse, they would aske the inwards, and eate them raw, the filth being not well clensed from them. At their Feasts they would seethe a beast in his hide, fastned on foure sticks with fire vnderneath. They liue miserably, yet for gallantry weare bones and pieces of dryed flesh about their neckes. Neere this Cape are weeds growing in the Sea fiue and twenty fathome long.

The *Ascension* [p] built their Pinnasse, *Anno* 1608. at Soldania, about fifteene or sixteene leagues from the Cape of *Good Hope*, and there tooke in for their prouision about foure hundred head of Cattell, as Oxen, Steeres, Sheepe, and Lambes, together with fowles and fresh water. They filled their Boat with Seales at the Ile Pengwin, a little from thence. Such was the brutish nature of the Inhabitants, that when the English had cast out of their ship one of those Seales, and the same had lien fourteene dayes, and now swarmed with crawling Maggots, they would take them vp and eat them; as they would also doe the guts, garbage, and panch of the beast. They more esteemed Iron, then Gold or Siluer. Heere the first night after they weighed Anchor. The *Ascension* lost the *Vnion*, and the *Good Hope* their Pinnasse (so neere the Cape of *Good Hope*) which, mee thinkes, obseruing what after befell them, seemes an ominous presage, written in these names, of their other losses which followed, concluded with the losse of their ship on the Coast of Cambaya. It is morally true, that *ascending* and aspiring minds lose *Vnion* [q] (for *onely by pride doth man make Contention*) *Vnion* being gone, *Good Hope* followeth, *Quæ concordiâ crescunt, discordiâ & res & spes pereunt*: and so it befell in this their Tragedie, after the losse of those Vessels which bare such names. The ship was lost by the Masters indiscretion, but yet hath the honour (suruiuing her fates) that shee was the first English ship that euer sayled on those Seas.

[p] Cap. *Rob. Couert.*

[q] *Prou.* 13. 10.

Although we haue beene tedious in this Cape and the Bay of Soldania, yet I haue thought it not amisse to adde somewhat out of later Relations. Master *Copland* writes that the Ayre here is so wholesome, and the Earth so fertile, as might with helpe of Art become a Paradise. Euen Nature it selfe hath diuersified the Soyle in an entercourse of Mountaynes, Plaines, Woods, Medowes, Streames, as intending so pleasant a variety, in a seeming artificiall Order. Their many sicke men, exposed on shore in Tents, within twenty dayes were all (one excepted) found as at first day. They bought nine and thirty Beeues, and one hundred and fifteene Sheepe for a little [r] Brasse or Copper cut out of two or three old Kettles. The people are louing, but were at the first afraid by reason of some vnkindnesses receiued from the Dutch, which had beene there to make trane, and had killed and stolne their Cattell. They are of of middle size, well limmed, very nimble and actiue, dance in true measure: weare short Clokes of Sheepe or Seales skings to their waste with a Cap of the same, the haire [s] inwards, a Rats skin about their priuities, some of them haue soles tyed about their feet, their neckes adorned with Chaines of greasie Trypes (or guts also in many doubles) which they would sometimes pull off and eate stinking and raw; they did also eate the entrayles by vs throwne away, halfe raw (and would scramble for it like hungry Dogges) lothsomely besmeared with the bloud: they weare Bracelets of Copper or Iuory about their armes with Ostrich feathers and shels. The habit of women is like the former, which at our first comming seemed shamefast, but at our returne would impudently vncouer that which here must bee couered with silence; their brests hang downe to their middles; Their haire is curled: Copper with them is Gold, and Iron Siluer: their Houses little Tents in the Fields, made of skins, at their pleasure remoued. On the high Hill called the Table may be seene an hundred miles about: some ascended and thence tooke obseruation of many Bayes and Riuers. Hee thinkes these parts might be profitably planted with an English Colony.

Patt. Copland. In the *Dragon* 1611.

[r] *Samuel Castleton* saith, that Copper is in request with them and not Brasse.

[s] It was then Iune, which is their Winter. The people are said to haue their heads lothsome, as if they were couered with Kow dung, which is done by the iuyce of herbs.

One [t] sayth of this people, that they are idle, not so much as hauing a Canow, nor knowing to take eyther fowle or [u] fish, whereof they haue store; theeuish and swiftly running away with that which they haue stolne. By trading with the Dutch and English, their prices of things are raysed, as you here see, to some more Copper or Iron, then at the first Discoueries. Their Beasts are large, their Sheepe smooth and short haired (not woolly) like a young Calfe, with long and broad eares, hanged like Hounds; their hornes short and tender, easily broken; their tayles greater then any part of a mans legge, some weighing 40. pounds. Their Beeues are large, and most of them leane. The men haue but one stone, the other being cut away when they are young; the reason seemes to bee some reasonlesse Superstition towards the Sunne, which they point vnto being demanded thereof. The *Hector* brought thence one of these Saluages, called *Cory*, which was [x] carryed againe, and there landed by the *Newyeeres gift*, *Iune* 21. 1614. in his Copper Armour, but returned not to them whiles the

[t] *Anonim. M.S.* Voyage, 1614.

[u] They will strike fish with their darts and then goe into the Sea for them.

Cap. *Sarit. Nic. Withington* addeth, they are Negros woolly pated, flat nosed.

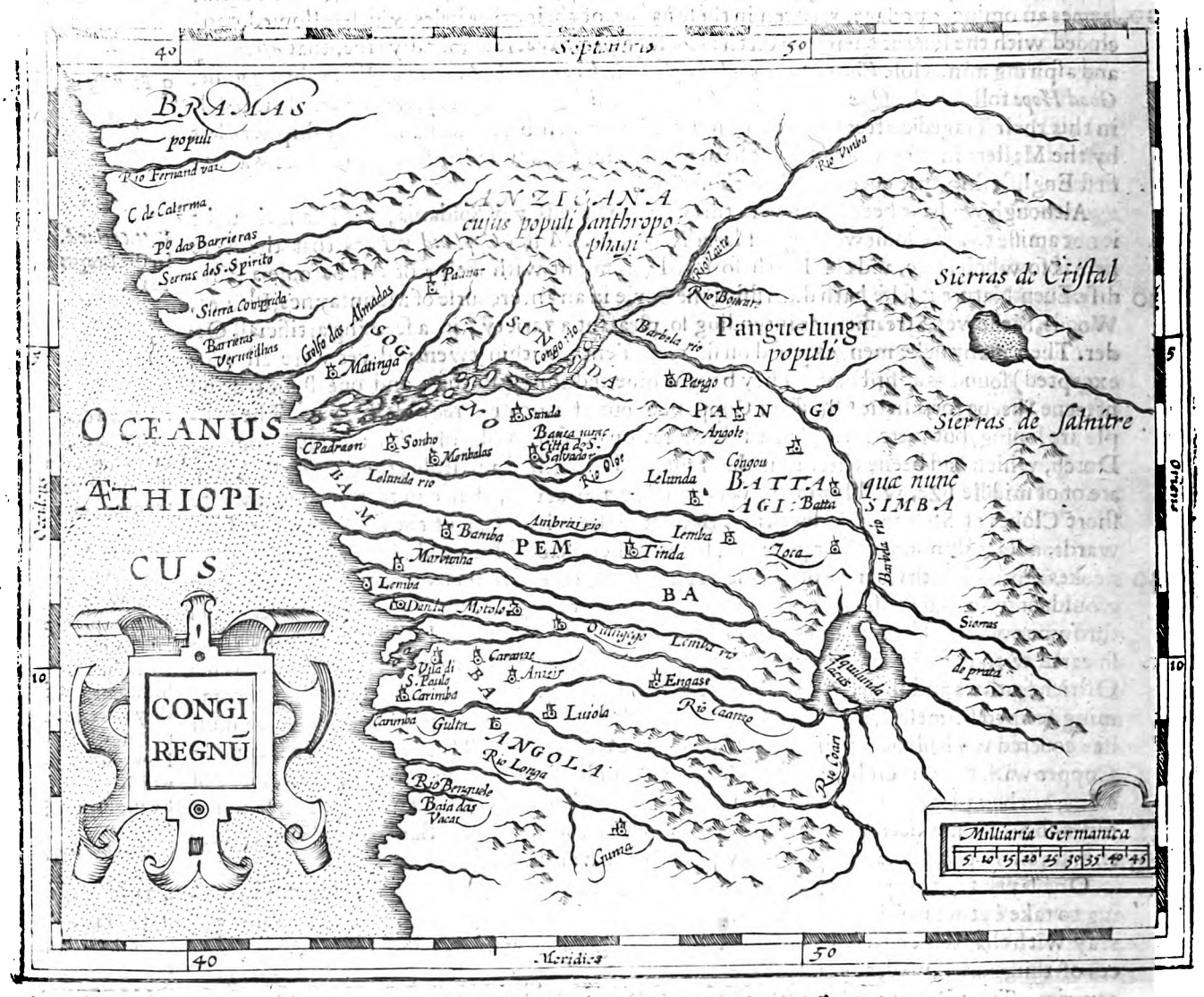
[x] *Martin Pring. Ben. Bay.*

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the Ships continued in the Road, but at their returnes in *March* was twelue-moneth after, he came, and was ready to any seruice, in helping them with Beeues and Sheepe. The wilde beasts are dangerous in the night, as Lions, Antilopes and others, some of which in one night, carried away twelue pieces of meate, laid in the Riuer to water, couered with a stone of two hundred weight, which was remooued also a very great distance. The Pengwins in the Iland neere to Soldania, haue stumps in stead of wings, and with their feet swimme fast. There are Seales a thousand sleeping in an Heard, on the Rockes: Myce, and Rats, and Snakes innumerable. The weather in the midst of Winter is there temperate. Penguin Iland is North Northwest and an halfe West, three leagues from Soldania: and this fourteene leagues North Northeast from *Cape Bona Speranza*, and ten leagues North by West from *Cape Falso*, which is Eastwards from the former. The habitation of the Soldanians seemes moueable, and following the best pastures. There are fallow Deere, Porcupines, Land Tortoyses, Snakes, Adders, wild Geese, Duckes, Pellicans, Crowes with a white band about their necks, Pengwins, Guls, Pintados, Alcatrasses, Cormorants, Whales, Seales, &c.

y M. Downton.

HONDIVS *his Map of* Congo.



CHAP.

CHAP. IX.

Of the Kingdome of Congo, and the other Kingdomes and Nations adioyning.

Of Angola.

THE Kingdome [a] of Congo (vnderstanding so much by the name, as in times past hath beene subiect thereto) hath on the West, the Ocean; on the South, the Caphars, and mountaynes of the Moones; on the East, those hills from which the Riuers issue and runne into the Fountaynes of Nilus; and on the North, the Kingdome of Benin. Of these Countries, *Pigafetta*, [b] from the Relation of *Odoardo Lopez*, a Portugall, hath written two bookes, out of whom *P. du Iarric*, *Botero*, and others, haue taken most of their reports.

And in this we will begin with the most Southerly parts; in which we first come into the Kingdome of *Matama* (this is the Kings proper name) who being a Gentile, ruleth ouer diuers Prouinces, named Quimbebe. This is a Kingdome great and mightie, extending from Bruuagal to Bagamidri: the ayre thereof is wholsome, the earth outwardly furnished with store of fruits, inwardly with mines of Crystall, and other metalls. The Signiories toward the Sea-coast are very meane, and want Hauens.

Angola sometime a Prouince of the Kingdome of Congo, is now a great Kingdome it selfe and very populous. They speake the same language (with small difference of dialect) that is vsed in Congo, whose yoake they cast off since the Congois became Christians. *Diego Cam* [d] first discouered these parts for the Portugals *An.* 1486. And the Portugals vsed to trade quietly with the Angolans: but some of them trading as high into the Countrey as Cabazi, the Royall Citie, which is an hundred and fiue miles from the Ocean, were there by order from the King put to the sword, vnder pretence of intended treason. This was done 1578. *Paulo Dias* (to whom the King *Sebastian* had giuen the gouernment of these parts: with licence to conquer three and thirtie leagues alongst the Coast to him and his heires) to reuenge himselfe for this despight done to his people, armed such Portugals as hee had, and with two Gallies and other Vessels, which he kept in the Riuer Coanza, hee went on both sides the Riuer, conquering and subduing many Lords vnto him. The King of Angola raysed a mightie Armie of a million of men, [e] as is supposed. For they vse to leaue none at home that is fit to carrie a weapon: and make no preparation for victuall, but such as haue any, carrie it vpon the shoulders of their seruants, and therefore no maruell if their foode being soone consumed, their camps be soone dissolued. Small likewise is their prouision of armour for offence, and for defence much lesse. *Dias* sent to the King of Congo for aide, who lent him sixtie thousand men: with which, and his owne Nation, he made his partie good, against the confused rabbles of the Angolans. The trade of Angola is yet continued, and from thence the Portugals buy and carry to Brasil and other parts yeerly, a world of slaues which are bought within the Land, and are captiues taken in their warres. *Paulo Dias* at his death bequeathed to the Iesuites as much as might maintayne fiue hundred of that Societie in these parts. Master *Thomas* [f] *Turner*, one that had liued a long time in Brasil, and had also beene at Angola, reported to me, that it was supposed eight and twentie thousand slaues (a number almost incredible, yet such as the Portugals told him) were yeerly shipped from Angola and Congo, at the Hauen of Loanda. He named to me a rich Portugall in Brasil, which had ten thousand of his owne, working in his Ingenios, (of which he had eighteene) and in his other imployments. His name was *Iohn du Paus*, exiled from Portugall, and thus inriched in Brasil. A thousand of his slaues at one time, entred into conspiracie with nine thousand other slaues in the Countrey, and Barricadoed themselues for their best defence against their Masters, who had much adoe to reduce some of them into their former seruitude.

To returne to Angola, we may adde the report of another of our Countrey-men, [g] *Andrew Battell* (my neere neighbour, dwelling at Leigh in Essex) who serued vnder *Manuel Siluera Perera*, Gouernour vnder the King of Spaine, at his Citie of Saint *Paul*: and with him went farre into the Countrey of Angola, their Armie being eight hundred Portugals, and fiftie thousand Naturals. This *Andrew Battell* telleth, that they are all Heathens in Angola. They had their Idolls of wood in the midst of their townes, fashioned like a Negro, and at the foot thereof was a great heape of Elephants teeth, containing three or foure tuns of them:

a *Maginus. Gi. Boter. Ben. part. 1. Marmol. l. 9. c. 24. & 25.*

b *Od. Lop. per Pigafet.* translated by *A. H. P. du Iarric. Hist. Ind. Orien. l. 3. c. 1. & 5.*

c *Od. Lopez lib. 1. cap. 7.*

d *Barr. Dec. 1. lib. 3. cap. 3. Od. Lopez, ibid.*

e *P. Diaz* (as some report) sent a present to Spaine of two Butts of Negros noses, which were slaine. *A. B. Iarric.* hath 1200000.

f *Thom. Turner.*

g *Andrew Battell* was taken by the Portugals on the coast of Brasil, and shipped ouer to Congo, where (and in the Countries adiacent) hee liued very many yeeres, and was Sergeant of a Band, &c.

theſe were piled in the earth, and vpon them were ſet the ſculls of dead men, which they had ſlaine in the warres, in monument of their victorie. The Idoll they call *Mokiſſo*, and ſome of them haue houſes built ouer them. If any be ſicke, he accounteth it *Mokiſſo's* hand, and ſendeth to appeale his angrie god, with powring wine (which they haue of the palme-tree) at his feet. They haue proper names of diſtinction for their *Mokiſſo's*, as *Kiſſungo*, *Kalikete*, &c. and vſe to ſweare by them, *Kiſſungo wy*, that is, *by Kiſſungo*. They haue another more ſolemne oath, in triall of Controuerſies: * for which purpoſe they lay a kinde of Hatchet, which they haue, in the fire, and the *Ganga-Mokiſſo*, or *Mokiſſo's* Prieſt taketh the ſame red hot, and draweth it neere to the skinne of the accuſed partie; and if there bee two, hee cauſeth their legges to bee ſet neere together, and draweth this hot Iron without touching betweene them; if it burnes, that partie is condemned as guiltie, otherwiſe hee is freed.

* This triall is called *Motamba.*

For the ceremonies about the dead, they firſt waſh him, then paint him, ſtirdly apparell him in new clothes, and then bring him to his graue, which is made like a vault, after it is digged a little way downe, vndermined, and made ſpacious within, and there ſet him on a ſeate of earth, with his beades (which they vſe in chaines and bracelets for ornament) and the moſt parts of his goods, with him in his laſting home. They kill Goats, and ſhed the blood in the graues, and powre wine there, in memoriall of the dead.

a *Od. Lopez.*

They are much giuen * to diuination by birds. If a bird flie on their left hand, or crie in ſome manner which they interprete ominous and vnluckie, they will ceaſe from the enterpriſes which they haue in hand. Their Prieſts are b called *Ganga*, and ſo highly reputed, that the people thinke it in their power to ſend plentie or ſcarcitie, life or death. They are skilfull in medicinall herbes and in poyſons; and by familiaritie with the Deuill foretell things to come.

b *Gi. Bot. Ben. part. 1. l. 3.*

In Angola euery man taketh as many wiues as he will. There are mines of ſiluer, and of moſt excellent copper. They haue many Kine, but loue dogs better then any other fleſh, and fat them to the ſhambles. *Andrew Battell* ſaith, that the dogs in thoſe Countries are all of one ſort, prick-eared Curres of a meane bigneſſe; which they vſe alſo to hunt with, but they open not; (for they cannot barke) and therefore they hang clappers made of little boords about their necks. Hee hath ſeene a Maſtiffe ſold for three ſlaues. *Lopez* affirmeth, that a great dogge was exchanged for two and twentie ſlaues; which might happen vpon ſome extraordinarie occaſion. The money in Angola is glaſſe-beades, which they vſe alſo, as is ſaid, for ornament. The King of Angola hath ſeemed willing to become Chriſtian, and hath ſent to the King of Congo for that purpoſe, but could not obtayne any Prieſts in that ſcarcitie to inſtruct him.

Andrew Battell.

This Kingdome hath many Lordſhips ſubiect thereto, as farre on the Sea-coaſt as Cape Negro. Towards a Lake called *Aquelunda*, lyeth a Countrey called Quizama, the Inhabitants whereof being gouerned after the manner of a Common-wealth, haue ſhewed themſelues friendly to the Portugals, and helped them in their warres againſt Angola. The houſes in Angola are made in faſhion like a Bee-hiue. The women at the firſt ſight of the newe Moone, turne vp their Bummes, in deſpight, as offended with their menſtruous courſes, which they aſcribe vnto her. The men ſometimes in a valorous reſolution, will deuote themſelues vnto ſome haughtie attempt in the warres: and taking leaue of the King, will vow neuer to returne, till they bring him a horſe-head, or ſome other thing very dangerous in the enterpriſe, and will either doe it, or die. Horſe-tayles are great jewells, and two ſlaues will bee giuen for one tayle, which commonly they bring from the Riuer of Plate, where horſes are exceedingly increaſed and growne wilde. They will by firing the graſſe round about, hemme the horſes about with a fierie circle, the fire ſtill ſtreightning and approching neerer, till they haue aduantage enough to kill them: Thus haue the Europæan Cattell, of horſe and kine, ſo increaſed in that other World, as they ſpare not to kill the one for their hides, and the other for their tayles.

§. II.

Of Congo.

* *Od. Lopez.*

NExt to Angola Northwards, * is the Kingdome of Congo, the weſterne Line whereof *Lopez* extendeth three hundred threeſcore & fifteen miles, the Northern fiue hundred and fortie, the Eaſtern, fiue hundred; and the Southern three hundred and threeſcore. The breadth thereof from the mouth of Zaire, croſſing ouer the Mountaynes of the Sunne, and the Mountaynes of Cryſtal, is ſix hundred miles: And yet is it much ſtreightned of the ancient bounds, only the title except, which ſtil holdeth the old ſtile;

Don

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Don ALVARO *King of Congo, and of Abundos, and of Matama, and of Quizama, and of Angola, and of Cacongo, and of the seuen Kingdomes of Congere Amolaza, and of the Langelungos, and Lord of the Riuer Zaire, and of the Anziques, and Anziquana, and of Loango.* The present Kingdome is diuided into sixe Prouinces, Bamba, Songo, Sundi, Pango, Batta, Pemba. Bamba is the chiefe for greatnesse and riches, then gouerned by *Don Sebastian Mani-Bamba*; the word *Mani* is a title of honour, and signifieth a Prince or Lord: when need requireth, the *Mani-Bamba* may haue in campe foure hundred thousand men of warre. Therein are mines of siluer: and on the Sea-coast a kinde of shells which they vse for money; for siluer and gold is not vsed for money amongst them. In this Prouince are yeerely bought by the Portugals about fiue thousand Negros. There are among them very mightie men that will cleaue a slaue in the middle, or cut off a Bulls head at one blow. Yea, one of them did beare on his arme a vessell of wine, containing the fourth part of a Butt, and might weigh three hundred and fiue and twentie pound, vntill it was cleane emptied. There are certaine creatures as bigge as Rammes, and haue wings like Dragons, with long tayles and chaps, and diuers rowes of teeth, and feede vpon raw flesh. Their colour is blue and greene, their skinne be-painted like scales, and they haue but two feet. These the Pagan Negros doe worship for gods, and at this day many of them are kept for a miracle. And because they are very rare, the chiefe Lords doe curiously preserue them, and suffer the people to worship them, in regard of the profit which accrueth to them, by the offerings which the people make vnto them. Other creatures of these parts are mentioned in the first Chapter of the former Booke. Peacocks are not common, and are very deare, their feathers being vsed for Royall Ensignes. The King of Angola bringeth vp some in an inclosed wood, and suffereth none to keepe them but himselfe. To speake at large of the other fiue Prouinces, would bee tedious to the Reader, and Master * *Hartwell* hath taught *Lopez* to speake English, of whom such as are desirous, may be further satisfied. Ouer-against the Ile Loanda, where the shell-money is gathered, is vpon the Continent, the Towne of Saint *Paul*, inhabited with Portugals and their wiues.

* Historie of Congo translated by *Abraham Hartwell.*

The Riuers of Congo are many, Bengo, Coanza, Dande, Lembe, Ozone, Loze, Ambriz, and the greatest of all, Zaire: all which haue some, either affinitie in mutuall marriages of their streames, or consanguinitie in the Fountaynes from whence they flow, which are certayne Lakes, one of which is Zembre, the other Aquelunda. In all these Riuers are common the rarities of Nilus, the ouer-flowing of the waters, Riuer-horses, Crocodiles, and such like. *Andrew Battell* told mee of a huge Crocodile, which was reported to haue eaten a whole Alibamba, that is, a companie of eight or nine slaues chayned together, and at last payed for his greedinesse; the chaine holding him slaue, as before it had the Negroes, and by his vndigestible nature deuouring the Deuourer; remayning in the belly of him after he was found, in testimonie of this victorie. Hee hath seene them watch and take their prey, haling a Gennet, Man, or other Creature into the waters. A Souldier thus drawne in by a Crocodile, in shallower waters, with his knife wounded him in the belly, and slue him. In their Summer it rayneth not, and then the places in their Winter (the time of the Sunnes neerest presence, attended with daily raynes) couered with water, doe grow thicke, and matted with abundance of little trees, herbes and plants, which the fatned wombe of that moist soile conceiueth by the directer beames of the Sunne, and the ouer-flowing waters in the Winter carry away, as it were small * Ilands; lifting them vp together with the rootes and soile, the young Trees and Deere standing and growing thereon, carried captiue vnto *Neptunes* eternall prisons. In Bengo and Coanza they are forced to set vp, for a time, houses vpon cratches, their other houses being taken vp for the Riuers lodgings. *Zaire* is of such force, that no ship can get in against the Current, but neere to the shore: yea it preuailes against the Oceans saltnesse threescore, and as some say, foure score miles, within the Sea, before his proud waues yeeld their full homage, and receiue that salt temper in token of subiection. Such is the haughtie spirit of that streame, which ouer-running the low Countries as it passeth, and swollen with conceit of daily Conquests, and daily Supplies, which in Armies of showres are by the clouds sent to his succour, runnes now in a furious rage, thinking euen to swallow the Ocean, which before he neuer saw, with his mouth wide gaping, eight and twentie miles, as *Lopez* affirmeth, in the opening; but meeting with a more Giantlike enemie, which lyes lurking vnder the cliffes to receiue his assault, is presently swallowed in that wider wombe; yet so, as alwayes being conquered, hee neuer giues ouer, but in an eternall quarrell, with deepe indented frownes in his angrie face, foaming with disdayne, and filling the ayre with noyse (with fresh helpe) supplies those forces which the Salt-Sea hath consumed. In this Riuer is a fish called Ambize Angulo, or Hog-fish, that hath, as it were, two hands, and a tayle like a target, which eateth like a Porke, and whereof they make Lard, and hath not the sauour or taste of fish. It feedeth on the grasse that groweth

* They call these patches of ground thus carryed in Zaire, *Balsa's.* The Riuer Zaire.

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on the bankes of the Riuer, and neuer goeth out: it hath a mouth like the moozell of an Oxe: there are of them that weigh fiue hundred pound a piece. Obſeruing where it feedes, with weapons in their boats, they hinder it from taking water, and hauing taken it, preſent it to the King (it is vpon perill of life) they ſmoke it as wee doe Bacon, and reſerue it for dainties.

About the yeere 1490. *Iohn* the ſecond, King of Portugall, ſent *Conſaluo di Soſa*, with three ſhips, and Prieſts in them, to bring the King and people of Congo to Chriſtian Religion, * which was effected: and although hence aroſe ciuill warres amongſt them, yet the matter was at laſt ended to the aduancement of the Chriſtian Religion (ſuch as the Portugals taught, and no doubt, infinitely better then their Pagan ſuperſtition, howſoeuer ſpotted with many Romiſh ſtaines) and from that time to this, now an hundred and twentie yeeres, hath Congo continued Chriſtian, vnder *Iohn*, *Alfonſo*, *Piedro*, and the reſt of their Kings.

* Of the conuerſion of Congo, reade *Io. di. Barros. Dec. 3. l. 3. cap. 10.* and *Oſorius de reb. Emanueli., lib. 3.* and *Maffæus Hiſt. Ind. lib. 1.* and *Lopez, l. 2.* and *Got. Arthus Hiſt. Ind. Orientalis, cap. 14, 15, 16, 17. Iarric. &c.*

When the firſt Biſhop of Saint *Thomas* went into Congo, to take poſſeſſion of his Paſtorall charge there (for the Kingdome of Congo was annexed to the Biſhoprick of Saint *Thomas*) from the Sea-ſide to the Citie, which is an hundred and fiftie miles, King *Piedro* cauſed the wayes to bee made ſmooth and trim, and couered ouer with mats, that the Biſhop ſhould not ſet his feet vpon any part of the ground, nor adorned: all the wayes, trees, and higher places ſwarming with people, offering Lambes, Kids, Chickins, Partridges, Veniſon, Fiſh, and other neceſſaries, to teſtifie their zeale. And at laſt arriuing at the Citie of Saint *Sauiours* (before called *Banza*, which ſignifieth a Court, and is commonly attributed to all the chiefe Cities, where the King of any of thoſe Countries holdeth his reſidence) hee was there receiued by the King and his Nobles, and ordayned the Church there to bee the Cathedrall Church of his See, which had belonging to it eight and twentie Canons, with other Officers, and Ornaments vſuall.

§. III.

Of their Heatheniſh rites: Alſo of their ſtrange Trees, and of the Ile Loanda.

AFter *Don Piedro* ſucceeded *Franciſco*, and after him, *Diego*: who being dead, his ſonne and two other Competitors of the Kingdome were ſlaine, and *Henrico* brother to *Diego*, was made King, and after his death, *Aluaro*, whom the *Giacchi* draue out of his Kingdome, till King *Sebaſtian* ſent *Franciſco di Gouea* to expell them.

The greateſt, and moſt zealous Prince for Chriſtian Religion, was *Alphonſo*, who, on paine of death, forbade to all his ſubiects the hauing, or worſhipping of Idols, which he commanded ſhould be all brought, and deliuered to the Lieutenants of the Countrie, together with their Characters and Witcheries. For before euery * man adored that which beſt liked him: ſome, thoſe Dragons before ſpoken of: others, Serpents, which they nouriſhed with their daintieſt prouiſions. Some worſhipped the greateſt Goats they could get; ſome, Tigres; and the more vncouth and deformed any beaſts were, the more in their beaſtly and deformed ſuperſtition were they obſerued. Bats, Owles, and Scritch-owles, birds of darkneſſe, were the obiects of their darkned deuotions: Snakes and Adders enuenomed their ſoules, with a more deadly poyſon, then they could doe their bodies. Beaſts, Birds, Herbes, Trees, Characters, and the formes of thoſe things painted and grauen, yea the skinnes of them, being dead, ſtuffed with ſtraw, had their ſhares in this diffuſed varietie, and confuſed maſſe of irreligious religion. The ceremonies they vſed to them, were, kneeling on their knees, caſting themſelues grouelling on the earth, defiling their faces with duſt, vetball prayers, reall offerings. They had their Witches, which made the people beleeue that their Idols could ſpeake: and if any man had recouered of any ſickneſſe, after hee had recommended himſelfe to them, they would affirme that the angrie Idoll was now appeaſed. All theſe Idols King *Alphonſo* cauſed to be burned in one heape, in ſtead whereof, the Portugals gaue them Images of Saints and Crucifixes to worſhip. This may ſeeme an exchange rather, then a ceaſing from ſuperſtition, were not ſome fundamentall ſubſtance of Truth communicated (beſides thoſe blinde ſhadowes) wherewith, no doubt, God draweth ſome out of darkneſſe (this darkneſſe notwithſtanding) in a true and ſauing, though a dim and ſhadowed light; wherewith as farre going before vs in affection, as we before them in knowledge; I dare not but in the hope of ſaluation of ſome, thanke God for this glimpſe of heauenly light, rather then raſhly to cenſure and ſentence them to a totall and helliſh darkneſſe.

* *Lopez.*

Emanuel

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Emanuel since sent supplies of religious persons, to confirme them in their Christianitie; and his sonne, *Iohn* the third sent also Iesuites to that purpose; who erected Schooles among them: and they also send their sonnes into Portugall to learne the Sciences and knowledge of Europe. God Almighty grant that those Fountaines may be clensed of all Popish mire, that thence more wholesome waters may flow, to the watering of this Ethiopian Vineyard.

They vse in Congo [b] to make cloathes of the Enzanda tree, of which some write the same things that are reported of the Indian Fig-tree, that it sends forth a hairy substance from the branches, which no sooner touch the ground, but they take root and grow vp, in such sort, that one tree would multiply it selfe into a wood (if Nature set not some obstacle.) The innermost barke of the Inzanda, by beating, is made excellent cloth. Other trees there are, which the Tides couer, and are discouered by the Ebs, laden at the roots with Oisters. But more admirable is that huge tree called Alicunde, of which my friend *Andrew* [c] *Battell* supposeth some are as bigge (besides their wonderfull tallnesse) as twelue men can fathome. It spreds like an Oake. Some of them are hollow, and the liberall clouds into those naturall Caskes disperse such plenty of water, that one time three or foure thousand of them, in that hote Region, continued foure and twenty houres at one of those trees, which yeelded them all drinke of her watery store, and was not emptied. Their Negros climed vp with pegs (for the tree is smooth, and therefore not otherwise to be climbed, and so soft, that it easily receiued pegs of a harder wood, driuen into her yeelding substance with a stone) and dipped the water, as it had been, out of a Well. He supposed that there is forty tunne of water in some one of them. It yeeldeth them good opportunitie for honey, to which end the Countrey-people make a kinde of Chest, with one hole into the same, and hang it vpon one of these trees; which they take downe once a yeere, and with fire or smoke chasing or killing the Bees, take thence a large quantitie of honey. Neither is it liberall alone to the hungry and thirstie appetite, but very bountifully it cloathes their backs, with the barke thereof, which being taken from the yonger Alicundes and beaten, one fathome which they cut out of the tree, will by this meanes extend it selfe into twenty, and presently is cloth fit for [d] wearing; though not so fine as that which the Inzanda tree yeeldeth. It ferues them also for boats, one of which cut out in proportion of a Scute, will hold hundreths of men.

Of their Palme-trees, which they keepe with watering and cutting euery yeere, they make Veluets, Sattens, Taffatas, Damasks, Saroenets, and such like, out of the clensed and and purged leaues thereof, drawing long and euen threds for that purpose.

And for their Palme-wines, which they draw out of the top of a kind of Palme, which at first is strong and inebriating wine, and in time declineth to a sowre and holesome vineger: of the stone of the fruit, which is like an Almond, they also make bread, of the shale of the fruit, Oyle, which also serueth them for Butter: *Lopez* distinguisheth this tree from the Coco tree, which is there also growing: and another Palme that beareth Dates: others that beare Cola, like a Pine-apple, excellent for the stomacke, and for the Liuer most admirable: it being supposed that the Liuer of a Hen or other Bird, putrified, sprinkled with this matter, recouereth the former freshnesse and soundnesse. Other sorts of Palmes yeeld other fruits, and of their leaues they make Mats, wherewith they couer their houses. *Lopez* saw a Pomecitron, the kernell whereof left within the rinde, yeelded a pretty tall sprigge in foure dayes.

Of stones they haue such store to build with, that in some places they may cut out a Church of one piece. There are whole Mountaines of Porphorie, of Ialpar, of white Marble, and other Marbles: one especiall, that yeeldeth faire Iacinths, that are good Iewels, straked like as it were with naturall veines.

The Port and Ile of Loanda lying ouer against the Portugall Towne of Saint *Paul*, (about twenty miles in circuit) famous for many things, deserueth especiall mention for this, that it yeeldeth, in lesse then halfe a yard digging, Waters very sweet: but of so contrarie a Nature to the Sea, her mighty neighbour, that when the Sea ebbeth, the water is Salt, and when it floweth, the same is sweet and fresh: as if the Sea imparted that which it selfe hath not, or rather enuied that which he hath, and therefore alway at his comming, re-demandeth that saltnesse from those springs to attend vpon their Ocean-mother. So doe wee see the Siluer Lampes of Heauen in the Sunnes absence to lighten the World, which yet want light, when it is most plentifull, to shew themselues. Euen Nature sealeth and confirmeth Monopolies to her principall Courtiers, alwayes prouided, that it thereby better serueth for the *Common good*, and therefore no precedent to such Dropsie and Spleen-like Monopolies, Mony-pollings, with which some exorbitant members burthen themselues, and make others by lighting, heauy, worthily therefore by the Sun of our Great Britaine, at the first rising of his morning brightnesse, dispersed from our Horizon. But how farre is Loanda from Britaine? And yet our scope is to bring Loanda and all the

a *Maff. hist. Ind. l. 3. & 15.*
b *Arthus c. 15. Linschot. lib. 2.*
Andrew Battell saith, That the tree which thus strangely multiplyeth it selfe, is called the Manga tree.
c *Andr. Battell.*
d *Linschot. l. 2. Lopez.*
These boats, saith *Andrew Battell*, are made of another tree, for the Alicunde is of too spungie a substance for that purpose.
Monopolies.

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World else into our Britaine; that our Britaines might see the in and outside of the same. Loando is reported (as some affirme of Egypt and Nilus to bee the issue of the Oceans sands and Coanzo's mire, which in processe of time brought forth in their disagreeing agreement; this Iland.

In Congo the King is Lord Supreme: and none hath power to bequeath his goods to his kindred, but the King is heire generall to all men.

CHAP. X.

Of Loango, the Anzichi, Giachi, and the great Lakes in those parts of the World.

§. I.

Of Loango.

a *Lopez. l.1.c.5.*

AT followeth in the course of our Discouerie, to set you on shore in Loango, the Northerly neighbour of Congo, right vnder the Line, a whose Countrie stretched two hundred miles within Land. The people are called *Bramas*, the King, *Mani Loango*; sometimes, as report goeth, subiect to the King of Congo. They are Circumcised after the maner of the Hebrews, like as also the rest of the Nations of those Countries vse to be. They haue aboundance of Elephants, and weare cloathes of Palme. *Andrew* b *Battell* liued amongst them two yeares and a halfe. They are, saith he, Heathens, and obserue many Superstitions. They haue their *Mokisso's* or Images, to which they offer according to the proportion of their sorts and suits: The Fisher offereth fish, when he sueth for his helpe in his fishing; the Countrey-man, Wheat; the Weauer, Alcomgo's, pieces of cloth: other bring bottles of wine: all wanting that they would haue, and bringing what they want, furnishing their *Mokisso*, with those things, whereof they complaine themselues to be dis-furnished.

b *Andrew Bat.*

Their Ceremonies for the dead are diuers. They bring Goats and let them bleed at the *Mokisso's* foot, which they after consume in a Feasting memoriall of the deceased party: which is continued foure or fiue dayes together, and that foure or fiue seuerall times in the yeere, by all of his friends and kindred. The dayes are knowne, and though they dwell twenty miles thence, yet they will resort to these memoriall Exequies, and beginning in the night will sing dolefull and funerall songs till day, and then kill, as aforesaid, and make merry. The hope of this, maketh such as haue store of friends, so contemne death; and the want of friends to bewayle him, makes a man conceiue a more dreadfull apprehension of Death.

Their conceit is so rauished with superstition, that many dye of meere other death. *Kin* is the name of vnlawfull and prohibited meat, which according to each kindreds deuotion, to some Family is some kinde of Fish; to another, a Hen; to another, a Buffe; and so of the rest: in which, they obserue their vowed abstinence so strictly, that if any should (though at vnawares) eate of this *Kin*, he would dye of conceit, alway presenting to his accusing conscience the breach of his vow, and the anger of *Mokisso*. Hee hath knowne diuers thus to haue died, and sometimes would, when some of them had eaten with him, make them beleeue, that they had eaten of their *Kin*, till hauing sported himselfe with their superstitious agony, he would affirme the contrary. They vse to set in their Fields and places where Corne or Fruits grow, a Basket with Goats-hornes, Parrats feathers, and other trash: This is the *Mokisso's* Ensigne, or token that it is commended to his custodie; and therefore the people very much addicted to theft, dare not meddle, or take any thing. Likewise, if a man, wearied with his burthen, lay it downe in the high-way, and knit a knot of grasse, and lay thereon; or leaue any other note (knowne to them) to testifie, that hee hath left it there in the name of his Idol, it is secured from the lime-fingers of any passenger. Conceit would kill the man that should transgresse in this kinde.

In the Banza, or chiefe Citie, the chiefe Idol is named *Chekoke*, Euery day they haue there Market, and the *Chekoke* is brought forth by the *Ganga*, or Priest, to keep good rule, and is set in the Market-place, to preuent stealing. Moreouer, the King hath a Bell c; the strokes whereof sound such terrour into the heart of the fearfull thiefe, that none dare keepe any stolne goods after the sound of that Bell. Our Author inhabited in a little Reed-house, after

c Recouerie of stolne goods.

the

the Loango manner, and had hanging by the wals, in a Cloth-case, his Piece, wherewith hee vsed to shoot Fowles for the King, which, more for loue of the Cloth then for the Peece, was stolne. Vpon complaint, this Bell (in forme like a Cowbell) was carried about & rung, with proclamation to make restitution; and he had his Peece the next morning set at his doore. The like another found, in a bagge of Beads of a hundred pound weight, stolne from him, and recouered by the sound of this Bell.

They haue a dreadfull and deadly kind of tryall in Controuersies, after this manner: There is a little Tree, or Shrub, with a small Root (is called *Imbunda*) about the bignesse of ones thumbe, halfe a foot long, like a white Carrot. Now when any listeth to accuse a Man, or Family, or whole Street, of the death of any of his friends, saying, That such a man bewitched him, the *Ganga* assembleth the accused parties, and scrapes that Root, the scrapings whereof he mixeth with water, which makes it as bitter as gall (hee tasted of it:) one Root will serue for the tryall of a hundred men. The *Ganga* brewes the same together in Gourds, and with Plantine stalkes hitteth euery one, after they haue drunke, with certaine words. Those that haue receiued the drinke, walke by, till they can make Vrine, and then they are thereby freed. Others abide till either Vrine frees them, or dizzinesse takes them: which the people no sooner perceiue, but they cry *Vndoke*, *Vndoke*, that is, naughty Witch: and hee is no sooner fallen by his dizzinesse, but they knocke him on the head, and dragging him away, hurle him ouer the Cliffe. In euery Liberty they haue such Tryals, which they make in cases of Theft, and death of any person. Euery weeke it fals out that some or other vndergoes this tryall, which consumeth multitudes of people. a Tryall of suspected persons.

There be certaine persons called Dunda, which are borne of Negro-Parents, and yet are, by some vnknowne cause, white. They are very rare, and when such happen to be born, they are brought to the King, and become great Witches: They are his Councellors and aduise him of lucky and vnlucky dayes for execution of his enterprises. When the King goes any whither, the Dundas goe with him, and beat the ground round about with certaine Exorcismes, before the King lies downe, and then sit downe by him. They will take any thing in the Market, not daring to contradict them.

Kenga is the landing place of Loango. They haue there an Idol called *Gumbiri*, and a holy House, called *Munsa Gumbiri*, kept and inhabited by an old woman; where once a yeere is a solemne Feast, which they celebrate with Drummes, Daunces, and Palme-wines: and then they say hee speaketh vnder the ground. The people call him *Mokissa Cola*, of a strong *Mokisso*, and say, That he comes to stay with *Chekoke*, the Idol of Banza. That *Chekoke* is a Negro-Image, made, sitting on a stoole: a little house is there made him. They annoint him *Toccola*, which is a red colour made of a certaine Wood b ground on a stone, and mixed with water, wherewith they dayly paint themselues, from the waste vpwards, esteeming it great beauty: otherwise they account not themselues ready. It is for like purpose carried from hence to Angola. Sometimes it fals out, that some Man or Boy is taken with some sudden *Enthusiasme*, or rauishment, becomming mad, and making a whooping, and great clamours.

b This seemeth to be Red Sanders. *A Bat*, saith it is Log-wood.

They call them *Mokisso-Moquat*, that is, taken of the *Mokisso*. They cloath them very handsome, and whatsoeuer they bid in that fit (for it lasteth not very long) they execute as the *Mokissos* charge.

Morumba is thirty leagues Northwards from hence, in the *Mani Loango's* Dominion; where he liued nine moneths. There is a House, and in it a great Basket, proportioned like to a Hiue, wherein is an Image called *Morumba*, whose Religion extendeth far. They are sworne to this Religion at ten or twelue yeares old: but for probation are first put in a House, where they haue hard diet, and must be mute for nine or ten dayes, any prouocation to speake notwithstanding. Then doe they bring him before *Morumba* and prescribe him his *Kin*, or perpetuall abstinence from some certaine meat. They make a cut in his shoulder like to an halfe Moone, and sprinkle the bloud at *Morumbas* feet, and sweare him to that Religion. In the wound they put a certaine white powder, in token of his late admission; which so long as it continueth, doth priuiledge him to take his meat and drinke with whomsoeuer he pleaseth, none denying him the same, at free cost. They also haue their fatall Tryals before this Image, where the accused partie kneeling downe, and clasping the Hiue, saith *Mene quesa cabamba Morumba*, signifying: That he comes thither to make tryall of his innocence; and if he be guiltie, he fals downe dead; being free, he is freed. *Andrew Battell* saith, hee knew sixe or seuen, in his being there, that made this tryall.

§. II.

Of the Anzigues.

a *Od. Lopez. l.1. cap.5.*

BEyond the Countrey of Loango are the *Anzigues*[a], the cruelleſt Canibals which the Sunne looketh on. For inother places they eate their enemies, or their dead; but here they take and eate their kinsfolkes and Country-folkes. They keepe Shambles of mans fleſh, as with vs of Beefe and Muttons. They eate their enemies: Their ſlaues (if cut out, they will yeeld them more in the ſeuerall Ioynts, or Pieces, then to bee ſold aliue) they kill, though it be but to ſaue a halfe-peny. Some, of them for wearineſſe of life, and ſome (oh crueltie of vaine-glory) euen for valour of courage, in contempt of Death, and eſteeming it an honorable proofe of their fidelitie and manhood, will offer themſelues to the Butcherie, as faithfull ſubiects vnto their Princes, of them to bee conſumed and eaten, that with their death, and after their death, they may doe them ſeruice.

These *Anzichi* ſtretch from Zaire to Nubia. They haue many Mines of Copper, and great quantitie of Sanders, red and gray; wherewith (mixed with the Oyle of Palme-tree) they anoint themſelues. The Portugals temper it with Vineger, for the healing of the French Pocks: by the ſmoke thereof they driue away the head-ache. It is incredible, or at leaſt would ſo ſeeme to vs, which *Lopez* reporteth, that they carrying their arrowes (which are ſhort and ſlender, of very hard Wood) in the Bowe-hand, will ſhoot off eight and twenty (ſo many they hold at once) before the firſt of them fall to ground; and with a ſhort Hatchet, with a ſudden whirling themſelues about, breake the force of the enemies Arrowes, and then hanging this Hatchet on their ſhoulder, diſcharge their owne Arrowes. They are of great ſimplicitie, loyaltie, and fidelitie, and the Portugals more truſt them then any other ſlaues. They are yet ſauage and beaſtly, and there is no conuerſing with them: but they bring ſlaues of their own Nation, and out of Nubia to Congo to ſell; for which they recarrie Salt, and Shels, which they vſe for Money; Silkes. Linnen, Glaſſes, and ſuch like.

b All the Heathen Nations in theſe parts of Africa are circumciſed.

They [b] circumciſe themſelues, and beſides that, both men and women, of the Nobility and Communaltie, from their childhood marke their faces with ſundry ſlaſhes made with a knife. I asked (ſaith [c] *Lopez*) of their Religion, and it was told mee that they were Gentiles; which was all I could learne of them. They worſhip the Sunne for the greateſt God, as though it were a man; and the Moon next, as though it were a woman. Otherwiſe euery man chuſeth to himſelfe his owne Idol; and worſhips it after his own pleaſure. The *Anzichi* [d] haue one King principall, which hath many Princes vnder him.

c *Cap.10.*

d *G. Bot Ben. part.1.l.3.*

Of Ambus and Medera, Northerne Regions, little beſides the names is knowne. Biafar is inhabited with people much addicted to Enchantments, Witchcrafts, and all abominable Sorceries.

§. III.

Of the Giucchi or Iagges.

c *Lopez l.1.c.13. & l.2.c.9.*

OF the *Giacchi* we haue made often mention, and of their incurſions into Congo. Theſe, in their owne Language, are called *Agag*, as *Lopez* [c] teſtifieth, and liue on both ſide of Nilus, in the borders of the Empire of Mohenhe-Muge. They vſe to marke themſelues about the lip, and vpon their cheekes, with certaine lines which they make with iron inſtruments, and with fire. Moreouer, they haue a cuſtome to turne their eye-lids backwards, ſo that their blacke skins, white eyes, and cauterized markes ſeeme to conſpire a dreadfull and gaſtly deformitie in their faces. They hold warre with the [d] ſuppoſed Amazones; and of late yeeres haue inuaded the neighbour-Nations. Their weapons are Darts, their food humane fleſh, without all humanity deuoured.

e Theſe Amazones are (as we haue obſerued (doubted of in other places: and *And. Battel*, which trauelled neere to thoſe parts, denyeth this report o' *Lopez* as vntrue.

Thus *Lopez* reporteth by reports. *Andrew Battel* liued (by occaſion of the Portugals treachery) with the Iagges a longer time then euer any Chriſtian, or White Man had done: namely, ſixteene moneths: and ſerued them with the Muſket in their warres: neither could *Lopez* (ſaith he) haue true intelligence whence they came. For the Chriſtians at that time had but vncertaine coniectures of them: neither, after had the Portugals any conuerſing, but by way of commerce: but he being betrayed, fled to them for his life, and after by ſtealth eſcaſcaped from them: the onely European that euer liued in their Campe.

He ſaith; they are called *Iagges* by the Portugal, by themſelues *Imbangolas* (which name argues them to be of the Imbij & Galæ before mentioned) and came from Sierra Liona: That they are exceeding deuourers of mans fleſh, for which, they refuſe Beefe and Goats, whereof they

they take plenty. They haue no setled habitation, but wander in an vnsetled course. They rise in Harueſt, and inuading some Country, there ſtay as long as they find the Palmes, or other ſufficient meanes of mayntenance, and then ſeeke new aduenture. For they neyther plant or ſowe, nor breed vp Cattle: and which is more ſtrange, they nouriſh vp none of their owne children, although they haue ten or twenty wiues a man, of the propereſt and comelieſt ſlaues they can take. But when they they are in trauell, they digge a hole in the Earth, which preſently receiueth in that darke priſon of death, the new borne Creature, not yet made happy with the light of life. Their reaſon is, that they will not bee troubled with education, nor in their flitting wanderings be troubled with ſuch cumberſome burthens.

Once, a ſecret Prouidence both puniſheth the Fathers wickedneſſe, and preuenteth a viperous Generation, if that may bee a preuention where there is a ſucceſſion without Generation: and as *Plinie* c ſaith of the *Eſſoni*, *Gens æterna eſt in qua nemo naſcitur*. For of the conquered Nations they preſerue the Boyes from ten to twenty yeeres of age, and bring them vp, as the hope of their ſucceſſion, like *Negro Azimogli*, d with education fitting their deſignes. Theſe weare a Collar about their necke, in token of ſlauery, vntill they bring an Enemies head ſlaine in battaile, and then they are vncollared, freed, and dignified with the title of Souldiers. If one of them runnes away, he is killed and eaten. So that hemmed in betwixt hope and feare, they grow very reſolute and aduentrous, their Collars breeding ſhame, diſdaine, and deſperate fury, till they redeeme their freedome, as you haue heard. *Elembe* the great Iagge brought with him twelue thouſand of theſe cruell Monſters from Sierra Liona, and after much miſchiefe and ſpoyle ſettled himſelfe in Benguele, twelue degrees from the Line Southwards, and there breedeth and groweth into a Nation. But *Kelandula*, ſometime his Page, proceeds in that beaſtly life before mentioned, and the people of *Elembe* by great troupes runne to him, and follow his Campe in hope of ſpoyle. They haue no Fetiſſo's, or Idols. The great Iagge or Prince, is Maſter of all their Ceremonies, and is a great Witch. I haue ſeene this *Kelandula*, (ſayth our Author) continue a Sacrifice from Sun to Sun, the rites whereof are theſe: Himſelfe ſat on a ſtoole in great pompe, with a Cap adorned with Peacockes feathers (which fowles in one Countrey called *Shelambanca*, are found wild, and in one place empaled, about the graue of the King, are fifty kept and fed by an old woman, and are called *Iugilla Mokiſſo*, that is, Birds of Mokiſſo.) Now, about him thus ſet, attended forty or fifty women, each of them weauing continually a Zebras tayle in their hands. There were alſo certaine Gangas Prieſts or Witches. Behind them were many with Drummes and Pipes, and Pungas (certaine Inſtruments made of Elephants teeth, made hollow a yard and halfe, and with a hole like a Flute, which yeeld a lowd and harſh ſound, that may bee heard a myle off.) Theſe ſtrike, and ſound, and ſing, and the women weaue (as is ſaid) till the Sunne be almoſt downe. Then they bring forth a pot, which is ſet on the fire with leaues and roots, and the water therein: and with a kind of white powder, the Witches or Gangas, ſpot themſelues, one on the one cheeke, the other on the other; and likewiſe their foreheads, temples, breſts, ſhoulders, and bellies, vſing many inchanting tearmes, which are holden to be Prayers for Victory. At Sun-ſet a Ganga brings his Kiſſengula, or War-hatchet, to the Prince (this weapon they vſe to weare at their girdles) and putting the ſame in his hand, bids him be ſtrong, their God goes with him, and he ſhall haue victory. After this they bring him foure or fiue Negros, of which, with a terrible countenance, the great Iagge with his Hatchet kils two, and other two are killed without the Fort. Likewiſe, fiue Kine are ſlaine within, and other fiue without the Fort; and as many Goats, and as many Dogs, after the ſame manner. This is their Sacrifice, at the end whereof all the fleſh is in a Feaſt conſumed. *Andrew Battle* was commanded to depart when the ſlaughter began; for their Deuill, or Mokiſſo (as they ſaid) would then appeare and ſpeake to them. This Sacrifice is called *Kiſſembula*; which they ſolemnize when they attempt any great enterprize. There were few left of the naturall Iagges, but of this vnnaturall brood the preſent ſucceſſion was rayſed.

c *Plin. l. 5. c. 17.*

d *Azimogli* are the children of Chriſtians taken from the Parents by the Turke, the ſpawne of their Ianizaries.

The Sacrifices & Ceremonies of the Iagges.

§. IIII.

Of the Lakes and Riuers in theſe parts of Africa.

NOw, that we haue thus diſcourſed of theſe former Nations, let vs take view of the more in-land and Eaſterly borders, which abut on Congo: where wee ſhall finde the great Lake Aquilunda, which, with her many Riuers aforeſaid, watereth all that great Countrey aſſiſted therein by a farre greater Lake, called Zembre, great Mother, and chiefe Ladie of the Waters in Africa. As for the Mountaynes of the Moone,

now

now called Toroa, there is a Lake called Gale, of no great quantity, whence issueth a Riuer named Camissa, and by the Portugals, the sweet Riuer disemboquing at the False Cape, an arme whereof had before entred the Sea (in 32. degrees 40. minutes) of *Infante* [t] one of *Dias* his companions, in the first Discouery of those parts, called *Infante*, because hee there went first on Land. But from those Hils of the Moone, the Lake whence Nilus springeth hath no helpe. Neyther are there two Lakes, East and West, distant from each other about foure hundred and fifty miles, as *Ptolemey* describeth; for then the one should be in the Confines of Congo and Angola, the other about Sofala and Monomotapa: where is found but one Lake (for Aquilunde is no tributary to Nilus.) This Lake is betweene Angola and Monomotapa, and contayneth in Diameter 195. miles. There is indeed another Lake, which Nilus maketh in his course, but standeth Northward from the first Lake Zembre, and not in East or West parallel. Neyther doth Nilus (as some affirme) hide it selfe vnder the ground, and after rise againe, but [u] runneth through monstrous and Desart Valleyes, without any setled channell, and where no people inhabited, from whence that fabulous opinion did grow. This Lake is situate in twelue degrees of Southerly Latitude, and is compassed about like a Vault with exceeding high Mountaynes, the greatest whereof are called Cafates, vpon the East; and the Hils of Sal-Nitrum, and the Hils of Siluer on another side, and on the other side with diuers other Mountaynes. The Riuer Nilus runneth Northwards many hundred miles, and then entreth into another great Lake which the Inhabitants doe call a Sea. It is much bigger then the first, and contayneth in breadth two hundred and twenty miles, right vnder the Equinoctiall Line. Of this second Lake, the Anzichi giue certaine and perfect intelligence: for they traffique into those parts. And they report, That in this second Lake there is a people that sayleth in great ships, and can write, and vseth number, weight and measure, which they haue not in the parts of Congo; that they build their Houses with Lime and Stone, and for their fashions and qualities may be compared with the Portugals. This seemeth to be in Goiame, where the Abassine entitleth himselfe King, and in his title (as [x] before you haue read) cals it the Fountayne of Nilus: which *Aluares* [y] also mentioneth, that *Peter Conilian* saw. He affirmeth, That there are Iewes about those parts, which, perhaps are the people that the Anzichi speake of.

From this second Lake in Goiame, the Riuer which is there called Gihon passeth through the *Pretes* Dominion to Meroe, and so to Egypt, as elsewhere is shewed. In these two great Lakes are diuers Ilands, that we speake not of the Tritons, and other I know not what Monsters, there reported to be found. The Lake Zembre yeeldeth not Nilus alone, but Zaire, a farre more spacious Riuer in wideneſſe, and more violent in force then Nilus, or any other Riuer in Africa, Europe, or Asia, of which wee lately related. And, besides her Northerne and Westerne Tributes carried by those two Riuers to the Mediterranean and Ocean Seas, shee sendeth her great streames of Magnice, Coaua, and Cuama, into the inner or Easterne Ocean.

Magnice [z] springing out of Zembre, receiueth in his Voyage to the Sea three other Riuers; Nagoa, called Saint *Christophers*; and Margues, which both spring out of the Mountaynes of the Moone, by the people there called Toroa; the third is Arroe, which, besides his waters, payeth to *Neptune*, which neyther needs nor heeds it, a great quantity of Gold, which it washeth from the Mountaynes of Monomotapa (a Countrey extending it selfe betweene Magnice and Cuama) whose seuen mouthes seeke to swallow vp many Ilands, which they hold in their jawes, but through greedineſſe loſe that which greedineſſe makes them seeke, not able to swallow so great morsels, which therefore remayne and are inhabited with Pagans. *Boterus* sayth, That this Riuer runs out of that Lake, a great space in one Channell, and then is diuided into two; the one called *Spirito Santto*, running into the Sea, vnder the Cape Couenti; the other Cuama, receiueth the Riuers Panami, Luangua, Arruia, Mangiono, Inadire, Ruina, and is sayled more then seuen hundred miles.

Coaua is also a great Riuer The Inhabitants within Land, about these Riuers, are (as you haue heard) Pagans and rude people. Let me now haue leaue to conuey my selfe downe this Riuer Coaua into the Ocean, and there take view of the many Ilands with which Nature hath adorned this African World, as with many Brooches and Iewels set and hanged about the fringes of her garments: and first, learning what we can of the Ilands in and from the Red Sea hither, we will in some Portugall Carricke sayle round about the African Coast, and acquaint you with what we shall find worthiest obseruation: and then not willing as yet to set foot in Lisbone, as we meete with the Fleet of Spaine sayling to the New-found World, will passe with them for further Discoueries. For, to goe into the Mediterranean to discouer the African Ilands there, will scarce be worth the while. To heare a little of those few, may content vs.

Thus Authors haue written of the Riuers, which they neuer saw: but *Iohn dos Santos*, a Por-

[t] *Io. di Barros Dec. 1. l. 3. c. 4. Od Lopez. l. 2. c. 8. Pigafetta.*

[u] I auerre not this, but set downe *Lopez* his opinion.

[x] *Cap. 3.*

[y] *F. Aluares, c. 135.*

[z] *Od. Lopez. l. 2 cap. 9.*

G. Bot. Ben. part. 1. lib. 3.

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Portugall Frier which liued many yeeres in those parts, hath giuen a full description of the Riuers and Coasts in those Eastern shores of Afrike. By whose narration it appeareth that Ciama and Nilus come not out of one and the same Lake: for Ciama ouerflowreth in March and Aprill (not as Nilus in July and August) and makes the Country at that time sickly, and driueth the wild beasts to the higher parts, where Lions, Tygres, Elephants, Merus (a kind of horned Asses), Ounces, Rhinocerotes, Buffals, wilde Kine, and Swine, and Horses and Dogs, Zeutas & other creatures of those parts are assembled in a peaceable Parliament by the Riuers forcible summons, which so awes them all (as sometime in *Noahs* Arke) that they forget their preying nature, and quietly expect their dimission with that of the waters. Riuer horses there abound and Crocodiles: other strange Beasts, Birds, Fishes, and Wormes they haue with Manna and other naturall rarities, touching which I referre the Reader to the second part of my *Pilgrimes*, where the Relations of *Santos* and *Iohson*, will entertayne him frankly.

Santos also will there acquaint you with the description of the Riuers, Countrey, Mynes and people of those parts: their Kingdomes, Warres, Customes Politike, Oeconomike and Religious: the Portugall Forts of Sofala, Sena, Tete, and the Marts of Massapa, Inhame, Manzono: the strange Rites of the Kings of Monomotapa, Quiteue, Sedanda and their Neighbours. The Quiteue is King of Sofala, and on that side of Ciama, & had about 100. wo-men, amongst which his Aunts, Sisters, Daughters whom he carnally vseth (which incest to a subiect were death) & when he dyeth, the Successor is he to whom those women giue peaceable and quiet possession of the Kings Houle and themselues. No force is made nor subiection yeelded vpon forced possession. The King thus by them receiued is not only admired of the rest, but adored: yea, they aske of him raine, seasonable Haruest and all things they need, not without great Presents. He hath his Oracle consultations with the Deuill, and euery yeere on the Obit day of the former King, the Deuill then entring into some one of the Assembly and giuing answers. Euery New Moone is a holy day, and the Musimos or Feast dayes which the Quiteue appoints by Proclamation, which they obserue without working. They otherwise worship no God, nor haue any Idoll, Image, or Temple, Priest or Sacrifice. They call the Quiteue by prodigious titles, Lord of the Sunne and Moone, and especially entitle him in all things *Great*, as great Thiefe, great Witch (none else are permitted to bee Witches) great Lion, &c. good or bad, so as *Great* be the Epithete. The name Quiteue is common to all their Kings successiuely in that Countrey and to the Countrey it selfe. Their Oathes by Poyson, licking of hote Iron, &c. and other strange customes you shall find in the place aforesaid.

CHAP. XI.

Of the Seas and Ilands about Africa: the Ancient and Moderne Obseruations, Nauigations, and Discoueries.

§. I.

Of the Red Sea, and why it is so called.

AFter this long and tedious journey ouer Land, where the steepe and snowie Mountaynes, the myrie and vnwholesome Vallies, the vnpassable Wildernesses, swift Riuers, still Lakes, thicke Woods, and varietie of the Continent-obseruations, haue thus long whilld vs; let vs now by a swifter course take view of the African Seas, and those Ilands which they hold alway besieged, but neuer conquer. In the first place presents it selfe to our Discouery, that Sea which separateth (after the Moderne reckoning) Africa and Asia alunder. This is called the Red Sea; which name (sayth [a] *Plinie*) the Grecians call *Erythraeum* (this word signifieth Red, and is ascribed by some to a King named *Erythras* (whom *Postellus* [b] and some others thinke to be *Esau* or *Edom*, which, the like signification of his name signifying *Red*, and habitation not very farre distant, make enough probable) by others to the repercussion of the Sunne-beames; by others, to the colour of the Sand and Earth (in the bottome;) and by others to the nature of the Water it selfe. *Solinus* [c] affirmeth, it is called *Erythraeum*, of King *Erythrus*, the Sonne of *Perseus* and *Andromade*, and not only of the colour, alledging [d] *Varro*, that learned

a *Plin. l. 6. c. 23*
b *Post. Orig.*
c *Solin c. 42.*
d *M. Varro.*

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ned Romane, for his Authority; who also mentioneth a Fountayne on the shoare thereof, which changeth the colour of the Sheepes fleeces which drinke thereof, into a duskish and darker colour. *Strabo* [e] citeth the testimony of *Nearchus* and *Orthagoras*, concerning the Ile Tyrina, two hundred furlongs from Carmania, in which the Sepulchre of *Erythras* is shewed; being a great Hill, planted with trees: and that he raigned in those parts, and left his name thereunto; which they learned of *Mithropastes*, who flying from *Darius*, had lived in that Iland. *Barrius* [f] writeth, That *Alfonso Dalboquerque* (that victorious Portugall, who subdued so many Ilands, Seas, and Kingdomes to that Crowne) in a Letter to King *Emanuel* affirmeth, That it may be called the Red Sea, of certayne red spots or staines which are seene therein; and when he entred into the Streits, he encountred a great veine of red water, extending it selfe from Aden as farre as they could see from the ships tops. These red veines of water the Moores ascribed to the ebbing and flowing of that Sea. *John de Castro* [g] (afterwards Viceroy of India) sayled to the bottome of Streit, as farre as Suez; and much laboured to find the cause, why it should be called the [h] *Red Sea*: there knowne only by the name of the Sea of Mecca: and they inquired much at our name *Red*. He, or *Gaspar Aloisius* which pennes the Booke of this Voyage, whibh my friend Master *Hakluyt* communicated to mee, sayth, that the colour of this Sea is as of other Seas, neyther is there red dust blowne in by the winde: but the Land generally on both sides is browne and very darke, as if it were scorched in some places blacke, and in some white: the Sands are of ordinary colour; onely, in three places were certaine Mountaynes with veines of red, which were hard Rocke. In many places the waues seeme very red by accident: but taking vp the water in a Vessell, out of the Sea, it seemed cleerer and more Crystalline then that without the Straits. Hee caused also some to dive, which did bring him out of the sandy bottome a red matter, branched like Corall. In other places where were greene spots in the Sea, were taken out greene branches: and where the Sea was white, the sand there vnder was very white: and though the depth in some places amounted to twenty fathome, yet the purity of the Chrystalline waters caused this transparent colour. Neere to Suachen he found most of those spots, and from thence to Aleder, the space of one hundred thirty six leagues. The Sea in this space hath many shelues, the ground whereof is Coral stone, of which one sort is red, the other very white. The white Sands in the bottome make it seeme white, the Ooze greene, that Corally substance red; which in that space was the most of the three.

But neerer the bottome, towards Suez, in a great space hee saw none. Further without the Strait, he saw such red spots or veines of water at Cape Fartach, as if Oxen had beene slaine there, yet, the water taken vp in a Vessell seemed cleere; and hee supposed that this redneſſe proceeded of the Whales bringing forth their young. *Barrius* misliketh that coniecture, and those other of Antiquity, in searching the cause of this name of Red, and is of opinion, That the violent currents of the Tydes, assisted with some tempestuous winds, rayse vp from the bottome that red floore, whereof we haue spoken, and cause, by the motion of the same vnder the water, that redneſſe in the vpper face thereof: which is in more spacious quantity neere the Straits, where there is greatest force of the Tydes; and the threeds or straines of this redneſſe are lesse in the greater and more spacious Sea-roome. The Portugall Pilots first thought, that the winds brought out red dust from the dry soyle of Arabia, which no mans experience hath confirmed. *Andrea* [k] *Corsali*, which sayled and warred vnder the Portugals in these Seas, *Anno* 1516. sayth, hee knowes not why it should be called red, for the water is coloured as in other Seas: which seemeth to crosse the former reports: and may eyther bee construed of the water generally not discoloured, or perhaps while hee was there, the Tydes and Winds did not conspire so boysterously, as at some other times they doe, against the yeelding and weaker soyle in the bottome thereof.

Our English Pilots haue giuen later and better light in their Trade at Mocha and other places, as in the first and second parts of our Bookes of Voyages is euident. But the most Learned Pilot for the *Erythraan* Antiquities is Master Fuller, who in the last Chapiter of his fourth Booke examineth the Græcian Fables of *Ayathurchides*, *Ctesias*, *Ourainus*, *Pausanias*, of *Boxus* also, *Mela*, *Plinie* and the rest, and at last concludeth that, of *Esaus* name *Edom*, the Countrey was called *Edumæa*, (farre larger then that of *Ptolomey*, besides it containing a great part of *Petræa*, and all *Nabathea*) and of that Countrey coasting so great a part of that Sea (as appeares by *Salomons* and *Iehoshaphats Ophyrian* Navies built at *Exion-Geber* in *Edumæa* their owne Countrey) the Sea adioyning was called *Edumæan*, or in Greeke interpretation *Erythraan*, that is, *Rubrum* or Red: as *Cephas* the name properly by Christ giuen to the first of the Apostles, is commonly in a Greeke interpretation called *Peter*.

Howeuer it be for this redneſſe, many deceiue themselues in streitning this name to the Arabian Gulfe, which the Ancients [l] gaue vnto all the Seas from Ægypt to India: and reckon the Persian and Arabian Gulfes, armes of the Red Sea. Yea, *Arrianus* (not hee that writ

[e] *Strabo l.16.*

[f] *Jo. di Barros. Dec.2.l.8.c.1. Al. Albequerke.*

[g] *Io. di Castro.*

[h] The Scripture often mentioneth this Sea: but cals it, as *Tremel.* and *Iun.* translate *mare algosum*, or after *Vatablus*, *Carecosum*; of the weeds plentifully growing there. in *Ex.10.18. &c.*

[i] See of this *Luys de Vrreta. hist. Æthiop.l.1. c.11. & Marmol.l.10.c.10.*

[k] *A. Corsali. let.2.*

[l] *Liu.l.45. Plin.l.6.c.24.*

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writ n, *Alexanders* life, who yet in the report of *Nearchus* his voyage from Indus to the Riuer Tigris, calls it the Red Sea: but another of that name) in his o *Periplus* of the *Erythræan* Sea; (translated and illustrated with a large Commentarie by *Stuckius*, and set forth by *Ortelius* in a peculiar Map thereof) comprehendeth in the title of the Red Sea, all from Arsinoe and Egypt, to Malacca, or the *Chersonesus Aurea*. Hauing now troubled you with the name, why, and how farre the name extendeth: wee may view the Ilands therein situate: which if any would more fully know, let him reade *Arrianus* and *Barrius*, and the voyage of *Solyman Bassa*, 1538. vnto *Diu*, written by p *Damianus* in Latine, and by a Venetian in *Ramusius*, who was present in the action. I must but touch the principall.

n *Arrian de reb. Alex. l. 8.*
o *Arrian Peripl. Ortelius. Tepidum Rubenti Tygrim immiscet freto. Senec. Troas.*
p *Dam. a Goes. op. Dionsis. Viaggio di vn. Venet. Comito alla Cit. di Dilt. Ramus. part. 1.*

§. II.

Of the chiefe Townes and Ilands in the Red Sea.

SVes is neere the beginning of the Sea, which some suppose to bee that which the Ancients call Arsinoe, after others *Heroum*: here is the place where the Turke hath his Arsenal and Gallies, for those Seas, the matter whereof is brought out of Caramania, by Sea, by Nilus, and by Camels ouer Land the rest of the way, at incredible charges. Here in old times was a Channell which conueyed the waters of Nilus to this place, where they had Cisternes to receiue it; all destroyed by the Mahumetans: and now the Inhabitants fetch the water, which they vse, six miles off. Some thinke that *Pharaoh* was here drowned: which passage others set downe at Tor, where the Sea is straitned, and is not aboue nine miles ouer. It seemeth that the prints of the Chariot-wheeles, which *Orosius* q affirmeth, still remayned as testimonies of *Pharaohs* ouerwhelming vnder those waues, and could not by any industrie of man be done out, but by the mightie hand of God, were soone restored in the same forme, are not now there to bee found: for they would soone end the controuersie.

q *Oros. l. 1. c. 10.*

Asion Gaber r was a Port hereabouts, whence *Salomon* sent his Naue to *Ophir*, and after him *Iehoshaphat* s, but not with like successe: which (*Iosephus* t saith) was Berenice, not farre from Elana. *Hierome* calls it Essia. Doctor *Dee* writes that Ezion Geber was neere Eloth, or Elana, or Ilor, the East end of the Bay: the other which some call Suez, is higher.

r *1. Reg. 9. 26.*
s *1. Reg. 22. 48.*
t *Ios. Antiq. l. 8.*

Bernice u was the Port of the Red Sea, where the Indian drugs and spices in the time of the Roman Empire were vnladen and landed, to be carried thence to Alexandria, the whole course whereof *Plinie* x describeth. *Agatharchides* y reckoning diuers Etymologies of the *Erythræan* title, liketh best of that which ascribes it to one *Erythræ*, who first built a ship to saile in those Seas, altogether disallowing that it should be so called of the colour. Hee hath written strange things of the people adioyning. Hee nameth foure sorts of Ethiopians, according to their dwelling neere the Riuers, or Lakes, or Sea-coast, or wandring. Those on the Sea-coast, he saith, liue altogether on fish, which the Tide brings vp, and leaues on the hollow places or plashes neere the shore: which they cast vpon hot Rocks, which cause the fishie substance to fall from the bones; this they treade with their feet, mixing the seede of Paliurus, and then make cakes thereof, which they drie in the Sunne, and eate all in common: and on the fift day goe to drinke, laying their mouthes to the water like Oxen, and sup in as much as their skins will hold, not able scarce to breathe, nor eating any thing one day after. Some of those Ichthyophagi or Fish-eaters, which haue store of this prouision, content themselues with the moysture of their diet, and drinke not at all. Some of them seeme subiect to an Apathie, not of Stoikes, but of stocks, not shunning or complayning for blowes or wrongs. But mee thinkes I see my Reader haue sense, and (not without reason) make complaint of wrong done him in these Relations: and therefore will referre them that will, to our Authour himselfe.

u *Adrich. p. 118*
x *Lib. 6. c. 33.*
y *Phot. 250. R. Bret. etiam edidit.*

Don Iohn de Castro can better acquaint vs with the later, then *Agatharchides* with the ancient state. Hee ascribeth to *Toro*, which he maketh the same with *Elana* 28. ½. degrees. They are Christians, and haue a Grecian Monasterie. He reporteth the Moores tradition, that *Moses* smote the sea twelue times, & thereby opened twelue paths for the *Israelites*: 600000. *Egyptians* were drowned: the *Iewes* arriued where Toro now is. At Bohalel Xame they found a Towne, within a house like a Chappell, where was hanging a Banner of silke, and many Arrowes or Darts round about the graue: at the head of the graue was a table with an Epitaph, testifying that there lay buried one of *Mahomets* kindred: and great indulgence was granted to such deuout Pilgrimes as to that place resorted. But the Portugals burnt it.

Jo. di Cast.

Hieronymo da Santto Stephano, relateth his voyage from Cairo in fifteene dayes to Cariz, and a good Port called Cane, finding many buildings and Temples ruined by the way: seuen dayes iourney they went from hence by land to Cosir a Hauen of the Red Sea. *Pronapides* saith,

N. Sa. vy. Ramus.

Procop. de bell. Perſ. faith, that this Sea is boiſterous and rough in the day time, and calme in the night: that Iotabis one thouſand furlongs from Aila, was an Iland of *Iewes*: of which hee mentions among the Homerite Arabians (as doe *Nicephorus Tudelenſis*, and *Vertomannus* alſo) which hee extendeth alongſt the Sea: and addeth to them many other Nations and *Man-eating Saracens*. What the Portugals haue done in theſe Seas, *Barrius*, *Marmolius*, *Oſorius*, *Maffeus*, relate. Non. Cug. ap. Reſend. *Nonius Cugna* in his Letter to the King, declares, that *Anno* 1530. they tooke Surrate, other peeces of Cambaya, and many Indian ſhips, and chaſed away the Turkes Naue which beſieged Aden, and brought the King of Aden to pay yeerly tribute ten thouſand Seraffins. But the Turkes after obtayned it.

d G. B. B. Comito. Venet. Ramuſ. part. 1. fol. 274. The length of this Arabian Gulfe *d Botero* reckons 1200. miles, in breadth 100. for the moſt part. *Comito Venetiano* in *Ramuſius*, ſaith, it accounteth 1400. in length, in breadth 200. and in ſome places more; ſo full of ſhoals, that if they keepe not the Channell in the middeſt, there is no ſayling but by day-light. Outwards bound, they keepe the middle, and haue Pilots for that purpoſe; homewards they haue other Pilots which direct the ſhip within the ſhallowes: and are taken in at *Babelmandel*, called by e *Ptolemey*, *Inſula Diodori*, an Ile in the entrie or ſtrait of the Gulfe, which *Strabo* ſaith, the ancient Kings of Egypt chayned to keepe the paſſage. Zidem is twelue leagues from Mecca, where the ſhips haue vſed to vnlade their Spiceries, as before at Berenice: without this Towne is a Moſchee, which the Moores ſay is the Sepulchre of *Euai*. Their water is raine-water, reſerued in Ciſternes.

e Ptol. lib. 4. cap. 1. Paſſing by the Ile Mehun, the Ile Camaran is famous by the diuers ſpoiles there made by the Portugals: it is in fiftie degrees. This Iland (ſaith *Corſali*) is the hotteſt place that euer I ſaw: not one of vs, but had our ſecret parts chafed and ſlayed with heate: and many of our companie dyed. Dalaqui is an Iland where they gather Pearles, 125. leagues long, twelue broad: it is the name alſo of the Metropolitan Citie. Betweene it and Abex (ſaith *Aloiſius* in the Relation of *Caſtros* voyage) are fiue Ilands, one of which is called Kamoa, the land of which is red, the King a Moore. Suachen is the beſt harbour in all the Gulfe, which the Turkes haue taken from the Abaſſine: it ſtands in nineteene degrees, and a third. Mazzua is an Iland which makes Ercocco a good Hauen. But of the Hauen and Ports on both ſides the Gulfe, *Barrius* f relateth more largely. Of the Iles Achafas and Tuicce wee haue but names: likewiſe of others; whereof *Ptolemey* g doth number a great multitude. The people of theſe parts are Mahumetans, and many *Baduini*, hereticall and theeuiſh Moores. Many Iewes are in Aden, the chiefe Towne of merchandize in theſe parts: the King whereof (after much kinde gratulation) *Salyman Baſſa* hung vp at the yards arme: and at his returne dealt the like dole to the King of Zibit, ſubiecting their States vnder treacherous pretences to his Great Maſter. *Scaliger* h tells of Samaritans dwelling in an Iland of the Red Sea, which, when any man landed there, would religiouſly forbid to touch them: but wee haue before mentioned both them and their Letters, ſuppoſed the moſt ancient in the world, howſoeuer *Poſtellus* calleth the preſent Hebrew letters eternall, and ſaith, that the Law was written in them: but that they were ſacred, and not publikely knowne till the time of *Ezra*, who excommunicated the Samaritans and their Letters, firſt publiſhing (not inuenting) theſe which now are in vſe.

f Bar. Dec. 2. lib 8. g Ptol. lib. 4. c. 8. h Ioſ. Scalig. Can. Iſ. Poſt. de Orig.

i R. Couert. k W. Hawkins. The *Aſcenſion* aſconded into the Red Sea, *Anno* 1608. to Moha, which is a Citie of great Trade. And *Anno* 1612. diuers k Engliſh ſhips were together in the ſame Sea, where they ſomewhat auenged themſelues for ſuch wrongs as by the Turkes and Mogolls, or Mogors, had beene formerly offered to Sir *Henrie Middleton*, and other Engliſh men, as you haue read before l in our firſt Booke: as likewiſe of their finding the good Road of Aſſab on the Abaſſine ſhoare, and of the King of Rehita, which came riding to them on a Cow with a Turbant, and a Cuttle ſhell on his forehead, was drunken with *Aqua-vitæ*, but kinde to the Engliſh: and alſo of the ſtrong Currents, and ſtrange ſhining in the night by Cuttle-fiſh, not meete to bee repeated.

l Lib. c. 14. §. 3.

§. III.

Of Socotora, Madagaſcar, and other Ilands on the Eaſterne coaſt of Africk.

* Dio. Sic. lib. 3. cap. 13. a Ramuſ. part. 1. by Ortelius Map of *Arriani Periplus*. *Iamboli Inſula* ſeemeth *Iaua maior*. IN the Ocean without the Strait, neere to the African ſhore, are not many Ilands mentioned by the Ancients. *Arrianus* in his *Periplus* ſpeaks of ſeuen Ilands, called *Pyralaon*: & of another great Iland neere to them, called *Menuthesias*, or *Menuthias*, now called *Madagaſcar*, & Saint *Laurence*: ſome take it for the Iland of *Iambolus*, whereof *Diodorus* * hath largely related, and *Ramuſius* a hath diſcourſed thereon: other ſeeke for that Iland in Sumatra. That *Iambolus* was a Merchant, which trading in Arabia for ſpices,

was

was taken by theeues, and made a shepheard: after carried away by Ethiopians, who tooke these forrainers according to their Rites, to expiate their Countrey. For they were enioyned by Oracle to make such expiation once in six hundred yeeres, with two men that were forrainers. For the fulfilling whereof they were put in a Boat, fit for two men, with six moneths victuall: and commanded to saile southwards, and they should come to a happy Iland, where the men liued a blessed life. And if they came safe thither, their Countrie should enioy prosperitie six hundred yeers: if they turned back, they should bring vpon them much trouble. The Ethiopians meanewhile kept holy-dayes, and offered sacrifices for their good voyage, which in foure moneths they atchieued: and were exceeding courteously vsed and entertayned of the Ilanders. These were foure cubits higher then other men, very nimble and strong. The reports of this his voyage sauour more of an [a] *Vtopia*, and *Plato's* [b] common-wealth, then of true Historie. Yet is it thought (as *Ramusius* discourseth) not altogether fabulous, but that he was indeed in some remote Iland, to which he applyed such fancies, as *Diodorus* reporteth. To leaue there the certaine fictions and vncertaine coniectures of Antiquitie: and come to more certaine Relations; the onely Iland of name without the Streit is, Socotora, in thirteene degrees; of which we haue spoken largely alreadie; speaking of the Ilands of Asia; yet if any will suffer vs to remember it againe amongst those of Africa (for it lies betweene both), we may here mention what others, and somewhat otherwise, haue related. *Sanutus* calls it Zacotora, and affirmeth that the Sands on the tops of the high Hills therein haue no exemption from the windes: that the people are Nestorian Christians, which obserue the Crosse with much deuotion, otherwise wanting Christian both Baptisme and Doctrine, and are circumcised: that the Moores say it belonged to the Amazons, in testimonie whereof the women still weare the breeches, and gouerne amongst them. *Corsali* [c] thinkes it vnknowne to *Ptolemey* (which others suppose to be his *Insula Dioscoridis*) hee saith that it was inhabited of Christian shepheards, which liued on milke and butter: their bread was of Dates: like to the people of *Prester Iohn*, but their haire was longer, clothed with one onely peece of cloth about their priuities: the Land barren, as in all Arabia *fœlix*, and the Seacoasts gouerned by the Arabians. Hence commeth, and is named the *Aloe Socotrina* [d]. They are *Iacobites*, and haue Churches with Altars, and obserue the Crosse with great reuerence: they enter not their Churches, but stand in the Church-yard or Porch. Their *Abuna*, or Priest, ruleth them. Other Gouernour they haue none of their owne. The Portugals haue two Townes there, Coro and Benin. They [e] hold opinion that Saint *Thomas* here suffered shipwrack: and that of his ship was built an ancient Church, which is yet to be seene, walled about with three partitions, and three doores. They liue for the most part in cabbins of boughs, or in caues: their women are as good Souldiers as the men. They are much addicted to magick, and bring to passe matters incredible, although the Bishop excommunicate such as vse it. They will with contrarie winde hinder men that indamage them, from sayling away. Conceited they are exceedingly of their owne excellence. The English haue often traded in this Iland. Master *Downton* writes, that *Mully Amore Bensaide* hath long gouerned there, as Vice-roy to his father the King of Fartac in Arabia, not farre from Aden. His strength consists in his Arabs, the rest being slaues, which haue beene banished people. In August they make their *Aloes Socotrina* of an herbe like *Semper viua* in Spaine, but bigger, about a tun in a yeere. Their bread is Dates. This Iland, saith *Beniamin Day*, is in twelue degrees, barren, all rocks and stones, almost no greene thing in the whole Iland, but Date-trees, and some few shrubs and small trees, and Aloes. Out of the barke of a small tree being cut, issueth a red gum, called *Sanguis Draconis*. The people the most obedient that euer he saw: all the profits of the Iland is the Kings. Hee seemes kinde to the English, but no great trust (if we trust Captaine *Saris*) to be reposed in him, as falsifying both word and weight. They bought Goats there, which they found after to bee abused by the buggering-beastly people. They bought Aloes 2720. pounds, as Master *Pring* reporteth, at thirtie Rials of eight their hundreth, which makes of ours but 97. pounds. This was *An.* 1614. This Iland, hee saith, is twentie leagues long: their Kine at ten Rials of eight: their Goats, Sheepe, Hens, all very leane. The Inhabitants of a Mullato colour, and some Negros, apparelled with a peece of Calico about their wastes, and Turbants on their heads. The King in Turkish habit. He had fiue Camels, and fiue Horses, which were all in the Iland. Tamarin and Delisha are harbours and places of Trade there. Abadalenry is an Iland, fourteene leagues from Zacotora, from whence it is fifteen leagues to Cape Guardafu. At Tamarind they had no raine in two yeers together. Two small Iles lie to the North of Socotera, called the two Sisters: the Inhabitants of an oliue colour, without Law among themselues, or commerce with others. There [f] are also those two Iles, the one of men, the other of women, which wee mentioned in our fift booke, a matter, how true I know not, but very strange. They are Christians, subiect to the Bishop of Socotera, and he to the Zatoia in Baldach.

a Sir *Thomas Mores Vtopia*, faining a Countrey and Common-wealth, in manner too good to bee true.

b *Plat. de repub. L. Sanut. lib. 12.*

c *A. Corsali*, *let. 2.* was at Soquotera. *Anno* 1516. *Nen. Cugna.*

d *Maginus.*

e *Pery* before *Leo, cap. de Insulis.*

Of these Ilands see my first part of Voyages in Sir *Tho. Roe*, Master *Payton*, Master *Finch* their Relations, and Master *Terry* in the second Part.

f *M. Polo, lib. 3. cap. 33, 34. Sanut.*

g *Cap. 13. pag. 438.*

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Many other Ilands there bee of no great name in that Sea, called *Sinus Barbaricus*: as of *Don Garcia*; the three and the seuen brethren of Saint *Brandon*; Saint *Francis*, *Mascarenna*, *Do Natal*, *Comoro*, and many other: besides those of *Quiloa*, *Mosambique*, and some other for their vicinitie to the Land before handled. The Ile [b] of Saint *Laurence* (so called by the Portugals, by themselues, Madagascar) is meetest in all those parts, to entertayne the Readers obseruation, as being one of the greatest Ilands of the world. It contayneth in breadth foure hundred and fourescore miles, in length a thousand and two hundred. *M. Polo* [c] saith, the Inhabitants were Saracens, and were gouerned vnder foure Lords, eate Camels flesh, vse merchandize or artes. Thus farre did the Great *Can* stretch his Tartarian Dominion: and sent hither to spie the Land. That which *Polo* saith he heard of a bird in this Iland, called *Ruch*, so bigge as it could take vp an Elephant, hath no likelihood of truth. He calls it Magalcar. It is distance from seuenteene to six and twentie ½. of Southerly [d] latitude. Onely vpon the coast they are Mahumetans: within Land Idolaters, black, and like the Cafres: the soile yeeldeth Cloues, Ginger, and Siluer. It deserueth to haue better Inhabitants, if *Linschoten* [e] iudge rightly, hauing many faire and fresh Riuers, safe Harbours, plentie of fruite and cattell: therein are foure gouernments, each fighting against other. They vse not themselues to trade with others, nor suffer others to traffique with them. The Portugals haue some trade with them, but goe not on land. In the first discouerie of them by [f] the Portugals, 1506. they shewed themselues inhospitall and trecherous, rewarding receiued kindnesse, in their Canoas or Boats, made of the body of a tree, with shot. There [g] are said to bee some white people, supposed to be of Chinian off-spring.

Of the people of Madagascar the Hollanders [h] report, that they are of colour blacke, strong, and well made: they couer their priuities with cotton: they haue large holes in their eares, in which they weare round sticks. They acknowledge one Creator, and obserue Circumcision, but know nothing of praying or keeping festiuals. They haue no proper names, whereby to distinguish one day from another: neither doe they number weekes, moneths, or yeeres. Nor doe they number aboue ten. They are exceedingly afraid of the deuill (whom they call *Tainuaddes*) because he vseth often to affright them. They liue most-what on fishing. They marrie but one wife: their time of marriage is, for the men at twelue; the women at ten yeeres of age. Adulterie and Theft are punished with death. The men vse to hunt abroad, the women spin their Cottons at home, whereof they haue trees yeelding plentie. If any man kill any of his Kine, all his neighbours may challenge part. *Cornelius Houtman* saith, they are sweet-spoken men. They haue a kinde of Beanes or Lobos growing on trees, the cod whereof is two foot long. They haue a kind of seed, whereof a little makes foolish, a greater quantitie kils: herewith they betrayed and killed threescore and eight Hollanders, with their Captaine. The English haue had some knowledge of this Iland to their cost, as those of the *Vnion* before mentioned. But not trusting them too farre, they here finde good refreshing. Captaine *Downton* arriued there in the Bay of Saint *Augustine*, Aug. 10. 1614. and bought of them diuers Beeues at a reasonable rate. The people are tall and swart, their haire smooth and finely plaited: their weapons are darts, neatly headed with Iron. Their cattell fairer then any [i] I haue seene, hauing on their fore-shoulders a lumpe of fat like the pomell of a saddle. Here were Tamarin trees, with greene fruit vpon them, the pulpe whereof boyled, cured our men of the Scorbute. They haue store of cotton, whereof they make striped cloth of diuers colours. Another, then in companie [k], reports them to bee a strong actiue people, not fearefull of gunnes or other weapons, ciuill, honest, and vnderstanding; their weapons small Lances, Bowes, Arrowes, and Darts: their Kine sold at three, foure, or fiue shillings a peece, as sweet and fat as ours. That bunch on the shoulder is very sweet in taste. And (as one reporteth, he had seene) the skin that compassed one of them, contayned six or eight gallons. Here are many Crocodiles. The *Vnion* comming to Gungomar, in the North-west corner of Madagascar, was assaulted by a Naue of an hundred Canoes by water, arranged in order of a halfe moone; the King trecherously assaulting them out of the woods, and tooke Captaine *Michelborne* with other Merchants.

In Saint *Maria*, an Iland by Madagascar, they met with the King, which was obserued of his subiects with great reuerence. Here they buried one of their dead men, the Ilanders being present, who signified by signes, that his soule was gone to heauen: and would haue had them to cut off his legs by the knees. The Ile of Cerne, they called *Maurice* Iland. They found excellent Ebon trees there, the wood whereof is as black as pitch, and as smooth as Iuorie, inclosed with a thick barke. They found of the same kinde some red, some yellow. There were Palme-trees like the Cocos. They found store of birds, whereof they might take some in their nests with their hands. There were no people inhabiting. In the Ile of Bata our men killed a Bat as great as a Hare, in shape like a Squirrill, with two flaps of skin, which hee spred forth when he leaped from tree to tree, which they can doe nimbly, often holding only by their tailes.

The

b *Maginus.*

c *M. Polo, lib. 3. cap. 35.*

d *Maffeus hist. Ind. lib. 3.*

e *Linschot lib. 1. cap. 3. & 12. Paludanus.*

f *Osor. lib. 4.*

g *Ph. Pigafetta. Congo. lib. 2. c. 9.*

h *De Bry. part. 3. Ind. Or.*

i *Mart. Pring.*

k *Ben. Day, & alius Anon.*

Nic. Downton.

S. Ed. Mich.

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The Hollanders in the Bay of *Anton Gil* Southwards from Madagascar in sixteene degrees, saw the King, blacke of hue, weating two hornes on his head, and many chames or bracelets of Brasse on his armes. This place is fertile, the people valiant. *Holl. Nau. 1595.*

In the channell betweene the firme land and Madagascar, are many Ilands, great and small, all inhabited by Mahumetans, the chiefe of which is S. *Christopher*: more Northwards against Mombaza, and Melinde, are three Ilands, Momfid, Zanzibar, and Pemba: inhabited with Mahumetans of white colour. In the time of *M.* [h] *Polo*, Zenzibar was Heathenish. The Inhabitants, he saith, very grosse and deformed, and likewise the women. Neere the Cape of Good Hope are the Isles of *Don Alnares*, and *Tristan d' Acunnha*: but, of no great note. The deepenesse of these Seas, make them vncapable of many Islands. [g] *G. Bot. Ben. del Isole.* [h] *M. Polo l. 3. cap. 36.*

CHAP. XII.

Of the Islands of Africa, from the Cape hitherwards.

§. I.

Of Saint Helena, Thomee, Cape de Verd, and diuers others betwixt them, and of the weeds and calmes of those Seas.

IN this side the Cape [i] is the Iland of S. *Helena*, in 16 degrees and one quarter of Southerly latitude. It is very high and hilly: the name was giuen of the Saint, on whose day it was discouered. It hath in it store of goats, hogs, hens, and other creatures, which the Portugals haue there left to multiply; for before there was none of them: there also they haue planted Figs, Oranges, Limons, and such like, whereof the Vallies are full; that it seemeth an earthly Paradise, the Fruit growing all the yeere long. They haue great store of Fish, of which with crooked nayles they take great plenty: the Rocks yeeld salt for the furthering of their prouision. It seemes God hath planted it in conuenient place, for the long and dangerous Indian Nauigations. There the Portugals leaue their sicke, which stay till other ships come the next yeere to take them. It was neuer inhabited: onely an Hermite dwelt there, who vnder pretence of mortifying his flesh by penance, butchered the flesh of the Goats and Bucks so fast for their skins, that the King sent for him home, and will suffer none to dwell there. *Abraham Kendall* put in there about the yeere 1591. and left on shore, one *Segar*, a sicke man, whom [k] *Edmund Parker* eighteene moneths after found in good plight; but their vnexpected comming, as it seemeth, so rauished his weake spirits with ioy, that it distracted him, and being otherwise of bodily constitution very wel, he dyed eight dayes after. The like I haue read of a Portugall in the same place. In *Iune* [l] 1613. the Dutch set vpon two Carricks in this roade, but with ill successe, one of their ships with nine and forty men being casually blown vp. North-west from hence are the Iles of *Ascension*, not inhabited. Of Loanda, nigh to, or rather a piece of Congo, is already spoken. Ouer against the Cape of *Lopo Gonsalues*, is the Ile of Nobon: and not farre from thence [m] Saint *Thomas*: an hundred and fourescore miles from the shore, and so much also in compasse, right vnder the Line. At the first discouerie it was a Wood: Now inhabited by Portugals and Negro's. These liue an hundred and ten yeeres: but few borne in Europe exceed fifty. It is vnwholsome, through exceeding heat, vnto Europeans especially, which in *December*, *Ianuary*, and *February* [n], can scarcely walk vp and downe for faintnesse. In the middest is a wooddy Mountaine, continually ouershadowed with a thicke cloud, which so moistens the Trees that grow in great abundance thereon, that from hence droppeth water sufficient for the watering of all their fields of Sugar-Canes. They haue threescore and ten Ingenios or Sugar-houses, each of which hath two or three hundred slaues belonging thereto.

They grind the Canes, and boyle the iuice to make it into Sugar; but by no meanes can they make it so white heere, as in Madera and other places. The refuse of their Canes they giue to their Hogs, which are heere very many, fat, and delicate as the flesh of a Hen. They are some yeeres exceedingly plagued with Ants, and also with Rats, White men which liue there, are visited two houres in euery eight or ten dayes with an Ague, but strangers haue more shrewd entertainment, and scarcely in twenty dayes, with great care, can shake off this Shaker. The chiefe Citie is Pouoason, an Episcopall Sea. The Negro's worke sixe dayes for their Masters, and the seuenth day for themselues in setting and planting their seeds, fruits, and

[i] *Linsc. l. 1. c. 4. hist. of China, part. 3. c. vlt.*

[k] *Edm. Barker. Hak. to. 2. par. 2.*

[l] *S. Castleton.*

[m] *Nauigationi all. Isola di S. Thome Ramus. pag. 1. fol. 116.*

[n] The windes which at other times refresh them, are then by Nature imprisoned in their homes.

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and prouision. Wheat heere sowne, becommeth all blade, without ripening any corne. No fruit which hath a stone in it will heere prosper. The town which hath about seuen hundred Families, and the Castle was taken by the Hollanders, 1599.

o Holl. Nauig. The Ile *Del Principe* o, was so called, because the reuenues thereof were in times past allowed to the Prince of Portugall. It standeth in three degrees of Northerly Latitude. *Iulian Glerehagen* tooke the same, *An.* 1598. The Iles p of *S. Matthew*, *Santa Cruz*, *S. Paul*, and *Conception*, yeeld small matter of History. Next to Cape *Verde* stand seuen Islands, full of Birds, empty of Inhabitants, called *Barbacene*. But those that are called the Iles of Cape *Verde* are nine, situate betweene the Greene and White Capes: *Linschoten* reckons ten. They were first discouered by *Antoni di Nolli*, a Genoway, *An.* 1440. None of them are inhabited, but the Isles of *Iago*, and *Del Fogo*: both which were taken, *An.* 1596. by Sir *Anth.* q *Sherley*, who had one nights showre of Ashes from that Island of Fogo or Fuego, or of Fire, so called, because it continually burneth, which fell so thicke on their ship, that you might write your name with your finger vpon the vpper decke. Saint *Iago* was taken and burnt by Sir *Francis* r *Drake*, *An.* 1585. *Brana* and *Buena Vista*, haue brauer and goodlier names then Nature. *Maio* yeelds salt in a Lake of two leagues long, the Sun congealing and turning the waters into Salt. From thence is passed into the Sea, called *Sargasso* s, because it is couered with herbs, like to the herbe *Sargasso* in the Portugall Wels, not vnlike to *Samper*, yellow of colour, with empty Berries like Goose-berries, but lesse: which beginneth at twenty degrees, and continueth till thirty foure, farre off in the Sea: for the ships in their going to India, keeping neere the shore, meet not with any. The Sea seemeth as a greene field, so thicke that a man cannot see the water, and hindereth the ships passage, except they haue a strong winde. *Ralph Wilson* hath told vs of a new Iland, discouered by the *Salomon* in 19. 34. to the South, *Anno* 1612.

p *Vid. Sanut. vbi supra.*

q Sir *Ant. Sher. Hak. tom.* 3. *pag.* 600.

r Sir *Francis Drake.*

s *Linschot. l.* 1. *cap.* 95. *Sam. Castleton.* They meet with it in sayling to Bermudas, as Master *Barkly* told me, and to the Indies also both East and West.

The Coast of Africa is foure hundred miles distant, neither is any Iland neere: saue that these weeds seeme to make many Ilands. Thus doe *men in ships behold the wonders of the Lord in the deepe*, no Land being nigh, nor no ground to be found, although it is thought to come from the ground. Some t thinke it growes on the Rocks, and is thence beaten off by the Sea. And indeed, all those Seas are full of wonders, as they passe along the Coast toward the Indies. *Thomas* u *Steuens* complaineth of the continuall Thunders, Lightnings, and vnwholsome Rainos which there they met: the raine-water, if it stand a little, conuerting presently to Wormes, and filling the meat, hanged vp, with Wormes. An herbe also swamme vpon the face of the waters like a Gocks Combe, so venemous, that it can scarce bee touched without perill: Fishes, called Sharkes, most rauenous deuourers, which had other sixe or seuen smaller fishes, garded with blue and greene, attending like Seruing-men. Fishes also (as big as a Herring) with wings which doe not so much helpe them by flying to escape another greater fish that pursueth them by Sea, as endanger them to a Sea-Fowle, which waits that opportunitie. Neither can it fly high or farre, or longer then the wings are wet: nor swimme fast, hauing exchanged finnes for wings. So haue I seene men thriue worse that haue two Trades, than such as haue been skilfull and thriftie in one. *Lerius* x addeth the like wonder of certaine Birds, so tame that they would light vpon the hatches, and suffer themselues to bee taken. These are the same Birds which pursue those flying fishes, wiser to hunt them, then to saue themselues: as bigge as Crowes in feathers, in flesh little bigger than a Sparrow, and farre lesse then the fish which they take and deuoure.

t *Pat. Copland.*

u *Tho. Steuens. Hak. tom.* 2. *p.* 2.

x *Lery na. in Brasil. c.* 3.

These Seas are also subiect to great and tedious calmes, which not onely hinder the Voyages, but end the liues of many. *Giouanni da Empoli* saith, in his returne out of India, they were heere detained foure and fifty dayes, in which they scarce sailed aboue sixe leagues; and in thirty fiue dayes they cast ouer-boord threescore and sixteene of their company, very few suruiuing in their ship: which likewise happened to other ships, their Consorts, so that they had vtterly despaired, had not God sent a Portugall ship, that way bound, to relieue them. And would God the like examples many might not be produced amongst our own. Betweene y 17. and 32 degrees of Northerly Latitude, men are subiect to gripings, and haue need to keepe themselues warme.

y *Pat. Copland.*

To returne to our discouerie from Iago where we left: here the Negro's z were wont to bring slaues to sell to the Portugals for Beads, and other trifles; and Cottons with other base commodities: and them not such alone as they tooke in warre, but their fathers and mothers, thinking they did them a benefit, to cause them thus to be conueyed into better countries: they brought them naked. The Iles of Arguin are sixe or seuen, inhabited by the Azanhagi, where the King of Spaine hath a Fortresse: concerning the trade whereof you may reade the letter of *Melchior* a *Peteney*.

z *Nau. all. Lu. di S. Thome.*

a *Mel. Peton. Hak. part.* 2.

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§. II.

Of the Canaries, Madera, and Port Santo.

FVrther into the Sea are the Canaries[a]: which are commonly reckoned seuen: *Canaria, Teneriff, Palma, Gomera, Hierro, Lanzarrotte,* and *Fuerte Ventura: Thauet* addes three, others, more: *Lobos, Roca, Gratiosa,* S. *Clara, Alegrança* and *Infierno.* The Inhabitants were so grosse before they were discouered, that they knew not the vse of fire. They beleeued in one Creator of the World, who puniſheth the euill, and rewarded the good: herein they all consented, in other things disagreed: their weapons were stones and staues. They shaued their heads with sharpe stones like flints. Iron they had not: Gold they respected not. The women nursed not their children, but commonly committed that office to their Goats. They as much delighted in dancing, as the birds[b], which beare their name, in singing. They were vnknowne from the times of the Romane Empire,[c] at which time they were called *Fortunatæ*, till either an English or French ship by mis-fortune lighted on them. *An.* 1405. *Io. Bentacor* conquered them, and after him, *Anno* 1444. *Henry*, the *Infanta* of Portugal, that *Day-starre*, which by his industry made way to the present Sun-shine of Discoueries whereby the World in her last dayes hath fullest view of her selfe. *Galuano*[d] calleth that Frenchmen *Io. Betancourt*, and saith, hee was sent by *Iohn* the second of Castile, *An.* 1417. who being slaine in the action, his sonne sold them to *Peter Barba* a Spaniard, and hee to *Don Henry.* Hee saith, the people were Idolaters, and did eate their flesh raw for want of fire. They tilled their ground with Oxe and Goats-horns, They had many wiues, but deliuered them to their Superiours to haue the first vse of them, before they lay with them. *Don Henry* conquered the rest which *Betancourt* had not possessed. Their former gouernment was by an hundred and ninety persons, which ruled also in matters of Religion, prescribing to the people their faith, and worship. They had in highest name of authoritie a King, and a Duke. To slay a beast was esteemed the basest office in the world, and therefore committed to their prisoners: they which did this, liued separate from the people: Thus was it in the Gran Canaria. In Gomera[e] they vsed for hospitality to let their friends lye with their wiues, and receiuing theirs in like courtesie: and therefore, as in India, the Sisters Sonne inherited.

In Tenarife they had two Kings, one dead & another aliue: when a new King was crowned, some man, to honour his entrance, offered himselfe to voluntary death: when the King was buried, the noblest men caried him on their shoulders, and putting him into the graue, said, *Depart in peace, O blessed soule. Thauet*[f] affirmeth, that the Canaries are so called of the Canes and Reeds that grow there: that they worshipped the Sun, Moone, and Planets. Of these Ilands, *Thomas Nichols*[g] an Englishman, hath composed a Treatise extant, in M^r *Hakluyts* Voyages. *Tom.* 2. *Part.* 2. He saith they dwelt in Caues, supposed to descend of such as the Romans in Africa had exiled, and cut their tongues out for blasphemie against their gods. The Pike or high Hill of Tenarife, is after *Thauets* measure foure and fifty miles. *Tho. Byam*, [h] a friend of mine told me, that he had seene it eight and forty leagues into the Sea, in cleere weather. One of our Nation hath written a Tractate of his obseruations of these Ilands. Heere before the conquest were seuen Kings, which with their people dwelt in Caues. Their buriall was, to be set vpon their feet naked in a Caue, propped against the wall: and if hee were a man of authoritie, he had a staffe in his hand, and a vessell of milke standing by him. I haue seene (saith *Nichols*) three hundred of these corpses together, the flesh dryed vp, the body light as parchment. I my selfe saw two of those bodies in London.

Canaria, Tenerife, and Palma, haue one Bishop, who hath twelue thousand Ducats Reuenue: which place was not long since possessed by *Melchior*[i] *Canus* a great Writer in defence of the *falling Babylon.* They pay to the King fiftie thousand Ducats. *Hierro*, or the Iland of Iron, is by a multitude of Authours[k] affirmed to haue it in no fresh water, but what falleth from the leaues of a certaine Tree, which is alwayes greene, and couered with clouds, and vnderneath the same is a Cisterne to receiue the water, for the vse both of men & beasts throughout that Iland. A whole wood of such Trees wee mentioned in Saint *Thomas* Iland, which yeeld from their dropping leaues Rilles of water downe all sides of the Hill, where they grow. In this Iland heere is but one: and that very ancient, differing in this (if we beleeue *Sanutus*) from those of S^t *Thomas*, they alwayes, this onely afternoone, being couered with that cloud, which continueth till two houres before day, and then the bodie, boughs and leaues of the tree sweat out that liquor till two houres after Sun-rising, it is in 27. degrees. *Lewis Iackson* saith that he saw this tree being in this Iland, *Anno* 1618. that it is as bigge as an Oake, the barke like hard beame, six or seuen yards high, with ragged boughs,

[a] This name is supposed vulgarly to haue arisen from the small prick-eared dogges. a *Thauet* c. 5. *Sanuto* 12.

b Canary Birds.

c *G. Bot. Ben. part.* 1. *Vol* 2. *Bar. Dec.* 1. *l.* 1.

d *A. Galuano.* Discoueries. *Luys Orda, Anno* 1334. assailed Gomera, but in vaine. And 1393. the Spaniards committed great spoiles in this Iland. *Descrip. Canar. ap Caluetonem.*

e *Cadamosto.*

f *A Thauet* New-found-World, c. 5.

g *Tho. Nichols*

h *Tho. Byam.* Some say it may be seene an hundred and fiftie. *Descrip. Can. Caluet.* *Sanuto* addes that it casts fire, and is in the ascent 60. miles.

i *M. Canus Loc Theol. l.* 12.

k *Benzo Sanuto Oniedo, &c.*

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boughs, with the leafe like that of the Bay-tree, white on the bottome, greene on the other side. It beareth nor flower nor fruit: situate in the declinitie of a Hill, withered in the day, dropping in the night (a cloud hanging thereon) yeelding water sufficient for the whole Iland, which (he saith, if report deceiued him not; Sir *Edward Skory* heard of many fewer) 8000 soules, and aboue 100000 beasts. It fals into a Pond made of Bricke floored thicke with stone, by pipes of lead conuayed from the tree thither, and thence diuided into diuers Ponds thorow the Iland; fetched vp hill by barrels. The Pond holds 20000 tunnes, and is filled in a night. Thus he related to me, Hierro, and Gomera, and Lancarato, are in the hands of priuate men.

* *A Galuano.* See *Sanuto* of these and many other Iles.

Madera standeth in two and thirty degrees: it is the greatest of all the Atlantike Iles.* It was discouered by one *Macham* an Englishman, who arriued there by tempest, *Anno* 1344 together with a Woman, whom he there buried, and on her Tombe did write his comming and the cause thereof, with his and her names, and was occasion to the King of Spaine to discouer that and the Canaries. It was called Madera, of the wilderneses of Trees there growing. Heere is a Citie called Fouchal. The Ile containeth in compasse a hundred and forty miles. The woods [a] which gaue name to the Iland were fiered, and burnt so furiously, that the people for a time were forced to go some space into the Sea from the violent heat; which caused such fatnesse to the soyle, that at first it yeelded threescore fold: since, halfe so much. The excellent Wines were of Vines, first brought from Candie. They bring foorth more grapes (saith he) than leaues, and Clusters of two, three, and foure [b] spans long. At first, the Pigeons suffered themselues to be taken, not knowing, and therefore not fearing a man.

[a] *A. Cadamosto.*

[b] *Palmi.*

Forty miles from the Ile of Madera [c] is the Ile of Puerto, or *Porto Santo*, called of all Saints day, in which it was first discouered, *Anno* 1428. It was taken by Sir *Amias* [d] *Preston*, 1596. Heere are such store of Conies, bred of one shee-Cony brought hither great with yong, that the Ilanders were out of hope almost to withstand and amend their damages by them sustained. A little Iland, neere to this, breedeth nothing else. And now we can accompany our Portugals no further. But before I left these Ilands, I thought fit to feast you, with some obseruations of an eye-witnesse (elegant spectator) and learned Gentleman Sir *Edmund Scory*.

[c] *Sanut. l. 3.*

[d] *Sir Am. Preston, Hak.*

§. III.

Extracts taken out of the Obseruations of the Right Worshipfull Sir Edmund Scory, *Knight of the Pike of Tenariffe, and other rarities which hee obserued there.*

TEneriffe is the pleasantest of the Canary Ilands. This Iland hath beene called Niuaria, by reason of the Snow which like a Collar enuironeth the necke of the Pike of Teyda. The name of Tenariffe was imposed by the inhabitants of the Palme Iland, for Tener in the Palmesian language signifies Snow, and Iffe an Hill. It is situate in the Atlanticke Ocean foure score leagues from the Coast of Affricke. It is in forme triangular, extending it selfe into three Capes, and stands within eight and twenty degrees of the equinoctiall. The great mountaine of Teyda, commonly called the Pike of Tenariffe, is a Mountaine which begets I know not whether a greater attention, when you come to it, or when you behold from a farre off: bnt in both very great. The Base of it beginneth at the Port-towne of Gara-chico, from whence it is two dayes iourney and a halfe to the top of it. The point of which, though it seeme as sharpe as a Sugar-loafe (which figure, of all other it doth most resemble) yet is there a flat of an acre in breadth on the top of it: & in the midst of that flat a gulph, out of which great stones are with like noise fire and smoke many times cast forth. Seuen leagues off this way, may bee trauelled vpon Asses or Mules; the rest on foot, and with great difficultie. All the Countries lying about the ascent of the Hill, for ten miles vpwards are ouer-growne, or rather adorned with the goodliest trees in the world of diuers sorts; by reason of the multitude of Springs which intermingling one with another, and with the addition of the violent winter, Raines descend in huge torrents downe into the Sea. In the midst of this hill is the cold intolerable; in the top the heat, and so likewise in the bottome. Through all the cold Region, you must cast your iourny to trauel on the South side, and in the day time; through all the hot Region (which is within two leagues of the top) on the North side, and in the night time. Euery man carrieth his owne portion of victuals, and Borrachocs of Wine. Your time of approach to the top must bee about Midsommer (for the auoiding of the torrents caused by the snowes, and about two of the clocke in the morning, and so you may abide there vntill sun-rising, but no longer.

Iourney vp the Pike, and description thereof.

A Vulcan.

Goodly Country.

A cold ascent and hote top and bottome.

The

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The Sun being exalted aboue the Horizon of the Ocean seemeth far lesse, then when you are on the lower ground, and seemes to whirle it selfe about in manner of a Gyre. The streame that commeth out of the East a little before his rising can be compared to nothing more properly then to the breath of an hot Ouen, and so commeth on his course through an vnclouded Heauen being of a pure blue Christalline colour without the least spot in it. When you are on the top of this Hill all the Iland lyeth subiected like a plaine and leuell plot of ground vnder you, although there are in this Iland not so few as twenty thousand sharpe deformed and vneuen Rockes, and all the edges of that plaine ground seemeth to bee lifted or fringed with Snow, which indeed is nothing else but the white Cloudes which are many furlongs below you. Neere the top of this Mountayne it neuer reigneth, neyther was there euer any wind stirring thereupon. The same is reported of the Hill *Olympus*.

Rarity of the Sunne. Hote breath. Clouds beneath them. No wind nor raine.

All the vpper part of this Mountayne is afflicted with barrennesse, wanting the generatiue benefit of the lower and middle Regions of the Aire: for no manner of tree, shrub or leafe beautifieth the head thereof, but it resteth disgraced with an vnseemely baldnesse: out of which towards the South side doe the veines of Brimstone issue downe into the necke thereof, where the Region of Snow is, among which the Brimstone is interueined in diuers places. In the Summer time the fires doe often breake forth from out the hole in the top of this Hill, into which if you throwe a great stone it soundeth as if a great weight had falne vpon infinite store of hollow Brasse. The Spaniards merrily cal it the *Deuils Caldron*, wherein the whole prouision of Hell is boyled. But the naturals (the Guanches themselues) do say that it was hell, and that the soules of their wicked Ancestors went thither to be tormented: and that those who were good and valiant men went downe into the pleasant Valley where the great City *di Laguna* now standeth: then which & the Towns adioyning to it, there is not in any place of the World a more delicater temperature of Ayre, nor a goodlier Obiect for the eye to make a Royall Landskip of, as to stand in the Centre of this Plaine, and to behold how nature hath delineated all earthly beauty in the great. On the North side of the Iland are many fresh waters with falling downe from the top of exceeding high Mountaynes refresh the Plaines and City *di Laguna*; and are afterwards by the greatnesse of their torrent carried into the Ocean. The Iland is parted in the midst with a ridge of Mountaynes like the roofe of a Church; hauing in the midst of it (like a steeple) the Pyke of Teyda, if you diuide the Iland into twelue parts, ten of them are taken vp in impassable Rocky Hils in Woods & in Vineyards: and yet in this small remaynder of arrable ground, there was gathered as I saw vpon their account in the yeere of our Lord 1582. 200. and 5000. Hannacks of Wheat, besides infinite store of Rie and Barley. One of our English quarters make foure and a halfe of their Hannacks. The soyle is delicately temperate, and would produce all the most excellent things the earth beareth, if the *Spaniards* would seeke and labour them. The Vineyards of account are in *Buena Vista*, in *Danto*, in *Oratana*, in *Tigueste*, and in the Ramble which place yeeldeth the most excellent Wine of all other. There are two sorts of Wines in this Iland *Vidonia* and *Maluesia*. *Vidonia* is drawne out of a long Grape, and yeeldeth a dull Wine. The Maluesia out of a great round Grape, and this is the only Wine which passeth all the Seas of the World ouer, and both the Poles without sowring or decaying; whereas all other wines turne to Vineger, or freeze into Ice as they approch the Southerne or Northerne Pole. There are no where to be found fairer or better Mellons, Pomegranates, Pomecitrons, Figs, Orenges, Limons, Almonds and Dates, Honey, and consequently Waxe and Silke though not in great quantity yet excellent good, and if they would plant there store of Mulberry trees, the ground would in goodnesse and for quantity equall (if not exceed) eyther Florence or Naples in that commodity. The North side of this Iland aboundeth aswell with wood as with water. There grow the Cedar, Cypresse and Bay tree, the wild Oliue, Masticke and Sauine; goodly procerous Palme and Pine-trees which shoot vp into a beautifull streight talnesse. In the passage betwixt *Oratana* and *Garachiro*, you ride through a whole Forrest of them, the strong sauour of which perfumeth all the Aire thereabouts, of these there are such abundance all the Iland ouer, that all their Wine Vessels and woodden Vtensils are made of them. There are of these Pine-trees two sorts, the strait Pine, and the other growing after the manner of our spreading Okes in *England*, which wood the Inhabitants call the *Immortall tree*, for that it rotteth neyther aboue nor below the ground, nor in the water. It is neere as red as Brasill, and as hard but nothing so vnctuous as the other kind of Pine. Of these they haue such great ones, that the Spaniards doe faithfully report that the wood of one Pine-tree alone couered the Church of *los Remedios* in the City of *Laguna*, which is 80. foote in length, and 48. foote in breadth. And that one other Pine-tree couered the Church of S. *Benito* in the same City, which is 100. foot in length, and 35. in breadth. The noblest and strangest tree of all the Iland is the tree called *Draco*: his body riseth into an exceeding height and greatnesse. The barke is like the scales of a Dragon, and from thence I suppose it had his name. On the very top of the tree doe all his armes cling and interfold together by two and by two like the

Deuils Caldron. Conceit of Hell. Laguna. Rockes. Fertilitie. Vineyards. Wines. Fruits. Trees. Immortal tree. Draco tree.

Man-

Mandragoras: they they are fashioned euen like the arme of a man round and smooth, and as out of their fingers ends groweth the leafe about two foote in length, in fashion like to our greene wild water seggs. This tree hath not wood within its barke, but only a light spongious pith, and they commonly make Bee-hiues of the bodies of them. Towards the full of the Moone it sweateth forth a cleane Vermilion Gumme which they call *Sangre de Draco*, more excellent and astringent by farre, then that *Sanguis Draconis*, which wee haue from Goa, and from other parts of the East Indies by reason the Iewes are the only Druggists of those parts, and to make mony they falsifie and multiply it with other trash foure pound waight for one. The first that were knowne to inhabit this Iland are called Guanches: but how they came thither it is hard to know, because they were and are people meerely barbarous & voyd of Letters. The language of the old Guanches (which remayneth to this day among them in this Iland in their Towne of Candelaria) alludeth much to that of the Moores in Barbary. When Betanchor (the first Christian Discourrer of these parts) came hither, he found them to be no other then meere Gentiles ignorant of God. Notwithstanding, I doe not find that they had any manner of commerce with the Deuill, a thing not vsuall among the Indian Gentiles. They held there was a power which they called by diuers names as Achuhuranan, Achuhucanar, Achguayaxerax signifying the greatest, the highest, and the mayntayner of all. If they wanted raine or had too much, or any thing went ill with them, they brought their sheepe and their Goats into a certaine place, and seuered, the young ones from the Dams, and with this bleating on both sides, they thought the wrath of the Supreme Power was appeased; and that he would prouide them of what they wanted. They had some notion of the immortality and punishment of Soules, for they thought there was a Hell, and that it was in the Pike of Teyda, and they call Hell *Echeyde*, and the Deuill *Guayota*. In ciuill affaires they were somewhat Regular as in acknowledging a King, and confessing vassalage in contracting Matrimony, reiecting of Bastards, succession of Kings, making of Lawes, and subiecting themselues to them. When any childe was borne, they called vnto them a certaine woman, and shee did with certaine words powre water vpon the childes head, and euer after this woman was assumed into the number of that kindred, and with her it was not lawfull euer after for any of that race to marrie or vse copulation. The exercises which the young men vsed were leaping or running, shooting the Dart, casting of the stone, and daunsing, in which, to this houre, they do both exceedingly glorie and delight. And so full of naturall vertue and honest simplicitie were these Barbarians, that it was an inuiolable law amongst them, that if their Souldiers did in any place publicke or priuate, offer any licentious or iniurious behauiour to a woman, he was assuredly put to death. The people of this countrie were of a goodly stature, well formed and of a good complexion. There were among them Giants of an incredible greatnesse: the skull of one of them is remaining, in which there are eightie teeth, and his bodie (which was found buried in the Sepulchre of the Kings of Guymur, of which race he was) measured fifteene foot. The people that dwell on the South-side of the Iland, were of the colour of an Oliue, but those that dwelt on the North-side were faire, especially their women, hauing bright and smooth haire. Their common apparell was a certaine garment made of Lambes skins like a short coate, without pleate or collor or sleeues fastned together, with straps of the same leather. The ordinarie garment for men and women of the common sort was called Tomarco, onely the women for modesties sake had another couering vnder their Tomarco, which was a side coate downe to the knees made of skins which reached downe to the ground, for they held it an vnseemely thing in a woman to haue her breasts or her feete vncouered. In this garment they liued, and in this they dyed, and in this they were commonly buried. For their dyet they sowed Barly and Beanes: Wheate was vtterly vnknowne to them. They toasted their Barly by the fire, then did grinde it in certaine hand-mils, such as are now in Spaine. The floure so made they called Giffio, wetting it with water, milk or butter. It serued instead of bread also, and was their greatest and most Generall sustenance. They eat the flesh of Sheepe, of Goats, and Pork, but not commonly, for they haue certaine assemblies, like our festiuall Wake-dayes in England, at which times the King in person with his owne hands did giue to euery twentie of them three Goates, and a proportion of their Giffio. After which Feast, euery companie came before the King, shewing their agilitie in leaping, running, wrastling, darting, dancing, and other sports. They haue a certaine kind of hony out of a fruit, called Mozan, of the greatnesse and bignesse of a pease. Before they are ripe, they are very greene, when they beginne to ripe they are red, and when they are ripe are blacke, nothing vnlike our blackberries, saue in their taste which is exceeding pleasant. They eat no more but the iuyce of them which they call *Toya*, and the Hony which they make of them they call *Chacerquem*. They gather these *Mozans* very ripe, and do put them into the Sun for a weeke, then they breake them in pieces, and put them into water to bee boyled vntil they come to a sirrope, and this is their Physick for the fluxe, and the griefes in the backe: and for both these diseases they did

Ancient Inhabitants.

Their religion.

Baptisme.

Giants.

Apparell.

Dyet.

Mozans their Physicke.

did also let bloud in the armes, head, and forehead with a flintstone. At their time of sowing, the King hauing appointed to euery man his portion of ground that was to bee sowne, they digged vp the earth with Goats hornes, and with certaine words threw their seed into the ground. All other works appertained vnto, and were performed by their women. The King did make his habitation in naturall caues or hollow rocks, of which there are infinite store remayning to this day. When there was any Feast made in any Kingdome, their Feasts had the priuiledge that men might with immunity passe to and fro through the enemies Countrey: yea, & many times the enemies would feast one with another. In their Marriages the men vsed to aske the consent of the Widdowes or Maids parents (if there were any) which being granted they were married with little or no ceremony that I could learne. And the marriage was not so soone made, but it might be as quickly broken: for if the husband or wife were disposed to be separated they might be so, and both of them marry again with others at their pleasures. Notwithstanding all the children of the separated begotten afterwards were esteemed as bastards, the King only for succession sake exempted from this custome, & to whom for that respect it was lawfull to marry with his own sister. For many yeeres this Iland was subiect to one only King whom they called *Adexe*, who being growne old, his Sons (which were nine in number) conspiring against him, parted the Iland into nine seuerall Kingdomes. All their war was to steale cattle one from another, and especially the spotted Goats, which amongst them are in great and religious estimation; there is very little difference betwixt the body, colour and smothnesse of our English fallow Deere and their Goat. The ancient Guanches of this Iland had an appointed Officer or Embalmer answerable to the sex (man or woman) who washing the dead corps did put into its body certaine Confections made of Goats Butter melted, the powder of Furzes, and of a kind of ruffe stones, the rindes of Pine-trees and other herbs, and did stuffe the body with this euery day for 15. dayes together, putting the body against the Sun, now on the one side, now on the other, vntill it were stiffe and dry. All this space their friends bewayled their death. At the end of 15. dayes they wrapped their body in Goats skins so cunningly sowed together that it was maruellous, and so they carried the body to a deepe caue where none might haue accesse. There are of these bodies remayning yet which haue been buried these 1000. yeeres. The neerest port towne to the City called *Cidade de Laguna*, is *Santa Cruz*, from thence you ascend vp the steepe Mountaynes to the City, which you shall finde to bee most miraculously seated in the midst of a flat of ten miles in compasse, as if nature had prepared that place for man to build a City vpon, & being walled about with hils of wonderfull height on al sides sauing to the Northwest (from whence there being a leuel tract of land euen to the Seaside which is seuen leagues distant) there doth continually arise from the Sea a vapour, which being circulated among so many and intricate Mountaines groweth to be a wind, and taketh his passage through those channels of Mountaynes to the City, to its great refreshing, and in this great Plaine (like Enuy) for want of opposition dieth. And let the wind blow full Southeast at Sea, yet shall you alwayes haue the wind full Northwest at the City like a true friend when you most need him from twelue a clocke in the day vntill night. The extreame dew which falleth doth sufficiently coole the night. Their buildings are all of an open rough stone nothing faire: they are very plaine in their buildings, two or three stories high and no more, and commonly but one story high in the remoter parts of the City. It is not walled, they haue no chimneyes, no not so much as in their kitchins. They make only a flat hearth against a wall, and there they roaste their meate rather then roast it. The decency of their streets is commendable, for when you are in the centre of the City, your eye reacheth almost to the extreamest parts thereof. They haue no want of water. The City hath its name from a great standing Lake at the West end of it, vpon which there are cõmonly diuers sorts of fresh water-fowles. The haggard Falcons doe euery euening flye vpon this Lake, and the Negros with slings beate them, which is the noblest sport of that kind in the world for the stoopings are many, and at one time, and the Hawkes the strongest and best mettalled of all others, of a greater kind then the Barbary Falcons. The Viceroy being one euening to see this naturall sport, and he demanding of me what I thought thereof, and I iustly commending the strength and mettall of the Hawkes, assured me vpon his honour, that a Falcon bred in that Iland (which hee had formerly sent to the Duke of *Lerma*) did at one flight (except she rested vpon ships by the way) passe from *Andaluzia* to *Tenariff* (which is 250. Spanish leagues) and was there taken vp halfe dead with the Dukes Varuels on. And the time from her going out to her being taken vp, exceeded not sixteene houres, &c.

Seed how sowne.

Feasts.

Marriages.

The gouernment.

Funerals.

Santa Cruz.

Refreshing wind.

Sport with Hawkes.

Strange flight of a Hawke, &c

But I dare not dwell any longer with this industrious Gentleman in these Canaries, and had need borrow the wings of one of these Hawkes to make a swift flight to some other African Ilands, where next you shall find us within the Mediterranean.

§. IIII.

Of Malta and the Nauigations about Africa.

WIthin the Straits are no great Ilands belonging to Africa, *Pennon*, or the Rock against *Velles de Gumera*, the Ile of Gerbi, & some others. Malta is the most famous, where in old time was the Temple of *Iuno*, spoyled by [a] *Verres*, supposed to be that Melita, [b] where *Paul* suffered [c] shipwrack: although there be another Melita in the Adriatike Sea, neere to Dalmatia: *Polybius* [d] calleth it *Melytusa*, as *Volaterranus* [e] writeth. *Ptolomie* and *Cicero* name Melita, now called Malta, in this Ile of Malta. This Malta is distant from Sicilia 60. miles, from Africa, 190. It hath bin sometime subiect to the Carthaginians, as may appeare by diuers Monuments with Inscriptions of Carthaginian Letters: and the Islanders (if our Authour [f] say truely) can vnderstand that Scene in *Plautus* before mentioned. *Eloi, Effetcha, Cumi*, words vsed in Scripture, are likewise vsed in the *Maltese*. Their manner of life is Sicilian. But we may not dwell here. Some [g] ascribe *Pauls* shipwracke to Melita in the Adriatike, neere to Dalmatia, whom *Beza* [h] learnedly confuteth: and prooueth it to bee that Malta, which now the Knights hold against the Turke: whose valour and successe, in resisting that mighty Turkish Aduersary, [i] *Curio*, and *Io. Antonius Viperanus* in their Bookes of that Argument, *Knolles* in his Turkish History, *Ri. Carre*, and others relate at large. It was *An.* 1565. That which deceiueth those Men in Malta, is the name of the Adriatike Sea, which now is giuen to the gulfe of Venice, but then, as *Beza* & *Aretius* shew out of *Strabo l.* 3. was giuen to the Ionian Sea also, and further Southwards, where Malta standeth: and *Ortelius* out of [k] *Ouid*, and others, proueth the same, as doth also that Epitome of all Learning *Io. Scaliger*.

That learned Gentleman M. *Sandys* in the fourth Booke of his Iournall hath largely related of this Iland. It containeth after his description sixty miles in circuit; a Countrey altogether champaine, being no other then a Rock couered ouer with earth, but two foot where deepest; hauing few trees but such as beare fruit, whereof all sorts plentifully: so that their wood they haue from Sicilia. Yet there is a great Thistle which together with Cow-dung serues the Countrey people for fewell, the lesse needfull by the immoderate heate, there exceeding far any other seated in the same parallel, yet sometimes tempered by the winds to which it lies open. Riuers here are none, but sundry Fountaynes. The soyle produceth no graine but Barley: bread made of it and Oliues is the Villagers ordinary dyet, and with the straw they sustayne their Cattle, Cummin-seed, Annis-seed, and Hony, they haue here in abundance, and an indifferent quantity of the best Cotton Wooll. The Inhabitants dye more by Age then Diseases, and heretofore were reputed fortunate for their excellency in Arts & curious weauing. This Iland was giuen by *Charles* the Fift to the Knights Hospitalers after their losse of Rhodes; whose first seat was the Hospitall of S. *Iohn* in Ierusalem, built by one *Gerard*, at such time as the Holy Land became famous by the successeful expeditions of the Christians, whose rites are recorded by many Authors, but by vs to be reserued for another taske. There are sixty Villages in the Iland vnder the command of ten Captaines, and foure Cities. Old *Malta* (supposed the worke of the Phœnicians) is seated on a Hill in the mids of the Iland, kept with a Garrison though of small importance. In it is a Grot of great veneration, because they suppose that *Paul* lay there after his shipwracke. The other three Cities (if they may so bee termed) are about eight miles distant, and not much without a Musket shot each of other, neere the East end and on the North side of the Iland; where there is a double Hauen, diuided by a tongue of a Rock. On the top of this tongue stands the Castle of S. *Hermes*, after 20000. shot and the losse of 10000. liues taken by the Turks. But so could they not that of S. *Angelo*, which onely & *Burgo* escaped their fury in that their siege. After their departure, when the Knights had thought to haue abandoned the Iland, by the helps of the Pope, *Florentine*, and especially the Spaniard, they were furnished with prouisions for new fortifications; and added a new strong City, called *Valetta*, in honour of him that then was their Great Master, *Iohn de Valetta*. The Great Masters Palace is a princely structure, the market place spacious, the Church of S. *Paul* magnificent, as that also of S. *Iohn*; the houses vniforme of free stone, two stories, flat roofed. S. *Iohns* Hospitall giues entertaynment to all that fall sick, the attendants many, the beds ouer-spred with faire Canopies, euery fortnight hauing change of linnen, serued by the Iunior Knights in siluer, and euery Friday by the Great Master accompanied with the great Crosses, a seruice whereto they are obliged, as their name of Hospitular Knights also importeth. It is victualled for three yeeres, supplied from Sicilia. The Iland hath not of liuing soules aboue 20000. Their expeditions are vsually but for booties. The people almost as tawny as Moores: the heat makes them sleep at noone These Votaries haue store of Curtizans for the most part Greeks, which sit playing in their doores on Instruments, by their eyes bewitching vnstable soules, their vow rather prohibiting (if the practice interpret) Mariage then incontinencie. Their markets are on Sundayes. The Knights come hither exceeding yong, the sooner to attaine

a *Cic. in Ver. 6.*
b *Melita.* so called of the store of Hony.
c *Acts* 28. 1.
d *Polybius.*
e *Volaterran.*
f *Descrit. di Malta.*
g *Ortel. in Thesaur.*
h *Beza Annot.* & *Aret. in Acta.*
i *Curio Bellum Melitense. Viperanus. Knols p.* 796.
k *Ouid. Fast.* 4. *Scribentem gelidis Adria vidit aquis.* So *Statius* to *Metius* going from the Tirrhene to Egypt *Quos tibi curvensi præceps fert Adria mores?*

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taine Commendams at home, which goe by Senioritie. There are resident about fiue hundred, and as many abroad to repaire vpon summons. Sixteene of them are Counsellors of State, called Great Crosses. There are seuen Albergs or Seminaries, one of which was of England, till in the generall Deluge vnder *Henrie* the eight, Saint *Iohns* without Smithfield, sometime the Mansion of the Grand Prior of England, was hooked into that crooked streame, though still that Title continue, an Irish man now enioying it. Euery Nation feed by themselues in their seuerall Alberges, and sit at table like Friars. But how doe I pre-occupate my Christian Relations, and fall into a Lethargie, hauing opportunitie of such an Hospitall and such Hospitulars?

Now a word of the ancient Nauigations about Africa. *Hanno* his voyage, set forth by the Carthaginians, seemed fabulous, but *Ramusius* sheweth euery place by him mentioned, to agree with the later Discoueries of the Portugals, and thinketh (guided by a Portugall Pilot, skilfull of those Seas, which skanned this Nauigation of *Hanno*) that hee went as farre as Saint *Thome*. Long before this, *Homer* reporteth of *Menelaus* compassing the Ethiopians from Egypt, which some interprete of sayling by the Cape of Good Hope, as the Portugals. Of this minde *Strabo* citeth *Aristonichus*. Of *Salomon* and *Iehoshaphat* is said before. *Herodotus* affirmeth the Phœnicians sayling in the Red Sea in *Cambyses* time: but this was vsuall and yeerly, as *Plinie* sheweth *lib.6. cap.23*. The same *Plinie* alledgeth out of *Cornelius Nepos*, the sayling of *Eudoxus* out of the Red Sea, round about Africa to Cales, which *Strabo* relateth otherwise and refuteth.

The like may be shewed in some other instances, of which reade Master *Hakluyt* his Epistle Dedicatorie, *Tom.* 1. *Ramusius part.*1. *pag.*111. and *Galuanus* in his Discoueries of the World. Which I mention, not to disparage or weaken the Portugals praises, but to giue Antiquitie their due; which, I thinke, [a] could not ordinarily (if at all) compasse so long a Nauigation for want of the Compasse: yet we should iniurie our Authors, if wee should not beleeue somewhat: although not so much as they report. And this agreeth with the Greeke prouerbe of *Hanno's* Discoueries, and *Iubas* Historie: that hee which findeth sweetnesse in the one, may swallow the other, and as well entertayne *Banius* as *Manius*: the Periplus of the one, and Libyke Histories of the other not obtayning full credit, nor wholly meet to be reiected.

a See *Panciroll. to.2.c.1. & ad eum Salmath. Causaub. ad Athen. l.3.7.* Λίβυκοι βίβλοι καὶ Ἀννωνος περίπλους, figuratæ sunt, ἐν ἄλλῳ δ' ἐροῦμεν.

And thus much of this African part of the World, the Regions and Religions thereof: the one most subiect to the burning beames of the heauenly Sunne, the other least enlightning by the comfortable warmth of the *Sunne of Righteousnesse*; blacke in body, but more darkned and deformed spiritually, as hauing onely some parts of Habassia entirely possessed with Christians, besides what in Congo hath of later yeeres beene effected by the Portugals, and that little which is subiect to them and Spaine: all the rest being Pagan, or Mahumetan. And would God this were the case of Africa alone; seeing that if we diuide the knowne Regions of the world into thirtie equall parts (it is Master *Brerewoods* [b] Computation.) The Christians part (vnderstand it in all Sects and Professions bearing that name) is as fiue, the Mahumetans as sixe, and the Idolaters as nineteene; besides that huge heathenous Tract of the vnknowne *South Continent*, which by probable reasons is by him coniectured to bee no lesse then Europe, Africa, and Asia, together. So farre is it from truth, which one [c] of our Country-men hath lustily bragged on behalfe of his Romish Mother, *That the Catholike Roman Religion hath had, and hath yet a farre greater sway in the world, then any other Religion euer had or hath*: whereas this our Africa hath more Mahumetans [d] in two or three Cities, then Romish Catholikes perhaps in her whole compasse. And for Asia, how pitifully doth he tumble together some names of a few Townes or little Ilands (it seemeth vnknowne to himselfe) as monuments of Romish Conquests? What their American Conuersions [e] are, is touched elsewhere. Yea, euen in our Europe, where this *mysticall Babylon* is situate *(the mother of the whoredomes and abominations of the Earth)* the number of Protestants [f] is not much inferiour vnto them. But his reasons haue beene alreadie proued vnreasonable, by him, whose Pen then, and Prelacie since, wee with all dutie acknowledge a pillar to the Truth, and Ornament to our Church and State. For my part, I am sorrie his assertion is no truer, as one seeing, χάσμα μέγα, betweene *Catholike* and *Roman*, *a great gulfe*, not easily (without many prouisoes) passable: but betweene Heathen and Heauen, a bottomlesse depth, *the way* impassable, and *life* impossible. Let vs pray to him which is *the Way, the Truth, the Life*, to make and be the *Way*, by reuelation of his *Truth*, vnto euerlasting *Life*, to these poore Africans, that as they are almost wholly (in all professions, Christian Iewish, Morish, Ethnike) circumcised in the flesh, so they may receiue that *Circumcision of the Spirit, not made with hands*, which may cut away this superfluitie of superstitions (wherein they seeme more deuout then any part of the World) and make them *with meekenesse to receiue that Word, which being grafted in them, is able to saue their soules*. Amen, Lord Iesus.

b *Brerewoods* Enquiry, C.14.

c Doctor *Hils* Reason, 5.

d Cairo, Fesse, Marocco.

e *Lib.9.c.vlt.*

f See the Preface to *Brerewoods* Booke.

Luke 16.36.

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RELATIONS OF THE DISCOVERIES, REGIONS, AND RELIGIONS, OF THE NEW WORLD.

OF NEW FRANCE, VIRGINIA, FLORIDA; NEW SPAINE, WITH OTHER REGIONS OF AMERICA, MEXICANA, AND OF THEIR RELIGIONS.

THE EIGHTH BOOKE.

CHAP. I.

Of the New World, and why it is named AMERICA: *and the West Indies: with certaine generall discourses of the Heauens, Ayre, Water, and Earth, in those parts.*

§. I.

Of the names giuen to this part of the World, and diuers opinions of the Ancients concerning the Torrid Zone.

NOw are wee shipped for the New World, and the New Discoueries. But seeing this Inkie Sea, through which I vnder-take a Pilots office to conduct my Readers, is more peaceable then That, which on the back-side of this American World, was called the * *Peaceable*, by *Magellane* the first Discoueret: it yeeldeth vs the fitter opportunitie to contemplation and discourse, in such Philosophicall subiects, as [a] the best Authors haue thought worthy the first place in their Histories of these parts. Yet, before we prie into Natures mysteries, the better to know our intended voyage, let vs enquire somewhat of the *Names*, [b] if any *notice* may thence arise, of the places thereby knowne.

The *New World*, is the fittest name which can be giuen to this vast and huge Tract; iustly called *New*, for the late Discouerie by *Columbus*, *An. Dom.* 1492. and *World*, for the huge intention thereof; (as [c] Master *Hakluyt* hath obserued.) A new World it may bee also called, for that World of new and vnknowne Creatures, which the old World neuer heard of, and here onely are produced: the conceit whereof moued *Mercator* to thinke (which I dare not thinke with him) that the great Deluge in the dayes of *Noah*, drowned not these parts, because men had not here inhabited, who with a deluge of sinne, might procure that deluge of waters.

* *Mare Pacificum, & del Sur Ortel. Theat.*

a *Nomen quasi nouimen Fest.*

b *Ioseph. Acosta. de procuranda Indorum salute, & hist. Indiæ, lib. 1. & 2. Bater Relationi, part. 1. lib 4. Gomara hist. gen. &c.*

c *Hak. tom. 3. Epist. Dedicat. Maginus. Ger. Mer. de fabrica mundi.*

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AMERICA is a more common then fitting name, seeing *Americus Vespucius* the Florentine, from whom this name is deriued, was not the first Finder, nor Author of that Discouerie: *Columbus* will challenge that, and more iustly, with [b] whom, and vnder whom *Americus* made his first voyage, howsoeuer after that, hee coasted a great part of the Continent which *Columbus* had not seene, at the charges of the Castilian and Portugall [c] Kings. But so it might more rightly be termed *Cabotia*, or *Sebastiana*, of *Sebastian Cabot* a Venetian, which discouered more of the Continent then they both, about the same time; first employed by [d] King *Henrie* the seuenth of England, and after by the Catholike King.

Columbus yet, as the first Discouerer, deserueth the name, both of the Countrey, for the first finding, and of modestie, for not naming it by himselfe, seeking rather effects, then names of his exploits. But leaue we these Italian *Triumviri*, the Genuois, Venetian, and Florentine, to decide this question among themselues. And why now is it called the *West Indies*? To this [e] *Acosta's* exposition of the word *Indies*, that thereby wee meane all those rich Countries, which are farre off, and strange, is too generall an answere, and giueth not the true cause of the name. *Gomara* saith, that a certaine Pilot, of whom *Columbus* receiued his first instructions, tooke it to bee India: or else *Columbus* himselfe, thinking by the West to finde a neerer passage vnto the East, by reason of the Earths roundnesse, sought for Cipango, or Iapan, and Cathay, when he first discouered the Ilands of the New World. And this opinion is probable, [f] both because hee named Hispaniola, *Ophir*, whence *Salomon* fetched his gold: and *Sebastian Cabot* in the first voyage, which he made at the charges of King *Henrie* the seuenth, intended (as himselfe [g] confesseth) to finde no other Land but Cathay, and from thence to turne towards India: and the opinions of *Aristotle* [h] and *Seneca*, that India was not farre from Spaine, confirmed them [i] therein.

Now that we may descend from the Name, to the Nature of this New World: a World it is to see how Nature doth deflect and swarue from those grounds and principles, which the Naturalists [k] and Philosophers, her forwardest Schollers, haue set downe for Rules and Axiomes of Natures working. For, if we regard the ancient Poets, Philosophers, and Fathers, we shall see them deceiued, and that not in few opinions, which they seemed to haue learned in Natures Sanctuaries and inmost Closets. In the Heauens, they supposed a burning Zone; in the Earth, a Plage, plagued with scorching heates.

Vtq; duæ dextra Cœlum, totidemq; sinistra
Parte secant Zonæ, quinta est ardentior illis,
Sic ——
——*Totidemq; plagæ tellure premuntur*
Quarum quæ media est non est habitabilis æstu
Nix tegit alta duas, totidem inter vtramq; locauit:
Temperiemq; dedit.

And [l] a greater then *Ouid*:

Quinq; tenent Cœlum Zonæ; quarum vna coruscæ,
Semper sole rubens &c.

The sense whereof is, that those parts of the World next the Arctike or Antarctike Poles are not habitable, by reason of extreme cold; nor the middle part, by reason of vnreasonable heate: the two other parts temperate, and habitable.

The Philosophers accounted this no Poeme, or rather were more Poeticall themselues: For that which those accounted a Torrid and scortched earth, these [m] made to bee a spacious and vnpassable Ocean, where the Starres, hot with their continuall motions, and the Sunnes thirstie Steedes, wearied with their daily iourney, might finde *moysture* to refresh and nourish their *fierie* constitutions. And therefore they diuided the Earth into two habitable Ilands, compassed about, and seuered in the midst with a huge Ocean: On this side whereof wee are situated, and beyond, the *Antipodes*. Some Philosophers [n] indeede held otherwise, but with greater errors, as *Leucippus*, *Democritus*, *Epicurus*, *Anaximander*, which multiplyed Worlds according to their fancie. Rawe and vncertaine were the coniectures of the [o] best. Yea those whom wee reuerence, as better then the best Philosophers, had no lesse errour in this point. The *Golden-mouthed* [p] Doctor had a Leaden conceit, that the Heauens were not round, whom *Theodoret* is said to follow. *Theophilact* [q] alleageth *Basil* for this his assertion, *Nec mobile esse cœlum, nec circulare*, That heauen is neither moueable nor round. How firmly, and confidently doth *Firmianus* [r] *Lactantius* both denie and deride the opinion, that there are *Antipodes*: But easier it was for him with a Rhetoricall flourish (wherein, I thinke, of all latine Fathers, [s] he deserueth highest prize and praise)

[b] *Munst. Cosm. lib. 5.*
[c] *Am. Vesp. Nau. Moff. hist. Ind. lib. 2.*
[d] *Hakl. tom. 3. pag. 7.*
[e] *Acost. histor. Ind. lib. 1. c. 14.*
[f] *Pet. Mart. Dec. 1. lib. 1.*
[g] *Hakluyt, vbi sup.*
[h] *Arist. de cœlo & mundo.*
[i] *Maginus* saith it was called India, because it was discouered at the same time that India was found by the Portugals, or else for the likenes of manners in the Indians.
[k] *Ptol. Strabo, Plutarch*, and some others mention the Ethiopians beyond the Tropike of *Cancer*: and *Taprobana, Agisimba, &c.* It seemeth that their meaning was, it was very scarcely inhabited of few and small Nations. Experience hath found no place more peopled.
[l] *Virg. (Cui Arus statuit in suo Hypercritico. Scalig. Georg. lib. 1.*
[m] *Cicer. somn. Scipionis. Macrob. in som.*
[n] *Vid. Plutar. de plac. Philos.*
[o] *Arist. 2. Meta. cap. 5. Plin l. 2 c. 68.*
[p] *Chrysost. hom. 14. & 17. in Heb. Theod.*
[q] *Theophilact. in cap. 8. ad Heb.*
[r] *Lact. l. 3. c. 24. Institutionum.* [s] *Christianorum omnium facundiss. est Lactant. Viues de trad. dis. lib. 3.*

to dash this opinion out of countenance, then to confute the Arguments and Allegations, which he there citeth in the Aduersaries name. But hee that surpassed *Lactantius* no lesse in knowledge of truth, then he was surpassed by him in smoothnesse of Stile, herein holdeth equipage, and draweth in the same yoke of errour. I meane him, whose venerable name no words are worthy and sufficient to Vsher in, Saint *Augustine*: who, though somewhere a he affirmeth the *Antipodes*, yet elsewhere b pressed with an Argument, how men should passe from these parts in which *Adam* and *Noah* liued, to the *Antipodes*, through the vnmeasurable Ocean, he thought it easiest to deny, that, which certain experience at that time could not so easily proue: although euen then some reports (but obscure and vncertaine) had been spread abroad of sailing about Africa, as d a little before is shewed, which must enforce that which *Augustine* denied.

a *Aug. to. 1. de cem Categoriæ.*
b *Aug. de Ciuit. Dei, l 16. c. 11.*
c *Vues in eundem.*
d *Lib 7. c. vlt.*

More hot and *forcible* were the Arguments of our more zealous then learned Countreyman, *Boniface*, e Archbishop of Mentz, and of Pope *Zacharie*, who pursued this opinion of the *Antipodes*, so eagerly against *Virgil* Bishop of the Iuuanenses in Boiaria, about the yeere 743. That vpon *Boniface* his complaint, the Pope writeth to him to cast out this *Virgil* the *Philosopher* (so doth that ἄσοφος call him) *out of the Temple and Church of God, and to deprive him for this peruerse Doctrine* (that there were *Antipodes*) *of his Bishopricke*: and *Virgil* must packe to Rome to giue account of this Philosophy to the *Pope*. *Minerua sus.* Let the Reader here iudge betweene the *Philosophy* of the one, and the *Foole-asse-O-phy* of the other: and let our Catholike Parasites tell vs, whether their not-erring Father pronounced this sentence of errour as a *Pope*, or as a *priuate Doctor*. But what doth this Doter in my way?

e *Aventinus Annal. Boi. l. 3.*

Some f also alleadge *Nazianzen*, *Hierome*, and *Procopius*, for this or the like opinion. But Poets, Philosophers, Fathers, (in other things worthy our loue, for their delightfull Poems; our admiration, for their profound Science; our awfull respect and reuerence, for their holy learning: and learned holinesse) herein we bid you farewell: *magis amica veritas*; our America, subiect to that supposed burning Zone, with clouds and armies of witnesses in her well-peopled Regions, can auerre, that the parts betwixt the Tropikes are both habitable and inhabited: and for the *Perioeci*, g *Antœci*, *Antichthones*, and *Antipodes*, the worlds roundnesse, and other things of like nature, this America yeelds, and is sufficient proofe: and the yeerely compassing the world (which the Spaniards and Portugals diuide betwixt them) makes more then euident. And let those two English Ships, the onely two of one Nation which euer haue sailed, and that with admirable successe and fortune, about the Globe of the earth, tell *Lactantius* ghost, whether they dropped into the clouds (as hee feared) there to become new constellations, which Antiquitie would easily haue attributed to them. The Golden Hinde (which trauersed the world round, and returned a Golden Hind indeed, with her belly full of Gold and Siluer) is yet at Debtford, there resting after her long iourney, offering vp her selfe to *Time*, her deeds to eternitie. The causes of the Temperature and habitableneesse of those parts. That which beguiled the Ancients, was the neerenesse of the Sunne, his direct beames, and the swift motion of the heauens, which they coniectured, did chase away cold, and moisture out of all those parts. And hardly could reason otherwise ghesse, till experience h shewed the contrary. For neuer is it moister in those parts betweene the Tropikes, then when the Sunne is neerest, causing terrible stormes and showers euery day: as if hauing drunken too much in his long and hote iourney ouer the Ocean, hee did there vomit it vp againe. Once, the people of those parts reckon it Winter, when the Astronomer would call it Summer: because of this tedious weather which euery day happening cannot but coole the Ayre and Earth, with a maruellous temper: and on the other side, they call the time of the Sunnes absence, Summer, because of the perpetuall cleareneesse, which continueth those sixe moneths; the Sunne then exhaling no more vapours then his hote stomacke can digest, which with his directer beames being drawne vp, surcharge him with abundance; and in the middle Region of the Aire, by the then stronger *Antiperistasis* are thickened into raines, and (attended with Thunder and Lightnings) proclaime dayly defiance to the earth: threatning harme, but doing good: cooling the same, after the morning Sun hath heated it, the showres then falling, when the Sunne threatens his hottest fury and violence.

f *Acost & Sixt. Senens. Bibliot. lib. 5. annot. 3.*
g *Perœci* are those which dwell in the same paralels, but contrarie Meridians. *Antichthones*, which dwell in the opposite Zone or plage of the world. The *Perœci* haue Summer and Winter, but not day and night alike: The *Antœci* haue day and night alike, but not the seasons of the yeere. The *Antipodes* differ in both.
h That all the world is habitable, see the Discourse of *George Best*, in a Preface to the Northwest Discouerie of M. *Frobisher*, and inserted *Hak. Voyag. to. 3. page* 48.

These Raines make the like inundations and ouerflowings of Riuers in America, (as before wee haue obserued in Nilus, Niger, and Zaire in Africa (which breaking their bounds, and driuing the Inhabitants, sometimes to dwell on trees growing, sometimes in their carkasses framed into Boats or Canoes, therein to retire themselues, till the waters are retired, cause a cooling and refreshing to the Earth, which they couer and shield by their inundations from the Sunnes angry arrowes. As in a Limbeck, a strong fire causeth abundance of vapours to be extracted out of herbes, or other matter, which being pressed, and finding no issue, turn into water: and if the fire be smal, it exhausteth the vapors, as fast as it raiseth them: So the Sun (in his greatest strength) exhaleth these plentifull vapours and distilleth them,

Raines fall about 3 afternoone euery day, when the Sun is ouer their heads.
Causes of temperature betwixt the Tropikes.
Similitudes.

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in ſhowers, which in leſſe heat are of leſſe quantitie, and more eaſily conſumed. Without the Tropikes it is contrary: for the Summer is dry, the Winter moiſt; the cauſe being the Suns weakneſſe, not able to concoct and diſperſe the vapours, by the moiſt earth then eaſily yeelded: which in his greater force in the Summer ſeaſon wee ſee effected: the like wee ſee in greene wood and dry on the fire.

It is no leſſe worthy note, that no part of the World hath ſo many, ſo great Lakes, and Riuers: the vapours and exhalations whereof, cannot but coole and moiſten the neighbouring Elements of the Ayre and the Earth. Againe, the equall length of the Dayes and Nights perpetually ſharing the time in equall portions, cauſeth [a] that the heat is not ſo vnequall as the Ancients dreamed. The great Dewes alſo in the night, which are greater then wee would thinke, and comparable for wetting to pretty ſhowers, encreaſe the freſhneſſe and coolenеſſe.

[a] *Quodque die, Solis violento incanduit æſtu: Humida Nox reficit, paribuſq; refrigerat horis.* Honterus.

Wee may adde hereunto the neighbour-hood of ſo huge an Ocean, the proprietie of the Windes, which in moſt places betweene the Tropikes are ſet, and certaine, no leſſe then the Sunne and Tides, and bring with them much refreſhing. Further, the ſituation of the Land doth further the cold not a little, in thoſe hot Regions; Contrariwiſe, neere the Poles, the continuance of the Sunne, and long dayes make is hotter then in parts neerer the Sunne; as in Ruſſia [b], then in England. Yea the high ridges and tops of ſome Mountaines in the burning Zone, are vnſufferable for cold, alwayes hauing on them, ſnow, hayle, and frozen waters, the graſſe witherd, and the men and beaſts which do paſſe along that way (for heere is no conuenient dwelling) benummed with the extremity of cold.

[b] D. *Fletcher*, Deſcription of Ruſſia.

——— Paries cum proximus ardet.

When the Mountaines are ſubiect to this degree of cold, it cannot but temper the Neighbour Regions, with ſome coolenеſſe at leaſt. Now to all theſe Reaſons of the Temperature, vnder the Line, and betweene the Tropikes ſome adde the influence of ſome vnknowne Conſtellations. Onely let this be remembred, that the former hold not equally in all parts of the Torride Zone, ſeeing that Nature hath diuerſified her ſelfe in diuers places, and by naturall exceptions hath bounded and limited thoſe generall Rules.

In ſome places, vnder the Line, it raineth not at all: in other ſome, thoſe cooling Windes are wanting: neither hath euery Region, Lakes, Riuers, or Mountaines to refreſh them. But of theſe particulars, we ſhall take better view in their peculiar places. In the ſame ſpace the Windes are moſt what Eaſterly, and without the Tropikes Weſterly: ſo that the Mariners vſe not to goe and returne the ſame way, but obſeruing the generall Windes, ſeeke to make vſe thereof accordingly. The reaſon of this Eaſterly Winde vnder the Zodiake, [c] is aſcribed to the motion of the Heauens: the firſt Moueable drawing (ſaith *Acoſta*) with his owne motion the inferiour Orbes, yea, euen thoſe Elementarie of the Fire, Ayre, and (where it findes no other obſtacle, of the Water alſo, as [d] ſome ſuppoſe. But for the Ayre (whereof wee now ſpeciall ſpeake) the motion of the Comets, circularly carried in the Ayre, (where alſo their motion is diuers, as is obſerued in the Planets) doth ſufficiently prooue. Without the Tropikes from ſeuen and twentie to ſeuen and thirtie Degrees, the Windes are ſaid to be for the moſt part Weſterly, mooued, as ſome thinke, by the repercuſſion of the Ayre, heere preuailing againſt that force of the Heauens, which maſtereth it within the Tropikes: euen as wee ſee Waters, being encountered with more force, returne with an Eddie in a manner backe. This of the Eaſterly Winds is to be vnderſtood of the Sea: for at Land, though winds bee (as before is ſaid) certaine and ſet, yet that which is the generall Winde of one Country, is not generall to all: yea, in the ſame Countrey they haue a ſet Winde in ſome places for the day, and another quite contrary bloweth in the night. [e] Alſo, neere vnto the Coaſts they are more ſubiect to calmes in this burning Zone, than further off in the Sea, the groſſer vapours which ariſe out of the Earth, and the diuers ſituation thereof being the cauſe of theſe differences.

[c] *Acoſta l. 3. c. 6.*

[d] *Pet. Martyr Dec. 3. lib. 6. Sir Humf. Gilbert Diſcou. Maſter George Beſt.*

[e] *Linſchot lib. 1.*

Such is the force of this naturall ſituation, that in ſome places it is ſtrange what effects it produceth. There is in Peru an high mountaine called Pariacaca, whereupon *Ioſeph. Acoſta* ſaith, he aſcended as well prouided as he could, being fore-warned and fore-armed by men expert. But in the aſcent he and all the reſt were ſurpriſed with ſo ſudden pangs of ſtraining and caſting, and ſome alſo of ſcowring, that the Sea-ſickneſs is not comparable hereunto. He caſt vp Meat, Flegme, Choler, and Blood, and thought hee ſhould haue caſt out his heart too. Some thinking to dye therewith, demanded Confeſſion: and ſome are ſaid to haue loſt their liues with this accident. The beſt is, it laſteth but for a time, neither leaueth any great harme behinde. And thus it fareth in all the ridge of that Mountaine, which runnes aboue a thouſand and fiue hundred miles, although not in all places alike. In foure different paſſages thereof,

[f] *Ioſ. Acoſta Natur. and Moral Hiſtory of the Indies, lib. 3. cap. 6.*

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thereof, hee found the like difference and distemper, but not so grieuous as at Pariacaca. Hee ascribeth it to the subtiltie of the Aire in those high Hils, which he thinketh are the highest in the world: the Alpes and Pirenees, being, in respect hereof, as ordinarie houses, compared to high Towers. It is Desart, the grasse often burnt and blacke, for the space of fiue hundred Leagues in length, and fiue and twenty or thirty in breadth. There are other Desarts in Peru, called Punas, where the Aire cutteth off mans life without feeling: a small breath, not violent, and yet depriuing men sometimes of their liues, or else of their feet and hands, which fall off as a rotten Apple from a Tree, without any paine. This seemeth to be done by the force of cold, which in the Northerne, and Northeasterne parts of Europe worketh like effects: some [a] being found dead suddenly in those sleds in which they came to market, sitting therein as if they were aliue, and some losing their ioynts by the like cause. But this maketh vp the strangenesse of these mortall accidents, that this piercing cold Ayre both killeth and preserueth the same bodie, depriuing it of life, and yet freeing it from putrifaction. A certaine Dominike passing that way, fortified himselfe against the cold winds, by heaping vp the dead bodies which here hee found, and reposing himselfe vnder this shelter, by these dead helpes saued his life. The cause is, Putrefaction cannot be procreated, where her Parents, Heate and moisture, are confined, and haue little or no force. The Seas which compasse this Westerne India, besides the Magellane Streits, and the Northerne vnknowne, (for the knowledge whereof our Countrey-men, [b] *Frobisher, Danis, Hudson*, and others haue aduentured their liues and fortunes, and at last haue giuen vs more hope then euer of the discouerie) are the great and spacious Ocean, which on this side is called the North Sea, and on the other side of America, is named the South Sea. The qualities thereof will better appeare, when we come to speake of the Ilands therein.

a This Master *George Barkley*, a Merchant, which liued long in Liuonia, told me of his owne sight.

b See *infra. c. 3.*

§. III.

Of the nature of metals in generall, of Gold, Siluer, Quick-siluer, and the plenty and Mines thereof in America.

CONcerning the Land of the New World, *Acosta* diuideth it into three parts; High, Low, and Meane: which hold almost the same proportion that Master *Lambert* [c] obserueth of Kent, the first hauing some wealth, by reason of the Hauens, and Ports therein, and of the Vines that grow there, but are very vnholesome: the Hils are healthfull, but not fertile, except in the Siluer bowels, and *Golden entralls* thereof: the third is the most commodious habitation, where the soile yeeldeth Corne, Cattle, and Pasture, and the Ayre, health. The principall thing that hath brought this Westerne India into such request, is, the Mines and Metals therein. The *Wisedome of God* [d] hath made Metals for Physicke, for defence, for ornament, and specially for instruments in the worke which God hath imposed vpon man, *That in the sweat of his browes he should eate his bread.* The industry of man hath added another vse of Metals, by weight or stampe, conuerting it to money, which the Philosopher [e] calleth the measure of all things. And a fit measure might it haue beene, if the minde of man were not vnmeasurable, and vnsatiable in measuring his measure. Metals naturally grow (as some [f] obserue) in land naturally most barren: Nature recompensing the want of other things with these hidden treasures: and the God of Nature enriching the Indians with this substance, otherwise barren of Humane and Diuine knowledge, that might as a rich Bride (but withered and deformed) make her finde many suters for loue of her Portion. And would God, they which reape heere these *Temporall things*, would *sowe Spirituall*, and giue them [g] *Gold tried in the fire, and that which is as Siluer tried seuen times*, I meane the *Word of God* sincerely preached, without the drosse of their owne superstitions. And would they gaue them not Iron for Gold, an Iron Age for a Golden, imposing a heauy yoke of seruitude, [h] which hath consumed worlds of people in this New-World, and made the Name of *Christ* and *Christian* to stinke amongst them: yea they abhorre the Sea it selfe for bringing forth such monsters, as they thinke the Spaniards: whom for their execrable wickednesse, they esteemed, not to come of humane generation, but of the froth of the Sea, and therefore call them *Viracochie*, or Sea-froth. That which one saith of Religion, I may apply to this American World, *Peperit diuitias, & filia deuorauit matrem.* Shee brought forth rich metals, and the Daughter hath consumed the Mother: her Gold that should haue beene *a price in her hand to buy Wisedome*, hath to these importunate Chapmen sold her freedome. It is [i] a Golden and Siluer Age indeed to the Spaniards, for the condition and state which hereby accrueth to them, not for the conditions and state of life which they obserue.

c *Lambert.* Peramb of Kent. Wealth without health. Health without wealth. Health and wealth.

d *Acost. l. 4. c. 2. Arist. Eth. l. 5.*

e *Phil. de Gen. Mundi lib. 5. Euseb. de Præp. Euang. l. 8. c. 9.*

f *Apoc. 3. 18. Psal. 12. 6.*

g *Bart. de las Casas Hispan. Crudelit. Urban. Calueto. Hier. Benzo. lib. 3. cap 21.*

h *Aurea sunt vere nunc secula, &c. Ouid.* First was an Age of Gold: then golden goodnesse abounded: Last is an Age for gold: and now gold only triumpheth. *Abr. France, Amintas.*

In

In the yeare 1587. when *Acosta* came to Peru, eleuen millions were transported in the two Fleets of Peru and Mexico, almost one halfe thereof for the King. In the time when *Pollo* was Gouernour of Charcas in Peru, from the Mines of Potozi alone were drawne and customed euery day thirty thousand *Pezos* of Siluer, euery *Peso* amounting to 15. Rials, and a fourth part: and yet it is thought the one halfe was not customed: or as *Oviedo* [b] reckoneth, one fourth part more then a Spanish Ducket. Hee writeth, that *Anno* 1535. three or foure ships came to Sivil, laden with none other commodities but Gold and Siluer. *Miles Philips* recordeth, that when he returned out of the Indies, 1581. there were seuen and thirty sayle, and in euery of them, one with another, thirtie pipes of siluer, besides great store of Gold, Cochinile, Sugars, Hides, &c. And at this day, saith [i] *Acosta*, the Mines of Potozi yeeld the King a million of Siluer, for his fift yeerely, besides the wealth that groweth by Quicke-siluer, and other Prerogatiues. In the yeere 1574. were entred threescore and sixteene millions. That which is wrought in the Countrey is not entred, besides priuy conueyances. How much differeth Potozi from the Mine Bebello in Spain, one thousand and fiue hundred paces deepe, admired, and that iustly, by [k] Antiquitie, for yeelding three hundred pounds weight of Siluer a day to *Hannibal*, but with much more charges, by reason of the intolerable paines in drawing out the waters, which therein flowed, and in Potozi are wanting. But what will not this vnlouely loue of money doe? Hereby Man encountreth the vast Ocean, passeth the farthest and most contrarie Climates, drowneth *Bootes*, and all his Teame, buryeth himselfe in the bowels of the Earth, raiseth new Heauens, and seeketh his heauen where he cannot see heauen or light, neere the bottomlesse bottomes of Hell: remoueth Fountaines and Mountaines, reduceth a new Chaos, in the confusion of Elements; the *Earths* intrals being towred in the *Ayre*, and sacrificed to his hotter brother in *Fiery* purgations; the Aire filing the darke hollowes and hels which it cannot see; the *Waters* forced out of those possessions wherein they challenged succession and inheritance after the decease and remouing of the Earth: all filled with Darknesse, to bring to light those metals, which possessing the possessors, depriue them of the highest Light, and brand them for the lowest Darknesse. *Precious perils*, [l] where so many bodies are pined, so many soules endangered, so much Good lost for goods; and Man, for price, setteth himselfe at the worst and basest price of all that hee hath. How happy and golden was the outward state of these Indians, before they accounted gold any part of their happinesse, and found it the cause of their ruine?

Of metals, Gold is esteemed most precious, as most enduring both Age and Fire, and least subiect to rust: according to those Verses,

——— *vni quoniam nil deperit Auro*
Igne, velut solum consumit nulla vetustas,
Ac neq; rubigo aut aerugo conficit vlla.

Their Gold [m] is found either in Graines, which they call Pippins, because they are like the Pippins, or Seeds of Melons; which is pure, and hath no need of melting: or in powder, which is found in Riuers, mixed with the soyle and sands, for which *Tagus*, *Pactolus*, and *Ganges* haue been famous; or else in stone, being a veine that groweth and ingendereth, intermixing it selfe with the stones. Those Pippins, or pieces of pure Gold, found among the Rocks or Hils, are sometimes very great. *Peter Martyr* [n] tels of one that weighed three thousand three hundred and ten *Pezos*, and was with much people and treasure drowned, in the ship called Boadilla, being therewith surcharged, in the returne homewards: A fit Embleme for Christians, which when they will [o] *lade themselues with this thicke clay*, [p] *drowne the soule in perdition and destruction*. [q] *Oviedo* (who a long time held the Office of Proueditor for the Mines) saith, that hee saw two Graines of Gold, one of which weighed seuen pounds, and was in value 700. Castilians or Pezos; the other fiue pounds, & was worth fiue hundred; and many other of one, two or three hundred. Yet are not these Graines so welcome to the Miners, as that in powder, because this continueth (and therfore in fine containeth) more then the former. He obserueth, that Gold hath a farre brighter lustre in the naturall virginitie, then when it hath passed the fire & mans industry: and that coles are often found very fresh, where they find Gold, which place he thinkes was sometimes the face of the Earth, and by *Time* (which conserueth coles as well as gold vnder the earth without corruption) couered through showres, bringing the earth from the higher places, whereby hee supposeth it came to passe, that in a virgin-Mine fifteene foot vnder the earth, he once found two rings of the Indian fashion: he addeth, that the gold in stone will runne as small as a pin or threed, and meeting with a hollow place, filleth it, and so guideth the Miner by thick and thin, but alway pliant & flexible like liquid waxe, till the first sight of our aire breathes (as from the couetous hard hearts of men) this naturall hardnesse, which it presenteth to vs.

The

b *Oviedo, lib. 6. ca. 8.*
i *Acosta. l. 4. c. 7. Garc de la Vega* speakes of 25. millions of *Pezos*, only out of Peru in one Fleet: and that *Paulo de Laguna* President of the Councell of the Indies affirmed that all the Kings of Spaine from *Pelagius* hitherto, had not so much money as *Philip* the second alone. And *de solo vn cerro de los del Peru han traydo a Espanna hasta & Anno* 1602. 200. millions of *Pezos* registred, & aboue a hundred not registred, *lib. 1. cap. 7 part. 2.*
k *Plin l. 23. c. 6.*
l *Pretiosa pericula fodit. Boet. de Consol. Speciosa supplicia. Cipr.*
m *Acosta. Oviedo, Herrera, &c.*
n *Pet. Mart. Dec. 1. lib. 10.*
o *Abac. 2. 6.*
p *1. Tim. 6. 3.*
q *Hist. Gen. Ind. l. 6. c. 8.*

The wild Indians had the Art of gilding their works with such dexterity, that they seemed pure gold: which mystery they performed with certayne herbs, but would neuer teach it any Europæan. The Indians [a] in Hispaniola obserued a kinde of Religion in gathering their Gold (as the Arabians in their Frankincense) fasted, and for twenty dayes space came not at their wiues, otherwise thinking they should find none. *Columbus* imitating the like superstition, would suffer none to seeke this golden Idoll, without those gilded Ceremonies of Confession, and their Sacrament before receiued. The greatest quantity is drawne at the Indies in the powder-gold. The gold in stone is drawne out of the Mynes or Pits, with great difficulty. They refine powdred Gold in Basons, [b] washing it in many waters, vntill the sand fall from it, and the Gold, as more heauy, remayneth in the bottome. They haue other meanes of refining it with Quick-siluer and strong Waters. In the fleet 1585. the declaration of the firme land was twelue Cassons or Chests, which was so many hundreth weights of Gold: besides one thousand fifty and sixe Mares from New Spaine, which was for the King only, not mentioning that which came for Merchants and priuate men.

a *Ouid. li. 5. c. 3.*

b See hereof *Oniedo vbi sup.*

For the Siluer: the second place is giuen to it among metals, because next to Gold it is the most durable, and least endammaged by the fire, and in the sound and colour passeth the Gold. The Mynes thereof are commonly in Mountaynes and Rocks, seldome in plaines, and Champaines. Sometimes they find find it [c] straggling, in pieces, not holding any continuing Veine: sometimes it is fixed, and spreadeth it selfe in depth and length like to great branches, and armes of trees. Strange it is that in some places the fire, kindled with blowing of bellowes, will not serue to refine the Siluer, but they vse Furnaces called *Guayras*, set in such places, where the wind continually bloweth. Thus in Peru, the Mynes of Porco stoupe to artificiall fires, which those Potozi scorne and contemne. Potozi is a dry, cold, barren, and vnpleasant soyle, if the rich Mynes did not more then supply all those defects, and make it a plentifull both habitation and Mart; not fearing the Heauens disasters, the cold Ayre, the frowning Earth, the fell Showres, so long as the Siluer hooke can be sufficient attractiue for forreine store. Hence it is, that they feele no want of store, and yet haue no store but of want, the Mynes excepted, which (I know not how) are both store and want according as mens minds in a second refining can digest and dispose them. They which worke in the Mynes, see no Sunne nor light, by absence whereof they find both extreame cold, and dreadfull darknesse, and an Ayre so vnholesome, as makes them no lesse sicke, then men tossed at Sea. They [e] breake the Metall with Hammers, and split it by force, and then carry it vp on their shoulders, by Ladders made of Neats Leather twisted like pieces of wood, which are crossed with staues of wood: at the end of one Ladder begins another with seats of wood betweene, to rest them. They mount three and three. Hee that goes before, carries a Candle tyed to his Thumbe: they haue their metall tyed in a cloth like a Scrip, each man bearing about fiftie fifty pound weight, and that commonly aboue an hundred and fifty [f] Stades in height. The most vsuall manner of refining in these times is by Quick-siluer, and therefore there are not now aboue two thousand Guayras in Potozi, which haue beene in times past six thousand: a pleasant sight to such, whose darkned conceits make their Heauen vpon Earth, to see such a resemblance of the Starry Heauen, in the night, dispersing such a manifold light. The Siluer swimmes on the top, the other Metals vnder, and the drosse in the bottome.

c *Plin.* sayth (but not truly) that siluer is neuer found pure.

d I haue seene some mal proportion resembling Plants, with leaues spread, and diuided & a stalk descending, as if it promised a *flowre*, much like the Rubwort.

The like reporteth *Munst. Cosmog. l. 1. c. 9.*

e See of these labours, *Plin. l. 33. c. 6.* & more in *Acosta. l. 4.*

f A Stade is the height of a man.

The Quick-siluer [g] is admired for his naturall properties, that being a metall, it is liquid (not by Art as other metals, or by expence, in which respect the other may no lesse be called *Quick-siluer*, but) by it owne nature, and being a liquor, is more heauie then those which haue a naturall subsistence; this subsisting and sinking to the bottome, when the other swim aboue it. God onely challengeth preheminence, if *Pliny* [h] be beleeued. Nothing in this admirable liquor is more to bee admired, then the naturall loue, and sympathy which it hath to Gold: as appeareth in such, as for the French Disease vse Oyntments of this composition, [i] if they weare a Gold-ring in their mouth, it attracteth this quicke and willing metall to it, from the veines and inward parts, into which it hath secretly and dangerously conueyed it selfe: the Ring plucked out of the mouth is of a Siluer complexion, which mutuall copulation nothing but fire can diuorce, or restore the same to the former colour. In their gildings of curious workes, it hath bin obserued, that the workmen which vse Quick-siluer to that purpose, to preuent the secret and venemous exhalations thereof, haue swallowed a double Ducat of Gold rolled vp, which drawes that fume of this liquor which enters in at the eares, Eyes, nose, and mouth, vnto it in the stomacke. [k] And for this fume, *Lemnius* telleth, that the Gold-smiths hanging a cloth ouer the place where they gild, which receiueth the fume of the Quick-siluer, find that smoke in the cloth, recouering againe his former nature in drops of that liquid metall. *Venenum rerum omnium est*, sayth *Pliny*, it is a venome to all things, and yet a greater venome is in the mouth of man. I meane not that [l] *poyson of Aspes vnder the lips of many*, as the Prophet speaketh in a spirituall sense, but euen in naturall operation, the

g *Acosta l. 4. c. 10.*

h *Plin. vbi sup.*

i *Lemnius de occultis naturæ miraculis lib. 3. cap. vlt.*

k *Acosta* saith, that if it meete with no solid body, where it may congeale, it ascends till the Ayre by cooling the fume causeth it to fall in Quick-siluer.

l *Rom. 3. 13. Psal. 140. 3.*

Spettle

Spettle of man enuenometh, with a stronger poyson, this poyson of Quick-siluer; and eyther killeth it, [m] or at least depriueth it of the motion and quicknesse, and maketh it pliant to Medicines and Oyntments. Yea, some [n] report that this Spettle of man, arising of secret vapors out of the body, as infectious exhalations out of vnwholsome Lakes, especially when a man is fasting, killeth Scorpions, and other venemous beasts, or at least doth much hurt them. Quick-siluer disdayneth other metals, only it is thus rauished with Gold, and not a little affected to Siluer, for the refining of which, it is principally in vse: it corrupteth, forceth, consumeth, and flyeth the rest, as much as may bee, and therefore they vse to keepe it in earthen Vessels, Bladders, Skins, Quils, and such vnctuous receptacles. It hath pierced and eaten thorow the bodies of men, and hath beene found in their graues. Quick-siluer is found in a kind of stone, which doth likewise yeeld Vermillion. At *Amador de Cabrera*, is such a stone or Rocke, foure score yards long, forty broad, interlaced with Quick-siluer, with many pits in it, threescore Stades deepe, and is able to receiue three hundred workmen: it is valued worth a Million of Gold. From the Mynes of *Guancauilca*, they draw yeerly eight thousand Quintals of Quick-siluer. As for the manner of refining Siluer by Quick-siluer, their Engines and Mils, with the tryall of their metall, I referre the Reader to [o] *Acosta*.

Atabaliba maruelled why the Europæans hauing such Chrystaline and pure *Glasses*, would expose themselues to those dangers by Sea and Land, for those metals which he thought not comparable to the same. Well indeed might hee haue wondred, if that Arte had remayned, which [p] (I know not how truly) *Plinie*, *Petronius*, *Isidorus*, and others report, to haue beene in *Tiberius* his time; to whom one presented a faire Glasse, which being cast on the ground, was bowed, but not broken: & being taken vp by the same Artificer, was with his hammer brought to the former forme and beauty. His reward, besides the wonder and astonishment of the beholders, was that which precious things often procure their owners. For the Emperour asking whether any other knew this Mystery, this being denied, he caused his head (the only work-house of this secret) to be smote off, least Gold and Siluer should giue place [q] to Arte. The Emeralds grow in stones like Chrystall, and there are many of them in the Indies. But of these and other Gemmes it would be too tedious to write.

Pedro Ordonnes a Spanish Priest hath written of the profits which the Spaniards reape of Peru and the Indies. He sayth, that the Kings Reuenue thence accrueth to twelue Millions, which ariseth out of ten Springs, his fifths of the Gold and Siluer Mynes, great Meltings, Customes of Ports, Indian Tributes, Sale of Offices, the Cruzada, Tribute of Rents, Quick-siluer, Fines of Courts, and the ninth part of Ecclesiasticall Rents. Of these Rents and other things worthy knowledge See himselfe in the seuenth Booke of the last part of our *Pilgrimes*. Let vs now come to the Men, Beasts, Fowles and Plants of this New World, whereof wee will here promise a generall taste, and hereafter giue in the due places some other particular Relations.

m Some thinke that Quick-siluer cannot quite be killed.

n *De salitæ hominis mirabili effectu vide Lemnium de occult. Nat. l. 2. c. 44.*

o *Acost. l. 4. c. 12. 13.*

p *Vid. Ian. Dous. præcid. ad Arbit. l. 3. c. 9. Plin. l. 36. c. 26. Isid. l. 16. c. 15. Policrat. l. 4. c. 5. Pancirol. de perdit.*

q *Dio. hist. l. 57.* in relating this storie, giues another reason of his death.

CHAP. II.

Of the first Knowledge, Habitation, and Discoueries of the New World, and the rare Creatures therein found, Beasts, Birds, Trees, Hearbes, and Seeds.

§. I.

Whether the Ancients had any knowledge of America, and whence the Inhabitants, first came.

AFter these generall Discourses of the Americans, some other of like nature I hold not vnmeete to be handled, before wee come to the particular Regions: and first of the Men, whether the Ancients had any knowledge of them: how Men first came into these parts, and of the first Discoueries in the former Age. Concerning the first knowledge of these parts, it may iustly bee a question whether the Ancients euer heard thereof. For to say nothing of that opinion, that the Torrid Zone was not habitable in the opinion of the most, as wee haue shewed in the former Chapter: the allegations [a] are not such as can force vs to beleeue that, whereto by

See of the late peopling America, my *Pilgri. l. 1. c. 1. & 2.*

a *Humf. Gilbert* Discou. *Ortel. Theat. in charta N. Orbis Hak. in Epist. Ped. to. 1. & to. 3.*

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by great Authors they are alledged. *Seneca's* Propheſie is little to the purpoſe: New-worlds (ſayth he) ſhall be in the laſt Ages diſcouered, and [b] *Thule* ſhall not be any longer the furtheſt of Nations. But all that *Chorus* ſeemes to a diligent Reader to intend nothing elſe, then to deſcribe the vſuall affects, and effects of Shipping and Nauigation, agreeing to that *Argo*-Argument of the Tragedie, wherein *Iaſon* in that famous *Argo* ſayling to Colcos, had obtayned *Medea's* loue, which he vnkindly requited. And had the Poet intended theſe Weſterne Diſcoueries, he would neuer haue ſaid,

Sen. Medea Act. 2. Pancirol. & Sal de Inuent.

b *Thule*, is by *Mercator* and others interpreted Iland: by *Ortelius* Tilemarke in Norway.

Nec ſit terris Vltima Thule: but
Nec ſit tellus Vltima Gades.

as *Botero* [c] obſerueth. For the American Diſcoueries haue not beene by the way of Iſland, and Northward, but Southward: and this appeareth by the Verſes before,

c *Botero part. 1. lib. 4.*

Nunc iam ceſſit Pontus & omnes,
Patitur leges———
Quælibet altum cymba pererrat.
Nil qua fuerat, ſede, reliquit
Peruius orbis, Indus gelidum
Potat Araxem, Albin Perſa
Rhenumq́ bibunt; venient annis
Secula ſeris, quibus Oceanus
Vincula rerum laxet.

As for *Plato's* [d] *Atlantis*, and *Tertullians* [e] *Æon* borrowed of him; *Acoſta* alledgeth diuers *Platonikes*, *Proclus*, *Porphyrie* and *Origen*, which interpret *Plato* after a myſticall ſenſe: and proueth by the words of *Plato* himſelfe, that they can be no true Hiſtory. The like allegations hath *Marſilius Picinus* in his Commentaries vpon *Timæus* and *Critias*, howſoeuer hee alledgeth *Crantor*, and ſome others which eſteeme it a bare Hiſtory: to which yet his thouſands of yeeres before the Floud, deny truth and credit, although we interpret them of the yeeres of the Moone. *Ficinus* ſheweth both their Allegoricall and his Anagogicall interpretation. But the Diſcourſe of *Plato* cannot agree, if it were a Hiſtory, to America, both becauſe it placeth *Atlantis* at the mouth or entry of the Straits by *Herculeſ* Pillars, whence this is by a huge Sea ſeparated: and that is not ſaid ſtill to continue land, but by an Earth-quake to haue ſunke and become Sea. That which is cited out of *Ariſtotle* his *Admiranda auditiones*, if any reade the place, may appeare to be ſome neerer Iland, and neyther Iland nor Continent of America. Neyther can I credit that which [f] *Oniedo* ſuppoſeth of the Heſperides Ilands, cited out of *Pliny*, *Mela*, *Solinus*, dawbed ouer with Morter, borrowed of fabulous *Beroſus*, and the Poets, as if in thoſe firſt Ages of the World they had beene Spaniſh Inheritance, and none other then *Hiſpaniola*, or ſome other of the Ilands or mayne land of this New World; the Hiſtories whereof might perhaps moue *Columbus* to theſe Diſcoueries.

d *Plato's* Diſcourſe hereof in his *Timæus*, is engliſhed by *R. Eden* in the Preamble of the Decads. *Vid. Ram. præf. ad vol. 3.*

e *Tertul. de Pal. & in Apologet. Aoſt. l. 1. c. 22. Plut. de facie in orbe Lunæ.*

f *Onied. Gen. hiſt. l. 2. c. 3.*

Out of *Plutarch* and other Hiſtories of the Carthaginian, Phœnician, and Tyrrhenian Nauigations they haue coniectures, but very vncertaine, and obſcure: and thoſe things, which *Diodorus* reports of that Iland, agree nothing to the New-World which had not attayned to that ciuility he there mentioneth, before the Spaniards arriuall. And by his diſcourſe it ſeemes rather to be ſome of the Ilands of Africa, then America, if the Hiſtory be true. Neyther could [g] ſuch long Voyages ſo farre off from any land, be performed without the helpe of the Compaſſe, which was firſt found thirteene hundred yeeres after Chriſt, by *Iohn Goia* of Melfi, according to that Verſe of *Panormitan*, [h] *Prima dedit nautis vſum Magnetis* [i] *Amalphis*. *Gomara* [k] citeth *Blondus*, and *Maffæus*, *Girardus*, witneſſes of this Melfian inuention, ſaue that hee cals him not *Iohn*, as *Ortelius* doth, but *Flauius di Malphi*. And in the tempeſts, which happened among the Ancients, [l] it ſeemes that for want of this skill, they wandered very vncertayne, but as the Sunne or Starres, by returne of their deſired light, after the tempeſts ended, directed them.

g *Ortel. in Chartar. 6.*

h *Antonius Panorm.*

i *Amalphis in Lucania* in the Kingdome of Naples.

k *F. Gom. hiſt. gen. cap. 9.*

l *Acts 27 20. Virg. Æneid. 1. Seneca vbi ſup.*

Yet I will not ſay, but that in former times, ſome ſhips might come ſometime by caſualty into thoſe parts [m] but rather forced by weather, then directed by skill; and thus it is likely that ſome parts of America haue beene peopled. This I much doubt; whether their Science in Nauigation was ſuch, as that they would voluntarily aduenture, and could happily effect this Voyage to and from the Weſt Indies. The moſt probable Hiſtorie in this kind is (in my minde) that of [n] *Madoc ap Owen Guyneth*, who by reaſon of ciuill contentions, left his Countrey of Wales, ſeeking aduentures by Sea, and leauing the Coaſt of Ireland North, came to a Land vnknowne, where he ſaw many ſtrange things.

m Of the ſuppoſed former Diſcoueries of the new world, read *Ortel. Theat. Charta 6.*

n D. *Powell* hiſtory of Cambria, *p. 227 A.D. 1170.*

This by D. *Powell*, and Maſter *Humfrey Lhuyd*, is thought to be the Continent of the New World,

World, confirmed herein by the speech of *Mutezuma*, professing his Progenitors to be strangers; and so were all the Mexicans to those parts, as the History in the eight Chapter following will shew: and by the vse of certaine Welch words, which [o] *Dauid Ingram* obserued in his trauell through those parts. The History addeth that hee left certayne of his people there, and comming home for more people, returned thither with ten sayle. Howsoeuer; it is certayne, that the prints of Brittish Expedition are in manner worne out, and no signe thereof was found by the Spaniards: Onely [p] they vsed a Crosse in Cumana; in the Hand of Acuzamill, the same was worshipped: but without any memory of Christ, or any thing sauouring that way: & might as well be there without any Christians erecting, as those Crosses which in the sixt Booke we haue shewed, were in the Temple of *Serapis*, at Alexandria.

Moreouer some Authours deny that any such Crosses were there found, and brand the report for a Fiction. As for *Mutezuma* being a stranger, it might be so, and yet his Progenitors of some other parts of America. And the words of Welsh are [q] very few, which, as it happens in any other Language, might by some chance come to passe. But if any be desirous to beleeue, that this *Madoc* peopled the Continent or Ilands of America, rather then the Terceras, or some of the African Ilands, I will not hinder, nor will I runne too much out of compasse, in pleading for the Compasse, as which onely can direct in such spacious Seas. Yet of this opinion is that Learned and iudicious Author, *Iosephus Acosta*, who diligently discussing this question, How men passed first to the Indies; largely, and learnedly contendeth, that they came not thither purposely, if they came by Sea, but by distresse of weather; and yet finds no lesse difficulty (that way) in the transporting beasts; especially wilde, and vnprofitable beasts, which is not like any would take into the ship with them, much lesse conuey them ouer so huge an Ocean. At last hee concludeth, that although some might arriue there by shipwrack, & tempest of weather, yet is it most likely that the first Inhabitants (descended of *Adam & Noah, of which one* [r] *blond God hath made all Mankind, to dwell on all the face of the Earth, and hath assigned the bounds of their habitation*) passed thither by some place where the Continent of our World ioyneth with America: or where the Ilands thereof are found fit Mediatours for this passage, being not farre distant from the Land. And this on the North parts of the World (where they place that fabulous Streight of Anian, not yet certaynly discouered) may be so: besides that, on the South, men might passe from the Coasts of Malacca to Iaua, and so to the South Continent, and from thence by the Magellane Streights into America. Groneland is found to bee the same Continent with Estotiland on the North. Some Negro's by force of tempest, it is probable, haue passed hither, because in Careca some haue beene found, betweene Saint *Martha* and Cartagena. Of whom *Iohn* [s] *di Castellanos* writeth.

Son todos ellos Negros comocueros, &c. They are all (sayth hee) as blacke as Rauens. And of this minde is *Botero*, [t] and those French Worthies, [t] *Du Bartas* and *Philip Morney*. It is not likely that the beasts could otherwise passe, but by the Continent, or by Ilands not farre off from the Continent, or from one another. Master *Brerewood*, a man learned and iudicious, in his Posthume worke [u] of Languages and Religions, affirmeth that America receiued her first Inhabitants, from those parts of Asia where the Tartars first inhabited. For those parts of America being most repleniſhed which respect Asia; and there being no token of the Arts or industry of China, India, or Cataya; in many things also they seeming to resemble those old Tartars: and their Countrey being eyther not at all, or least of all other, seuered from the North parts of America: he concludeth as aforesaid. A man may with like probable coniecture bring them from the Samoyeds bordering Northward from Russia, and the Laplanders, which by Northerne Ilands (whereof there are some daily discouered) might by passing from one to another, seate themselues in Greenland, Gronland, Estotiland and other parts, neere to, or vpon America. For the Inhabitants of the one are much like to the other. And thus by many wayes Gods Prouidence might dispose Inhabitants to these parts; that wee speake not of the South vnknowne Continent, which is supposed to extend it selfe to the Line, and from the Ilands of Asia might easily receiue and conuey Inhabitants hither. As for *Genebrards* deriuation of the Americans from the ten Tribes, prooued by the dreames of *Esdras*, elsewhere alledged with like truth for the Tartars, and some inscriptions out of *Thenet*, they which will may beleeue.

Heere also ariseth another question, how these beastes could passe from the parts of the knowne World, where none such are knowne? to which it may be answered, That God hath appointed to euery Creature his peculiar nature, and a naturall instinct, to liue in places most agreeing to his nature: as euen in our World, *Non omnia fert omnia tellus:* Euery Countrey hath not all Creatures: the Elephant, Rhinoceros, Riuer-horse, Crocodile, Camell, Camelopardalis, and others, are not ordinarily, and naturally in Europe: nor the Zebra in Asia or Europe: and the like may be said of many other Creatures.

Now,

o *Dau. Ingram. Hak. ed. 1. to. 3. Meredith ap. Rise & Guiyn Owen* make mention of this *Owens* Nauigation. See *Hak. tom. 3. p. 1.* p. A.S. *Andrews* Crosse in Cumana, which *Herera* denieth A Crosse ten foot long, to which they prayed in Acusamil for raine. *Gomar. hist.* of *Cortes. part. 1. & gen. hist. part. 2. c. 82.*

q Three or foure words.

r *Acts* 17. 27. *Ortelius* in his Map of *Mare Pacificum*, affirmeth that the people of America in likelihood were peopled from Europe by Groenland, Island, Friseland, &c.

s *Io. di Castellanos.*

t *Du Bartas Colonies. Morney. de verit. Christ. Relig. Botero vbi sup.*

u *Cap.* 13.

Genebr. Chron. l. 1. & Cl. Duret.

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Now, as in the Arke it selfe, (the Cradle of Man, and stall of Beasts,) wee must not onely obserue Nature and Art, for the making and managing thereof, but a higher and more powerfull hand: euen so in dispencing the creatures which came from thence, they chose places by their owne naturall instinct, and man disposed by his industrie, according as he had vse of them; but most of all, the secret and mighty prouidence of God co-working in those works of Nature and industry, and (in likelihood) infusing some more speciall and extraordinarie instinct in that replenishing and refurnishing of the World, [x] *Assigning them their seasons and bounds of habitation*, hath thus diuersified his workes, according to the diuersities of places, and sorted out to each Countrey their peculiar creatures. As for the comming by ship, it is for the beasts improbable, for the men (by any great numbers, or of any set purpose) vnlikely (except as before is said) seeing in all America they had no shipping, but their Canoes. The beasts also haue not bin found in the Ilands, which are in the Continent. And if any hereunto will adde a supposition, that there might be some Ilands or parts of the Continent in times past, which is now swallowed by the mercilesse Ocean, so that then there might be a way, which now is buried in the waues: (as some [y] suppose) of *Plato's Atlantis*, placed at the mouth of the Streits, or *Hercules* Pillars, which yet they would haue to be America, and some of the [z] Sea betwixt Douer and Callis, once one firme Land (as they doe imagine) I list not to contradict them.

As for the [*] Indians owne report of their beginning, which some ascribe to a Fountaine, others to a Lake, others to a Caue, or what other opinion they conceiue thereof, we shall more fitly obserue in their proper places, discoursing of their Religions and Opinions. Now for the first certain Discouery of this New World, the World generally ascribeth it to *Columbus*, and worthily: but *Columbus* himselfe is said to haue receiued his instructions from another.

x *Act.* 7. 26.

y Sir *Humfrey Gilberts* Discouerie of the North-West. *Plato's* owne Discourse tells that it was swallowed by an Earthquake.

z *R. Verstegan* Antiquities.

* *F. G. histor. gener part.* 2. *cap.* 13. *I. Mar. lib.* 26. *cap.* 3.

§. II.

Of Christopher Colon, *or* Columbus, *his first Discouerie, and three other Voyages.*

THis Historie is thus related by *Gomera*, and *Ioannes Mariana*: A certaine Caruel, sayling in the Ocean, by a strong East winde long continuing, was carried to a Land vnknowne, which was not expressed in the Maps and Cards. It was much longer in returning, then in going: and arriuing, had none left aliue but the Pilot, and three or foure Mariners, the rest being dead of famine and other extremities; of which also the remnant perished in few dayes, leauing to [a] *Columbus* (then the Pilots host) their Papers, and some grounds of this Discouerie. The time, place, countrey, and name of the man is vncertaine: some esteeme this Pilot an Andaluzian, and that he traded at Madera, when this befell him: some a Biscaine, and that his trafficke was in England and France; and some a Portugall, that traded at the Mina: some say hee ariued in Portugall; others, at Madera; or at one of the Azores: all agree that he dyed in the house of *Christopher Columbus*. It is most likely at Madera. This Relation (as it hath no witnesses to proue it, the whole company being dead; nor any good circumstances, so) *Benzo* and *Ramusius* [b] plainely affirme it to be a fable, and a Spanish tricke, enuying a Forrenner and Italian that glory, to be the first finder of the Indies. And the most sincere and iudicious of the Spaniards themselues esteeme it but a tale, as appeares by the testimonie of *Gonzalo Fernando de Oniedo* in his *Summary*, and more fully in his *generall Historie of the Indies*. They shew, and so doth he which then liued in the Court of Spaine, *Peter Martyr*, another cause that moued *Columbus* to this Discouery, and not that Pilots papers or [d] reports. For, he being a Mariner vsed to the Sea from his youth, and sayling from Cales to Portugall, obserued, that at certaine seasons of the yeere, the windes vsed to blow from the West, which continued in that manner a long time together. And deeming that they came from some coast beyond the Sea, he bussled his minde so much herewith, that he resolued to make some triall and proofe thereof. When he was now forty yeeres old, hee propounded his purpose to the Senate of Genua, vndertaking, if they would lend him ships, he would find a way by the West, vnto the Ilands of Spices. But they reiected it as a dreame.

Columbus frustrate of his hopes at Genua, yet leaues not his resolution, but goeth to Portugall, and communicates this matter with *Iohn* the second King of Portugall: but finding no entertainment to his suites, sendeth his brother *Bartholomew Columbus* to King *Henry* the seuenth of England, to sollicite him in the matter, whiles himselfe passed into Spaine, to implore the aide of the Castilians herein.

a *Columbus* was borne at Cugureo, or (as some say) at Nerui in the Territorie of Genua: hee was a Mariner from a child, and traded into Syria, and other parts of the East. After this he became a Master in making Sea-cards, he went to Portugall, to learne their Nauigations on the coast of Africa, and there married. *Gom. cap.* 14. *R. Eden.*

b *Hier. Benzo lib.* 1. *cap.* 5. *Ram. pref.* 3. *vol.*

c *Lib.* 2. *cap.* 2.

d *Gaspar Ens lib.* 1. *cap.* 2.

conjecture th, that *Columbus* (moued with his owne coniectures to this discouerie) was confirmed further therein by the Pyloi, which is said to dye in his house.

g *Fernand Columb. in vita patris Christophori, c.13. Hak tom.3. & Nauig. C. Col. in No. Orb. Ouied lib 2. cap 4.*

h *Gomar c.15. Herera* saith he first sollicited the Catholike Kings but receiuing an answere to his discontent, hee made offer to the Dukes.

Bartholomew s vnhappily lighted on Pirats by the way, which robbed him and his company, forced him to sustayne himselfe with making of Sea-cards. And hauing gotten somewhat about him, presents a Map of the World to King *Henry*, with his Brothers offer of Discouerie: which the King gladly accepted, and sent to call him into England. But hee had sped of his suite before in Spaine, and by the King and Queene was employed according to his request. For comming h from Lisbone to *Palos di Moguer*, and there conferring with *Martin Alonso Pinzon*, an expert Pilot, and Fryer *Io. Perez*, a good Cosmographer, hee was counselled to acquaint with these his proiects, the Dukes of Medina Sidonia, and of Medina Cæli: which yeelding him no credit, the Fryer counselled him to goe the Court, and wrote in his behalfe to Fryer *Fernand di Telauera*, the Queenes Confessor.

Christopher Columbus came to the Court of Castile, *Anno* 1486. and found cold welcome to his suite, at the hands of the King and Queene, then busied with hot warres in Granada, whence they expelled the Moores. And thus remayned hee in contempt as a man meanely clothed, without other Patron then a poore Fryer, saue that *Alonso di Quintaniglia* gaue him his Dyet who also at last procured him audience with the Archbishop of Toledo, by whose mediation he was brought before the King and Queene, who gaue him fauourable countenance, and promised to dispatch him, when they had ended the warres of Granada, which also they performed. Thus *Columbus* is set forth with three Caruels at the Kings charges, who because his treasure was then spent in the warres, borrowed sixteene thousand Duckets of *Lewes de Sanct' Angelo*: and on Friday the third of August, in the yeere of our Lord 1492. in a Vessell called the *Gallega*, accompanyed with the *Pinta* and *Ninna*, in which the *Pinzons*, Brethren, went as Pilots, with the number of an hundred and twenty persons, or thereabouts, set sayle for Gomera, one of the Canary Ilands, and hauing there refreshed himselfe, followed his Discouery. After many dayes hee encountred with that Hearbie Sea (whereof before we haue i spoken) which not a little amated and amazed the Spaniards, and had caused their k returne, had not the sight of some Birds promised him land not farre off. He also first taught the Spaniards to obserue the Sunne and Pole in their Nauigations, which till this Voyage they had not vsed, nor knowne.

i *Lib.7. cap.vlt.*

k *Pet. Mart. Dec.1.l.1.*

l *A.Benzo.lib.1 cap.6.*

But the Spaniards, after three and thirty dayes sayling, desperate of successe, mutined, and threatned to cast *Columbus* into the Sea: l disdayning much, that a stranger, a Genuois, had so abused them. But he pacified their enraged courages with milde speeches, and gentle promises. On the eleuenth day of October, m one *Rodrigo di Triana*, espyed and cryed, *Land, Land*; the best Musicke that might be, especially to *Columbus*, who to satisfie the Spaniards importunity, had promised the day before, that if no Land appeared in three dayes, hee would returne. n One, the night before, had descryed fire, which kindled in him some hope of great reward at the Kings hand, when hee returned into Spaine, but beeing heerein frustrate, hee burnt into such a flame, as that it consumed both Humanitie and Christianitie in him, and in the agony of indignation made him leaue his Countrey and Faith, and reuolt to the Moores. But thee, *Columbus*, how can I but remember? but loue? but admire? Sweetly may those bones rest, sometimes the Pillars of that Temple, where so diuine a Spirit o resided: which neyther want of former example, nor publike discouragements of domesticall and forren States, nor priuate insultations of proud Spaniards, nor length of time (which vsually deuoureth the best resolutions) nor the vnequall Plaines of huge vnknowne Seas, nor grassie fields in *Neptunes* lap, nor importunate whisperings, murmurings, threatnings of inraged companions, could daunt. O name p *Colon*, worthy to be named vnto the Worlds end, which to the Worlds end hast conducted *Colonies*; or may I call thee *Colombe*, for thy *Doue-like simplicitie* and patience? thy true *Columna* or Pillar, whereon our knowledge of this New World is founded: the true *Christopher*, which with more then Giant-like force and fortitude hast carried Christ his Name and Religion, through vnknowne Seas, to vnknowne Lands: which we hope and pray, that it may be more refined, and reformed, then Popish superstition, and Spanish pride will yet suffer. Now let the Ancients no longer mention *Neptune*, or *Minos*, or *Erythræus*, or *Danaus*: so all which diuers authors diuersly ascribe the inuention of nauigation, Mysians, Troyans, Tyrians, vaile your bonnets, strike your top-sayles to this *Indian Admirall*, that deserueth the *top-saile* indeed, by aspiring to the top that sayling could aymeat, in discouering another *World*. Let Spaniards, French, English, and Dutch resound thy name, or His Name rather, q *whose Name who can tell?* that would acquaint Thee, and the World by thee, with newes of a New-World,

m *Gaspar Ens lib.1.cap.2.*

n *Columbi Nauigationes,1,2,3, 4. Ouied.l.2.c.5.*

o Of his death see *Ouied.l.3.c.9*

p His true name was *Colon*, which corruptly is called *Columbus*.

q *Prou.30.4.*

But lest we drowne our selues in this Sea of Extasie and Admiration, let vs goe on shoare with *Columbus* in his new discouered Iland. And first mee thinkes I see the Spaniards, yesterday in mutinie, now as farre distracted in contrary passions, some gazing with greedie eyes

eyes on the desired Land, some with teares of ioy, not able to see that, which the ioy of seeing made them not to see: others embracing, and almost adoring *Columbus*, who brought them to that sight: some also with secret repinings enuying that glory to a stranger, but byting in their byting enuie, and making shew of glee & gladnesse: all new awaked out of a long trance, into which that Step-mother-Ocean, with dangers, doubts, dreads, despaires had deiected them, reuiued now by the sight of their mother-earth, from whom in vnknowne armes they had beene so long weaned and detayned. On shoare they goe, and felling a tree make a Crosse thereof, which there they erected, and tooke possession of that New World, in the name of the Catholike Kings. This was done on the eleuenth of October, *Anno* 1492. in the Iland Guanahani, one of the Lucai, which *Columbo* named *San Saluadore*: from whence hee sayled to Baracoa, a Hauen on the North side of the Ile Cuba, where hee went on Land, and asked of the Inhabitants for Cipango (so doth *Paulus* call Iapan.) They vnderstanding him of Cibao (where are the richest Mynes of Hispaniola) signed him, that it was in Haiti, (so was the Iland then called) and some of them went with him thither.

What worldly ioy is not mixed with some disaster? Their Admirall heere splitteth on a Rocke, [a] but the men are saued by the helpe of the other ships. This fell out in the North part of Hispaniola (so named by them) where they had sight of Inhabitants, which seeing these strangers, ranne all away into the Mountaynes. One woman the Spaniards got, whom they vsed kindly, and gaue her meate, drinke and clothes, and so let her goe. She declaring to her people the liberalitie of this new people, easily perswaded them to come in troupes to the ships, thinking the Spaniards to be some Diuine Natron, sent thither from Heauen. They had before taken them for the Caribes, which are certaine Canibals, which vsed inhumane huntings for humane game, to take men for to eate them; Children likewise, which they gelded to haue them more fat, and then to deuoure them: the women they are not, but vsed them for procreation, and if they were old, for other seruices. The Islanders had no othe defence against them but the wooddy Hils, and swifteſt heeles to which they betooke them at the Spaniards arriuall, thinking them (as is said) to be Canibals. And such haue they since proued in [b] effect, not leauing of three Millions of people which heere they found, 200. persons, and that long since.

The Deuill had forewarned them of this by [c] Oracle, that a bearded Nation should spoyle their Images, and spill the bloud of their children, as wee shall see in the particular Tractate of Hispaniola. Nothing more pleased the Spaniards then the Gold, which the naked Inhabitants exchanged with them for Bels, Glasses, Points, and other trifles.

Columbus obtained leaue of *Guacanarillus*, the Caelke or King, to build [d] a Fort, in which he left eight and thirty Spaniards, and taking with him sixe Indians, returned to Spaine, where he was highly welcomed of the King and Queene. Some controuersie fell out betweene *Columbus*, and one of the *Pinzons*, Master of one of the Caruels, about leauing these men behind; but *Columbus* sent a Letter to reduce him vnto peace by the Indians, who held the Letter in almost religious regard, thinking it had some Spirit or Deitie, by which they could vnderstand one another being absent.

The Pope [e] (then a Spaniard) *Alexander* the Sixt, hearing of this, diuided the World, by his Bull, betwixt the Portugals and Spaniards: bearing date the fourth of May, *Anno* 1493. drawing a Line a hundred leagues beyond the Ilands of Azores and Cape Verde, this *Alexander* giuing (more then Great *Alexander* could conquer) the East to the one, and West to the other. The Bull is become an Vnicorne, and his two hornes are now growne into one, in the vniting of those two States.

Columbus, graced with the the title of Admirall, & enriched with the tenths of the Spanish gaines in the Indies, is sent a second [f] time, with his brother *Bartholomeus*, who was made *Adelantado*, or Deputie of Hispaniola. They had allowed them for this Expedition, small and great, seuenteene Sayle, and fifteene hundred men. The first Iland, hee espyed in his second Nauigation, he called *Desseada*, or *Desired*, because he had longed to see land. Arriuing in Hispaniola, he found the Spaniards which he had left there, that they were now not left, nor anywhere to be found. The Indians had murdered them, and laid the blame on the Spanish insolencies.

Hee now built and peopled the Towne of Isabella, which was their chiefe place of Residence and gouernment, which is in the yeere a thousand foure hundred ninetie eight, were remoued to the City of *San Dominico*. They built also the Fort of S. *Thomas*: but both in the one and the other, the Spaniards died of famine through the Indians wilfulnesse, who, vnwilling to haue such Neighbours, would not plant their Maiz and Iucca, and so starued both themselues and their guests. As for the Pockes, the Spaniards in this Voyage got them of the Indian women, and brought them into Spaine, as *Ouiedo* of his owne knowledge re-

a Some thinke *Columbus* did run on ground of purpose, that he might leaue some behind.

b *Bart. de las Casas, Hispan. crudelit.*

c History of Chi. c. p. 312. *H. Benzo. l. 1. c. 8.*

d The Fort of the Nativity in Hispaniola.

e *Alexander* a wicked Pope. *Guicciard l. 1.* & he of whose daughter *Lucretia Pontanus* writeth that she was *Alexandri Filia, Sponsa, Nurus* abused by the incestuous lusts of the Father and his two Sonnes, was Author of the Bul, whereby the Spaniards challenge the new World for theirs.

f *Sept. 25. 1493.*

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a Ovied.l.2.c.13 b Ramus. in præfat.ad vol.3. Ovied.l.3.c.6.

a reporteth of his owne Country-men: and they, after paid the Indians b (in recompence) with a disease as deadly and infectious to them, which consumed thousands, and was neuer before knowne amongst them: I meane, the small Pocks. The other were improperly named of the French, or of Naples, seeing that in those wars of Naples, which the Spaniards mayntayned against the French, some carryed this disease with them thither out of Spaine, and communicated the same both to the French and Neapolitans, hauing beene vsuall and easily curable, in the Indies. Another Disease also assaulted them of a little kinde of Fleas called Niguas, which would eate into, and breed in the flesh, and haue made many lose their toes.

Columbus at this time discouered Cuba and Iamaica with the Neighbour-Iles. Returning to Hispaniola, he found his Brother and the Spaniards in dissention and separation, and punishing the Authours of sedition, returned home. In the yeere of our Lord, 1497. hee made his third Voyage, and then touched on the Continent; discouered Cubagua, Paria, and Cumana.

But *Roldanus Ximenius* raysing a Rebellion, and accusing the *Columbi* to the King, effected that *Bouadilla* was sent Gouernour into *Hispaniola*, who sent the two Brethren bound as Prisoners to Spaine: vnworthy recompence of the worthy attempts of these Worthies. The King freeth them, and employeth *Christopher* in a fourth Voyage, *Anno* 1502. in which *Ouandus* the Gouernour forbade *Columbus* the first finder to land on Hispaniola. c Hee then discouered Guanaxa, Higuera, Fondura, Veragua, Vraba, and learned newes (as some say) of the South Sea. He stayed at Iamaica to repaire his Fleete, where some of his men were sicke, and they which were found in body, were more then sicke, froward and tumultuous in behauiour, and many left him. Vpon this occasion the Ilanders also forsooke him, and brought in no victuall. Herewith *Columbus*, neyther able to abide nor depart, was driuen to his shifts, no lesse admirable for subtlety then resolution. d He told the Ilanders, that if they did not bring him in prouision, the Diuine Anger would consume them: a signe whereof they should see in the darkened face of the Moone within two dayes. At that time hee knew the Moone would bee eclipsed: which the simple Islanders seeing, with feare and griefe humbled themselues to him, and offered themselues readie to all kinde and dutifull Offices.

c *Gas. Ens lib.1 cap.5.*

d *Vide l.5.c.16 pag.452.*

At last, returning into Spaine, hee there dyed, *Anno* 1506. His body was buried at Siuill in the Temple of the Carthusians. This was the end (if euer there can bee end) of *Columbus*. *Pinzonus* e one of *Columbus* his Companions, by his example inuited, made new Discoueries, and *Vespucius*, and *Cabota* and many other, euery day making new searches and plantations, till the World at last is come to the knowledge of this New World almost wholly. The particulars will more fitly appeare in our particular Relations of each Countrey.

e *Nauigationes, Vinc. Pinzoni. Naui Alb. Vesp. Seb. Cabota. vid. Hak. tom.3.*

§. III.

Of the Beasts, Fowles and Plants in America.

AFter this Discourse of the men in those parts, let vs take some generall view of the other Creatures, especially, such as are more generally dispersed through the Indies. I haue before noted, that America had very few of such Creatures as Europe yeeldeth, vntill they were transported thither: and therefore they haue no Indian names for them, f but those which the Spaniards that brought them, giue vnto them: as Horse, Kine, and such like. They haue Lions, but not like in greatnesse, fiercenesse, nor colour to those of Africa. They haue Beares in great abundance, except on the North parts. They haue store of Deere, Bores, Foxes, and Tygres, which (as in Congo) are more cruell to the Naturals then to the Spaniards. These beasts were not found in the Ilands, but in the Continent; and yet now in those Ilands, Kine are multiplyed and growne wilde, without other Owner then such as first can kill them: g the Dogges likewise march by troupes, and endammage the Cattle worse then Wolues. Their Swine did multiply exceedingly, but (as an Enemy to their Sugars, a great commoditie in Hispaniola, where *Anno* 1535. *Oviedo* reckons almost thirty Ingenions, the number daily increasing) they were forced to root out this rooting kind of beasts. This Iland hath stored the other about it with store of Horse and Mares which are sold very cheape. For Kine, the Bishop of Venezuola had sixteene thousand head of that kind of beasts, and more: others possessed thousands also, and some killed them only for their Hides, of which were shipped from hence for Spaine, *Anno* 1587. 35444. and from New Spaine 64350. as *Acosta* relateth.

f A rule to know what beasts were here naturall (for to such they haue names in their own language) and what transported: for these the Indians call by their Spanish names.

g *Acost. l.1.c.21 & l.4.c.34.*

The

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The Lyons are gray, and vse to clime Trees: The Indians hunt and kill them. The Beares and Tygres are like those in other parts: but not so many. Apes and Monkies they haue of many kinds, and those admirably pleasing in their Apish tricks and imitations, seeming to proceed from Reason. A Souldier leuelling at one of them to shoot him, the silly beast dyed not vnreuenged, but hurling a stone as the other aymed at him, depriued the Souldier of his eye, and lost his owne life. They haue Monkies with long beards. *Acosta* [a] tels of one Monkie that would goe to the Tauerne at his Masters sending, and carrying the pot in one hand, and money in the other, would not by any meanes depart with his money, till he had his pot filled with wine: and returning home, would pelt the boyes with stones, and yet haue care to carie his Wine home safe to his Master, neither touching it himselfe till some were giuen him, nor suffering other. They [b] haue a monstrous deformed beast, whose forepart resembleth a Fox, the hinder part an Ape, excepting the feet which are like a mans; beneath her belly she hath a receptacle like a purse, wherein she bestowes her yong vntill they can shift for themselues, neuer comming out of this naturall nest, but to sucke.

a *Lib. 4. c. 39. See Car. Clus. de exot. & Ouied. gen. hist & summar. & Sebast. Schroteri to. 2. Genes. de Qu. dr.*

b *Vincent. Pinzon.*

Sheepe haue much encreased, and by good husbandry, in that plenty of pasture, would be a great commoditie: but in the Ilands the wilde Dogges destroy them: and therefore they that kill these Dogges, are rewarded for it, as they which kill Wolues in Spaine. The Dogges [c] which the Indians had before, were snowted like Foxes; they fatted them to eat, and kept them also for pleasure: but they could not barke: Such Dogges (we haue shewed) are in Congo. Their Stagges and [d] Deere in the South parts of America, haue no horns. They haue store of Conies. The Armadilla is an admirable creature, of which there bee diuers kinds: they resemble a [e] barded Horse, seeming to be armed all ouer, and that as if it were rather by artificiall Plates, opening and shutting, then naturall scales: it digs vp the earth as Conies and Moules.

c *P. Mart. de Insulis.*

d *Ouied summar. 22.*

e *Caraphractus equus.*

The Hogs of the Indies haue their nauill vpon the ridge of their backs. They go in heards together and assaile men, hauing sharpe talons, like razors, and hunt their Hunters vp the tops of trees, whence they easily kill these enraged *Sainos* (so they call them) biting the tree for anger. The *Dantes* resemble small Kine, and are defended by the hardnesse of their hydes. The *Vicugne* somewhat resembleth a Goat, but is greater: they sheare them, and of their fleeces make Rugs and Couerings, and stuffes. In the stomacke and belly of this beast is found the Bezar-stone; sometimes one alone, sometimes two, three, or foure: the colour of which is blacke, or gray, or greene, or otherwise; it is accounted souereigne against poisons and venemous diseases. It is found in diuers sorts of beasts: but all chew the cud, and commonly feed vpon the snow and Rockes. The Indian sheepe they call *Lama*, it is a beast of great profit, not onely for food and raiment, but also for carriage of burthens: they are bigger then sheepe, and lesse then Calues: they will beare a hundred and fifty pound weight. In some places they call them *Amydas*, and vse them to greater burthens. *Hulderike Schmidel* [f] affirmes, that hee liuing in the parts about the Riuer of Plate, being hurt on his legge, rode fortie leagues vpon one of them. They will grow restie, and will lye downe with their burthen, no stripes nor death able to assuage their mood: onely good words, and faire dealing, with gentle entreatie, sometimes diuers houres together, can preuaile.

f *Hul. Schmidel cap 44. A. Do. 1548.*

Of fowles they haue many kinds which we haue, as Partridges, Turtles, Pidgeons, Stock-Doues, Quailes, Faulcons, Herons, Eagles: and a World of Parrots, which in some places fly by flockes, as Pidgeons. There are also Estridges. Hens they had before the Spaniards arriued. They haue other kinds peculiar: The *Tominejos* [g] is the least in quantitie, the greatest for admiration and wonder. I haue oftentimes doubted (saith *Acosta*) seeing them fly, whether they were Bees or Butter-flyes; but in truth they are Birds. *Thevet* [h] and *Lerius* call it *Gonambuch*, or *Gouanbuch*. They affirme that it yeelds nothing in sweetnesse of note to the Nightingale, and yet is not bigger then a Beetle, or Drone-Bee. One would say, *Vox es, praterea nihil*: but so could not any truely say, for euen otherwise it is almost miraculous: Nature making this little shop her great store-house of wonder and astonishment, and shewing [i] her greatest greatnesse in the least Instruments. The Prouinciall of the Iesuites in Brasil, affirmeth as [k] *Clusius* testifies, that the Brasilians called it *Ouriffla*, which signifyeth the Sun-beame, and that it was procreated of a Fly: and that he had seene one, partly a Bird, and partly a Fly: first, coloured blacke, then ash-coloured, then rose-coloured, then red: and lastly, the head set against the Sunne, to resemble all colours, in most admired varietie. It flyeth so swift (saith [l] *Ouiedo*) that the wings cannot be seene. It hath a nest proportionable. I haue seene (saith he) one of those birds, together with her nest, put into the scales wherein they vse to weigh Gold, and both weighed but two Tomins, that is, foure and twenty graines. Haply, it is therefore called *Tominejos*, as weighing one *Tomin*. The feathers are beautified with yellow, greene, and other colours: the mouth like the eye of

g *Aug. Caraffa hist. Peru. l. 1.*

h *And. Thevet cap. 41. Lerius nau. c. 11.*

i *Natura in magnis magna, in minimis maxima.*

k *Car. Clus. Exot. lib. 5.*

l *Ouiedo sumar. cap. 48.*

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m *Lopez de Gomara hist. Mexicana*, or Conquest of the West Indies.

an Needle. It liueth on [m] dew, and the juice of herbs, but sitteth not on the Rose. The feathers, specially, of the necke and brests, are in great request for those feather-pictures, or portraitures, which the Indians make cunningly and artificially with these natural feathers, placing the same in place and proportion, beyond all admiration: The Indian Bats should not flee your light, and are for their rarity worthy consideration, but that wee haue spoken before somewhat of them.

n *Acost. l. 4. c. 17.* o See *Monardus & Clusius. D. Lovel. Gerard* and other Herbarists, and chiefly of these and other the Indian plants and trees, see *Oniedo gen hist. Ind. l. 7, 8, 9, 10, 11.* and of the beasts, fowles, fishes, in the 12, 13, 14, 15. bookes, and also his *Summario.*

They haue [n] Birds called *Condores*, of exceeding greatnesse and force, that will open a sheepe, and a whole Calfe, and eate the same. They haue abundance of Birds, in beautie of their feathers farre surpassing all in Europe, wherewith the skilfull Indians will perfectly represent in feathers, whatsoeuer they see drawne with the Pensill. A figure of Saint *Francis*, made of feathers, was presented to Pope *Sixtus Quintus*, whose eye could not discerne them to be naturall colours, but thought them pensill-worke, till he made tryall with with his fingers. The Indians vsed them for the ornaments of their Kings and Temples. Some Birds there are of rich commoditie, onely by their dung. In some Islands ioyning to Peru, the Mountaines are all white, like Snow, which is nothing but heapes of dung, of certaine Seafowle which frequent those places. It riseth many Ells, yea, many Launces in height, and is fetched thence in Boats, to hearten the Earth, which hereby is exceeding fertile.

To adde somewhat of the Indian Plants, and Trees. [o] *Mangle* is the name of a Tree, which multiplyeth it selfe into a wood (as before we haue obserued of it) the branches descending and taking root in the Earth. The Plane-tree of India hath leaues sufficient to couer a man from the foot to the head: but these, the *Coco*, and other Indian Trees, are in the East-Indies also, and there we haue mentioned them. *Cacao*, is a fruit little lesse then Almonds, which the Indians vse for money, and make thereof a drinke, holden amongst them in high regard. They haue a kinde of Apples [p] called *Ananas*, exceeding pleasant in colour and taste, and very wholesome, which yet haue force to eate iron, like *Aqua fortis*. The [q] *Mamayes*, *Guayanos*, and *Paltos* be the Indian Peaches, Apples and Peares. But it would bee a weary wilderneſse to the Reader, to bring him into such an Indian Orchard, where he might reade of such varietie of fruits, but (like *Tantalus*) can taste none: or to present you with a Garden of their Trees, which beare flowres with other fruit, as the *Floripondio*, which all the yeere long beareth flowres sweet like a Lilly, but greater: the *Volusuchil*, which beareth a flowre like to the forme of the heart, and others, which I omit: The flowre of the Sunne is is now no longer the Marigold of Peru, but groweth in many places with vs in England. The flowre of the *Granadille* they say (if they say truely) hath the markes of the Passion, Nayles, Pillar, Whips, Thornes, Wounds, exceeding stigmaticall *Francis*.

p *Th. Turner.*
q *Acost. l. 4. c. 24.*

For their Seeds and Craines, *Mays* is principall, of which they make their bread, which our English ground brings forth, but hardly will ripen: it growes, as it were on a Reed, and multiplyeth beyond comparison; they gather three hundred measures for one. It yeeldeth more blood, but more grosse, then our Wheat. They make drinke thereof also, wherewith they will be exceedingly drunke: They first steepe, and after boyle it to that end. In some places they first cause it to be champed with Maids, in some places with old women, and then make a leauen thereof, which they boyle, and make this inebriating drinke. The Canes and leaues serue for their Mules to eate. They boyle and drinke it also for paine in the back. The buds of *Mays* serue in stead of Butter and Oyle.

In some parts they make bread of a great root called *Yuca*, which they name *Caçani*. They first cut and straine it in a Presse, for the iuyce is deadly [r] poison: the Cakes dryed, are steeped in water before they can eate them. Another kinde there is of this *Yuca* or *Iucca*, the iuice whereof is not poison. It will keepe long, like Bisket. They vse this bread most in Hispaniola, Cuba, and Iamaica, where Wheat and *Mays* will not grow, but so vnequally, that, at one instant, some is in the grasse, other in the graine. They vse in some places, another root called *Papas*, like to ground Nuts, for bread, which they call *Chuno*. Of other their roots and fruits I am loth to write, lest I weary the Reader with tedious officiousnesse. Spices grow not there naturally: Ginger thriueth well, brought and planted by the Spaniards. They haue a good kinde of Balme, though not the same which grew in Palestina. Of their Amber, Oiles, Gums, and Drugs, I list not to relate further. Out [s] of Spaine they haue caried great varietie of Plants, herein, Americo exceeding Spaine, that it receiueth and fructifieth in all Spanish Plants that are brought thither, whereas the Indian thriue not in Spaine: as Vines, Oliues, Mulberies, Figs, Almonds, Limons, Quinces, and such like. And, to end this Chapter, with a comparison of our World, with this of America; Our aduantages and prefermentsare many. [t] Our Heauen hath more Starts, and greater, as *Acosta* by his owne sight hath obserued, challenging those Authors which haue written otherwise, of fabling. Our Heauen hath the North-Starre, within three degrees, and a third of the Pole: their Crosier, or foure Stars set a-crosse, which they obserue for the Antarticke, is thirtie degrees off. The Sunne commu-

r In the Ilands, but not in all places of the firme Land.

s Spanish fruits thriue well in one place or other of the Indies.

t *Botero Rel. part. prima l. 4.*

cateth

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cateth his partiall presence longer to our Tropike, then that of Capricorne; remaining in the Southerne Signes, 178. dayes, one and twenty houres, and twelue minutes: in the Northerne 186. dayes, eight houres, and twelue minutes. *B. Keckerman, System. Astron. L.* 1. *Tycho, Brahe, L.* 1. reckoneth these a hundred foureſcore and ſixe dayes, houres eighteene and a halfe, dayes eight, and one third part, *fere plus quam in Australi, &c.*

This want of the Sunne and Stars is one cauſe of greater cold in thoſe parts then in theſe. Our Earth exceeds theirs for the ſituation, extending it ſelfe more between Eaſt and Weſt (fitteſt for humane life) whereas theirs trends moſt towards the two Poles. Our Sea is more fauourable, in more Gulfes and Bayes, eſpecially, ſuch [u] as goe farre within Land, beſides the Mid-Land-Sea, equally communicating her ſelfe to Aſia, Africa and Europa. This conuenience of traffique America wanteth. Our beaſts wilde and tame, are farre the more noble, as the former diſcourſe ſheweth.

u The Baltike, Perſian, Arabian, Caſpian Seas, &c.

For, what haue they to oppoſe to our Elephants, Rhinocerotes, Camels, Horſes, Kine, &c. Neither were the naturall fruits of America comparable to thoſe of our World, Whence are their Spices, and the beſt Fruits, but from hence by tranſportation, or tranſplantation? As for Arts, States, Literature Diuine and Humane, multitudes of Cities, Lawes, and other Excellencies, our World enioyeth ſtill the priuiledge of the *First-borne*. America is as a yonger brother or ſiſter, and hath in theſe things almoſt no inheritance at all, till it bought ſomewhat hereof, of the Spaniards, with the price of her Freedome. On the other ſide, for temperature of Ayre, generally, America is farre before Africa, in the ſame height. For greatneſſe of Riuers, Canada, Plata, and Maragnon, exceed our World. Whether Africa or America exceed in Gold, it is a queſtion: In Siluer, Potozi ſeemes to haue ſurmounted any one Mine of the World, beſides thoſe of New-Spaine, and other parts, howſoeuer *Boterus* doubts. Yet, *Exitus acta probat*: And now America excels, becauſe, beſides her owne ſtore, ſhee is ſo plentifully furniſhed with all ſorts of liuing and growing creatures from hence, as euen now was ſhewed.

CHAP. III.

Of the Diſcoueries of the North parts of the New-World, and toward the Pole, and of Greene-Land, or New-Land, Groen-Land, Eſtoti-Land, Meta Incognita, *and other places vnto New-France.*

§. I.

Of the Diſcoueries made long ſince by Nicolo *and* Antonio Zeni.

AMerica is commonly diuided by that *Iſthmus*, or necke and narrow paſſage of Land at Darien, into two parts; the one called Northerne America, or Mexicana; the other Southerne, or Peruana. This trendeth betwixt the Darien and Magellan Straights: that from thence Northwards, where the Confines are yet vnknowne. For it is not yet fully diſcouered, whether it ioyneth ſomewhere to the Continent of Aſia, or whether Groen-land, and ſome other parts, accounted Iſlands, ioyne [x] with it. Theſe were diſcouered before the dayes of *Columbus*, and yet remaine almoſt couered ſtill in obſcuritie, and were therefore iuſtly termed [y] *Meta Incognita*, by *Great* ELIZABETH the beſt knowne and moſt renowned Lady of the World. The firſt knowledge that hath come to vs of thoſe parts, was by *Nicholas* and *Antony Zeni*, two Brethren, Venetians. Happy Italy, that firſt, in this laſt Age of the World, hath diſcouered the great Diſcouerers of the World, to whom we owe our *M. Paulus, Odoricus, Vertomannus*, for the Eaſt, *Columbus, Veſpucius, Cabot*, for the Weſt; theſe noble *Zeni* for the North: and the firſt encompaſſing the Worlds wide Compaſſe, vnto *Pigafetta's* Diſcourſe, companion of *Magellan* in his journey: that I ſpeake not of the paines of *Ruſſelli, Ramuſius, Boterus*, and a world of Italian Authors, that (I thinke more then any other Language) haue by their hiſtoricall labours diſcouered the World to it ſelfe. Vnhappie Italy, that ſtill hath beaten the buſh, for others to catch the Bird, and haſt inherited nothing in theſe Eaſterne and Weſterne Worlds, excepting thy Catholike claime, wherby, the Catholike

x Many haue written diſcourſes of the poſſibility of a paſſage by the N. or N.W. as *Thorne*, S. H. *Gilbert, Cir. of the earth*, alleaging ſome examples of a Fryer which paſſed it, the Portugall cards, &c.

y Diſcourſe of *Frobiſhers* Voyages by *George Beſt*, Voyage 3.

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tholike and Spanish Sword makes way for the Catholike-Roman Crowne and Keyes: Neither the Sword of *Paul*, nor the Keyes of *Peter*; for both these were a *spirituall*. But to returne to our Venetians. b In the yeere a thousand three hundred and fourescore, M^r *Nicolo Zeno* being wealthy, & of a haughty spirit, desiring to see the fashions of the world, built and furnished a Ship at his owne charges, and passing the Straits of Gibralter, held on his course Northwards, with intent to see England and Flanders. But a violent Tempest assailing him at Sea, he was carried hee knew not whither, till at last his Ship was carried away vpon the Ile of Frisland; where the men and most part of the goods were saued. In vaine seemes that deliuerie that deliuers vp presently to another Executioner. The Ilanders like *Neptunes* hungry groomes or his base and blacke gard, set vpon the men whom the Seas had spared: but here also they found a second estape, by meanes of a Prince named *Zichmni*, Prince of that and many Ilands thereabours: who being neere hand with his Armie, came at the out-cry, and chasing away the people, tooke them into protection.

a 2. *Cor.* 4.

b The discoueries of M. *Nic.* and *Ant. Zeni*, gathered out of their letters by *Francisco Marcolina*. They are related by M. *Hakluyt*, in his 3. *vol. pa.* 121.

This *Zichmni* had the yeere before giuen the ouerthrow to the King of Norway, and was a great aduenturer in feates of Armes. Hee spake to them in Latine; and placed them in his Nauie, wherewith he wonne diuers Ilands. *Nicolo* behaued himselfe so well, both in saiuing the Fleet by his Sea-skill, and in conquest of the Ilands by his Valour, that *Zichmni* made him Knight and Captaine of his Nauie,

S. Thomas Monasterie in Groenland.

After diuers notable Exploits, *Nicolo* armed three Barkes, with which he ariued in Engroneland: where hee found a Monasterie of Friers of the Preachers Order, and a Church dedicated to S^t *Thomas* hard by a Hill, that casteth out fire like *Vesuuius* and *Ætna*. There is a Fountaine of hote water, with which they heat the Church of the Monasterie, and the Friers chambers. It commeth also into the Kitchin so boyling hote, that they vse no other fire to dresse their meat; and putting their Bread into Brasse Pots without any water, it doth bake as it were in an hot Ouen. They haue also small Gardens, which are couered ouer in the Winter time, and being watered with this water, are defended from the violence of the Frost and Cold, and bring forth Flowers in their due seasons. The common people astonished with these strange effects, conceiue highly of those Friers, and bring them presents of flesh and other things.

They with this Water, in the extremitie of the Cold, heat their Chambers, which also (as the other buildings of the Monasterie) are framed of those burning stones, which the mouth of the Hill casts forth. They cast Water on some of them, whereby they are dissolued, and become excellent white Lime, and so tough, that being contriued in building, it lasteth for euer. The rest, after the fire is out, serue in stead of stones to make Walls and Vaults, and will not dissolue, or breake, except with some iron toole.

Their Winter lasteth nine moneths; and yet there is a faire Hauen, where this water falleth into the Sea, not frozen: by meanes whereof there is great resort of wilde fowle and fish, which they take in infinite multitudes. The Fishers Boats are made like to a Weauers Shuttle, of the skins of fishes, fashioned with the bones of the same fishes, and being sowed together with many doubles, they are so strong, that in foule weather they will shut themselues within the same, not fearing the force either of Sea, or Winde. Neither can the hard-hearted Rocks breake these yeelding vessels. They haue also as it were a Sleeue in the bottome thereof, by which with a subtill deuice, they conuey the water forth, that soaketh into them. The most of these Friers spake the Latine Tongue.

A little after this *Nicolo* returned, and died in Frisland, whither his brother *Antonio* had before resorted to him, and now succeeded both in his goods and honour; whom *Zichmni* employed in the Expedition for Estotiland: which happened vpon this occasion. Sixe and twenty yeeres before, foure Fisher-Boats were apprehended at Sea by a mighty and tedious storme; wherewith after many dayes, they were brought to Estotiland, aboue a thousand miles West from Frisland: vpon which, one of the Boats was cast away, and sixe men that were in it, were taken and brought to a populous Citie; where, one that spake Latine, and had beene cast by chance vpon that Iland, in the name of the King asked them what Country-men they were: and vnderstanding their case, he acquainted the King therewith. They dwelt there fiue yeeres, and found it to bee an Iland very rich, being little lesse then Iseland, farre more fruitfull. One of them said he saw Latine Bookes in the Kings Librarie, which they at this present doe not vnderstand. They haue a peculiar Language, and Letters or Characters to themselues. They haue Mines of Gold, and other Metals, and haue trade with Engroneland. They sow Corne, and make Beere and Ale. They build Barks (but know not the vse of the Compasse) and haue many Cities and Castles. The King sent these Fisher-men with twelue Barkes Southwards, to a Countrey which they call Drogio: in which Voyage escaping dreadfull Tempests at Sea, they encountred with Canibals at Land, which deuoured many of them. These Fishers shewing them the manner of taking Fish with

Estotiland.

Drogio.

with Nets, escaped: and for the presents which they made of their fish to the chiefe men of the Countrey, were beloued and honoured. One of these (more expert, it seemeth then the rest) was holden in such account, that a great Lord made warre with their Lord to obtayne him: and so preuayled, that he and his company were sent vnto him. And in this order was he sent to fiue and twenty Lords, which had warred one with another to get him, in thirteene yeeres space: whereby hee came to know almost all those parts; which, hee said, was a great Country, and (as it were) a New World. The people are all rude, and void of goodnesse: they goe naked, neyther haue they wit to couer their bodies with the Beasts skins, which they take in hunting, from the vehement cold. They are fierce, and eat their Enemies, hauing diuers Lawes and Gouernours. Their liuing is by hunting.

Further to the South west, they are more ciuill, and haue a more temperate Ayre: They haue Cities and Temples dedicated to Idols, where they sacrifice men, and after eate them; and haue also some vse of Gold and Siluer.

He fled away secretly, and conueying himselfe from one Lord to another, came at length to Drogio, where hee dwelt three yeeres. After this time finding there certaine Boates of Estotiland, he went thither with them: and growing there very rich, furnished a Barke of his owne, and returned into Frisland: where hee made report vnto his Lord of that wealthy Countrey. *Zichmni* prepared to send thither: but three dayes before they set forth, this Fisherman dyed. Yet taking some of the Mariners which came with him, in his stead, they prosecuted the Voyage, and encountred, after many dayes, an Iland; where ten men, of diuers Languages, were brought vnto them, of which they could vnderstand none, but one of Island. He told them, That the Iland was called Icaria, and the Knights thereof called *Icari*, descended of the ancient pedigree of *Dedalus*, King of Scots, who conquering that Iland, left his Sonne there for King, and left them those Lawes, which to that present they retayned. And, that they might keepe their Lawes inuiolate, they would receiue no stranger. Onely they were contented to receiue one of our men, in regard of the Language, as they had done those ten Interpreters.

Zichmni sayling hence, in foure dayes descried Land, where they found abundance of Fowle, and Birds Egges, for their refreshing. The Hauen they called Cape *Trinity*. There was a Hill, which burning, cast out smoake: where was a Spring, from which issued a certaine water like Pitch, which ranne into the Sea. The people of small stature, wilde, and fearefull, hid themselues in Caues. *Zichmni* built there a Citie, and determining to inhabit, sent *Antonio* backe againe, with the most of his people, to Frisland.

This History I haue thus inserted at large, which perhaps, not without cause in some thinges, may seeme fabulous; not in the *Zeni*, which thus writ, but in the Relations which they receiued from others. Howsoeuer; the best Geographers * are beholden to these Brethren, for that little knowledge they haue of these parts; of which none before had written: nor since haue there beene any great in-land Discoueries.

* *Abrah. Ortel. chart. 6. Hak. vol. 3. Botero. Maginus.*

§. II.

Discoueries made by SEBASTIAN CABOT, CORTREGALIS, GOMES, *with some notes of Groenland.*

SOmewhat since there hath beene discouered by *Gasper Corteregale*, a Portugall; *Stephen Gomes*, a Spaniard, and *Sebastian Cabot*: and more by later Pilots, of our Nation, but little of the disposition of the In-land people. Yea, it was thought to be all broken * Ilands, and not inhabited, but at certayne seasons frequented by some Saluages, which come thither to fish. Such as we can, in due order we here bestow.

Sebastian [a] *Cabot* reported to *Ramusio*, that in the yeere 1497. at the charge of King *Henry* the Seuenth, he discouered to the 67. degree and a halfe of Northerly latitude, minding to haue proceeded for the search of Cathay, but by the mutiny of the Mariners was forced to returne. The Map of *Sebastian Cabot*, cut by [b] *Clement Adams*, telleth, That *Iohn Cabot*, a Venetian, and his Sonne *Sebastian*, set out from Bristoll, discouering the Land, called it *Prima Vista*, and the Iland before it, Saint *Iohns*. The Inhabitants weare beasts skinnes. There were white Beares and Stags farre greater then ours. There were plenty of Seales, and Soles aboue a yard long. He named (sayth *Peter* [c] *Martyr*) certaine Ilands [d] *Baccalaos*, of the store of those fish, which the Inhabitants called by that name, which with their multitudes sometimes stayed his ships. The Beares caught these fish with their clawes, and drew them to land, and ate them. In the time of [e] *Henry* the Seuenth (*William Purchas* being then Maior of London) were brought vnto the King three men, taken in the New-found Iland: these were clothed

* *Groenland* is now found a huge Continent to 78. by *Baffin*, *An.* 1616.

a *Ramus. in præfat. in* 3. *Vol.*

b *Clem. Adams. Hak. to* 3. *p.* 1. 6.

c *P. Mart. Dec.* 3. *l.* 6.

d *Cod-fish.*

e *Rob. Fabian. ap. Hak. vbi supra.*

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clothed in beasts skins, and did eate raw flesh. But *Cabot* discouered all along the Coast to that which since is called Florida; and returning, found great preparations for warre in Scotland, by reason whereof, no more consideration was had to this Voyage. Whereupon he went into Spaine; and being entertayned by the King and Queene, was sent to discouer the Coasts of Brasill, and sayled vp into the Riuer of Plate, more then six score leagues. He was made Pilot *Maior* of Spaine: and after that, *Anno* 1549. was constituted Grand-Pilot of England, by King *Edward* the Sixt, with the yeerely Pension of an hundred threescore and sixe pounds, thirteene shillings, foure pence: Where, in the yeere 1553. hee was chiefe dealer and procurer of the Discouery of Russia, and the North-east Voyages, f made by Sir *Hugh Willoughby*, *R. Chancelour*, *Stephen Burrough*, and prosecuted by *Pet*, *Iackman*, and others, towards Noua Zemla, Persia, Tartaria, as in Master *Hakluits* first Tome appeareth. Perhaps this Voyage of *Cabot* was the same which is mentioned by Master *Robert Thorne* in a Treatise of his written 1527. that his Father and *Hugh Eliot*, a Merchant of Bristow, were the Discouerers of the New-found-lands: and if they had followed their Pilots minde, the Lands of the West Indies had beene ours.

f Sir *Hugh Willoughby*. *R. Chancelor*. *Steuen Burrow*. *Pet.* & *Iackman*; written by *Hugh Smith*, & all in *Hak.* 10 1.

Anno 1500. g *Gasper Corteregalis*, a Portugall minding new Discoueries, set forth a ship at his owne charge from Lisbone; and saying farre North, at last came to a Land, which for the pleasantnesse thereof, he called *Greene*. The men, as he reported, were barbarous, brown-coloured, very swift, good Archers, clothed in Beasts skins. They liue in Caues or base Cottages, without any Religion, but obserue Sooth-sayings. They vsed Marriages, and were very iealous. *Petrus Pasqualigi* in a Letter concerning this Voyage, sayth, they brought from thence a piece of a gilded Sword, which seemed to be of Italian workmanship: a child also amongst them ware two siluer-earings, which by the workmanship appeared to bee brought from these parts, perhaps belonging to some of *Cabots* company. Returning into Portugall hee sayled thitherward againe, *Anno* 1501. But what became of him, none can tell. His Brother *Michael Corteregalis* the next yeere set forth two ships to make search for his Brother; but he also was lost. The King *Emanuel* grieued herewith, sent to enquire of them; but all in vaine. Their Brother *Vasco* would haue put himselfe on this aduenture, but the King would not suffer him. The name *Greene* vpon this occasion was withered, and the land was called h *Terra Corteregalis*. Thus farre *Osorius*. It reacheth, according to *Boterus* reckoning to the 60. degree. Let vs come to our owne: For of *Steuen* i *Gomes* little is left vs but a leaf.

g *Osor. dereb. Eman. l. 2. tit. Pet. Pasquali. 3. in N. orbe.*

h *Corterealis*, or *Laborador*, extendeth from 60. degrees to the Riuer of S. *Lawrence*.

i *Steph. Gomes.*

k *Gaspar. Ens. l. 2. c. 25. hist. Ind.*

This *Gomes* hauing beene with *Magellan* a few yeeres before, in his Discouery of the South Sea, inlarged with hopes of new Streights, in the yeere 1525. set forth to search this Northerly passage. But finding nothing to his expectation, he laded his ship with slaues, and returned. k At his returne, one that knew his intent was for the Moluccas by that way, inquiring what hee had brought home, was told *Esclauos*, that is, slaues. Hee fore-stalled with his owne imagination of Cloues, had thought it was said *Clauos*, and so posted to the Court to carry first newes of this Spicy Discouery, looking for a great reward: but the truth being knowne, caused hereat great laughter.

l *Dithmar Bleskens*.

l *Dithmar Bleskens* in his *Treatise of Island* relateth, that in the yeere 900. the Nobilitie of East Frisia and Breame found that Iland, and 200. leagues from thence discouered Groenland, which he saith was named *per antiphrasin*, of the contrary, for want of greene and pleasant Pastures: and that by Whirle-pooles, and misty darkenesse, all their Naule but one ship perished.

m Written by *Iuer Boty* a principall man in the Bishops Countrey.

m *William Steere* translated a Booke, *Anno* 1608. before translated out of the Norsh Language 1560. for the vse of *Henry Hudson*, in which is mention of diuers Townes of *Groenland*, as *Skagenford*, an Eastern Dorp or Village, and from thence more Easterly, *Bearesford*, where was great fishing for Whales by the Bishops licence, the benefit redounding to the Cathedrall Church: *Allabrary sound*, where Fowle and Oxen were plentifull: Fendbrother Hauen, where, in Saint *Olaffs* time, some were drowned, and their ship cast away. Crosses being yet seene on their Graue-stones: Corsehought, where, by authority from the Bishop, they hunted for white Beares: from hence Eastward nothing but Ice and Snow. Westward stood Rodesford, a Dorp well built with a great Church, Waroldale, Peterswicke, Saint *Olaffs* Monastery, and another of Saint *Benets* Nuns: here were many warme waters, in the Winter intolerably hot, and medicinable. There was also a Church of Saint *Nicholas* and many other Parishes and Villages. Desarts; Beares with red patches on their heads, Hawkes, Marble of all colours, great Streames, Nuts, and Acornes in the Hils, Wheate, Sables, Lothes, &c. He affirmeth that it is not so cold there, as in Island and Norway. But let vs obserue the Discoueries of our owne Countrimen.

n Rob. Fabian. ap. Hak. vbi sup.

CHAP. III.

§. III.

Discoueries by Sir MARTIN FROBISHER.

SIr *Martin Frobisher* [n] deserueth the first place, as being the first that in the dayes of Queene *Elizabeth*, sought the Northwest Passage in three seuerall Voyages. The first whereof was written by *Christopher* [o] *Hall*; the second, by *Dionise Settle*; the third by *Thomas Ellis*; and all in one Discourse by M. *George Best*: all which at large, the Reader may find in M. *Hakluyts* laborious Discouery of Discoueries. To speake briefly what may best befit vs in our Pilgrimage: Sir *Martin Frobisher* sayled from Blackewall, Iune the fifteenth; and the seuenth of Iuly, [p] had sight of Frisland, but could not get on shore for the abundance of Ice, which was also accompanyed with an extreame fogge, as double gard to that Hand (vncertaine whether to fortifie it, or to imprison them.) The twentieth of Iuly he had sight of and high Land, which he named [q] Queene *Elizabeths* Fore-land. Here was he much troubled with Ice: but sayling more Northerly, descryed another Fore-land, with a Great Gut, Bay, or Passage, which he entred, calling it *Frobishers Straits*, supposing it to be the diuision of Asia and America. Hauing entred threescore leagues, hee went on shore, and was encountred with mighty Deere, which ranne at him, with danger of his life. Here had he sight of the Saluages, which rowed to his ship in Boats of Seales skinnes, with a Keele of wood within them, like a Spanish Shallop, saue onely they be flat in the bottome, and sharpe at both ends. They eat raw flesh and fish, or rather deuoured the same; they had long blacke haire, broad faces, flat noses, tawny of colour, or like an Oliue (which neyther Sunne or Wind, but Nature it selfe, imprinted on them, as appeared by their Infants, and seemeth to be the generall Liuery of America.) Their apparell was Seales skins: their women were painted or marked downe the cheekes and about the eyes with blue strakes. These Saluages intercepted fiue of our men, and the Boat: Ours also tooke one of theirs, which they brought into England, where they arriued the second of October [r] 1576. Hee had taken possession of the Countrey in right of the Queene, and commanded his company to bring euery one somewhat, in witnesse of the same. One brought a piece of blacke stone, like Sea-coale, which was found to hold Gold in good quantity. Whereupon a second Voyage was made the next yeere 1577. to bring Ore. And comming to those Straits in Iuly, found them in manner shut vp with a long Mure of Ice, which sometime indangered their ships, especially on the nineteenth of that moneth. They found a great dead fish, round like a Porcpis, twelue foot long, hauing [s] a Horne of two yards, lacking two inches, growing out of the Snout, wreathed and straight, like a Waxe Taper, and might bee thought to be a Sea Vnicorne. It was broken in the top, wherein some of the Saylers said they put Spiders, which presently dyed. It was reserued as a Iewell by the Queenes commandement, in her Wardrobe of Robes, and is still at Windsore to bee seene. They went on shore, and had some encounter with the Inhabitants, which were of so fierce and terrible resolution, that finding themselues wounded, they leapt off the Rockes into the Sea, rather then they would fall into the hands of the English. The rest fled. One woman, with her child, they tooke and brought away. They had taken another of the Sauages before. This Sauage in the ship seeing the Picture of his Countriman taken the yeere before, thought him to be aliue, and beganne to be offended, that he would not answere him, with wonder thinking, that our men could make men liue and dye at their pleasure. But strange were the gestures and behauiour of this man and the woman, when they were brought together; which were put into the same Cabbin, and yet gaue such apparant signes of shamefastnesse and chastity, as might bee a shame to Christians to come so farre short of them.

Where they could haue any Trade with the Sauages, their manner of Traffique was to lay downe somewhat of theirs, and goe their way, expecting, that our men should lay downe somewhat in lieu thereof; and if they like of their Mart, they come againe and take it; otherwise, they take away their owne, and depart. They made signes, that their *Catchoe*, or King, was a man of higher stature then any of ours, and that he was carried vpon mens shoulders.

They could not learne what became of the fiue men they lost the yeere before; onely they found some of their apparell; which made them thinke they were eaten. They laded themselues with Ore, and so returned. And with fifteene Sayle the next yeere 1578. a third Voyage for Discouery was made by the said Captayne and Generall. Hee went on shore the twentieth of Iune on Frisland, [t] which was named by them West England, where they espyed certayne Tents and People like those of *Meta Incognita*. The people fled, and they found in their Tents a boxe of small nayles, Red Herrings, and Boords of Firre-tree well cut, with other things artificially wrought: whereby it appeareth, that they are workmen themselues, or haue trade with others. Some of them were of opinion, This was firme land with

Meta

n Sir *Martin Frob.*
o *Christ. Hall. Dionise Settle. Thomas Ellis. George Best.*
p 1576.
q Queenes Fore-land, and opposite thereto *Hals* Ile, in 62. degrees, 50. min.
r *Gaspar Ens l. 2. Hist. Ind. Occid. c. 26.* affirmeth that one *Iohn Scalue* a Polonian, this yeere 1576 sayled beyond Frisland and Groneland, & thence to Estotiland and Labrador.
s Such a horne was brought home two yeeres since, found on shore in *Greenland* by the Carpenter of *Ionas Pooles* ship 7. foote & a halfe long, & sold since at Constantinople, reported to be good against poysons: and such a one was taken vp *Anno* 1588. in the Coast of Norfolke, and sold by an ignorant woman for 18. pence, which was also said to be effectuall against poysons, and was told by M. *Rob. Salmon* of *Leegh*, who had a piece of it.
t *Frisland* is in length 15. leagues: the Southern part of it is in the latitude of 57. degrees and one second. *Thomas Wint.*

Meta Incognita, or with Gronland; whereunto the multitude of Ilands of Ice, betweene that and *Meta Incognita* induced them. In departing from hence, the *Salamander* (one of their Ships) being vnder both her Courses and Bonets, happened to strike on a great Whale with her full stemme, with such a blow, that the Ship stoode still, and neither stirred forward nor backeward. The Whale thereat made a great and hideous noyse, and casting vp his body and tayle, presently sanke vnder water. Within two dayes they found a Whale dead, which they supposed, was this which the *Salamander* had stricken.

The second of Iuly they entred in with the Straits, the entrance whereof was barred with Mountaines of Ice, wherewith the Barke *Dennis* was sunke, to the hinderance of their proiects. For in it was drowned part of a house, which they had intended to erect there for habitation. The men were saued. The other Ships were in very great danger, the Seas mustering Armies of ycie souldiers to oppresse them, vsing other naturall stratagems of Fogges and Snowes to further these cruell designes.

These ycie Ilands seeme to haue bin congealed in the winter further North, in some Bayes, u or Riuers, and with the Summers Sunne being loosed, and broken out of their naturall prisons, offer themselues to all outrages, whereto the swift Currents and cold Windes will conduct them. Strange it is to see their greatnesse, some not lesse then halfe a mile about, and fourescore fathomes aboue water, besides the vnknowne depth beneath, (the vsuall rule being, that onely the seuenth part is extant aboue the waues:) strange the multitude; strange the deformed shapes: if this be not more strange, that they sometimes saue with killing, and suffer men to moore their Anchors on them, and to get vpon them to worke against them, for the safegard of their Ships: That bloody enemies should entertaine them with disports, to walke, leape, shout, fortie miles from any Land, without any Vessell vnder them (according to M. *Best's* Riddle) and a hundred and ten miles from Land, should present them with running streames of fresh Waters, able to driue a Mill. The Flood was there nine houres, the Ebbe but three. A strong Current ranne Westwards. The people resemble much the Tartars, or rather the Samoeds, in apparell, and manner of liuing. It is colder here in 62. then 9. or 10. degrees more Northerly toward the Northeast, which (it seemeth) comes to passe by the Windes, East, and Northeast, which from the ycie bring so intolerable a cold. The people are excellent Archers; a thing generall throughout America. Besides Seales-skins, they vse the skinnes of Deere, Beares, Foxes, and Hares, for apparell, and the cases also of Fowles sowed together. They weare in Summer the hairy side outward; in Winter, inward; or else goe naked. They shoote at the fish with their darts. They kindle fire with rubbing one sticke against another. They vse great blacke Dogs, like Woolues, to draw their Sleds, and a lesse kinde to eate. They haue very thin beards. In the best of Summer, they haue Haile and Snow (sometimes a foote deepe, which freezeth as it falles) and the ground frozen three fathome deepe. They haue great store of Fowle, whereof our men killed in one day fifteen hundred. They haue thicker skins, and are thicker of Downe and Feathers then with vs, and therefore must be flayed. The Sunne was not absent aboue three houres and a halfe: all which space it was very light, so that they might see to write and reade.

Hence is it, that those parts neere the Pole are habitable: the continuance of the Sunnes presence in their Summer, heating and warming with liuely cherishment all Creatures: and in the Winter, by his oblique motion, leauing so long a twilight; and the increased light of x the Moone, the Sunnes great and diligent Lieutenant, the brightnesse of the Starres, and whitenesse of the Snow, not suffering them to be quite forlorne in darkenesse. The Beasts, Fowles and Fishes, which these men kill, are their houses, bedding, meat, drinke, hose, thread shooes, apparell, and sayles, and boates, and almost all their riches. Besides their eating all things raw, they will eate grasse and shrubs, like our kine; and morsels of Ice, to satisfy thirst. They haue no hurtfull creeping things but Spiders; and a kinde of Gnat is there very troublesome. Timber they haue none growing, but as the vndermining water doth supplant & bring them from other places. They are great Inchanters. When their heads ake, they tye a great stone with a string into a sticke, and with certaine words effect, that the stone with all a mans force wil not be lifted vp, and sometimes seemes as light as a feather, hoping thereby to haue help. They made signes, lying groueling with their faces vpon the ground, making a noyse downward, that they worship the Deuill vnder them. There is no flesh or fish which they find dead (smel it neuer so filthily) but they wil eat it, without any other dressing. Their Deere haue skins like Asses, and feet large, like Oxen, which were measured 7. or 8. inches in breadth. There are no Riuers or running Springs, but such as the Sun causeth to come of snow. Sometimes they will perboyle their meate a little, in kettles made of beasts skins, with the bloud & water which they drinke; & lick the bloudy knife with their tongues: This licking is the medicine also for their wounds. They seeme to haue traffike with other Nations: from whom they a small quantity of Iron. Their fire they make of heath & mosse. In their leather Boats they row with one oare faster, then we can in our Boats with all our oares.

u It seemeth they are of fresh waters, because the Ice is fresh, and the Sun melting the tops, causeth rils of fresh water to runne downe, which meeting together, make a prettie streame.

x The Moone setteth not nor the Sun in the Polar regions; being in *Cancer*. See the Relations of the Dutch wintering in *Noua Zembla*; in the third part of my *Pilgrimes*, & *W. Hely* his reports of lighting Tobacco by the Sun with a Glasse at mid night.

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CHAP. III.

Discoueries by IOHN DAVIS, GEORGE WEYMOVTH, *and* IAMES HALL *to the North-West.*

MAster *Iohn Dauis* in the yeere 1585. made his first voyage for the North-west discouery, and in 64. degrees, and 15. minutes, they came on shore on an Iland, where they had sight of the Sauages, which seemed to worship the Sunne. For pointing vp to the Sunne with their hands, they would strike their breasts hard with their hands: which being answered with like action of the English, was taken for a confirmed league, and they became very familiar. They first leaped and danced with a kind of Timbrel, which they strucke with a sticke. Their apparell was of beasts and birds skins, buskins, hose, gloues, &c. Some leather they had which was dressed like the Glouers leather. The 6. of August they discouered land in 66. deg. 40. min. They killed white Beares, one of whose fore-feet was fourteene inches broad, so fat, that they were forced to cast it away. It seemed they fed on the grasse, by their dung, which was like to Horse-dung, they heard Dogs howle on the shore, which were tame: They killed one with a Collar about his necke: hee had a bone in his pisse; these it seemed were vsed to the Sled, for they found two Sleds.

a The voyage of M. *Dauis* written by *Iohn Iames*. *Hak. fol. 3. p. 800*

The next yeere he made his second voyage, wherein hee found the Sauage people tractable. They are great Idolaters, and Witches. They haue many Images which they weare about them, and in their Boats. They found a graue, wherein were many buried couered with Seales skinnes, and a Crosse laid ouer them. One of them made a fire of Turfs, kindled with the motion of a sticke in a piece of a boord, which had a hole halfe thorow, into which hee put many things, with diuers words and strange gestures: our men supposed it to be a sacrifice. They would haue had one of the English to stand in the smoke, which themselues were bidden to doe, and would not by any meanes; whereupon one of them was thrust in, and the fire put out by our men. They are very theeuish. They eate raw fish, grasse, and Ice: and drinke salt-water. Heere they saw a whirlewinde take vp the water in great quantitie, furiously mounting it vp into the ayre, three houres together with little intermission. They found in 63. degrees, 8. minutes a strange quantitie of Ice in one entire masse, so bigge, that they knew not the limits thereof, very high, in forme of land, with Bayes and Capes like high-cliffe-land; they sent their Pinnasse to discouer it, which returned with information, that it was onely Ice. This was the 17. of July, 1586. and they coasted it till the thirtieth of July. In the 66. deg. 33. min. they found it very hot, and were much troubled with a stinging Fly, called *Muskito*. All the Lands they saw seemed to bee broken, and Ilands; which they coasted Southwards, till they were in foure and fifty and a halfe, and there found hope of a passage. In the same voyage [b] he had sent the Sun-shine from him in 60. degrees which went to Iseland, and on the seuenth of July had sight of the Gronland, and were hindered from harbour by the Ice. They coasted it till the last of July. Their houses neere the Sea-side were made with pieces of wood, crossed ouer with poles, and couered with earth. Our men played at foot-ball with them of the Iland.

b *Hen. Margit.*

The third voyage was performed the next yeere, 1587. wherein M^r *Dauis* discouered to the 73. degree, finding the Sea all open, and forty leagues betweene land and land, hauing Groenland (which hath an Iland neere it to the West, for the loathsome view of the shore couered with snow, without wood, earth, or grasse to be seene, and the irkesome noise of the Ice, called *Desolation*) in 59. on the East, and America on the West. The Spanish Fleet, and the vntimely death of Master Secretarie *Walsingham*, (the Epitome and summary of Humane worthinesse) hindered the prosecution of these intended Discoueries.

c *Iohn Dauis* in his Hydrographicall description.

In the yeere 1602. Captain *George Weymouth* made a voyage of Discouery to the North-west, with two Fly-boats, set forth by the Muscouy Company: saw the South part of *Gronland*, and had water in 120. fadome, blacke, as thick as puddle, and in a little space cleere, with many such enterchanges. The breach of the Ice made a noise as a thunder-clap, and ouerturning had sunke both their Vessels, if they had not with great diligence preuented it. They had store of Fogges, some freezing as they fell. In 68. deg. 53. min. they encountred an Inlet forty leagues broad, and sailed West and by South in the same, 100. leagues.

Iames Hall An. 1605. sailed to Groenland from Denmarke, and had like encounters of Ice, yeelding in the breach no lesse noise, then if fiue Canons had beene discharged with people also like those, which in *Frobishers* Voyage are mentioned; they make sailes of guts sowed together, for their fishing Boats, and deceiued the Seales with Seales-skin garments. Groenland is high, Mountainous, full of broken Ilands alongst the Coasts, Riuers nauigable, and good Bayes, full of fish. Betweene the Mountaines are pleasant Plaines and Vallies, such

Iames Hall his 4. voyage to Groenland.

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This Gronland is Westward from Greenland 150. leagues. In Greenland are no people nor wood.

as a man would scarce beleeue. He saw store of Fowle; no beasts but blacke Foxes, and Deere. The people seemed a kind of Samoydes, wandering in Summer by companies for Hunting and Fishing, and remouing from place to place with their Tents and Baggage: they are of reasonable stature, browne, actiue, warlike, eate raw meat, or a little perboyled with bloud, Oyle, or a little water which they drinke: their apparell, beasts of fowles skinnes; the hairy or feathered side outward in Summer, in the Winter inward: their arrowes and darts with two feathers, and a bone-head: they haue no wood but drift: they worship the Sunne.

Anno 1606. He made a second Voyage thither: found their Winter houses built with Whales bones, couered with Earth: and Vaults two yards deepe, vnder the Earth, square. They call Groenland in their language *Secannuna*. Vp within the Land they haue a King carried on mens shoulders. The next yeere he sailed thither the third time: [a] and in a fourth Voyage [b] 1612. was slaine there by a Sauage, in reuenge (as was thought) for some of the people before shipped from thence. They haue Hares white as snow, with long furre: Dogs which liue on Fish, whose pisles, as also of their Foxes, are bone. Their Summer worke is to dry their Fish on the Rocks. Euery one, both man and woman, haue each of them a Boat, made with long pieces of Firre, couered with Seales skins, sowed with sinewes or guts, about twenty foot long, and two and a halfe broad, like a shittle, so light, that one may carry many of them at once; so swift, that no ship is able with any winde to hold way with them, and yet vse but one oare which they hold by the middle, in the middest of their Boat, [c] broad at both ends, wherewith they row forwards, and backwards at pleasure. Generally they worship the Sunne, to which they pointed at our approach (saith *Baffin*) striking on their brests, and crying *Ilyout*, not comming neere till you doe the same. [d] They bury in out-lands on the tops of Hils in the heapes of stones to preserue from the Foxes, making another graue hard by, wherein they place his Bow and Arrowes, Darts, and other his vtensils. They bury them in their apparell, and the cold keepes them from putrefaction.

Anno 1606. Mr *Iohn Knights* made a North-west voyage, lost his Ship, sunke with Ice, and was with three more of his company surprised by the Sauages: of whose language hee wrot a pretty Dictionary, which I haue seene with M. *Hakluyt*.

a This Voyage was written by *Iosias Hubert*.
b Written by *Will. Baffin*. *Allen. Sallowes* of Redriffe told me *Hall* was slaine in 76. degrees.
c One of these Boats with the Oare is in Sir *Thomas Smiths* Hall in Philpot Lade.
d *Dauis* mentions the same voy. 2. *Io. Knight*.

§. V.

Of King IAMES *his Newland, alias, Greeneland, and of the Whale and Whale-Fishing.*

I Will not heere beginne with records of Discoueries in these parts written two thousand yeeres since, out of which Mr Doctor *Dee* is reported to haue gathered diuers Antiquities, antiquated by Antiquitie, and rotten with age: nor to shew that King *Arthur* [e] possessed as farre as Greeneland; nor that Sir *Hugh Willoughby* discouered hitherto, as some coniecture: but content my selfe with later Discoueries and Obseruations. Much hath been spent both of Cost, Industrie, and Argument about finding a more compendious way to the Indies by the Northwest, and by the North-East, and by the North. Of the first somewhat hath been spoken. Of the second were the Voyages of Master *Stephen Burrough*, *Pet.* and *Iacman*, our Countrey-men, and of the Hollanders in the yeere 1594. and the three following before by vs mentioned in a duer [f] place, as appertaining to Asia: for they found themselues by Astronomicall obseruation in a hundred and twelue Degrees fiue and twenty minutes of Longitude, and threescore and sixteene of Latitude in the place where they wintered. They had touched more Northerly in some parts (as is thought) of Greene-land, sailing along by the Land from fourescore Degrees eleuen minutes, vnto Noua Zemla. I omit their red Geese in one place of this Voyage, their azure-couloured Ice in another place, and the losse of their Ship in the Ice which constrained them to set vp a house to Winter in that Land of Desolation. This building they beganne about the 27. of *September* (*Stilo Nouo*) the cold euen then kissing his New-come Tenants so eagerly, that when the Carpenters did but put a naile in their mouths (after their wont) the Ice would hang thereon, and the bloud follow at the pulling out. In *December* their fire could not heat them, their Sack was frozen, and each man forced to melt his share thereof before he could drinke it, their melted Beere drinking like water. They sought to remedie it with Sea-cole fire, as being hotter then the fire of Wood (which they had store of, though none there growing, by drifts) and stopped the chimney and doores to keep in the heat, but were suddenly taken with a swounding, which had soone consumed them, if they had not presently admitted the aire to their succor. Their shooes did freeze as hard as horns on their feet, and as they sate within doores before a great fire, seeming to burne on the fore-side, behinde

e Lambert Apx. Sr *H. Willoughby*

f *L. 4. c. 17. Nauig. 3. Ger. de Vetr.*

This is also the effect of Charcole, wherewith in close roomes diuers haue beene smothered.

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at their backs they were frozen white, the Snow meane-whiles lying higher then the house, which sometimes in clearer weather they endeuoring to remoue, cut out steps, & so ascended out of their house as out of a Vault or Seller. They were forced to vse (besides store of cloathes and great fires) stones heated at the fire and applyed to their feet and bodies; and yet were frozen as they lay in their Cabins: yea the cold not onely staid their Clocke, but insulted ouer the fire in some extremities, that it almost cast no heat; so that putting their feet to the fire, they burnt their hose, and discerned that also by the smell, before they could feele the heat. They supposed that a barrell of water would haue been wholly frozen in the space of one night, which you must interpret of their twelue houres glasse; for otherwise they saw no Sunne after the third of *November* to the 24. of *January*, reckoning by the new Calendar; a thing strange to be without the Sunne fiftie dayes before the Solstice, which happened after their account on *December* 23. and yet within forty one dayes after might see the vpper circle of the Sun-rising aboue the Horizon; which made great question, whether their Eyes had deceiued them, or the Computation of time in that long Night: which both being found otherwise by their obseruation and experience, caused no lesse wonder whether this timely approach should be attributed to the reflexion by the [b] water, or the not absolute roundnesse of the Earth in those parts, or the false accounting of the Solstice (or, which some affirme, the falshood of their calculations.) But I leaue this to Philosophers. Our Author affirmes, that when the Sunne had left them, they saw the Moone continually both Day and Night, neuer going downe when it was in the highest Degree, the twi-light also remaining many dayes, and againe they might see some day-light sixteene dayes before they saw the returne of the Sunne. The Beares which had held them besieged, and often endangered them, forsooke them and returned with the Sunne; the white Foxes all that while visited them, of which they tooke many whose flesh was good Venison to them, and their skins in the linings of their Caps good remedies against that extremitie of Cold. As for their feet, they vsed Pattents of wood, with sheepe-skinnes aboue, and many socks or soles vnderneath: they vsed also shooes of Rugge and Felt. These Beares were very large and cruell; some of them yeelding skins thirteene foot long, and a hundred pounds of fat, which serued them for Oyle in their Lampes, the flesh they durst not eate; some of them forfeiting their whole skinnes after they had eaten of the Liuer of one of these eaters, which deuoure any thing, not sparing their owne kinde. For the Hollanders hauing killed one Beare, another carried it a great way ouer the rugged Ice in his mouth in their sight, and fell to eating it; they made to him with their weapons, and chased him from his purchase, but found it halfe eaten, and then foure of them could scarcely carry the other halfe, when as the whole body had been very lightly carried in his fellowes mouth. As for the thin Diet which these Hollanders endured, and other discommodities, together with their returne in two open Scutes, wherein they sailed aboue a thousand miles, after ten moneths continuance in this desolate habitation; their dangers in the Ice which somewhat besieged them like whole Tents, Townes, and Fortifications; and other the particulars of this Voyage, I referre to the Author himselfe. Here I remember thus much for Greene-lands sake, on which in this Nauigation they are said to haue touched. How euer that be, they continued no trade nor Discouerie thither, till the English diuers yeeres after had made a new Discouerie, and found there a profitable Whale-fishing.

[b] *M. Scory told me that on the Pike of Tenariffe they might see the Sun an houre sooner by this meanes.*

In the yeere 1607. *Hen. Hudson* discouered these parts to the Latitude of fourescore, there naming a point of Land, *Hacklyts Head-land*; which name it still beareth. And *Ionas Poole* in the yeere 1610. was set forth by the Muscouy Company in the Amitie, and discouered diuers Sounds and Harbours here, with the Sea-Horses he killed, and other things found on shore, giuing such good Content to the Aduenturers, that He was by them employed the next yeere in the *Elizabeth*, with Master *Steuen Bennet* in the *Mary Margaret*, both which Ships were vnfortunately cast away; the Men and part of the goods were brought home by Master *Marmaduke* then there in a Ship of Hull. *Ex M.S. W. Baffin.*

In the yeere 1612. were set forth three Ships from Holland, and one from Biscay, all hauing English Pilots, besides two sent thither by the Company, called the Sea-Horse and the Whale, vnder the Masters before mentioned. In the yeere 1613. many Ships were thither sent from France, Biskay, Holland, so that the Company addressed thither seuen warlike ships vnder the Command of Master *Beniamin Ioseph*, who without bloudshed disappointed those Strangers, ready to reape that which others had sowne, and either had not at all discouered, or wholly giuen ouer the businesse. The next yeere 1614. eleuen good Ships, and two Pinasses, were employed to Greeneland, and three more not then ready, appointed to follow vnder the same Generall, which Voyage is in my hands, communicated to mee by my industrious Friend, a skilfull Mariner and Discouerer both in these and other parts, *William Baffin*, entertained in this Fleet. But the particulars would be (how soeuer profitable

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to our Mariner) tedious to our ordinarie Reader. They then discouered wel-neere to 81. For beyond that degree, our Author beleeues not that any hath beene. The names of diuers places, as Saddle Iland, Barren Iland. Beare Iland, Red Goose Iland, all betwixt 80. and 81. and Sir *Tho: Smiths* Inlet, Maudlin Sound, Faire Hauen, Sir *Thomas Smiths* Bay, Ice Sound, Bell Sound, with other places on or neere the Greater Ile or supposed Continent, I forbeare to recite, as not intending to instruct the Mariner so much as the Scholler. This yeere 1616. were sent thither ten ships, which killed aboue a hundred Whales, as Master *Thomas Sherwin* imployed therein, related to me. Greeneland is now almost altogether discouered to bee an Iland, or rather many Ilands and broken grounds.

In the Greeneland voyage 1611. from Cherry Iland toward Greeneland, they met with a banke of Ice fortie leagues long: and ranne almost alongst another a hundred and twenty Leagues. At their first comming, all was couered with Snow, at their departure the tops of the Hils and Plaines had receiued a new liuerie of greene Mosse, and a little grasse. The Aire was mistie like night. They found many fat Deere, many white Beares, with white, gray, and dunne Foxes. There was a bird called an Allen, which beats the other birds till they vomit their prey for him to deuoure: and then dismisseth them with little meat in their bellies, or feathers on their backs. They finde Morses, Sea-Vnicornes hornes, white Partriches, Wilde-geese, but not a bush or tree.

In my Pilgrims I haue published many Voyages, and letters of Greenland, written by *Ionas Pooley, Rob. Fotherby Tho. Edge, Will. Hely, Robert Salmon Thomas Sherwin, Iames Beuersham, Io. Chambers, I. Catcher, W. Goodiard*, &c. Also to *Cherry Iland* in 74. by *Ionas Pooley, Will. Gardin.* &c. and to other Northerne parts by *Hudson, Playse, Widhouse*, &c. to which I referre the more industrious Reader.

I might heere adde diuers Voyages to Cherry Iland, where they haue thousands of Morses, the Teeth and Oyle whereof yeild them no small commoditie. There also are many Beares. I might here recreate your wearied eyes with a hunting spectacle of the greatest chase which Nature yeeldeth, I meane, the killing of the Whale. When they espy him on the top of the water, (which he is forced to for to take breath) they row toward him in a Shallop, in which the Harponier stands ready, with both his hands to dart his Harping-iron, to which is fastened a line of such length, that the Whale (which suddenly, feeling himselfe hurt, sinketh to the bottome, may carry it down with him, being before fitted, that the Shallop be not therewith indangered; comming vp againe they againe strike him with Launces made for that purpose about twelue foot long, the iron eight therof, and the blade eighteene inches: the Harping-iron principally seruing to fasten him to the Shallop: and thus they hold him in such pursuit, till after streames of water, and next that of blood, cast vp into the Aire and Water (as angry with both Elements, which haue brought thither such weak hands to his destruction) he at last yeeldeth his slaine carkasse as meed to the conquerors. They tow him to the Ship with two or three Shallops made fast to one another: and then floating at the sterne of the Ship, they cut the blubber or fat from the flesh, in pieces three or foure foot long, which after at shore are cut smaller, and boiled in coppers: which done, they take them out & put them into wicker baskets, which are set in Shallops halfe full of water, into which the Oyle runneth, and is thence put into buts. This Whale-fishing is yeerely now vsed by our men in Greeneland, with great profit. The ordinarie length of a Whale is sixty foot, and not so huge as *Olaus* hath written, who maketh the Mors also as bigge as an Elephant.

The proportion of this huge Leuiathan deserues description, as one of the greatest *Wonders of the Lord in the deepe*, whereon Himselfe so much insisteth (*Iob* 41. 12.) that he *will not conceale his parts, nor his power, nor his comely proportion*. The Whale that here we speake of, is the *Great Bay-Whale:* for there are many other kinds: the *Trompe* which hath two Trunkes or breathing holes on his head (whereas the *Bay-Whale* hath but one) whose braines are said to be the *Sperma Cete*; the *Inbarte*, which hath a Fin on his backe dangerous to boats, exceeding swift, and little profitable; besides other kinds. This is the most simple and vsefull; the greater and fatter, the more easily taken. His head is the third part of him; his mouth (O hellish wide) sixteene foot in the opening; and yet out of that *belly of Hell* yeelding much to the ornaments of our womens backs; the Whale-bones or Finnes being no other then the rough and inner part of the mouth, closing in the shutting thereof, as the fingers of both hands within each other. Of these Finnes are fiue hundred from the length of fourteene foot or more in lesse and lesse proportions; hee hath no teeth, his meat bee sucketh: his tongue is monstrous great, of deformed forme like a Wool-sacke, about eight Tunne weight, and one part thereof vsed to this purpose, yeeldeth from sixe to eleuen Hogs-heads of Oyle. His food (that Nature might teach the Greatest, to be content with little, and that Greatnesse may be maintained without Rapine, as in the Elephant and Whale, the Greatest of Land-Creatures, and Sea-monsters) is grasse and weeds of the Sea, and a kinde of water-worme like a Beetle, whereof the Fins in his mouth hang full, and sometimes little birds; all which striking the water with his Tayle, and making an Eddie, hee gapes and receiueth into his mouth, neither is any thing else (Master *Sherwin* hath seene them opened, and opened this vnto me) found in their bellies. This Great head hath little eyes like Apples, very little bigger then the Eyes of an Oxe, and a little throat, not greater then for a mans fist to enter; and

and that with huge bones on each side, not admitting it to stretch wider. His body is round, fourteene or sixteene foot thicke: his Pisle hangs from him as a Beasts: in Generation they draw to shallow waters neere the shore, and in the Act ioyne belly to belly as is also said of the Elephant. In their engendering season, much of that matter floteth on the water. They are Swallow-tailed, the extremes being twenty foot distant. They haue but one yong at a time, which is brought forth as in beasts, (Master *Sherwin* hath seene them in the belly being ripped) about the bignesse, but longer, of a Hogs-head: The Female hath two brests and teats, with white milke in them, not bigger then a mans head, wherewith she suckleth the yong, whereof she, as the Mors also, is very tender. They killed one, and could not get the yong one from it. There hath been made seuen and twenty Tunne, and a pipe of Oyle out of one Whale: ordinarily sixteene Tunnes, but much is wasted for haste in that store. The English are growne as expert in this businesse as the Biscainer. They neuer lost man in this action, but one onely this last yeere.

§. VI.

Of HVDSONS *discoueries and death.*

HEnry *Hudson*, 1607. discouered further North toward the Pole, then perhaps any before him. He found himselfe in 80. deg. 23. minutes, where they felt it hot, and dranke water to coole their thirst. They saw land (as they thought) to 82. and further: on the shore they had Snow, Morses teeth, Deeres hornes, Whale-bones, and tooting of other Beasts, with a streame of fresh-water. The next yeere 1608. he set forth on a Discouery to the North-east, at which time they met, as both himselfe and *Iuet* haue testified, a Mermaid in the Sea, seene by *Thomas Hils*, and *Robert Rainer*. Another voyage he made 1609. and coasted New-found-land, and thence along to Cape Cod. His last and fatall voyage was 1610. which I mentioned in my former edition, relating the same as *Hesselius Gerardus* had guided me, by his card and reports, who affirmeth that he followed the way which Captaine *Winwood* had before searched by *Lumleys inlet*, in 61. degrees, so passing thorow the strait to 50. &c. But hauing since met with better instructions, both by the helpe of my painfull friend Master *Hakluit*, [a] (to whose labours these of mine are so much indebted) and specially from Him, who was a speciall setter forth of the voyage, that learned and industrious Gentleman Sir *Dudley Digges* (how willingly could I heere lose my selfe in a parenthesis of due praises? to whom these studies haue seemed to descend by inheritance in diuers Descents, improued by proper industry, employed to publike good both at home and in Discoueries and Plantations abroad, and for my particular! but why should I vse words, vnequall pay to him, vnequall stay to thee?) from Him, I say, so great a furtherer of the North-west Discouerie, and of your Discouerer the poore *Pilgrim and his Pilgrimage*, hauing receiued full relations, I haue beene bold with the Reader to insert this Voyage more largely.

[a] He communicated to me *Hudsons* abstract *Th. Wid. house. Abacuk Pricket*, et this voyage.

In the yeare 1610. Sir *Tho. Smith*, Sir *Dudley Digges*, and Master *Iohn Wostenholme*, with other their friends, furnished out the said *Henry Hudson*, to try if through any of those Inlets, which *Dauis* saw, but durst not enter, on the Westerne side of *Fretum Dauis*, any passage might be found to the other Ocean called the South-Sea. There Barke was named the Discouerie. They passed by Island, and saw Mount *Heela* cast out fire (a noted signe of foule weather towards; others conceiue themselues and deceiue others with I know not what Purgatorie fables hereof confuted by *Arngrin Ionas* [b] an Islander, who reproueth this and many other dreames related by Authors, saying, that from the yeere 1558. to 1592. it neuer cast forth any flames) they left the name to one harbour in Island, *Lousy Bay*: they had there a Bath hot enough to scald a fowle. They raised Gronland the fourth of Iune, and *Desolation* after that; whence they plyed North-west among Ilands of Ice, whereon they might runne and play, and filled sweet water out of Ponds therein: some of them aground in sixe or seuen score fadome water, and on diuers of them Beares, and Partriches. They gaue names to certaine Ilands, of *Gods mercy*, *Prince Henries forland*, *K: Iames his Cape*, *Q. Annes Cape*. One morning in a Fogge they were carried by a set of the Tide from the N. E. into one of the Inlets aboue mentioned, the depth whereof and plying forward of the Ice, made *Hudson* hope it would proue a through-fare. After he had sailed herein by his computation 300. leagues West, he came to a small strait of two leagues ouer, and very deepe water, through which he passed betweene two Headlands, which he called, that on the South, *Cape Wostenholme*, the other to the N. W. *Digges Iland* in deg. 62. 44. minutes, into a spacious Sea, wherein he sayled aboue a hundred leagues South, confidently proud that he had won the passage.

Sir *Tho. Smith.*

[b] *A. Io. Crymogæa.*

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Hudſons wintering.

But finding at length by ſhole water that he was embayed, he was much diſtracted therewith, and committed many errours, eſpecially, in reſoluing to winter in that deſolate place, in ſuch want of neceſſarie prouiſion. The third of *Nouember*, he moored his Barke in a ſmall Coue, where they had all vndoubtedly periſhed, but that it pleaſed God to ſend them ſeuerall kinds of kinds of Fowle; they killed of white Partridges aboue a hundred and twentie doozen: Theſe left them at the Spring, and other ſucceeded in their Place, Swan, Gooſe, Teale, Ducke, all eaſie to take; beſides the bleſſing of a *Tree*, which in *December* bloſſomed, with leaues greene and yellow, of an Aromaticall ſauour, and being boyled, yeelded an Oyly ſubſtance, which proued an excellent Salue, and the decoction being drunke, proued as wholſome a Potion, whereby they were cured of the Scorbute, Sciaticas, Crampes, Conuulſions and other diſeaſes which the coldneſſe of the Climate bred in them. At the opening of the yeere alſo, there came to his Ships ſide ſuch aboundance of Fiſh of all ſorts, that they might therewith haue fraught themſelues for their returne, if *Hudſon* had not too deſperately purſued the Voyage, neglecting this oportunitie of ſtoring themſelues with fiſh, which hee committed to the care of certaine careleſſe, diſſolute Villaines, which in his abſence conſpired againſt him; in few dayes, the fiſh all forſooke them. Once a Sauage viſited them, who for a knife, glaſſe, and beads giuen him, returned with Beuers skins, Deeres skins, and a Sled. At *Hudſons* returne, they ſet ſayle for England. But in few dayes, their victuals being almoſt ſpent, and hee out of his deſpaire, letting fall ſome words of ſetting ſome on ſhore, the former Conſpirators (the chiefe whereof, was *Hen. Greene*, none of their allowed Company, but taken in by *Hudſon* himſelfe; and one *Wilſon*) entred his Cabin in the night, and forced him the Maſter, together with his ſonne *Iohn Hudſon*, *Tho. Widowes*, *Arn. Ludlo*, *Sidraoh Faner*, *Ad. Moore*, *Hen. King*, *Mic. Bute*, to take Shallop and ſeeke their fortune. But ſee what ſinceritie can doe in the moſt deſperate tryals: One *Philip Staffe*, an Ipſwich man, who according to his name, had beene a principall ſtaffe and ſtay to the weaker and more enfeebled courages of his Companions in the whole action, lightening and inlightening their drooping darkened ſpirits, with ſparkes from his owne reſolution; their beſt Purueyor, with his Peece on ſhore, and both a skilfull Carpenter and lufty Mariner on boord; when hee could by no perſwaſions, ſeaſoned with teares, diuert them from their diuelliſh deſignes, notwithſtanding, they entreated him to ſtay with them, yet choſe rather to commit himſelfe to Gods mercy in the forlorne Shallop, then with ſuch Villaines to accept of likelier hopes.

A ſtrange tree.

These were the worſt, or weakeſt of the Company.

A few dayes after, their victuals being ſpent, the ſhip came aground at *Digges Iland*, and ſo continued diuers houres, till a great flood (which they by this accident tooke firſt notice of) came from *the Weſtward*, and ſet them on flote. Vpon the Cliffes of this Iſland they fonnd aboundance of Fowles tame, whereof they tooke two or three hundred, and ſeeing a greas long Boat with forty or fifty Sauages vpon the ſhore, they ſent on Land; and for ſome of their toyes, had Deeres skinnes well dreſſed, Morſe-teeth, and ſome few Furres. One of our men went on land to their Tents, one of theirs remaining for hoſtage, in which Tents they liued by hoords, men, women, and children; they are bigge-boned, broad-faced, flat-noſed, and ſmall-footed, like the Tartars: their Apparell of skinnes, but wrought all very handſomely, euen Gloues and Shooes. The next morning, *Greene* would needs goe on ſhore with ſome of his chiefe companions, and that vnarmed, notwithſtanding, ſome aduiſed and intreated him the contrary. The Sauages entertained him with a cunning ambuſh, and at the firſt onſet ſhot this mutinous Ringleader into the heart, (where firſt, thoſe thoſe Monſters of treacherie and bloody crueltie, now payed with the like, had beene conteiued) end *Wilſon* his *brother in euill*, had the like bloody inheritance, dying ſwearing and curſing: *Perſe*, *Thomas*, and *Moter*, dyed a few dayes after of their wounds. Euery where can Diuine Iuſtice finde Executioners.

A floud from the Weſt, a very proble argument of an open paſſage to the South Sea.

And ſo are their weapons, and arts, being farre beyond other Sauages.

See his Relation of the third part of my Pilgrims with others many for theſe parts.

The Boat by Gods bleſſing, with ſome hurt men eſcaped in this manner. One *Abacucke Pricket*, (a ſeruant of Sir *Dudley Digges*, whom the Mutiners had ſaued, in hope to procure his Maſter, to worke their pardon) was left to keepe the Shallop, where he ſate in a gowne, ſicke and lame, at the ſterne: vpon whom, at the inſtant of the ambuſh, the leader of all the Sauages leapt from a Rocke, and with a ſtrange kinde of weapon, a indented, broad and ſharpe, of bright ſteele, riueted into a handle of *Morſe*-tooth, gaue him diuers cruell wounds, before hee could from vnder his gowne draw a ſmall Scottiſh-Dagger, wherewith at one thruſt into his ſide, he killed this Sauage, and brought him off with the Boat, and ſome of the hurt company that got to him by ſwimming. Being got aboord with a ſmall weake and wounded company, they made from this Iſland vnto the Northerne Continent, where they ſaw a large opening of the Sea North-Weſt-ward, and had a great floud, with ſuch a large Billow, as they ſay, is no where but in the Ocean. From hence, they made all poſſible haſte home-wards, paſſing the whole Straits, and ſo home, without euer ſtriking ſayle or any other

let,

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let, which might easily haue made it impossible. For their best sustenance left them, was Sea-weeds fryed with Candles ends; and the skins of the Fowles they had eaten. Some of their men were starued, the rest all so weake, that onely one could lye along vpon the Helme and steere. By Gods great goodnesse, the sixt of *September* 1611. they met with a Fisherman of Foy, by whose meanes they came safe into England.

§. VII.

Of BVTTONS *and* BAFFINS *late Discoueries.*

THis newes so incouraged the Aduenturers, that by the gracious assistance of that Starre of the North (Illustrious Sonne of Britaines brightest Sunne, and in his prescience shining with beauteous beames in this, and euen to that further Hemisphere; but with speedier setting, raised aboue the Sunne, and Spheres, and Starres, to discouer the Straits, and passage to a better World, there to shine with light vnspeakeable, in the fruition of that light inaccessible, with the *Father of Lights and Sunne of Righteousnesse*: For how could a worldly Kingdome, though the *Kingdome of the World*, deserue so good, so great a spirit to rule it? but these my words are too short an Epitaph; his owne Name, euen after death, speakes more, and proclaimeth in a few Letters al humane Greatnesse, Great Britaines great hope, PRINCE HENRY.) the Aduenturers I say (whom my weaker eyes, dazled with this greater Light, could scarce recouer) by this Princely assistance, pursued the action in more Royall fashion, with greater shipping, vnder the command of a Worthy Sea-man, seruant to *Prince* HENRY, Captaine *Thomas Button*, whose Discouerie of a great Continent, called by him *New-Wales*, and other accidents of his Voyage, I haue not seene: onely I haue seene a Chart of those discouered places, and I heare that he passed *Hudsons Straits*, and leauing *Hudsons Bay* to the South, sailed aboue two hundred Leagues South-West-Ward, ouer a Sea aboue fourescore fathoms deepe, without sight of Land, which at length, hee found to be another great Bay. And after much misery of sicknesse in his wintering, notwithstanding he was forced to quit the great ship, hee beat and searched the whole Bay, with very great industrie, euen backe againe almost to *Digges Iland*: neere which hee found the commingin of the great and strong tyde from the North-West; [b] which feeds both those huge Bayes. This seemed strange, that in this Voyage, as he searched many Leagues East & West, he found the variation of the Compasse to rise and fall in an admirable proportion, as if the true Magneticall Pole might be discouered.

Sir *Th. Button* is very confident of a passage by the North West into the South sea, as appeares by his Relations in the end of the fourth Booke of the third part of my Pilgrims. Where also Mr *Brigs* his Map, the letters of Mr *Lock*, and *Iuan de Fuca*, the testimonie of *Th. Cowles*, &c. further proue the same.

b This was after found otherwise, the error growing by his meeting of *Bylet*, and asking of the flood at this Iland, which hee said was eight of the clock, whereas it was about eleuen, *Baffin* & *Ex Relat. W. Baff.* 1625.

The commingin of the flood from the Northwest, giuing them hopes of a passage, in *March* 1614. Captaine *Gibbins* was employed on this Discouerie, in the *Discouerie* (so was the ship called) but without any great discouerie that I haue heard of. Persisting in their purpose, the next yeere [c] *Robert Bylet*, one which had beene in three former Voyages, was sent forth in that ship as Master, and *William Baffin* his Mate, with foureteene other Men and two Boyes; which hauing England about the latter end of *March*, stayed at Silly till the seuenth of *April*, and were forced to put backe to Padstow in Cornwall: but weighing Anchor on the nineteenth, on the sixt of *May*, saw land on the Coast of Groen-land, on the East-side of Cape Farewell. On the first of *Iune*, they came into a good Harbour, on the N. W. side of the Iland of Resolution (which is at the entrance into *Hudsons* Strait) in 61. degrees, 45. minutes. On the eight, they came to Sauage Ilands (in 62. degrees, 30. minutes, threescore Leagues from the entrance) so called of some people, they found in a Canow; they were at their Tents also, and found among other things a little bagge with many small images of men therein, and one of a woman with a child at her backe. The Tents were couered with Seales skinnes, and about them some forty Dogs ranne vp and downe, most of them muzzled, as bigge as Mungrel-Mastiues, of a blended blacke colour, looking almost like Wolues: these they vse to draw their sleds ouer the ice, with collars and furniture fitting, their sleds also being shod or lined with fish-bones. The people are like those in Groenland, but not so neat and cruill, ranging vp and downe, as their fishing is in season; vncertaine where they keepe in Winter. The Master was confident in this and other places, that the flood came from the West, which *Baffin* saith, by the floating of the ice, he obserued on land, to be contrarie: onely the Ilands caule by their diuers points, differing Sects and Eddie. On the two and twentieth of *Iune*, he obserued the Longitude, hauing faire light of the Sunne and Moone, and found himselfe by Astronomicall account, 74. degrees, 5. minutes West from the Meridian of *London*: which if some studious Mariners would practise in their remote Voyages, wee should soone haue a farre more perfect Geographie. I omit their icie

sieges,

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ſieges, ſometimes ſcarſly leauing them ſpace to dip a paile of water. They called one place in 65. latitude, and 85. degrees and 20. minutes long. *Cape Comfort*, for the hopes they apprehended of a paſſage, which ſoone they found to be fruſtrate. Hence they paſſed to *Sea-horſe Cape*, (ſo named of the plenty of Morſes) and fifteene leagues thence to *Nottingham Iland*, and thence to *Digs his* * *Iland*, in all thoſe places obſeruing the floud come from the South-eaſt, Captaine *Button* and *Hudſons* men being all deceiued, as this our Authour affirmeth: other Ilands ſometimes keeping off the force of the tyde, or by eddies, cauſing an obſcurity and their errour. We will therefore leaue that ſpacious Sea called *Buttons Bay*, with the great Ilands, and ſome places not yet perfectly diſcouered, within and beyond that *Streat of Hudſon*, and come to *Baffins Bay*, ſo diſcouered to be.

* At this Ile are ſtore of fowles called Willockes, whereof they might haue killed thouſands.

1616. Sir *T. Smith.* Sir *D. Digs.* M. *Woſtenholme.* Ald. *Ianes*, &c. a *W. Baffin.*

This laſt yeere 1616. at the charges of the worthy Aduenturers before mentioned, in the ſame ſhip, by the ſame Maſter, a the ſame, both their Pilot and ours. The firſt land they ſaw, after their departure from *England*, was in *Fretum Dauis* on the Coaſt of Groenland, in 65. degrees 20. minutes. On the fourteenth of *May*, where they ſaw people. But they plyed to the North, till they were in 70. degrees 20. minutes. The people fled from them. Here they tooke in freſh water, but doubted the paſſage, becauſe the tydes were ſmall, not aboue eight or nine foot, and vncertayne, the floud from the South. On the ſix and twentieth day, they found a dead Whale floting, and got from the roofe of her mouth 160. of thoſe fynnes or Whale-bones, but could not get the reſt by reaſon of foule weather following. On the firſt of *Iune*, they put in among diuers Ilands; the people forſooke their Seale-skin-tents and fled; ſome women they found, whom they kindly intreated, giuing them pieces of Iron, for which they returned Seales skins and the fat or blubber of them: as for our meate, taſting, they would not ſwallow it. They called the place the *Womens Ilands*, in 72. degrees and 45. minutes, the floud comes from the South: and the moſt of their food is the fleſh of Seales dryed and eaten raw: they cloth themſelues with the skins, whereof they alſo make couerings for their Tents and Boats, dreſſing them very well. The Women differ in their apparell from the Men, razing their skins with ſharpe Inſtruments, and putting thereon an indelible blacke colour, marking their faces with diuers blacke lines. They haue a kind of deuotion to the Sunne, which continually they will point vnto, and ſtrike their hand on their breſt, Crying, *Ylyout*. They bury their dead on the ſide of the Hils where they liue, which is commonly on ſmall Ilands, making a pile of ſtones ouer them, yet not ſo cloſe but that the corps may be diſcerned the piercing ayre keeping them from ſtinke: their Dogges alſo they bury in the ſame manner. They came to other Ilands in 74. degrees, 4. minutes, which vſe to be much frequented with people in the latter part of the yeere, as it ſeemeth by the houſes made of ſtones and turfe, round like Ouens, with doores to the South; but they were not yet come, *Iune* the ninth. The floud ariſeth not aboue fiue or ſixe foot; the ebbe runnes ſtronger by the abundance of melted Snow.

Womens Ilands.

On the fifteenth day, in the latitude of 73. degrees 45. minutes, came forty two of the Inhabitants to them in Boats, and gaue them Seales skins, and many pieces of the bone or horne of the Sea-Vnicorne, and ſhewed them pieces of Morſes teeth. They receiued in exchange ſmall pieces of Iron, Glaſſe, Beades, and the like: thus they did foure times: the place they called *Horne Sound*.

On the third of *July*, they paſſed by a faire Cape in 76. degrees 35. minutes, which they named Sir *Dudley Digs his Cape*. Twelue leagues beyond is *Wolſtenholme Sound*, a fit place for killing of Whales. Proceeding a little further, they found themſelues embayed. One place they called *Whale Sound* of their abundance in 77. degrees and 30. minutes. *Hakluyts Iland* is neere, and Sir *Thomas Smyths Sound* in 78. degrees. The Compaſſe there varieth aboue 56. degrees to the Weſtward, ſo that a North-eaſt and by Eaſt of the Compaſſe is the true North; which hath not beene obſerued ſo much varied in any part of the World. Putting off to the Weſt ſide of the Bay, they gaue names to *Alderman Ianes his Sound*, and that of Sir *Iames Lancaſter*: and in their returne recouered their ſicke men, by Scuruy-graſſe or Cochlearia (which they found on a little Iland in great plenty) boyled in Beere, and eaten in Sallads with Orpine and Sorrell, and ſo returned home. Thus wee ſee, *Fretum Dauis* is no paſſage but a Bay, and vncertaine, what that of *Hudſon* is, the moſt of which is diſcouered impaſſible. Yet Hopes are not quite extinct: we muſt expect Gods pleaſure, and future Diſcoueries for this paſſage. It ſeemes that moſt of all thoſe Seas in the North parts beyond New-found-land are intermixed with Ilands, a Maze and Labyrinth to the Diſcouerer. In this Voyage and Bay they ſaw many of thoſe fiſhes called Sea-Vnicornes, ſuch as wee haue mentioned in Sir *Martin Frobiſhers* Nauigation; ſome of which fiſhes are twelue or ſixteene foot long, the horne ſeeming to hold the proportion of two thirds in length to their bodies: and of theſe, it ſeemes are thoſe in Venice and other places, reſerued as great Iewels. Greater Iewels are thoſe Merchants and Mariners, which to the glory of our Nation, ſpare no coſt, and feare no dan-

Strange Variation of the Compaſſe.

danger in these their attempts: Resolute, gallant, glorious attempts! which thus seeke to tame Nature, where she is most vnbridled, in those Northeasterly, Northwesterly & Northerly Borders (where she shewes her selfe an Borderer indeed) and to subdue her to that gouernment and subiection, which God *ouer all blessed for euer*, hath imposed on all sensible creatures to the nature of *Man*, resembling in one Image and abridgment, both God and the World, consisting of a spirituall and bodily, visible and inuisible subsistence. How shall I admire your Heroike courage, yee Marine Worthies beyond all names of worthinesse? that neyther dread so long, eyther presence or absence of the Sunne; nor those foggie mysts, tempestuous winds, cold blasts, Snowes and Haile in the Ayre: nor the vnequall Seas, which might amaze the hearer, and amate the beholder, where the *Tritons* and *Neptunes* selfe would quake with chilling feare, to behold such monstrous Icie Ilands, renting themselues with terrour of their owne massines, and disdayning otherwise both the Seas soueraignty, and the Suns hotnest violence, mustering themselues in those watery Plaines, where they hold a continual ciuill warre, and rushing one vpon another, make windes and waues giue backe; seeming to rent the eares of others, whiles they rent themselues with crashing and splitting their congealed Armours: nor the riggid ragged face of the broken Lands, sometimes towring themselues in a lofty height, to see if they can find refuge from those snowes and colds that continuall beate them, somtimes hiding themselues vnder some hollow Hilles or Cliffes, sometimes sinking and shrinking into Valleyes, looking pale with snowes, and falling in frozen and dead swounds; [z] sometimes breaking their necks into the Sea, rather imbracing the waters, then the Ayres, cruelty; and otherwhile with horrible Earthquakes, in heat of indignation shaking asunder, to shake off this cold and heauy yoke. Great God, to whom all names of greatnesse are little, and lesse then nothing, let me in silence admire and worship thy greatnesse are little, and lesse then nothing, let mee in silence admire and worship thy greatnesse, that in this *little Heart* of man (not able to serue a Kite for a breake-fast) hast placed such greatnesse of spirit, as the World is too little to fill: only *Thy selfe* the *Prototype*, and Samplar of this Modell, canst with thine owne selfe, becomming *all in all* vnto vs, fill and more then satisfie. Thee I beseech, to prosper in this and like attempts, this Nation of ours, that as in greater light then to Others, thou hast *giuen vs thy Sonne*, so with him thou wilt giue *all things*; euen this among other blessings that thy *Virgin Truth*, by Virginian Plantation, or Northerly Discouery, may triumph in her conquests of Indian infidelity, maugre the brags of that *Adultéresse*, that vaunteth her selfe to be the only Darling of God and Nature.

y As borderers are most vnruly and lawlesse: so in these outborders of the World, the power of Natures greatest Officers, the Sun, &c. is least seene.

z These things agree with the Relations of those parts, which tell of Earthquakes, breaking of Cliffes, &c. *Botcrus* a zealous and slanderous Catholike, vseth these disgraceful speeches of this discouery. *Ma pare, che la Natura si sia opposta à gli heretici, e à disegni loro, part. 1. lib. 5.*

CHAP. IIII.

Of Newfoundland, Noua Francia, Arambec, and other Countries of America, extending to Virginia.

§. I.

English Discoueries and Plantations in Newfoundland.

LEauing those vnknowne and frozen Lands and Seas; (although there is yet knowne no frozen [a] Sea, otherwise then as you haue heard) let vs draw somwhat neerer the Sunne, gently marching, as the situation of Regions shall direct vs, lest if we should suddenly leape from one extremitie to another, wee should rather exchange then auoid danger. And here we haue by Land Saguenay, and many Countries of Canada, which the French haue stiled by a new name of *New France*: and by the Sea the Ilands many in number, and much frequented for their plenty of fish, commonly called Newfoundland; which name some ascribe to an Ile, others to diuers Ilands, and broken Lands which the French call *Bacalos*, vpon the gulfe and entrance of the great Riuer called Saint *Lawrence*, in Canada. This Riuer some [b] call the Strait of the three Brethren, some [c] Saint *Lawrence*, and others [d] Canada. It farre exceedeth any Riuer of the elder World. It beginneth, sayth *Iaques Cartier*, beyond the Iland of *Assumption*, ouer-against the high Mountaynes, of Honbuedo, and of the seuen Ilands. The distance

a The Northerne Seas may be called frozen, in respect of the Icie Ilands, which by their freshnesse manifest themselues to proceed of fresh waters: no experience yet shewing nor reason conuincing, that the ocean (alway salt and mouing) is any where frozen: as my Learned Friend M. *Brigs* (a great Mathematician) also affirmeth, and *Merula Cos. l. 3. c. 5.* b *Edw. Haies. Hak. to. 3. 9. 152.* c *Gi. Bot. Ben.* d *Iaq. Cart. l. 2. c. 11.*

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ſtance from one ſide to the other, is about fiue and thirtie, or forty leagues. In the middeſt it is aboue [e] two hundred fathome deepe. There are great ſtore of Whales and Sea-horſes. From the entrance vp to Hochelaga is three hundred leagues. Many Ilands are before it, offering of their good nature to be mediators betweene this haughty ſtreame and the angry Ocean: many others all alongſt his paſſage he holdeth in his louing vnlouely lap, waſhing and hugging them with his ruder imbracings. The former are vſually frequented, and were firſt diſcouered by the Engliſh, the other by the French. Of *Sebaſtian Cabot*, his proceeding this way is ſpoken already.

e Other ſay 200.

Robert Thorne [f] in a Treatiſe of his before mentioned, affirmeth that his Father, and one Maſter *Eliot* were the Diſcouerers of the Newfoundland, and exhorted King *Henry* 10 vndertake the ſearch of the Indies by the Pole, which he held to be nauigable. Vpon this motion, 1527. the King ſent two ſhips (as *Hall* and [g] *Grafton* mention in their Chronicles) one of which ſhips was caſt away about the North parts of Newfoundland; the other ſhaping her courſe towards Cape Briton and the Coaſts of Arambec (or as ſome call it *Norumbega*) returned home.

f *Rob. Thorne* in M. *Hakluyts* voiages, fo. 236. p. 219 g M. *Hall*. M. *Grafton*.

Iohn Rut wrote a Diſcourſe hereof *to the Honourable Kings Grace of England* (that I may borrow his owne words) wherein he declareth their coaſting and the height of ſome places, as Cape *Bas*, in 52. degrees and 25. leagues; thence Cape *Ras*, &c. They found there eleuen Sayle of Normans, one Briton, and two Portugall Barkes fiſhing. *Albertus de Prato*, another of them, wrote another Iournall to Cardinall *Wolſey*. More tragicall was the ſucceſſe [h] of Maſter *Hores* company, which ſet out nine yeeres after in this Diſcouery, but by famine were brought to ſuch extremities, that many of the company were murthered and eaten by their fellowes. And thoſe which returned were ſo altered, that Sir *William Buts*, a Norfolke Knight, and his Lady, knew not their Sonne Maſter *Thomas Buts* one of this ſtarued number, but by a ſecret marke, namely a Wart, which Nature had ſealed on one of his knees. The commodities and qualities of Newfoundland, are related [i] by Maſter *Parkhurſt*, Maſter *Hayes*, Sir *Geo. Peckham*, *Stephen Parmenius*, *Richard Clarke*, Maſter *Chriſtopher Carlile*, all whoſe Diſcourſes and experiments hereof, Maſter *Hakluyt* hath collected and beſtowed on the World. The North-part is inhabited, the South is deſart, although fitter for habitation. Beſides the abundance of Cod, heere are Herrings, Salmons, Thornbacke, Oyſters and Muſkles with Pearles, Smelts and Squids, which two ſorts come on ſhore in great abundance, fleeyng from the deuouring Cod, out of the frying-pan into the fire. It is thought that there are Buffes, and certayne, that there are Beares and Foxes, which before your face will rob you of your fiſh or fleſh.

h M. *Hore*, 1530 *Hak.* to 3. p. 129.

i *A. Parkhurſt*. *Edw. Hales*. Sir *G. Peckham*. *Step. Parmenius*. *Richard Clarke*. *Chriſtoph. Carlile*.

Before they come at Newfoundland by fifty leagues, they paſſe the banke: ſo they call certayne high ground, as a veine of Mountaynes, rayſing themſelues vnder the water, about ten leagues in breath, extending to the South infinitely, on which is 30. fathome water, before and after 200. Sir *Hum. Gilbert* tooke poſſeſſion thereof, by vertue of her Maieſties Commiſſion. *Anno* 1583. It is within Land a goodly Countrey, naturally beautified with Roſes, ſowne with Peaſe, planted with ſtately trees, and otherwiſe diuerſified both for pleaſure and profit. And now our Engliſh Nation doe there plant and fixe a ſetled habitation: a chiefe Actor and Author of which buſineſſe is Maſter *Iohn Guy* of Briſtow: who in the yeere 1608. ſayled from Briſtow in three and twenty dayes to *Conception Bay* [k] in Newfoundland. Of this Plantation and their wintrings, and continuance there I haue ſeene diuers Relations with Maſter *Hakluyt*, written by Maſter *Guy*, *William Colſton*, &c.

k *Concep. Bay* in 48. M *Guy* his Letter to M. *Slany*.

In the yeere 1611. in *October* and *Nouember*, they had ſcarſly ſixe dayes froſt or ſnow, which preſently thawed, the reſt of thoſe moneths being warmer and dryer then in England: *December* was alſo faire, with ſome Froſt, Snow, and Raine. The winde in theſe three moneths variable, from all parts. *Ianuary* and *February* was moſt part Froſt to mid-*March*: the wind moſt commonly Weſterly, and ſometimes from the North. The Sunne often viſited them with warme and comfortable rayes, chaſing away the Snow, and not ſuffering the Brookes to be frozen ouer three nights with Ice able to beare a Dogge. The Snow was neuer (except in drifts) aboue eighteene inches deepe. They had there, [l] Filberds, Fiſh, Makerels, Foxes, in the winter: Partridges, white in the winter, in Summer ſomewhat like ours, but greater; they are much afraid of Rauens: They killed a Wolfe with a Maſtiue and a Grey-hound. *Eaſtons* piracies were ſome trouble to them.

l *W. Colſton*.

Anno 1612. They found houſes of Sauages, which were nothing but poles ſet round and meeting in the top, ten foot broad, the fire in the middeſt, couered with Deeres skins. They are of reaſonable ſtature, beardleſſe, and in conditions like to thoſe which Sir *Martin Frobiſher* diſcouered: broad-faced, ful-eyed, coloured on their faces and apparell with red Oker. Their Boats of Barke, as in Canada, twenty foot long, foure and a halfe broad, not weighing 100. weight, made in forme of a new Moone, which carry foure men, and are by them carried

ried to all places of their remoouings. Their Patent was granted 1610. for Plantation betweene forty six and fifty two, to bee gouerned by a Councell of twelue and a Treasurer. There wintered 1612. 54. men, six women and two children. They killed there, Beares, Otters, Sables: sowed Wheat, Rie, Turneps, Coleworts. Their Winter till *Aprill* 1613. was dry, and cleere with some frost and snow. Diuers had the Scuruy, whereto their Turneps, there sowne, were an excellent remedie, no lesse then *Cartiers* Tree hereafter mentioned. *April* was worse then the midst of Winter, by reason of East-winds which came from the Ilands of Ice, which the current bringeth at that time from the North. The same I haue seene confirmed by a letter of *Thomas Dermer*, one of that Colony, dated at *Cupers* Coue, the ninth of *September* last, 1616. In other moneths, he saith, the temperature is as in England. He mentions Muske-cats and Musk-rats in those parts; the fertilitie of the soyle in producing Pease, Rie, Barly and Oates; probabilities of Metals; with promises of more ful Relations hereafter.

Master *Richard Whitborne* hath lately published a Book of his Voyages to Newfoundland and obseruations there, with certaine Letters also touching the new Plantations by English, therein at the charges of Sir *George Caluard*, written by *Edward Winne, N.H.* &c.

§. II.

The Voyages and Obseruations of IAQVIES CARTIER *in Noua Francia.*

NEere to Newfoundland in 47. degrees, is great killing of the Morse or Sea-oxe. [a] In the Ile of Ramea, one small French ship, in a small time killed fifteene hundred of them. They are as great, or greater then Oxen, the Hide dressed, is twice as thicke as a Buls hide: It hath two teeth like Elephants, but shorter, about a foot long, growing downwards out of the vpper iaw, and therefore lesse dangerous, dearer sold then Iuory, and by some reputed an Antidote, not inferiour to the Vnicornes horne. The young ones are as good meate as Veale, which the old will defend, holding them in her armes or forefeet. And with the bellies of fiue of the said fishes (if so wee may call these Amphibia, which liue both on land and water) they make an Hogshead of traine Oyle. Their skins are short-haired like Seales; their face is like a Lions, and might more fitly haue bin termed Sea-Lions, then Sea-horses, or Sea-oxen; they haue foure feet; no eares; the hornes are about halfe an ell in length: they vse to lye on the Ice a sunning, and are sooneſt killed with a blow on the fore-head. Some of our English ships haue attempted this enterprize for the killing of the Morse, but not all with like successe, nor with so good as reported of Cherry Iland. At Brions Iland is such abundance of Cods, that Master [b] *Leighs* company with foure hookes in little more then an houre, caught 250. of them. Neere to the same in the Gulfe of S. *Lawrence*, are three, termed the Ilands of Birds: the soyle is sandy red, but by reason of many Birds on them, they looke white. The birds sit as thicke, as stones lie in a paued street: or to vse *Iaques* [c] *Cartiers* comparison, as any field or Medow is of grasse. Two of these Ilands are steepe and vpright as any wall, that it is not possible to clime them. On the other, which is in 49. degrees 40. minutes, and about a league in circuit, they killed, and filled two Boats [d] in lesse then halfe an houre. Besides them which they did eate fresh, euery ship did powder fiue or six barrels of them. There are an hundred fold as many houering about, as within the Iland. Some are as bigge as Iayes, blacke and white, with beakes like vnto Crowes: their wings are no bigger then halfe ones hand, and therefore they cannot flye high, yet are they as swift neere the water, as other Birds, they are very fat: these they called Aponatz, a lesser kind which there aboundeth, they named Godetz: A bigger, and white, which bite like Dogs, they termed Margaulx. Although it be 14. leagues from the Mayne, yet Beares swim thither to feast with these Birds. One they saw as great as a Kow, saith *Cartier*, and as white as a Swan, which they did kill and eate, and the flesh was as good as of a two yeere old Calfe. About the Port of Brest, they found so many Ilets, as they were impossible to bee numbred, continuing a great space.

The Iland of *Assumption*, [e] by the Sauages called *Natiscotec*, standeth in 49. degrees. The Sauages dwell in houses made of Fir-trees, bound together in the top, and set round like a Doue-house. This, as before is said, is at the entry of the Riuer into the Gulfe of Saint *Lawrence*. The bankes of this Riuer are inhabited of people that worship the Deuill, and sometimes sacrifice to him their owne bloud. [f] *Francis* the first, King of France, sent thither *Iames Breton*; and *Henry* his Sonne, *Nicolas Villagagnon*: but the greatest riches they found, were the Diamonds of Canada, and those of small value for their brittlenesse. Thus *Boterus*. *Ia-*

a *Thom. Iames.* The Morses are said to sleepe in great troupes, and to haue one Centinel or watchman to awake the rest vpon occasion: the like is said of the Seales; some call the Morse a Sea-horse.

b *Charles Leigh.*

c *Iaques Cart. 5.*

d In an houre they might haue filled thirty Boats of Penguines: & might haue laden all their ships with them without any misse.

e *Silues. Wyet.*

f *Botero part. 3. lib. 5.*

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g *Iaq. Cart.* *Iaques* g *Cartier* made three Voyages into these parts. First, in the yeere 1534. Then was hee gladly welcommed of the Sauages, singing, dancing, and expressing other signes of ioy, as rubbing his armes with their hands, and then lifting him vp to Heauen, giuing all to their naked skin (though all were worse then nothing) for the trifles hee gaue them. They were naked, sauing their priuities which were couered with a skin, and certaine old skinnes they cast vpon them. Some they saw, whose heads were altogether shauen, except one bush of haire which they suffer to grow vpon the top of their crowne, as long as a Horse-tayle, and tyed vp with leather strings in a knot. They haue no dwelling but their Boats, which they turne vpside downe, and vnder them lay themselues along on the bare ground. They eate their flesh and fish almost raw, only a little heated on the coales. The next yeere Captaine h *Cartier* returned, and carried backe two Sauages, which hee before had carried into France to learne the language. He then passed vp to Hochelaga i. They found Rats which liued in the water, as bigge as Conies, and were very good meate. Hochelaga is a Croie round, compassed about with timber, with three courses of Rampiers one within another, framed sharpe, about two rods high. It hath but one gate, which is shut with piles and barres. There are in it about fifty great houses, and in the midst of euery one a Court, in the middle whereof they make their fire. Before they came there, they were forced to leaue their boats behind, because of certaine fals, and heard that there were three more higher vp the streame, towards Sanguenay, which in his k third Voyage were discouered.

h *Iaq. Cart.* 2.
i He wintered this time in the Country.
k *Iaq Cart.* 3.

Concerning the Religion in these parts of Canada, euen amongst the Sauages wee finde some tracts and foot-prints thereof, which neither the dreadfull Winters haue quite frozen to death, nor these great and deepe waters haue wholly drowned, but that some shadow thereof appeareth in these shadowes of Men, how soeuer wild and sauage, like to them which giue her entertainment. This people beleeueth, saith *Iaques* l *Cartier*, in one which they call *Cudruaigni*, who, say they, often speakes to them, and tels them what weather will follow, whether good or bad. Moreouer, when hee is angry with them, hee casts dust into their eyes.

l *Iaq. Cart.* 2. *cap.* 10.

They beleeue that when they die, they goe into the Stars, and thence by little and little descend downe into the Horizon euen as the Starres doe, after which they goe into certaine greene fields, full of goodly, faire, and precious trees, flowres, and fruits. The Frenchmen told them, *Cudruaigni* was a Deuill, and acquainted them with some mysteries of the Christian Religion, whereupon they condescended and desired Baptisme, the French excused, and promised after to bring Priests for that purpose. They liue in common together, and of such commodities as their Countrey yeeldeth, they are well stored. They wed two or three wiues a man, which, their husbands being dead, neuer marrie againe, but for their widowes liuery, weare a blacke weed all the dayes of their life, besmearing their faces with coale-dust and grease mingled together, as thicke as the backe of a Knife. They haue a filthy and detestable vse in martying their Maydens, first putting them (being once of lawfull age to marry) in a common place, as Harlots, free for euery man that will haue to doe with them, vntill such time as they find a match. I haue seene houses as full of such Prostitutes, as the Schooles in France are full of children. They there vse much misrule, riot, and wantonnesse.

They dig their ground with certaine peeces of wood, as big as halfe a Sword, where they sow their Maiz. The men also doe much vse Tobacco. The women labour more then the men in fishing and husbandry. They are more hardy then the beasts, and would come to our ships starke naked, going vpon Snow and Ice, in which season they take great store of beasts, Stags, Beares, Marternes, Hares, and Foxes, whose flesh they eate raw, hauing first dryed it in the Sun or smoke, and so they doe their fish. They haue also Otters, Weasils, Beauers, Badgers, Conies: Fowle and Fish great varietie: and one fish, called *Adhothuis*, whose bodie and head is like to a Greyhound, white as Snow. Their greatest Iewel is Chains of Esurgnie, which are shel-fishes, exceeding white, which they take on this manner. When a captiue or other man is condemned to death, they kill him, and then cut slashes in his most fleshie parts, and hurle him into the Riuer Cornbots, whence after twelue houres they draw him, finding in those cuts these Esurgnie, whereof they make Beads and Chaines. They are excellent for stanching of bloud. Thus much out of *Cartier*. In the yeere 1542. m *Monsieur Roberual* was sent to inhabit those parts. He saith that he built a Fort faire and strong: the people haue no certayne dwelling place, but goe from place to place, as they may find best food, carrying all their goods with them.

m M. *Francis Roberual.*

It is more cold in that, then in other places of like height, as *Iohn Alphonse of Xanctoigne* n affirmeth, because of the greatnesse of the Riuer which is fresh water, and because the Land is vntilled and full of Woods. We may adde the cold vapours which the Sunne exhaleth in that long passage ouer the Ocean, the abundance of Ice that commeth out of the North-seas, and the winds which blow from them, and from the cold snowie hils in the way.

n *Iohn Alphonse of Xanctoigne. Hakluyt.* 3.

¶. III.

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§. III.

Late Plantations of New-France, and Relations of the Natiues.

Samuel Champlain made a Voyage to Canada 1603. and encountred with a banke of Ice eight leagues long in 45. degrees, two third parts, with infinite smaller. The Streits mouth from Cape Ray to the Cape of Saint *Laurence*, within the Gulfe of Canada, is eighteene leagues. He obserued a Feast made by *Anadabijou* the great *Sagamo*, in his Cabin: in which eight or ten Kettles of meat were set on seuerall fires, sixe paces asunder; The men sate on both sides of the roome, each hauing a dish made of the barke of a tree: one appointed to diuide to euery man his portion. Before the meat was boyled, one tooke his Dogge, and danced about the Kettles from one to another; and when he came before the Sagamo, cast downe his Dogge: and then succeeded another in the like exercise. After their Feast, they danced with the heads of their [b] enemies in their hands, some singing. Their Canoas are of the barke of Birch, strengthened within with little circles of wood, eight or nine paces long, fit for actiue and passiue carriage. Their Cabins are low, like Tents, couered with the said barke, the roofe open, a foot space vncouered to let in light, with many fires in the middest; ten households, sometimes together: they lye vpon skinnes one by another, and their Dogges with them.

Mounſ. Champlein.

b The *Irocois*, with whom these *Eſtechemins*, *Algoumequins*, and *Montainers*, haue warres.

After a certaine Feast, the Algoumequins (one of these three Nations in league) went out apart, and caused all their women and maids to sit in rankes; themselues standing behinde singing: suddenly all the women and maids cast of their Mantles of skinnes, and stripped themselues naked, not ashamed of their shame, keeping on still their Matachia (which are [c] *Pater-nosters* and chaines entetlaced, made of the haire of the Porkespicke, dyed of diuers colours.) Their songs ended, they cryed with one voice, *Ho, ho, ho*, and then couered themselues with their Mantles which lay at their feet, and after a while renued their former songs, and nakednesse. Their Sagamo sate before the Virgins and Women, betweene two staues, whereon were hanged those enemies heads: and hee exhorted the Mountainers and Estechemains to the like significations of ioy: which then cryed all together, *ho, ho, ho*. When hee was returned to his place, the great Sagamo and all his company cast off their Mantles, their priuities only remaining couered with a little skin: and tooke each what they thought good, as Matachias, Hatchets, Swords, Kettles, Flesh, &c. which they presented to the Algoulmequins. After this, two of each Nation contended in running; and the best runners were rewarded with presents.

c Beades.

They are well set, of Tawnie or Oliue colour, by reason of their paintings: they are lyers, giuen to reuenge, without law. When a maid is fourteene or fifteene yeares old, she hath many louers, and vseth carnall filthinesse with whom she pleaseth, so continuing fiue or sixe yeares; and then takes whom she likes for her husband, liuing with him chastely all her life after, except for barrennesse he forsake her. The husband is iealous, and giues presents to her parents. When one dies, they make a pit, and therein put all his goods with the corps; couering the same with earth, and setting ouer it many pieces of wood, with one stake painted red, and set vp on end. They beleeue the immortalitie of the Soule, and that the dead goe into farre Countries to make merry with their friends.

Their customs.

Monsieur [d] *Champlein* discourſed with certaine Sauages yet liuing, of whom hee learned touching their Religion, that they beleeue in one God, who hath created all things: that after God had made all things, he tooke a number of Arrowes, and did sticke them into the ground, from whence Men and Women sprung vp, which haue multiplyed euer since. Touching the Trinitie, being asked, a *Sagamos* or Gouernour answered, [e] *There was one onely God, one Sonne, one Mother, and the Sunne, which were foure.* Notwithstanding, [f] that God was ouer and aboue all: the Sonne was good, and the Sunne also: but the Mother was naught, and did eate them, and that the Father was not very good. Being asked, if they or their Ancestors had heard that God was come into the World: He said that he had not seene him: but that anciently there were fiue men, who trauelling toward the setting of the Sun, met with God, who demanded of them, Whither goe ye? They answered, We goe to seeke for our liuing. God said, You shall finde it heere: but they not regarding, passed further: and then God with a stone touched two of them, who were turned into stones. And hee said againe to the three other, Whither goe yee? They answered, and hee replyed as at first: they yet passing further, he tooke two staues, and touched therewith the two formost, and transformed them into staues. Asking the third man whither he went, he said, to seeke his liuing: whereupon he bade him tarry, and he did so, and God gaue him meat, and he did eat: and after he had made good cheere, he returned among the other Sauages, and told them all his tale.

d *M. Champlein.*

e The answere of a *Sagamos* in cases of Religion.

f This somewhat agreeth with the Manichean and Pythagorean errour.

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This *Sagamos* also told, that at another time there was a man which had store of Tobacco, and God came and asked him for his pipe, which the man gaue him, and he dranke much of it, and then brake the pipe. The man was offended hereat, because he had no more pipes, but God gaue him one, and bade him carry it to his *Sagamos*, with warning to keepe it well, and then he should want nothing, nor any of his. Since, the said *Sagamos* lost the pipe, and found famine and other distresse: this seemeth to be the cause, why they say God is not very good. Being demanded what Ceremony they vsed in praying to their God, he said that they vsed no Ceremonie, but euery one did pray in his heart, as hee would. They haue among them some Sauages, whom they call *Pilotons*, who speake visibly to the Diuell, and hee tels them what they must doe, as well for warre, as for other things. And if hee should command them to put any enterprise in execution, or to kill a man, that they would do it immediately. They beleeue also that all their dreames are true. So farre *Champlein*.

M. de Monts.

In the yeere 1604. *Monsieur de Monts* (according to a Patent granted him the yeere before, for the inhabiting of Cadia, Canada, and other parts of New-France, from the fortieth degree, to the sixe and fortieth) rigged two ships, and bare with those parts that trend Westward from Cape Breton, giuing names to places at pleasure, or vpon occasion. One Port was named *Saualet*, of a French Captain, who was there a fishing, and had made his two and fortieth voyage hither: another was named of *Rossignol*, whose ship was confiscated for trading there with the Sauages (a poore preferment, to leaue name to a Port by his misery) another was named Port-Moutton, and within a great Bay; they named another Port-Royall, where after they fortified. The inhabitants of these parts were termed *Souriquois*. From them Westward are the people called *Etechemins*, where the next Port, after you are passed the Riuer of Saint *Iohn*, is Saint *Croix*, where they erected a Fort, and wintered. Threescore leagues West from thence is the Riuer *Kenibeki*; and from thence the Land trendeth North & South to Malabarre. Authors place in that former extention of Land betwixt East and West, a great Towne and faire Riuer, called Norombega, by the Sauages called Agguncia. These French Discouerers vtterly deny this History, affirming that there are but Cabans here and there made with Perkes, and couered with barkes of trees, or with skins: and both the Riuer and inhabited place is called *Pemtegoet*, and not *Agguncia*. And there can be no great Riuer (as they affirme) because the great Riuer Canada hath (like an insatiable Merchant) engrossed all these water-commodities, so that other streames are in manner but meere Pedlers.

Saualets two and forty voyages to Noua Francia.

Armouchiquois.

The *Armouchiquois* are a traitorous and theeuish people, next vnneighbourly neighbours to the *Etechemins*: they are light-footed, and lime-fingered, as swift in running away with their stollen prey, as the Grey-hound in pursuing it. *Champlein* testifieth, that the *Armouchiquois* are deformed with little heads, short bodies, armes small like a bone, as are their thighs also; their legges great and long, and disproportioned with likenesse of proportion: when they sit on their heeles, their knees are halfe a foot higher then their heads. They are valiant, and planted in the best Countrey.

M. du Point.

Monsieur du Point arriued in those parts in the yeere 1605. and *du Monts* remoued the French Habitation to the *Port-Royall*, *Monsieur de Pourtrincourt* sailed thither in the yeere 1606. and with him the Author of the Booke called *Noua Francia**, who hath written the Rites and Customes of these Countries. Hee saith, that the *Armouchiquois* are a great people, but haue no adoration. They are vicious and bloudy. Both they and the *Souriquois* haue the industry of Painting and Caruing, and doe make Pictures of Birds, Beasts, and Men, both in stone and wood, as well as the workmen in these parts. They, as is said, ascribe not Diuine worship to any thing: but yet acknowledge some Spirituall and inuisible Power. I know not by what Diuine Iustice, and Iniustice of the Diuell, it comes to passe, that God hath giuen some men vp so farre vnto the Diuels tyrannie, that he hath banished out of their hearts the knowledge and worship of the True God: and yet the nature of Man cannot be without apprehension of some greater, and more excellent Nature, and rather then want of all Religion, they will haue a Religious-irreligious commerce with the Diuell. Yea, the more all knowledge of God is banished, the baser seruice doe Men, in doing and suffering, yeeld to the Diuell: as (to leaue other parts to their owne places) it falleth out in these Regions. The Prince and greatest Commander of Men among them, seemes by this meanes to bee the Diuels Vicegerent, and by wizardly and diuellish practices to vp-hold his owne greatnesse. So it was with *Sagamos Memberton*: if any body were sicke, he was sent for, he made inuocations on the Diuell, he bloweth vpon the partie grieued; maketh incision, sucketh the bloud from it: (a practice vsed in very many Countries of the Continent and Ilands of America) if it be a wound, he healeth it after the same maner, applying a round slice of Beauers stones. Some present is therefore made to him, of Venison or skinnes.

** Marke L'Escarbot.*

Souriquois.

If it be a question to haue newes of things absent, hauing first questioned with his spirit, he rendereth his Oracle, commonly doubtfull, very often false, and sometimes true. He

rendered

rendered a true Oracle of the comming of *Poutrincourt* to *du Pont*, saying, his Diuell had told him so.

When the Sauages are hungry, they consult with *Membertous* Oracle, and he telleth them the place whither they shall goe: and if there be no game found, the excuse is, that the Beast hath wandered and changed place; but very often they finde. And this makes them beleeue that the Diuell is a God, and know none other, although they yeeld him no adoration. When these *Aoutmoins* (so they call these Wizards) consult with the Diuell, they fixe a staffe in a pit, to which they tye a Cord, and putting their head into the pit, make inuocations or conjurations, in a language vnknowne to the others that are about; and this with beatings and howlings vntill they sweat with paine. When this Diuell is come, the Master *Aoutmoin* makes them beleeue that hee holds him tyed by his cord, and holdeth fast against him, forcing him to giue him an answer, before he let him goe. That done, he beginneth to sing somethiug in the praises (as it seemeth) of the Diuel, that hath discouered some game vnto them, and the other Sauages that are there, make answer with some concordance of musicke among them. Then they dance with songs in another, not vulgar, language: after which, they make a fire and leape ouer it, and put halfe a pole out of the top of the Cabin, where they are, with something tied thereto, which the Diuell carrieth away. *Aoutmoins.*

Membertou carried at his necke the marke of his profession, which was a purse, triangle-wise couered with their imbroidered worke, within which there was somewhat as bigge as a Nut, which he said was his Diuell, called *Aoutem*. This function is successiue, and by tradition they teach their eldest sonnes the mysterie of this iniquitie. Euery * *Sagamos* either is, or hath his *Aoutmoin*.

* *Sagamos* signifieth a King, or Ruler.

The men and women weare their blacke haire long, hanging loose ouer the shoulder, wherein the men sticke a feather, the women a bodkin. They are much troubled with a stinging fly, for preuention whereof, they rub themselues with a certaine kinde of grease and oyles. They paint their faces with blue or red, but not their bodies.

For their marriages, they are contracted with the consent of Parents, who will not giue their Daughters in marriage to any, except he be a good hunter. The women are said to bee chaste, and the contrary seldome found: and though the husband hath many wiues, yet is there no iealousie among them. The widowes heere, if there husbands be killed, wil not marrie againe, nor eate flesh, till their death be reuenged. Otherwise they make no great difficultie (which *Cartier* reporteth of Canada) to marry againe, if they find a fit match. Sometimes the Sauages hauing many wiues, will giue one to their friend, if he likes her, so to disburden themselues. The women eate not with the men in their meetings, but apart. When they make feasts, they them end with dances all in a round; to which one singeth; at the end of euery long all make a loud & long exclamation: and to be the more nimble, they strip themselues starke naked. If they haue any of their enemies heads or armes, they will carry them (as a iewell) about their necks whiles they dance, sometimes biting the same.

After their Feasts they will diet themselues, liuing sometimes eight dayes more or lesse with the smoke of Tobacco. They are in nothing laborious but in hunting. They sow but so much as will serue them for sixe moneths, and that very hardly: during the Winter they retire, three or foure moneths space, into the woods, and there liue on Acornes, Fish, and Venison. They wash not themselues at meales, except they be monstrous foule, and then wipe on their owne, or their Dogs haires. Their entertainment is with small complement: the Guest sits downe by his Host, if it be the King, takes Tobacco, and then giues the pipe to him that he thinkes the worthiest person in the company. They are dutifull to their Parents, obey their commandements, and nourish their persons in age. They vse humanitie to the wiues & children of their conquered enemies, but the men of defence they kill. Their chiefe hunting is in winter; they carry alwaies tinder-boxes with them, to strike fire when hunting is done, or night takes them. For they follow the game sometimes three dayes together.

Their beasts and huntings.

Their Dogs are like Foxes, which spend not, neuer giue ouer, and haue rackets tyed vnder their feet, the better to run on the snow. They seethe the flesh in a tub of wood, by putting stones heated red hot therein. The womens duty is to flay the Beast, and bring it home. The Ellan, Deare, Stag, and Beare, are their game. They take also with their hands Beuers, which are of a chest-nut colour, short legged, his fore-feet haue open clawes, the hinder finnes like a Goose, the tayle skaled, almost of the forme of a Sole-fish: it is the delicatest part of the Beast. The head is short and round, with two rankes of iawes at the sides; and before foure great teeth (two aboue, and two beneath) with which he cuts downe small trees. Hee builds on the brinkes of a Lake, cuts his wood therewith raiseth a Vault; and because the waters sometimes rise, he hath an vpper story to betake himselfe to in such case: he builds it Pyramide-wise, sometimes eight foot high, and dawbs it with mud. He keeps his taile stil in the water. They take him with their hands in a frost, one fraying him on the Ice, whiles another

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seizeth on his necke. When one dies, they mourne for him long, euery Cabin his day by course: after that, they burne all his goods, and bury the body in a graue: where, when they haue placed him, euery one maketh a present of the best thing he hath: as skins to couer him, bowes, kniues, or the like.

a *S. Champlain.* Quebec a is a Streit of Canada, where is a goodly Country furnished with Okes, Cypresses, wilde Vines, Peares, Nuts, Cherries, Goose-berries, Diamonds, in the Rockes of Slate, and other profitable pleasures. They saw in forty fiue degrees a Lake fifteene Leagues long, and eight wide, with a Salt or fall not aboue three fadome, but very furious. The Sauages related to them of passages to a salt Lake, whereof they knew no end, reaching so farre Southerly, that the Sun set to the North thereof in Summer: it was foure hundred leagues from the place where the French then were. *In the Additions to Nona Francia*, mention is made of a Lake about threescore leagues long, with faire Ilands in it. The Iroquois haue no Townes; their dwellings and Forts are three or foure stories high, as in New-Mexico. Another lake is said to continue an hundred leagues in length, and some conceiue hope of passage to the South-Sea thereby.

Additions to N F.

The Iroquois.

The Scruie, or Scorbuch, much consumed the French in these parts, a disease that vsually attendeth euill Diet, and much salt meats; which, and want of exercise conuenient, are the Harbengers of this sicknes, in long sieges and Nauigations. *Cartiers* company were in a little time wonderfully cured hereof by a Tree like to Sassafras. But of the French in these parts and of their doings and sufferings see more in the fourth part of my Pilgrims, the eight and ninth bookes, out of *Marke Le Scarbot*, Sir *W. Alexander*, &c.

Ol Mag. lib. 16. cap. 51.

CHAP. V.

Of VIRGINIA.

§. I.

The Preface, Sir WALTER RALEIGHS *Plantation, and the Northerne Colony.*

LEauing New-France, let vs draw neerer the Sunne to New-Britaine, whose Virgin soyle not yet polluted with Spaniards lust, by our late *Virgin-Mother*, was iustly called *Virginia*: Whether shall I here begin with Elogies or Elegies? Whether shall I warble sweet Carols in praise of thy louely Face, thou fairest of *Virgins*, which from our other Britaine World, hath won thee Wooers and Suters, not such as *Leander*, whose loues the Poets haue blazed for swimming ouer the Straits betwixt Sestos and Abydus, to his louely *Hero*; but, which for thy sake, haue forsaken their Mother-Earth, encountred the most tempestuous forces of the Aire, and so often ploughed vp *Neptunes* Plaines, furrowing the angry Ocean, and that to make thee of a rude Virgin, not a wanton Minion, but an honest & Christian Wife? Or shal I change my accent, and plaine me (for I know not of whom, to whom; to complaine) of those disaduentures, which these thy louely louers haue sustained in seeking thy loue? What enuie, I know not, whether of Nature, willing to reserue this Nymph for the treasurie of her owne loue, testified by the many and continuall presents of a temperate Climate, fruitfull Soile, fresh and faire streames, sweet and wholesome Aire, except neere the shore (as if her iealous policie had prohibited forreine Suters:) or of the Sauage Inhabitants, vnworthy to embrace with their rustike armes so sweet a bosome, and to appropriate with greatest disparagement so faire a Virgin to Sauage Loues: or haply some conceiued indignitie, that some Parents should thither send their most vnruly Sonnes, and that our *Britannia* should make her Virginian lap to be the voider, for her lewder and more disordered Inhabitants, whose ill parts haue made distastefull those kinder offices of other our Britaine Worthies, which else had been long since with greatest glad nesse, and the recompence of her selfe entertained: or whether it be Virginian modesty, and after the vse of Virgins, she would say Nay at first, holding that loue surest in continuance, which is hardest in obtaining: Whether any, or all of these, or what else hath hindered; hindered we haue been, and haue not yet obtained the full fruition of her Loue, and possession of her gainfull Dowry, which yet now (more then euer before) she seemeth to promise, and doubtlesse wil quickly performe, if niggardise at home doe not hinder. And should men be niggardly in this aduenture, where

where *Nabal* must needs verifie his name, where keeping loseth, aduenturing promiseth so faire a purchase? Miserie of our times! that miserable men should here want what they already haue, & refuse to haue there, at no rate, abundant supply to their too miserable feares of want. Lift vp your eyes, & see that brightnesse of Virginia's beauty: which the Mountaines lift vp themselues alwayes with wild smiles to behold, sending downe siluer streames to salute her, which powre themselues greedily into her louely lap, and after many winding embracements, loth to depart, are at last swallowed of a more mighty Corriuall, the Ocean: He also sends Armies of fishes to her Coasts, to winne her Loue, euen of his best store, and that in store and abundance: the Mountaynes out-bid the Ocean, in offering the secret stores houses of vndoubted Mines: he againe offereth Pearles: and thus while they seeke to outface each other with their puffed bigge and swolne cheekes, who shall get the Bride; the one layes hold on the Continent and detaines the same, maugre the Oceans fury, and hee againe hath gotten the Ilands all along the Coast, which hee guardeth and keepeth with his watery Garrisons. Virginia, betwixt those two sowre-faced Suters, is almost distracted, and easily would giue entertainment to Englishloue, and accept a *New Britan* appellation, if her husband be but furnished out at first in sorts and sutes, befitting her Marriage solemnitie: all which her rich dowrie would mayntaine for euer after with aduantage.

And well may England court her, rather then any other Europæan louers in regard of his long continued amity, and first Discouerie of her Lands and Seas: this by *Sebastian Cabot* with his English Mariners, a hundred and fifteene yeeres since, and the other by Sir *Walter Raleighs* charge and direction, *Anno Dom.* 1584. *An.*1497.

Then first of all Christians, did Master *Philip* [a] *Amadas*, and Master *Arthur Barlow*, take possession in Queene *Elizabeths* name. The next yeere that mirrour of Resolution, Sir *Richard Greenuile*, conuayed thither an English Colony, which he there left for Plantation, vnder the gouernment of Master *Ralph Lane*, which there continued vntill the eighteenth of Iune in the yeere following, and then (vpon some vrgent occasions) returned with Sir *Francis Drake* into England. Yet, had they stayed but a little longer, a ship of Sir *Walter Raleighs* had supplyed their necessities; and soone after Sir *Richard* againe repaired thither with three ships, and then also left fifteene men more to keepe possession. In the yeere 1587 a second Colonie were sent vnder the gouernment of Master *Iohn White*. To their succour Sir *Walter Raleigh* hath sent fiue seuerall times, the last by [b] *Samuel Mace* of Weymouth, in March, one thousand sixe hundred and two; but he and the former performed nothing, but returned with friuolous allegations. The same yeere, Captaine *Bartholmew Gosnold*, and Captaine *Gilbert*, discouered the North parts of Virginia, of which Voyage *Iohn Brereton* [c] hath written a Treatise.

a *Hak.* voyages *tom.*3 *p.*246. & *d. Gaspar Ens. hist. Ind. Oc. l.*3. *c.*23. *Theod. de Bry.*

b Briefe note of a Barke, &c. printed 1602.

c *Ioh. Brereton*, *Gabriel Archer* wrote notes thereof, & M. *Gosnold* himselfe in a Letter to his Father: they reffided in 41. deg. 20. minutes.

In the yeere 1603. [d] the Bristow men (by leaue of Sir *Walter Raleigh*) set forth a Voyage thither in 43. degrees. In this Expedition was *Robert Salterne*, which had beene the yeere before with Captaine *Gosnold*. They discouered Whitson-bay (so they termed it) in one and forty degrees twenty fiue minutes. The people vsed Snakes skins (of which some were six foot long) for Girdles: they were exceedingly rauished with the Musicke of a Gitterne-boy, dancing in a ring about him: they more feared two English Mastiues then twentie men. They had such Boats as before are mentioned, seuenteene foot long, foure broad, of Birch-barke sowed with Osyers, the seames couered with Rozen, almost as sweet as Frankincense, carrying nine men standing vpright, and yet not weighing aboue threescore pound. They brought one of them to Bristoll. This yeere Captaine *Gilbert* set forth againe for Virginia: at Meuis they laded twenty tuns of *Lignum vitæ*: hee had foure more were slaine by the Sauages. And in the yeere 1605. Captaine *George Weymouth* made thither a prosperous Voyage, and discouered threescore miles vp a most excellent Riuer. His Voyage was set forth in print by [e] *Iames Rosier*.

d Written by *Martin Pring*. Written by *Tho. Canner*.

e *Iames Rosier*,

After this followed the plantation by the present Aduenturers, for the foundation of a *New Britan* Common-wealth: and the East and [f] West parts of England ioyned in one purpose of a two-fold Plantation, in the North and South parts of Virginia. Of the North parts our Method requires first mention. Mawooshen was many yeeres together visited by our men, extending betweene 43. and 45. degrees, 40. leagues in bredth, and 50. in length. They found therein nine Riuers, Quibiquesson, Pemaquid, Ramasson, Apanawapaske, Apaumensek, Aponeg, Sagadahoc, Ashamahaga, Shawokotoc. Sagadahoc is in 43. degrees, it is a mile and halfe at the mouth, holding the same bredth a dayes iourney, and then makes a found three dayes [g] iourney broad, in which are sixe Ilands: it hath two branches, the one from the Northeast 24. dayes iourney, the other North-west 30. dayes iourney. At the heads are two Lakes the Westermost 8. dayes iourney long and foure wide, the Eastermost halfe so large. This is *Bashabaes* his dominion. The Tarentines [h] country is in 44 deg. two third parts, where the Sauages tell of a Rock of Allum, neere the Riuer of Sasnowa. Captain [i] *T. Hanham* say-

f Their Parents prescribe that they plant not within 100 miles of each other: & containe from 30. deg. to 45.

g The Sauages reckon thus by dayes iourney.

h *Christopher Fortescue.*

i *Tho. Hanham.* M. *Chalenge* made a voiage hitherward the same yeere, but was taken by the Spaniards.

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i *Tho. Hanham.* M. *Chalenge* made a voyage hither ward the same yeere, but was taken by the Spaniards.

k *James Davies.*

l *Thomas Hanham* sayled to the Riuer of Sagadahoc 1606. He relateth of their beasts, doggs like wolues, of colours blacke, white, red, grisled: red Deere, and a beast bigger, called the Mus, &c. of their fowles, fishes, trees: of some Oare proued to be siluer. *Baskabes* hath many vnder-Captaines, called *Sagamos*: their houses built with Withs, and couered ouer with Mats, sixe or seuen paces long. He expresseth also the names of their twelue Moones or moneths: as Ianuary Mussekeshos, February Gignokiakeshos, &c.

An. 1607. was settled a Plantation in the Riuer Sagadahoc, the ships called the *Gift*, and the *Mary* and *Iohn*, k being sent thither by that famous English Iusticer Sir *Iohn Popham* and others. They found this coast of Virginia full of Ilands, but safe. They chose the place of their Plantation at the mouth of Sagadahoc, in a Westerly Peninsula: there heard a Sermon, read their Patent and Lawes, and built a Fort. They sailed vp to discouer the Riuer and Countrey, and encountred with an Iland where where was a great fall of water, ouer which they haled their Boat with a Rope, and came to another fall, shallow, swift, and vnpassable. They found the Countrey stored with Grapes white and red, good Hops, Onions, Garlicke, Okes, Walnuts, the soile good. The head of the Riuer is in forty fiue and odde minutes. Cape Sinieamis in 43. deg. 30. min. a good place to fortifie. Their Fort bare name of Saint *George*. Fortie fiue remained there, l Captaine *George Popham* being President, *Raleigh Gilbert* Admirall. The people seemed affected with our mens deuotions, and would say, King IAMES is a good King, his God a good God, and *Tanta* naught. So they call an euill spirit which haunts them euery Moone, and makes them worship him for feare. Hee commanded them not to dwell neere, or come among the English, threatning to kill some and inflict sickneſse on others, beginning with two of their Sagamos children, saying he had power, and would doe the like to the English the next Moone, to wit, in December.

l *Ro. Eliot, G. Pop. Let. to S. I. Gilbert and E. S.*

m *Kal. Gilbert.* n These seeme to be the deformed Armouchiquois made in the telling more dreadfull.

The peple m told our men of Canibals, n neere Sagadahoc, with teeth three inches long, but they saw them not. In the Riuer of Tamescot they found Oysters nine inches in length: and were told that on the other side there were twice as great. On the 18. of Ianuary they had in seuen houres space, thunder, lightning, raine, frost, snow, all in aboundance, the last continuing. On February the 5. the President died. The Sauages remoue their dwellings in Winter neereſt the Deere. They haue a kinde of shooes a yard long, fourteene inches broad, made like a Racket, with strong twine or sinewes of a Deere; in the mids is a hole wherein they put their foot, buckling it fast. When a Sagamos dyeth, they blacke themselues, and at the same time yerely renue their mourning with great howling: as they then did for *Kassnrakeny*, who died the yeere before. They report that the Canibals haue a Sea behinde them. They found a Bath two miles about, so hote that they could not drinke it. Master *Patteson* was slaine by the Sauages of Nanhoc, a Riuer of the Tarentines. Their short Commons o caused feare of mutiny. One of the Sauages, called *Aminquin*, for a straw hat and knife giuen him, stript himselfe of his cloathing to Beuers skinnes, worth in England 50. shillings, or three pound to present them to the President, leauing onely a flap to couer his priuities. He would also haue come with them for England. In winter they are poore p and weake, and do not then company with their wiues, but in Summer when they are fat and lusty. But your eyes wearied with this Northerne view, which in that Winter communicated with vs in extremitie of cold, looke now for greater hopes in the Southerne Plantation, as the right arme of his Virginian body, with greater costs and numbers furnished from hence.

o *Edward Hartley.*

p Other notes *ap. Hak.*

But first let me tell you that by some lately these Northerne Parts are stiled by the Name of *New-England*, as being supposed in the same Latitude with Noua Albion on the South Sea, discouered by Sir *Francis Drake*, hauing New France on the North, and the Southern Plantation of Virginia on the South; New Spaine, New Granado, New Andalusia, being in the same Continent. A Map and Discouerie hereof was set forth this last yeere by Captaine *Iohn Smith*, with new English Names exchanged for the Saluage. It lyeth betwixt 41. degrees, and 45. minutes. The harsh Names of the habitations of those parts, I forbeare to recite: the commodities are expressed by that Author. First for fish, (let not any thinke this contemptible, when, by his report, the Hollanders reape from three kinds, Herring, Cod, and Ling, fifteene hundred thousand pound yeerely; herevpon principally founding their greatnesse by Sea and Land.) In March, Aprill, May and halfe Iune here is Cod in abundance; in May, Iune, Iuly, and August, Mullet and Sturgeon, whose Roes doe make Cauiarie and Puttargo. Their store of Herrings they compare to the haires of their heads. In the end of August, September, October and Nouember you haue Cod againe to make Corfish or Poore-Iohn, wice as good as in New-found-land, where their fishing also is chiefely but in Iune and Iuly. Mullets are here taken by Nets, (which at Cape Blanke are hooked) and twice as large. He addes store of Red-berries called Alkermes, Muske-Rats, Beuers, Otters, Martins, Blacke Foxes, probabilities of Mines, and manifold commodities of the soile, the particulars whereof I referre to the booke it selfe, together with the arguments for a Plantation there

there. There also you may reade his Obseruations and Discoueries, *Anno* 1614. with the successe of sixe ships that went the next yeere, and his disasters by French Pirats, and q English perfidie. This present yeere 1616. eight voluntarie ships went thither to make further tryall: and hereafter we hope to haue English Colonies renued, in this Northerly Plantation newly called New-England.

q See the examination of D. *Baker*, and others of his company.

They tooke one prize worth 200000. crownes, which was after split, the Captaine and halfe his company drowned.

§. II.

Of the Southerne Plantation and Colonies; and many causes alledged of the ill successe thereof at the first.

CAptaine *Bartholomew Gosnold*, hauing long sollicited many of his friends, at last preuailed with some Gentlemen, as Master *Edward Maria Wingfield*, Captaine *Iohn Smith*, and diuers others, with the helpe of some Noblemen and Merchants, his Maiestie granting Commission for establishing Councels to direct here, and to gouerne and execute there; so that December 19. 1606. they set saile, and after long contending with contrarie windes, and the windy inconstancie of some of the company that would haue returned for England before they had saluted their desired Port, they were by a storme forced into the same vnexpected; where, after some harme by assault of the Sauages, on the 13. of May, Master *Wingfield* was chosen President, their fort contriued, and the *fals* soone after discouered. Sixe weekes being thus spent, Captaine *Newport* returned with the ships, and Captaine *Smith* (before held in much iealousie) was by the paines of Mr *Hunt* the Preacher reconciled, and admitted of the Councell, a hundred being left there for the Plantation.

Richard Pots. Tho. Studley, &c.

Within ten dayes after the departure of this moueable Tauerne, as they called it, a more sauage enemy then the Sauages had assaulted them, and scarcely ten left vntouched with sicknesse, through want of conuenient lodging and diet, of which from May to September fifty dyed. *Wingfield* was deposed, and *Ratcliffe* established in his place, and by the industrie of *Smith*, *Iames Towne* was builded, the Sauages supplying their necessities: they failing, Captaine *Smith* sought trade abroad; others at home, intending a returne in the Pinace for England, by his vnexpected returning were forced to stay or sinke, which action cost the life of Captaine *Kendall*. Soone after, the like plot of the President, and Captaine *Archer* was discouered, and by him againe suppressed. The Winter approaching, the Riuers afforded them plenty of Cranes, Swannes Geese, Ducks, with which, and Pease, wilde Beasts, and other land-commodities they dayly feasted. But in the discouerie of Chickahamine Riuer, *George Cassen* was surprised, and *Smith* with two others, were beset with two hundred Sauages, his men slaine, and himselfe in a quagmire taken prisoner; but after a moneth he procured himselfe not onely libertie, but great admiration amongst them, and returning, once more stayed the Pinace from flight, and the Fort from being abandoned.

a M. *Wingfield* writes that one *Read* a Smith, escaped hanging by accusing *Kendall*, who was shot to death: and that *Smith* and he had followed if *Newport* had not come.

The Treasurer and Councell, meane-while carefull to supply their wants, sent two ships with neere a hundred men: Capt. *Newport* arriued safely, Captaine *Nelson* with the other ship by force of windes was driuen to shift as hee could, elsewhere. Now the Sauages enchanted by *Smiths* relations of God, Nature, and Art, were in manner at his command, till the ambition of some (by giuing foure times as much for their commodities as he appointed, seeking to seeme of so much greater magnificence and authoritie) made them prize their commodities dearer. *Newport* (whom *Smith* had called father, and extolled with *Powhatan* the Emperour) went with solemnitie to visit him, sending *Smith* before, who after his manner of State, gaue him b royall entertainment; sitting vpon his bed of Mats, his pillow of leather embroidered with pearle and white beads, attired with a robe of skins, large as an Irish mantle; at his head and feet sate a handsome yong woman, on each side his house twenty others, their heads and shoulders painted red, with a great chaine of white beades about their necks; before those sate his chiefest men in like order in his Arbor-like house. *Newport* gaue him a boy, for whom *Powhatan* gaue him *Namontacke* his seruant, which was after brought into England. *Powhatan* wittily cheated our men, and offering so much corne as they gaue copper, said he could eate that, not this. c Their gettings in this voyage, other commodities, and their townes, were casually consumed by fire: and the ship staying fourteene weekes, spent most of that prouision for the reliefe of the Colony: and by the bitternesse of that great Frost 1607. aboue halfe took their deaths. *Wingfield* and *Archer* were sent for England. Being busied in the Spring to rebuild their towne. *Nelson* arriued with his lost *Phœnix* (so they supposed his ship) and dealt honestlier then they report of the former Mariners.

b *Ed. Wingfield, Newp.* iourney to *Powhatan*: he told him of the S. seas, and ships, &c.

c *Tho. Sauage*: he adopted also *Smith* and *Scriuener* (*Newports* sonnes) his grandchildren. Disc. of Chesap. See *Pots* his collections. c. 6.

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Mariners. The second of Iune 1608. *Smith* left the Fort to discouer the Bay of Chesapeack: in the way, wanting of conuenient watering places, they were so thirstie, as they would haue refused two Barricoes of gold for one of water: and they arriued at *Iames Towne* in September, where they found some sicke, many dead, and the President prisoner: which place by election of the Councell and request of the company was bestowed on *Smith*.

Captaine *Newport* returned with rich presents of Bason, Ewer, Bed, Cloathes, with a Crowne for *Powhatan*, which made him ouer-value himselfe: some Poles and Dutch which were sent to make Pitch and Tarre, Glasse-mils and Sope-ashes, proued after treacherous. *Powhatan* minding murther and villany, at once sixteene of our men were beset with seuen hundred, which by the policy of *Smith* (seasing on *Opechancanough* their King) was preuented, and turned to their enriching with their commodities: and amongst other they vsed poison, which wrought not. After, *Smith* tooke the King of Paspaheigh prisoner, which forced the Sauages to peace. Thus haue we a little while beheld *Tragicall*, more then shewes, on this Virginian Theatre, those things which were well intended, being ill peruerted, and their greatest aduantages arising from casuall disaduantages: diuersitie of emulations beclowding that morning starre, a disastrous Comet, shining rather with fierie gleames of ciuill broiles and brawles in that Hemisphere, then comfortable illumination and influence to the common good.

The Sauages were now in good termes with the Englishs their Plantation at *Iames Town*, where they had built a Church and many houses, in some reasonable manner flourished: the countrey was with great paines and perils of the President further discouered; their Swine, Hens, and other prouision nourished; and some quantitie of many commodities, as Furres, Dies, Minerals, Sassafrasse, Sturgeon, and other things sent hither, in testimonie of their industry and successe. And Virginia grew now in such request, [a] that nine ships were furnished with the better part of fiue hundred men, to inhabite there, in the yeere one thousand sixe hundred and nine, the gouernment being deuolued to the *L. de la Ware*.

a New life of Virginia.

Sir *Thomas Gates* was appointed Lieutenant Generall; Sir *George Summers* Admirall of Virginia, and were sent to reside there as Gouernours of the Colony. But the *Sea-venture*, wherein the two Knights, and Captaine *Newport*, with a hundred and fifty persons, sayled, after long conflict with the two angry elements, was sent to bee imprisoned in Bermuda, where betweene two Rocks the ship split, the people escaping to Land. In the meane time [b] three of the other ships [c] had landed their men in Virginia, some of whom [d] were such as had been the emulous and enuious corriuals of the President, which they then began to shew: and to second the same, a greater hurt by Gun-powder befell him, which forced him for his recouerie to set sayle for England, after hee had liued there three yeeres, maintaining himselfe and his that time principally, with such food as the Countrey yeelded. He saith, he left behinde at his returne fiue hundred men and women, three Ships, seuen Boats, two hundred expert Souldiers, thirtie nine of their *Weroances* or Kings, as Subjects and Contributers to the English, so farre subiect, that at his command they haue sent their subjects to *Iames Towne*, to receiue correction at his appointment for wrongs done; and their Countries were free to the Englishs for trauell or trade. But Necessitie forced him to leaue the Countrey, which it forced the other appointed Gouernours not to finde. *Hinc illæ lachrymæ*. Hence proceeded the disorder and confusion which after happened amongst them. A great bodie was heere, which acknowledged no head, and therefore grew vnweldie and distempered. Some sought for rule ouer others, which were ouer-ruled by vnruly passions of Ambition, and faction in themselues: others sought their ease, except sometimes they were ouer-busie in diseasing others, and deuouring that which others had carefully laboured for. Ruine seiseth on the Church. Rapine makes prey and spoile of the goods, Ruine deuoureth their beasts, Famine consumeth the men, Iniuries make the Indians their enemies; two of the ships perish vpon Vshant, and one man alone was left to bring home newes of their perishing: the rest returne laden with Letters of discouragement, painting out Famine, Sedition, and other Furies, which had broken loose amongst them, in the blackest colours: which were sealed with report of the losse of their Admirall, to make vp the measure of mischiefe.

b *Ex lit. multarum.*

c A Catch perished at S. a in a *Hericano*: the other came thither, but in the returne two of them (in one of which Capt. *W. King* was Master) perished on Vshant.

d *Ratliffe, Martin, Archer.*

All this did not daunt the Noble Spirit of [e] that resolute Lord, appointed Lord Gouernour, who in the beginning of April, one thousand sixe hundred and ten, set sayle from the coast of England, and on the ninth of Iune arriued safely at the distortified Fort in Virginia, where he found the present State like to the Boxe [f] of *Pandora*, who being endowed with manifold good gifts (each of the gods bestowing one on her) was sent with a boxe full of euils to *Prometheus*, who refused the offer, but by *Epimetheus* was opened, whereby all euils were suffered to fly out, *Hope* onely remaining, which he shut fast in the bottome. And thus was it with this Virginian *Pandora*, enriched with the best offerings of Natures bounty,

e *Lord de la Ware.*

f *Nat. Com. Mytholog. l. 4. c. 6. Hygin. fab. 142.*

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bounty, but by Epimethean careleſneſſe, all euils had now diſperſed themſelues, and made the Virginian Colony a ſtage of Miſery: onely Hope remayned. But alas, euen that alſo proued ſicke and was ready to giue vp the Ghoſt; in the dangerous ſickneſſe, which befell that Noble [c]Lord, which forced him after eight moneths ſickneſſe, to returne for England againe. He ſhipped himſelfe indeed for Meuis, an Iland in the Weſt Indies, famous for wholſome Bathes, but by Southerly winds was compelled to change his purpoſe, and at laſt to make home: hauing left Deputie Gouernour Captaine *George Percie*, a Gentleman of honour and reſolution, with vpward of two hundred perſons.

c Relation to the Councell of Virginia by the *Lord de la Ware.* 1611.

Almightie God that had thus farre tried the patience of the Engliſh, would not *ſuffer them to be tempted aboue that they were able*: and therefore in his ſecret Prouidence, before any knowledge was here had of his Lordſhips ſickneſſe, had ordayned Sir *Thomas Dale* ſhould be furniſht out with a good ſupply of three ſhips, men, cattell, and many prouiſions, all which arriued ſafe at the Colony the tenth of May, 1611. He by his Letters, and the Lord Gouernour by his Relations, did animate the Aduenturers; the one proteſting himſelfe willing and readie to lay all that hee was worth vpon the Aduenture of the action, rather then ſo honourable a worke ſhould faile, and to returne with all conuenient expedition, if their friendly endeuours would therein ſecond his reſolutions: the other [d] writing that foure of the beſt Kingdomes in Chriſtendome, put all together, may no way compare with this Countrey, either for commodities or goodneſſes of ſoyle. This ſparke kindled in their hearts ſuch conſtancie of zeale and forwardneſſe, that they furniſhed out Sir *Thomas Gates* (who had happily returned with the reſt from Bermudas) with ſix ſhips, 300. men, and a hundred Kine, with other Cattle, Munition, and prouiſion of all ſorts.

d Sir *Th. Dales* Letter to the Committies.

Sir *Thomas Dale* hauing newes that it was a Fleet of enemies, prepared himſelfe and the reſt to an encounter, but it ended with a common ioy, in the ſhaking of hands, and not of Pikes. Lawes are now made (for lawleſneſſe had marred ſo much before) for the honour of God, frequenting the Church, obſeruation of the Sabbath, reuerence to Miniſters, obedience to ſuperiours, mutuall loue, honeſt labours; and againſt Adultery, Sacriledge, wrong and other vices, Harbengers of Gods wrath and mans deſtruction. The Colony conſiſted of ſeuen hundred men of ſundry Arts and Profeſſions (few of them ſicke) which hauing left the Fort at Cape *Henry*, fortified and kept by Captaine *Davies*, and the keeping of *Iames* Towne, to that Noble and well-deſeruing Gentleman, Maſter *George Percie*, is remoued vp the Riuer foure-ſcore miles further beyond *Iames* Towne, to a place of higher ground, ſtrong and defencible by nature, with good Ayre, plenty of Springs, much faire and open grounds, freed from Woods, and wood enough at hand. Here they burnt brickes, cut downe wood, and euery man fals to ſomewhat: they haue built, they ſay, competent houſes, the firſt ſtory all of bricke, that euery man may haue his lodging and dwelling by himſelfe, with a ſufficient quantity of ground allotted thereto. Here alſo they were building an Hoſpitall with foureſcore lodgings and beds already ſent, for the ſicke and lame, as the Booke, called the *New life of Virginia*, relateth. Maſter *Whitaker* in his Letter and Booke from *Henrico*, 1612. teſtifieth the health and welfare of the Colonie. *Samuel Argal* in the yeere 1613. affirmed likewiſe that hee found the ſtate of Virginia farre better then was reported. In one Voyage they had gotten 1100. buſhels of Corne: they found a ſlow kind of Cattle, as bigge as [f] Kine, which were good meate: and a medicinable ſort of earth. They tooke *Pokahuntis* ([g] *Powhatans* deareſt daughter) priſoner, a matter of good conſequence to them, of beſt to her, by this meanes being become a Chriſtian, and married to Maſter *Rolph*, an Engliſh Gentleman.

f *Alvaro Nunez* ſpeaketh of ſuch Kine in Florida, which come hither from the North.

g Her true name was *Matoaks*, which they conceled from the Engliſh, in a ſuperſtitious feare of hurt by the Engliſh if her name were knowne: ſhe is now Chriſtened *Rebecca*.

Thus I haue beene bold ſomewhat largely to relate the proceedings of this Plantation, to ſupplant ſuch ſlanders and imputations as ſome haue conceiued or receiued againſt it, and to excite the diligence and induſtry of all men of ability, to put to their helping hand in this Action, ſo Honourable in it ſelfe, Glorious to God in the furtherance of his Truth, and beneficiall to the Common-wealth, and to the priuate purſes of the Aduenturers, if the blooming of our hopes be not blaſted with our negligence.

As for the want of ſucceſſe hitherto, *Careat ſucceſſibus opto, Quiſquis ab euentu facta notanda putet.* Reaſon ſhould preuaile with Men; leaue ſenſe and euent of things as an argument for Beaſts. That reaſon which ſheweth Virginia's more then poſſibilities & probabilities, doth alſo point out the cauſes of thoſe ill Succeſſes; [h] Diſcontents at Sea; Ignorance of the Country, and of their Language; Diuiſion in the Councell; Commanders (ſome of them) not skilfull Souldiers, nor forward Aduenturers; Care to relade the Ships before they could prouide Houſes or Victuals; Ambition; Cruelty; Neglect of the Seaſons for Fiſh, and Land-commodities; Brackiſh ſlimy Water at *Iames* Fort; Riot; Sloth; Falſe information in England; Sending ill People that conſumed the reſt with idleneſſe; Want of Authority to puniſh them; That kind of Ariſtocraticall Authority firſt eſtabliſhed, occaſion of their Quarrels; Iniuries to and from the Saluages, and yet a neceſſity of their vſe and helpe; Sickneſſe cauſed by the groſſe and

h Aboue 20. cauſes alleaged of ill ſucceſſe in this Plantation. *Difficilia quæ pulchra.*

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and vaporous Aire and ſoyle about *Iames* Towne, and drinking water; The theeuiſh trucke and exchange which ſome ſecretly held with them; The treachery of Fugitiues; Falſhood of the Sauages; and the Many many faults (as they report) of Mariners in priuate truckings and night marts, both with our Men and Sauages; Their long ſtay and ſpending the Colonies reliefe; beſides Extraordinary caſualties of fire, cold, ſhipwracke; and (if wee beleeue [i] *Ouiedo*, and obſerue the like amongſt the Spaniards) the very Aire of the Indies ſeemes to be of inclination and diſpoſition to contentions, which eaſily ruine and diſſolue the greateſt and beſt enterpriſes; that I ſpeake not of the Deuils malice to Chriſtian hopes. Experience hath now made men wiſer, both to preuent and remedie theſe euils, and to order their proceedings accordingly. And although Fame fils not our eares with ſo often and many Virginian rumors, as aforetimes, yet we know that ſtill waters are deepeſt, and wee cannot but hope that thoſe worthy Virginian-Conſuls [k] *cunctando reſtituunt rem*, rather with carefull prouidence and watchfull diligence working ſure, then with humerous haſtineſſe, laying foundations to a leiſurely repentance, ſeeking more the common good there, then to be the common talke heere. Once, they there maintayne themſelues now a long time without the wonted charge to the Company, and diuers of our Nobility and Gentry doe now (as after a long ſlumber) while we are writing theſe things, againe bethinke them of this Virginian Plantation, whereunto the profitable Neighbour-hood of the Summer Iles, or Bermudas may be good furtherance. God Almighty proſper both, that *the Word may goe out* of Bermuda, *and the Law of the Lord* from Virginia, to a truer conuerſion of the American World, then hitherto Our Humoriſts, or Spaniſh inſolencies haue intended.

[i] *Ouied. gen. hiſt c. 13. l. 2. toſto vengo. o dall' aere del paeſe deſtati à ſuſcitare nouita & diſcordie, è coſa propria nelle Indie, &c.*

§. III.

Of the Soyle, People, Beaſts, Commodities and other Obſeruations of Virginia.

FOr the deſcription of the Countrey, Maſter *Hakluyt* from Others Relations in his third Volume of Voyages hath written largely of thoſe parts, diſcouered for Sir *Walter Raleigh*. Concerning the later, Captaine *Iohn Smith*, partly by word of mouth, partly by his Map thereof in print, and more fully by a [l] Manuſcript, which hee courteouſly communicated to mee, hath acquainted mee with that whereof himſelfe with great perill and paine had beene the Diſcouerer, being in his diſcoueries taken Priſoner, as is before ſaid, and eſcaping their fury, yea receiuing much honour and admiration amongſt them, by reaſon of his Diſcourſes to them of the motion of the Sunne, of the parts of the World, of the Sea, &c. which was occaſioned by a Diall then found about him. They carried him Priſoner to *Powhatan*, and there beganne the Engliſh acquaintance with that ſauage Emperour.

[k] Sir *T. Gates.* & Sir *T. Dale.*

The ſumme of his obſeruation in that and other Diſcoueries ſince, concerning the Countrey, is this: Virginia is ſituate betweene 34. and 44. degrees of Northerly latitude; the bounds whereof on the Eaſt ſide are the great Ocean, Florida on the South, on the North *Nona Francia*: the Weſterne limits are vnknowne. But that part which began to bee planted by the Engliſh Southerne Colony, in the yeere 1606. is vnder the degrees, 37. 38. and 39. The temperature agreeth with Engliſh bodies, not by other meanes diſtempered. The Summer [m] is hot as in Spaine, the Winter cold as in France and England: certaine coole Brizes doe aſſwage the vehemency of the heate. The great Froſt in the yeere 1607. reached to Virginia, but was recompenced with as milde a Winter with them the next yeere. And the Winter *Anno* 1615. [n] was as cold and froſty one fortnight as that.

[l] Since printed at Oxford.

[m] *Al. Whitaker* ſaith, not ſo hot as Spaine, nor Winter ſo cold as in England.

[n] Maſter *Rolph.*

There is but one entrance by Sea into this Country, and that at the mouth of a very goodly Bay. The Capes on both ſides were honoured with the names of our Britanian hopes, Prince *Henry*, and Duke *Charles*. The water floweth in this Bay neere two hundred miles, and hath a channell, for a hundred and forty miles of depth, betwixt ſeuen and fifteene fathome; of breadth, ten or fourteene miles. At the head of the Bay, the Land is Mountaynous, and ſo runneth by a Southweſt Line: from which Mountaynes proceed certaine Brooks, which after come to fiue principall Nauigable Riuers. The Mountaynes are of diuers compoſition, ſome like Mil-ſtones, ſome of Marble: & many pieces of Chryſtall they found throwne downe by the waters, which alſo waſh from the Rockes ſuch gliſtering Tinctures, that the ground in ſome places ſeemeth gilded.

The colour of the earth in diuers places reſembleth Bole-Armoniac, *terra ſigillata*, and other ſuch apparances; but generally is a blacke ſandy molde. The Riuer next to the mouth of

of the Bay is *Powhatan*, the mouth whereof is neere three miles broad: it is Nauigable an hundred miles; falls, rocks, shoalds, prohibite further Nauigation: hence *Powhatan* their greatest King hath his Title. In a *Peninsula* on the Northside thereof is situate *Iames* Towne.

The people inhabiting which haue their *Weroances*, are the *Kecoughtans*, which haue not past twenty fighting men. The *Paspahèghes*, haue forty. *Chichahamanias*, two hundred. The *Weanocks*, an hundred. The *Arrowhatocks*, thirty. The Place called *Powhatan*, forty. The *Appamatuks*, threescore. The *Quiyoughcohanocks* fiue and twenty. The *Warraskoyacks*, forty. The *Nandsamunds*, two hundred. The *Chesapeacks*, an hundred. The *Chickahamanians* are not gouerned by a *Weroance*, but by the Priests. No place affordeth more Sturgeon in Summer (of which at one draught haue beene taken threescore and eight) nor in Winter more Fowle. Fourteene miles from *Powhatan* is the Riuer *Pamaunke*; nauigable with greater Vessels, not aboue threescore and ten miles. *Toppahanok* is nauigable an hundred and thirty miles, *Patawomeke*, an hundred and twenty. To speake of *Powtuxunt*, *Bolus*, and other Riuers on the East side of the Bay, likewise, of diuers places which receiued name by some accident, as *Fetherstones* Bay: so called of the death of one of ours there happening, and the like: or to mention the numbers which euery people can make, would exceed our scope, and the Readers patience. Captaine *Smiths* Map may somewhat satisfie the desirous, and his Booke now printed, further. This the Captaine saith, that hee hath beene in many places of Asia and Europe, in some of Africa and America, but of all, holds Virginia by the naturall endowments, the fittest place for an earthly Paradise. *Alexander Whitaker* the Preacher at *Henrico*, writes, that at the mouth of *Powhatan*, are the Forts of *Henrico* and *Charles*, two and forty miles vpward is *Iames* Towne, and threescore and ten miles beyond that the new Towne of *Henrico*, ten miles higher the fals (where the Riuer falleth downe betweene many mineral Rockes:) twelue miles beyond, a Chrystall Rocke, wherewith the Indians head their Arrowes: three dayes iourney from thence is a Rocke or Hill found couered ouer with a rich siluer Ore. Our men that went to discouer those parts, had but two Iron Pickaxes with them, and those so ill tempered, that the points turned againe at euery stroke; but tryall was made of the Ore, with argument of much hope. Sixe dayes iourney beyond this Mine, runs a ridge of Hils, beyond which, the Indians report, is a great Sea, which (if it bee true) is the South Sea. At *Henrico* they are exceeding healthfull, and more then in England.

Alex. Whitaker, now Preacher at Virginia.

Master *Thomas Hariot* [o] hath largely described the Commodities which the Water and Earth yeeld (set forth also in Latine with exquisite Pictures by *Theodore de Bry*) besides the relations of *Brereton* and *Rosier*, and others. There is a Grasse which yeeldeth silke, beside store of Silke-wormes. Hempe and Flaxe surpassing ours in growth and goodnesse, exceeded by a new found stuffe of a certaine sedge or water-flagge, which groweth infinitely, and with little paines of boyling yeeldeth great quantitie of sundry sorts of Skeines of good strength and length, some like silke, and some like Flaxe, and some a courser sort, as Hempe.

[o] *Hak. vol. 3. pag. 267. Theod. de Bry. part. 2. America.*

There is also a rich veine of Allum, of *Terra Sigillata*, Pitch, Tarre, Rozen, Turpentine, Sassafras, Cedar, Grapes, Oyle, Iron, Copper, and the hope of better Mines, Pearle, sweete Gummes, Dyes, Timber, Trees of sweet wood for profit and pleasure, of which kinde haue beene discouered fourteene seuerall kinds. Neither is it needfull that heere I relate the Commodites of Virginia for food in Fowles, Beasts, Fishes, Fruites, Plants, Hearbes, Berries, Graines, especially their Maiz, which yeeldeth incredible recompence for a little labour. One Acre of ground will yeeld with good husbandry two hundred Bushels of Corne. They haue two Roots: [p] the one for Medicinall vse to cure their hurts, called *Weighsacan*, the other called *Tockahough*, growing like a flagge, of the greatnesse and taste of a Potato, which purgeth a fiery purgation before they may eate it, being poyson whiles it is raw. Yet in all this abundance our men haue had small store but of want, and no fire nor water could purge that poyson which was rooted in Some, to the hinderance of the Plantation.

[p] Cap. *Smith M.S.*

The chiefe Beasts of Virginia are Beares, lesse then those in other places, Deere like ours, *Aroughcun* much like a Badger, but liuing on trees like a Squirrell: Squirrels, as big as Rabbets, and other flying Squirrels, called *Assepanicke*, which spreading out their legs and skins, seeme to flye thirty or forty yards at a time. The *Opassom* hath a head like a Swine, a tayle like a Rat, as bigge as a Cat, and hath vnder her belly a bagge, wherein she carrieth her yong. Their Dogges barke not. Their Wolues are not much bigger then our Foxes. Their Foxes are like our siluer-haired Conies, and smell not like ours. *Mussascus* is otherwise as our Water-Rat, but smelleth strongly of Muske: Master *Whitaker* saith, they yeeld Muske as the Musk-Cats doe. Their *Vetchunqueys* are wild Cats. Their vermine destroyed not our Egges and Pullen: nor were their Serpents or Flyes any way pernicious. They haue Eagles, Hawkes, wild Turkeyes, and other Fowle, and Fish, which here to repeate, would to some nice fastidious stomacks breed a fulnesse, though with some of their Countrimen in Virginia, they would haue beene sauoury sometimes and dainty.

M. Whitaker & M. Hamor mention also Lions

They

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q *Tho. Hariot.* They are a people q clothed with loose Mantles made of Deeres skins, and aprons of the same round about their middles, all else naked: of stature like to vs in England. They vse to paint themselues and their children, he is the most gallant which is most monstrous. Their women imbroder their legges, hands, &c. with diuers workes, as of Serpents, and such like, with blacke spots in the flesh.

r M. *George Percie* writeth that one with an Arrow of an ell length shot thorow a Target, which a Pistoll could not pierce. Their houses are made of small Poles, made fast at the top, in round forme, as is vsed in many Arbours with vs; couered with Barkes or Mats, twice as long as they are broad. They are exact Archers, and will with Arrowes kill Birds flying, Fishes swimming, Beasts running: one of ours by them hath beene shot thorow the body, and both r his armes thereby fastened and pierced. They speake of men two hundred yeeres old and more, as Master *Wingfield* reporteth. Their Bowes are of tough Hasill, the strings of Leather, Arrowes of Canes or Hasill, headed with stones or hornes, and artificially feathered. They are heartlesse, if they see defence to frustrate their Arrowes.

§. IIII.

Of the present estate of Virginia, and the English there residing.

THe last of May 1616. Sir *Thomas Dale* (that worthy Commander, and best establisher of the Virginian Plantation) came from thence into England, to procure and further the common good: partly by conference with Him, and chiefly by a Tractate and Relations of Master *Rolph*, the Husband of *Pokahuntas*, which came ouer with him, I haue learned, what here I deliuer you. The English doe now finde this Countrey so correspondent to their constitutions, that it is more rare to heare of a mans death in Virginia, then in that proportion of people in England. That Aristocraticall Gouernment by a President and Councell, s is long since remooued, and those hatefull effects thereof together: Order and diligence haue repayred, what confusion and idlenesse had distempered. The men haue beene employed in Palazading, and building of Townes, impaling grounds to keepe their Cattle from ranging, and to preserue their Corne; and a Peace concluded betwixt the English and Indians: For howsoeuer they could well before defend themselues and their Townes from them, yet not easily their Corne and Cattle. This peace hath yeelded many benefits, both opportunity of lawfull purchase of a great part of the Country from the Natiues, freely and willingly relinquishing and selling the same for Copper, or other Commodities (a thing of no small consequence to the conscience, where the milde Law of Nature, not that violent Law of Armes, layes the foundation of their possession) and quiet enioying thereof, yeerely planting and reaping without impediment; fowling, hunting, fishing, trauelling, as securely as in England; Plenty and Health attending their Peace and Industry. They haue Indian Wheate, called Mays, Pease and Beanes, and other the naturall Commodities; English Wheate, Pease, Barley, Turneps, Cabbages, Carrots, Parsneps, Herbes and Flowres for pleasure and vse, with other things as good as the best made English ground can yeeld. And that you may know what two mens labours with Spade and Shouell onely can manure in one yeere, they refused fifty pounds offered for their Crop. Hempe, Flaxe, Tobacco, (which with a little better experience in the curing, would be as good as any in America) Fish, Fowle, Deere and other Beasts, I need not mention. Sir *Thomas Dale* (whose Prudence, Fortitude, Temperance, Iustice in the well ordering and gouerning the English Virginian affaires, I cannot sufficiently honour) obserued two seasons for the taking of Fish, the Spring, and the Fall, himselfe taking no small paines in the triall: at one hale with a Saine, he caught fiue thousand; three hundred of which were as bigge as Cod, the least of the residue a kind of Salmon Trowt, two foot long: Yet durst he not aduenture on the maine Skul: for breaking his Net. Likewise two men with Axes and such like weapons haue taken and killed neere the shore, and brought home forty as great as Cod in two or three houres space. And whereas heretofore wee were constrayned yeerely to buy Corne of the Indians, which brought vs into base esteeme with them: now they seeke to vs, come to our Townes, sell the t skins from their shoulders (which are their best garments to buy Corne. Yea, some of their petty Kings haue this last yeere borrowed foure or fiue hundred bushels of Wheat; for payment whereof this Harueſt they haue Mortgaged their whole Countries, some of them not much lesse in quantitie then a whole Shire in England: So that Famine, the *quondam* deuourer of our Nation, is famished, and in it selfe deuoured.

s Twelue in all.

Peace betwixt ours and the Sauages.

t They can dresse Leather finely and quickly, but it will not hold out wet.

The places inhabited by the English are six, *Henrico and the limits, Bermuda Neither Hundred,*

dred, *West* and *Sherley Hundred*, *Iames Towne*, *Kequonghton*, *Dales Gift*. The inhabitants are; Officers, Labourers, Farmers. The first haue charge and care ouer both the latter, watching and warding for their preseruations in the due execution of their employments and businesse. These are bound to maintaine themselues and their families with food and raiment by the industrie of them and theirs. The Labourers are of two sorts: some employed onely in the generall workes, fed and cloathed out of the store. Others are speciall Artificers, as Smiths, Shoomakers, Carpenters, Tailors, Tanners, &c. which worke in their professions to the Colony, and maintaine themselues with food and apparell, hauing time limited them to till and manure the ground. The Farmers liue at most ease, yet by their good endeuours bring much plenty to the Plantation. They are bound by Couenant, both for themselues and their seruants, to maintaine his Maiesties right and title in that kingdome, to watch & ward in the townes where they are resident; to doe one and thirtie dayes seruice for the Colony, when they shall be called thereunto; to maintaine themselues and theirs with food and raiment; to pay yeerely for themselues and each man-seruant two Barrels and a halfe a piece, of their best Indian wheat (this amounts to twelue bushels & a halfe English measure) that no Farmer nor other shall plant Tobacco (knowne to be a vendible commoditie) except he yeerely manure for himselfe; and euery man-seruant two acres of ground with corne, and then to plant as much as they please. Also the Company haue already sent a ship to Virginia with prouision of cloathing, housholdstuffe and other necessaries, to establish a Magazine there; to be bought at easie rates in bartar and exchange for their commodities, to a mutuall benefit of both parts.

Habitations Officers.

Labourers.

Farmers.

I cannot heere omit the Christian care of his Maiestie, worthy *the Defender of the Faith*, in prouiding charitable collections and contributions in England, for the erecting and maintaining of a Colledge in Virginia to be a Seminarie and Schoole of education to the Natiues in the knowledge and perfection of our Religion, which I beseech Almightie God to prosper with answerable successe. They haue likewise brought thence children of both sexes here to be taught our language and letters, which may proue profitable instruments in this designe. As for the English there now residing (likely to bee much encreased by good supplyes now in sending) at *Henrico* and in the Precincts, which is seated on the North side the Riuer, ninety and odde miles from the mouth thereof (which somewhat differs from the number before mentioned) and within fifteene or sixteene miles of the Fals, being our furthest habitation within land, are eight and thirtie men and boyes: of which two and twenty Farmers: Captaine *Smaley* Commander in the absence of *Iames Davies* (who now is returning) Master *William Wickham* Minister. At Bermuda Nether Hundred (seated on the South side the Riuer, which almost encompasseth it, and with a pale on a short necke of land boundeth this *peninsula*) are a hundred and nineteene. These are incorporated to Bermuda Towne, which is made a Corporation, according to certaine Orders and Constitutions. Captaine *Yeardly* Deputy gouernour liues most heere: Master *Alexander Whitaker* is Minister. *West* and *Sherley* Hundred is three or foure miles lower on the North side the Riuer: here are twenty fiue men commanded by Captaine *Maddeson*, employed onely in planting and curing Tobacco to the publike benefit. Lower by thirty seuen miles is *Iames* Towne, where are fifty men vnder Captaine *Francis West*, Brother to the *L. La Ware*, and (in his absence) commanded by Lieutenant *Sharp*; Master *Buck* Minister. At Kequoughton thirty seuen miles lower, neere the mouth of the Riuer are twenty. Capt. *Webbe* commander, Master *Mays* Minister. *Dales-Gift* is vpon the Sea neere Cape *Charles*, where are seuenteene vnder Lieutenant *Cradock*; their labour to make salt, and catch fish. The numbers of Officers and Labourers are two hundred and fiue. The Farmers eighty one, besides sixty fiue women and children, in euery place some: in all three hundred fifty one persons. These I haue thus particularly related as a witnesse to after-Ages of their little (but now hopefull) proceedings after ten yeeres habitation; which as *Iacobs* little family in Egypt, and *Gedeons* small Armie, lesse then that which the Father of the Faithfull mustered in his owne household, I hope and pray, may grow into Townes, Cities, and Christian-English Churches, in numberlesse numbers, to the glory of God, and honour of our Nation. Euen in all the greatest workes of God, and exploits of Men, the beginnings are ordinarily slow and small. How many of the foure hundred and thirtie yeares were almost, if not more then halfe spent, when *Iacob* was but a little Family, and those in a strange land, there suddenly growing vnder the Crosse, into a multitude and great people? From her Village-foundation, how did Rome peepe and creepe forth by degrees vnto the height of Maiestie? So may wee say of the Spanish Plantations in this American continent, from contemptible and troublesome beginnings, to their present Splendor. Nor are our hopes lesse, if our hearts bee sincere, and minde, as wee professe the propagation of Christianitie. As for their transported Cattell, there were the last of May of Buls, Steeres, Cowes,

Letters Patents for collect.

Henrico.

Bermuda Nether Hundred.

W. and Sh. Hundred.

Iames towne.

Kequoughton.

Dales Gift.

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Cowes, Heifers, Calues, a hundred forty and foure. Horſes three, and as many Mares; Goates and Kids two hundred and ſixteene. Hogges wilde and tame not to bee numbred, and great plenty of Poultry.

CHAP. VI.

Of the Religion and Rites of the Virginians.

§. I.

Of the Virginian Rites, related by Maſter HARIOT.

NOw for the manners and Rites of the people, thus hath Maſter *Hariot* reported. They beleeue that there are many gods, which they call *Manſoac*, but of different ſorts and degrees: one onely chiefe and great God, which hath bin from all eternity. Who, as they affirme, when he purpoſed to make the world, made firſt other gods of a principall Order, to bee as meanes and inſtruments to be vſed in the Creation, and Gouernment to follow; and after, the Sunne, Moone, and Starres, as petty gods, and the inſtruments of the other Order more principall.

a *Tho. Hariot. Hak. to. 3. p. 277.* Theſe people of Sir *W. Rals* his diſcouerie are ſomewhat more to the South, then the preſent Engliſh Colonie.

First, they ſay, were made Waters, out of which by the gods was made all diuerſitie of Creatures, that are viſible or inuiſible. For Mankinde, they ſay, a Woman was made firſt, which by the working of one of the gods, conceiued and brought forth children. And in ſuch ſort they ſay they had their beginning: But how many yeeres or ages haue paſſed ſince, they ſay, they can make no relation: hauing no letters, nor other meanes to keep records of times paſt, but onely tradition from Father to Sonne. They thinke that all the gods are of humane ſhape, and therefore they preſent them by Images, in the formes of men, which they call *Kewaſowock*; one alone is called *Kewas*. Them they place in Houſes or Temples, which they call *Machicomuck*, where they worſhip, pray, ſing, and make many times offerings vnto them. In ſome *Machicomuck* we haue ſeene but one *Kewas*, in ſome two, in other three. They beleeue the immortalitie of the Soule: that after this life, as ſoone as the ſoule is departed from the body, according to the workes it hath done, it is either carried to heauen the habitacle of Gods, there to enioy perpetuall bliſſe and happineſſe: or elſe to a great pit or hole, which they think to be (b) the furtheſt parts of their part of the World toward the Sun-ſet, there to burne continually. This place they call *Popogueſſo*. For the confirmation of this opinion, they tell tales of men dead and reuiued againe, much like to the Popiſh Legends.

Thus they tell of one, whoſe graue the next day after his buriall was ſeene to moue, and his body was therefore taken vp againe: who reported, that his ſoule had beene very neere the entring into *Popogueſſo*, had not one of the gods ſaued him; and giuen him leaue to returne againe, and teach his friends how to auoid that terrible place. They tell of another, which being taken vp in that manner, related, that his ſoule was aliue while his body was in the graue, and that it had trauelled farre in a long broad way, on both ſides whereof grew moſt delicate pleaſant Trees, bearing more rare and excellent fruits, then euer he had ſeene before, or was able to expreſſe: and at length came to moſt braue and faire houſes, neere which he met his father, that had been dead before, who gaue him great charge to goe back againe, and ſhew his friends what good they were to doe, to enioy the pleaſures of that place, which when he had done, he ſhould after come againe.

b *Weroance* is a chiefe Lord, or petie King, which ſometime hath but one Towne: and none that we had dealing with, had aboue eighteen Townes vnder him.

What ſubtiltie ſo euer be in their *Weroances* [a] and Prieſts, the vulgar are hereby very reſpectiue to their Gouernours, and carefull of their manners; although they haue alſo in criminall caſes, puniſhments inflicted according to the qualitie of the offence. This I learned by ſpeciall familiaritie with ſome of their Prieſts, wherein they were not ſo ſure grounded, but that they lent open eare to ours, with doubting of their owne.

c *Tho. de Bry in Pictur.*

The [b] Prieſts in Secota haue their haire on the crowne like a Combe, the reſt being cut from it: onely a fore-top on the forehead is left, and that Combed. They haue a garment of skins peculiar to their function. They are great Wiſards.

Our artificiall Workes, Fire-workes, Gunnes, Writing, and ſuch like, they eſteemed the workes of Gods, rather then of Men, or at leaſt taught vs by the Gods. They bare much reſpect to our Bibles. When the *Weroans* was ſicke, he ſent vs to pray for him. Some were of opinion that we were not mortall, nor borne of Women, but that wee were men of an old Generation many yeeres paſt, then riſen againe to immortalitie: ſome would likewiſe ſeeme to prophecie, that there were more of our Generation yet to come, to kill theirs,

and

and take their places; which were now in the Aire inuisible, and without bodies, and that they by our entreatie did make men to die which had wronged vs.

They haue [i] their Idoll in the innermost roome of their house, of whom they tell incredible things. They carrie it with them when they goe to the warres, and aske counsell thereof, as the Romans did of their Oracles. They sing songs as they march towards the battell, in stead of Drummes and Trumpets: their warres are bloudy, and haue wasted much of their people.

[i] First voyage to Virginia. *Hak.to.3.p.249.*

A certaine King called *Piemacum*, hauing inuited many men and women of the Secotans to a Feast, whiles they were merry, and praying before their Idol, came vpon them and slew them. When [k] one of their Kings had conspired against the English, a chiefe man about him said, that we were *the seruants of God*, and not subiect to be destroyed by them: and that we, being dead men, could doe more hurt then while we were aliue. They vse to solemnize certaine months-minds, in their Sauage manner, for any great personage dead. *Iames* [l] *Rosier*, from the relation of *Owen Griffin*, an eye-witnesse, thus tels of their ceremonies. One among them, the eldest as hee iudged, riseth right vp, the other sitting still: and looking about, suddenly cryed with aloud voice, *Baugh, Waugh*: then the women fall downe, and lye vpon the ground: and the men all together answering the same, fall a stamping round about the fire, with both feet, as hard as they can, making the ground shake, with sundry out-cries, and change of voice and sound. Many take the fire-sticks and thrust them into the earth: and then rest a while. Of a sudden they begin as before, and continue so stamping, till the yonger sort fetched from the shore many stones, of which euery man tooke one, and first beat vpon them with their fire-sticks, then with the stones beat the earth with all their strength. And in this manner they continued about two houres. After this ended, they which had wiues, tooke them apart, and withdrew themselues seuerally into the wood. This seemed to be their euening deuotion.

[k] M. *Ralph. Lane. Hak.to.3.p.261.*

[l] *James Rosier.*

When they [m] haue obtained some great deliuerance from danger, or returne from warre, they obserue a publike and solemne reioycing by making a great fire, encompassed with the men and women promiscuously, all of them with Rattles in their hands, making a great noise.

[m] *Theod. de Bry Icone 17.18. & seq.*

They hold one time in the yeere Festiuall, and then they meet together out of many Villages, euery one hauing a certaine marke or Character on his backe, whereby it may be discerned whose Subiect he is. The place where they meet is spacious, and round about are set posts, carued with the resemblance of a Nuns head: In the mids are three of the fairest Virgins louingly embracing and clasping each other: about this liuing Center, and artificiall Circle, they dance in their Sauage manner.

Their Idoll called *Kiwasa*, is made of wood foure foot high, the face resembling the Inhabitants of Florida, painted with flesh-colour, the breast white, the other parts blacke, except the legges, which are spotted with white; he hath Chaines or strings of Beads about his necke.

This Idoll is in Socota, as it were the keeper of the dead bodies of their Kings. In their Temples are houses of publique deuotion, they haue two, three, or more of them, set in a darke place. The dead bodies of their *Werowances* are kept on certaine Scaffolds nine or ten foot high, this *Kiwasa* their guardian being placed with them: and vnderneath dwelleth a Priest, which night and day there numbreth his deuotions.

§. II.

Obseruations of their Rites by Captaine SMITH *and others.*

BVt let vs take view of our last Colonies obseruations. Capt. [n] *Smith* was taken by the Virginians, and while hee stayed amongst them, obserued these their Magicall Rites. Three or foure dayes after his taking, seuen of their Priests in the house where he lay, each with a Rattle, (setting him by them) began at ten of the clock in the morning to sing about a fire, which they enuironed with a circle of meale, at the end of euery song, (which the chiefe Priest began, the rest following) laying downe two or three graines of Wheat: and after they had laid down sixe or seuen hundred in one circle (accounting their songs by Graines, as the Papists their Orisons by Beads) they made two, or three, other circles in like manner, and put at the end of euery song, betwixt euery two, or three, or fiue Graines, a little sticke. The High Priest disguised with a great skinne, his head hung round with little skins of Weasils, and other Vermine, with a Crownet of Feathers, painted as vgly as the Diuell, at the end of each song vseth strange and vehement gestures, casting

[n] Newes from Virginia, and *M.S.* of Captaine *Smith.*

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great Cakes of Deere-ſuet, and Tobacco into the fire: thus till ſixe of the clock in the euening, they continued theſe howling deuotions, and ſo held on three dayes. This they pretended to doe, to know if any more of his Country-men would arriue, and what hee there intended. They ſo fed this our Author, that he much mis-doubted, that he ſhould haue been ſacrificed to the *Quoyoughquoſicke*, which is a ſuperiour Power they worſhip, then the Image whereof a more vgly thing cannot be deſcribed. To cure the ſicke, a certaine man with [a] a little Rattle, vſing extreme howlings, ſhouting, ſinging, with diuers anticke and ſtrange behauiours ouer the patient, ſucketh bloud out of his ſtomacke, or diſeaſed place.

[a] Their Rattles are of Gourds or Pompion rindes: of which they haue their treble, tenor, baſe, &c.

Not much vnlike to that rattling deuotion of their exorciſing Prieſts, (at leaſt in abſurditie) was that entertainment [b] which *Powhatans* women gaue the ſame Captaine then being free, and Preſident of the company, at *Werowocomoco*; where thirtie of them came out of the woods naked, onely couered behinde and before, with a few greene leaues, their bodies painted, but with ſome difference each from other: the Leader of theſe Nymphs reſembled both *Actæon* and *Diana*, hauing on her head a faire paire of Stagges hornes, and a quiuer of arrowes at her backe, with Bow and Arrowes in her hand: The reſt followed all horned alike, weaponed with vnlike inſtruments: theſe (as if they had beene the infernall guard, comming with *Cerberus* to welcome *Proſerpina* to her Palace) ruſhed from the trees with helliſh ſhouts and cryes, dancing about a fire, which there was made for that purpoſe: and after an houre thus ſpent, they departed.

[b] M.S. by W.S.

Then did they ſolemnly inuite him to their lodging, where he was no ſooner come, but all rounded about him with tedious kindneſſe, crying, [c] *Loue you not me?* This ſalutation ended, which *Pan* and all his *Satyres* would haue accepted, they feaſted him with plenty and varietie, ſome ſinging and dancing whiles others attended: and at laſt led him with a firebrand, in ſtead of a Torch, to his lodging.

[c] How could he chuſe.

When they [d] intend any wars, the *Weroances* or Kings conſult firſt with the Prieſts and Coniurers. And no people haue there beene found ſo ſauage, which haue not their Prieſts, Gods, and Religion. All things that are able to hurt them beyond their preuention, they after their ſort adore, as the Fire, Water, Lightning, Thunder, our Ordnance, Peeces, Horſes: Yea, I haue heard Captaine *Smith* ſay, that they ſeeing one of the Engliſh Bores in the way, were ſtriken with awfull feare, becauſe he briſled vp himſelfe and gnaſhed his teeth, and took him for the god of the Swine; which was offended with them.

[d] Capt. *Smith.*

Okee, or *Okeeus*.

The chiefe god they worſhip is the Diuell, which they call *Okee*. They haue conference with him, and faſhion themſelues vnto his ſhape. In their Temples they haue his Image ill-fauouredly made, [e] painted, adorned with Chaines, Copper, and Beads, and couered with a skinne. By him is commonly the Sepulchre of their Kings; whoſe bodies are firſt bowelled, then dryed on a hurdle, and haue about the ioynts chaines of Copper, Beads, and other like traſh; then lapped in white skinnes, and rowled in mats, and orderly entombed in arches made of mats, the remnant of their wealth being ſet at their feet. Theſe Temples and Bodies are kept by their Prieſts. For their ordinarie burials, they digge a deepe hole in the earth with ſharpe ſtakes, and the corps being wrapped in skins and mats, with their iewels, they lay them vpon ſticks in the ground, and couer them with earth. The buriall ended, the women hauing their faces painted with blacke coale and oyle, ſit foure and twenty houres in the houſes mourning and lamenting by turnes, with yellings and howlings. Euery Territory of a *Weroance* hath their Temples and Prieſts. Their principall Temple is at *Vttamuſſack* in *Pamaunk*, where *Powhatan* hath a houſe vpon the top of certaine ſandie hils in the woods. There are three great houſes filled with Images of their Kings and Diuels, and Tombes of their Predeceſſors. Thoſe houſes are neere threeſcore foot long, built, after their faſhion, Arbour-wiſe. This place is in ſuch eſtimation of holineſſe, that none but the Prieſts and Kings dare enter: yea, the Sauages dare not paſſe by in Boats, without caſting Copper, Beads, or ſomewhat into the Riuer.

[e] One of theſe painted on a Toadſtoole (fit ſhrine for ſuch a deitie) was by *A. Whitak.* ſent into England.

Heere are commonly reſident ſeuen Prieſts: the chiefe differed from the reſt in his ornaments: the other can hardly be knowne from the common people, but that they haue not ſo many holes at their eares to hang their Iewels at. The High-Prieſts head-tire is thus made: They take a great many Snakes skinnes ſtuffed with Moſſe, as alſo of Weaſils and other vermines skins, which they tye by their tayles, ſo that all the tayles meet on the top of their head like a great taſſell. The faces of their Prieſts are painted as vgly as they can deuiſe: in their hands they haue Rattles, ſome Baſe, ſome Treble.

Their deuotion is moſt in ſongs, which the chiefe Prieſt beginneth, the reſt following: ſometime he maketh inuocations with broken ſentences, by ſtarts and ſtrange paſſions, and at euery pauſe the other giue a ſhort grone. It cannot be perceiued that they haue any ſet Holy-dayes: onely, in ſome great diſtreſſe of want, feare of enemies, times of triumph, and of gathering their fruits, the whole Countrey, Men, Women, and Children, aſſemble

to

to their ſolemnities. The manner of their deuotion is ſomtimes, to make a great fire, all ſinging and dancing about the ſame with Rattles and ſhouts, foure or fiue houres: ſometime, they ſet a man in the middeſt, and dance and ſing about him, he all the while clapping his hands, as if he would keepe time: after this, they goe to their Feaſts. They haue certaine Altar-ſtones, which they call *Powcorances*, ſtanding from their Temples, ſome by their houſes, others in the woods and wilderneſſes; vpon which they offer bloud, Deere-ſuet, and Tobacco. This they doe when they returne from the warres, from their huntings, and on other occaſions. When the waters are rough in ſtormes, their coniurers runne to the waters ſides, or paſſe in their boats, and after many helliſh out-cries and inuocations, caſt Tobacco, Copper, *Pocones*, or ſuch traſh into the water, to pacifie that god whom they thinke to be very angry in thoſe ſtormes. Before their dinners and ſuppers, the better ſort will take the firſt bit, and caſt it into the fire, which is all the grace they are knowne to vſe. In ſome part of the Countrey they are ſaid (which ſince is found falſe) to haue yeerely a ſacrifice of children: ſuch a one was performed at *Quiyoughcohanock*, ſome ten miles from *Iames* Towne in this manner: *Rapahannock*, [f] *Werowance* made a Feaſt in the woods: the people were ſo painted, that a Painter with his penſill could not haue done better. Some of them were blacke like Diuels, with hornes and looſe haire, ſome of diuers colours. They continued two dayes dancing in a circle of a quarter of a mile, in two companies, with antick tricks, foure in a ranke, the *Werowance* leading the dance; they had Rattles in their hands; all in the middeſt had black hornes on their heads, and greene boughes in their hands: next them were foure or fiue principall men diuerſly painted, which with baſtinadoes beat forward ſuch as tired in the dance. Thus they made themſelues ſcarce able to goe or ſtand. When they met together, they made a helliſh noiſe, and euery one flinging away his bough, ranne (clapping their hands) vp into a tree, and tare it to the ground, and fell into their order againe: thus they did twice. Fourteene well-fauoured children, or (if you had rather heare ſ Captaine *Smith*) fifteene of the propereſt yong Boyes, betweene ten and fifteene yeeres of age, they painted white: Hauing brought them forth, the people (ſaith he) ſpent the forenoone in dancing and ſinging about them with Rattles: in the afternoone they put theſe children to the root of a tree, all the men ſtanding to guard them, each with a Baſtinado of Reeds bound together, in his hand. Then doe they make a lane betweene them all along, thorow which there were appointed fiue yong men (*White* cals them Prieſts) to fetch theſe children. Each of theſe fetched a child, the guard laying on with their Baſtinadoes, while they with their naked bodies defend the children to their great ſmart. All this time the women weepe and cry out very paſſionately, prouiding moſſe, skinnes, mats, and dry wood vnknowne to what purpoſe. When the children are in this manner fetched away, the guard teares downe trees, branches, and boughes, making wreathes for their heads, or bedecking their haire with the leaues. What elſe was done with the children was not ſeene, but they were all caſt on a heape in a Valley, as dead, where was made a great feaſt for all the company.

William White relating this Rite, ſaith, That they remoued them from tree to tree three times, and at laſt carried them into a Valley where the King ſate; where they would not ſuffer our men to ſee, but feaſted there two houres. On a ſudden all aroſe with cudgels in their hand, and made a lane, as is before ſaid, and the children being laid downe vnder a tree (to their ſeeming) without life, they all fell into a ring againe, and danced about the children a good ſpace, and then ſate downe in a circle about the tree. *Raphanna* in the mids, cauſed burdens of wood to be brought to the Altar, made of poles ſet like a ſteeple, where they made a great fire, which our men thought, but were deceiued, was to ſacrifice their children to the Diuell (whom they call *Kewaſe*) who, as they report, ſuckes their bloud. They were vnwilling to let them ſtay any longer. They found a woman mourning for yong *Paſpiha*, ſacrificed at the Towne of *Rapahanna*: but this *Paſpaiha* is now aliue, as Mr *Rolph* hath ſince related to me: and the mourning of the women is not for their childrens death, but becauſe they are for diuers moneths detained from them, as we ſhall after ſee. Yea, the Virginians themſelues, by falſe reports might delude our Men, and ſay they were ſacrificed when they were not. For euen ſtill, they are very inconſtant (it is Mr *Rolphs* report) in all that they ſpeake of their Religion: one denying that which another affirmeth, and either not knowing, or nor willing that others ſhould know their diuelliſh myſteries. And hence perhaps it was, that (as Captaine *Smith* addeth) a *Werowance* being demanded the meaning of this ſacrifice, anſwered, that the children were not all dead, but that the *Oke* or Diuell did ſucke the bloud from their left breſt, who chanced to be his by lot, till they were dead, but the reſt were kept in the wilderneſſe by the yong men, till nine Moones were expired, during which time, they muſt not conuerſe with any, and of theſe were made their Prieſts, and coniurers. This Sacrifice they held to be ſo neceſſarie, that if they ſhould omit it, their *Oke* or Diuell, and their other *Quiyoughcoſughes*, or gods, would let them haue no Deere, Turkies,

[f] *Will. White.*

Capt. *Smith.*

William White.

Corne, or Fish; and who would besides make a great slaughter amongst them. They thinke that their *Werowances* and Priests, which they also esteeme *Quiyoughcosughes*, when they are dead, doe goe beyond the Mountaines towards the setting of the Sunne, and euer remaine there in forme of their *Oke*, hauing their heads painted with Oyle and *Pocones*[a] finely trimmed with feathers, and shall haue Beades, Hatchets, Copper, and Tobacco, neuer ceasing to dance and sing with their Predecessors. The common-people, they suppose, shall not liue after death. Some sought to conuert them from these Superstitions: the *Werowance* of *Quiyoughcohanock* was so farre perswaded, as that he professed to beleeue that our God exceeded theirs, as much as our Guns did their Bowes and Arrowes: and many times did send to the President many presents, entreating him to pray to his [b] God for raine, for his God would not send him any.

a *Pocones* is a small Roote, which dried and beat into powder, turneth red: they vse it for swellings, aches, and painting.

b In that extremitie of miserie which ours since sustained, I haue been told that both the Sauages and Fugitiues would obiect our want, and their plenty, for theirs, and against our Religion.

William White reporteth these their ceremonies of honouring the Sunne. By breake of day, before they eate or drinke, the men, women, and children aboue ten yeeres old, runne into the water, and there wash a good space, till the Sunne arise, and then they offer sacrifice to it, strewing Tobacco on the land or water: the like they doe at Sun-set. Hee also relateth that one *George* [c] *Cassom* (before mentioned) was sacrificed, as they thought, to the Diuell, being stripped naked and bound to two stakes, with his backe against a great fire: then did they rip him, and burne his bowels, and dryed his flesh to the bones, which they kept aboue-ground in a by-roome. Many other of our men were cruelly and treacherously executed by them, though perhaps not sacrificed; and none had been left, if their ambushes and treasons had taken effect. *Powhatan* thus inuited [d] Captaine *Ratliffe* and thirty others to trade for corne, and hauing brought them within his ambush, murthered them.

c The cruell death of *George Cassom*.

d Declaration of Virginia.

Alexander Whitaker saith, That their [e] Priests (whom they call *Quiokosoughs*) are Witches, of whom the people stand in great awe. The manner of their life is Heremite-fashion, in woods, in houses sequestred from the common course of men, where none may come, or speake with them, vncalled. They take no care for victuals; for all such necessaries are set in a place neere his Cottage for his vse. If they would haue raine, or haue lost any thing, he at their request coniureth, and often preuaileth. He is their Physician if they bee sicke, and sucketh their wounds. At his word they make warre and peace, and doe nothing of moment without him. Master *Rolph* affirmes that these Priests liue not solitarily, and in other things is of another opinion, which perhaps our former Author at his first comming, might haue by relation of others.

e Priests in Virginia.

The *Wirowance* of *Acawmacke* told our men of a strange accident: two children being dead, and buried, being reuiewed by the parents, seemed to haue liuely and cheerefull countenances, which caused many to behold them, and none of the beholders escaped death.

§. III.

Of the Sasquesahanockes, *with other, and later obseruations of the Virginian Rites.*

THe *Sasquesahanockes* are a Gyantly people, strange in proportion, behauiour, and attire, their voice sounding from them, as out of a Caue; their attire of Beares skins, hanged with Beares pawes, the head of a Wolfe, and such like iewels: and (if any would haue a spoone to eate with the Diuell) their Tobacco pipes were three quarters of a yard long, carued at the great end with a Bird, Beare, or other deuice, sufficient to beat out the braines of a Horse (and how many Asses braines are beaten out, or rather mens braines smoaked out, and Asses haled in by our lesse Pipes at home?) the rest of their furniture was sutable. The calfe of one of their legges was measured three quarters of a yard about, the rest of his limbes proportionable. With much adoe restrained they this people from worshipping our men. And [f] when our men prayed (according to their dayly custome) and sung a Psalme, they much wondered: and after began in most passionate manner to hold vp their hands to the Sunne, with a Song, then embracing the Captaine, they began to adore him in like manner, and so proceeded (notwithstanding his rebuking them) till their song was ended: which done, one with a most strange action and vncomely voice began an Oration of their loues. That ended, with a great painted Beares skinne they couered the Captaine, another hung about his necke a chaine of white Beades. Others laid eighteene Mantles at his feet, with many other ceremonies, to create him their Gouernour, that hee might defend them against the *Massawomekes*, their enemies. As these are very great, so the *Weighcocomocoes* are very little.

f Discouerie of Chesipeack, 1608.

I may also heere insert the ridiculous conceits which some Virginians hold, concerning their

their first originall, as I haue heard from the relation of an English Youth,[a] which liued long amongst the Sauages: that a Hare came into their Countrey, and made the first men, and after preserued them from a great Serpent: and when two other Hares came thither, that Hare for their entertainment killed a Deere, which was then the onely Deere that was, and strewing the haires of that Deeres hide, euery haire proued a Deere. He said they worshipped towards a certaine Hoope or Sphere doubled a crosse, which was set vpon an heape of stones in their houses. They had a house without the Towne for the Women, in the time of their naturall sicknesse to keepe in, where no men might come.

But of their opinions and ceremonies in Religion, who fitter to be heard then a Virginian, an experienced Man and Counseller to *Opechancanough* their King and Gouernour in *Powhatans* absence? Such is *Tomocomo*, at this present in London, sent hither to obserue and bring newes of our King and Country to his Nation; some others[c] which haue beene heere in former times, being more silly, which hauing seene little else then this Citie, haue reported much of the Houses, and Men, but thought we had small store of Corne or Trees: the Virginians imagining that our men came into their Countrey for supply of these defects. This Man therefore, being landed in the West parts, found cause of admiration at our plenty in these kinds, and (as some haue reported) began to tell both Men and Trees, till his Arithmetike fayled. For their numbring beyond an hundred is imperfect, and somewhat confused. Of Him (Sir *Thomas Dales* man being our Interpreter) I learned, that their *Okeeus* doth often appeare to them in His House or Temple: the manner of which apparition is thus. First, foure of their Priests or sacred Persons (of which he said he was one) goe into the House, and by certaine words of a strange Language (which he repeated very roundly in my hearing, but the Interpreter vnderstood not a word, nor doe the common people) call or coniure this *Okeeus*, who appeareth to them out of the Aire, thence comming into the House; and walking vp and downe with strange words and gestures, causeth eight more of the principall persons to be called in, all which twelue standing round about him, he prescribes to them what hee would haue done. Of him they depend in all their proceedings, if it bee but in a hunting Iourney,[d] who by winds or other awefull tokens of his presence, holds them in a superstitious both feare and confidence. His apparition is in forme of a personable Virginian, with a long blacke locke on the left side, hanging downe neere to the foot. This is the cause why the Virginians weare these sinister lockes; which some thinke (I haue heard Sir *Thomas Dale* and Master *Rolph* of that opinion) was first by our Men in the first Plantation, little aboue thirty yeeres since, borrowed from these Sauages: (a faire vnlouely generation of the *Lonelocke*, Christians imitating Sauages, and they the Deuill) this Virginian so admiring this Rite, that in arguing about Religion, he obiected to our God this defect, that hee had not taught vs so to weare our haire. After that he hath stayed with his twelue so long as he thinkes fit, he departeth vp into the ayre whence he came. *Tomocomo* auerred that this was Hee which made Heauen and Earth; had taught them to plant so many kinds of Corne; was the Author of their good; had propheſied to them before of our mens comming; knew all our Countrey; whom he made acquainted with his comming hither, and told him that within so many moneths he would returne: but the Deuill or *Okeeus* answered, that it would bee so[e] many more: neyther at his returne must he goe into that house, till *Okeeus* shall call him. He is very zealous in his superstition, and will heare no perswasions to the truth; bidding vs teach the Boyes and Girles (which were brought ouer from thence) Hee being too olde now to learne. Being asked, what became of the soules of dead men, he pointed vp to Heauen; but of wicked men, that they hung betweene Heauen and Earth? This *Tomocomo* hath *Matachanna* one of *Powhatans* Daughters to wife. The vulgar are held in great awe by their Ignorance; and when any of them haue got a good Deere, some of the greater will pretend *Okeeus* his name, and cause it to be brought to His House, and then share it at their pleasure. They hold it a disgrace to feare death: and therefore when they must dye, doe it resolutely; as happened to one which had robbed the English, and by *Powhatan* (vpon complaint made to Him) was fetched sixscore miles from the place where he lurked, and by this *Tomocomo*, in the presence of the English executed, his braines being knocked out, shewing no signe of feare or dismayednesse. They vse to make Blacke Boyes once in fourteene or fifteene yeeres generally, for all the Country (this hapned the last yeere, 1615.) when all of a certaine age, that haue not beene made Blacke Boyes before, are initiated in this Ceremonie. They vse to make some at other times by themselues, as before is shewed of *Rapahannok* out of Captaine *Smith*, and Master *White*, which then mistooke it for a Sacrifice. Some foure moneths after that Rite they liue apart, and are fed by some appointed to carry them their foode: they speake to no man, nor come in company, seeme distracted (some thinke by some Deuillish apparition scarred; certaine, to oblige them to that Deuillish Religion as by a Hellish Sacrament of the Deuils institution) and will offer to shoot at such as come nigh them. And when they

[a] Cap. *Argols* Boy, his name was *Henry Spilman*.

Tomocomo.

[c] I was thus told by Sir *Thomas Dale*.

[d] Sometimes when they are preparing to hunt, he will by some knowne signe manifest himselfe, and direct them to game: they all with great alacritie acknowledging that signe, and following.

[e] This proued true, contrary to *Tomocomos* minde, being desirous to returne in the first ship which is gone alreadie.

Blacke Boyes.

Master *Rolph*.

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they come into company, yet are for a certaine time of ſilent and ſtrange behauiour, and will doe any thing neuer ſo deſperate that they ſhall be bidden; if they tell them they *ſhall bee old men* if they goe not into the fire, they will doe it. There is none of their men but are made Blacke Boyes at one time or other. Let vs obſerue theſe things with pitty and compaſſion, and endeuour to bring theſe ſilly ſoules out of the ſnare of the Deuill, by our prayers, our purſes, and all our beſt endeuours. This may be added, that their young people haue in manner no knowledge, and the vulgar little, of their Religion. They vſe alſo to beguile them with their *Okee*, or Image of him in their houſes, into whoſe mouth they will put a Tobacco pipe kindled, and one behind that Image drawes the ſmoke, which the ſillier vulgar and children thinke to be done by their God or Idoll.

They haue [f] a certaine herbe called Weyſake, like Liuerwort, which they chew and ſpit into poyſoned wounds, that are thereby healed in foure and twenty houres. In finding out their medicinall Roote (it is the Relation of Maſter *George Percie*) ſix of them hold together by the armes, and ſo goe ſinging, and withall ſearching: and when they haue found it, ſit downe ſinging, crothing the Root with their hands for a good ſpace, then gather, chew, and ſpit. He thus deſcribeth their dances; One ſtands in the middeſt, ſinging and clapping hands; all the reſt dance about him, ſhooting, hollowing, ſtamping with antike geſture, like ſo many Deuils, their feet alwayes (and only) agreeing in one ſtroke. Landing at Kecoughtan, the Sauages entertayned them with a dolefull noyſe, laying their faces to the ground, and ſcratching the Earth with their nayles. The *Werowance* of Rapahanna, met them, playing on a Flute of a Reed, with a Crowne of Deeres haire coloured red, faſhioned like a Roſe, with a Chaine of Beads about his necke, and Braceletsof Pearle hanging at his eares, in each eare a Birds claw. The women are of a modeſt proud behauiour; with an Iron, pounce and raze their bodies, legges, thighes, and armes, in curious knots and pourtraytures of Fowles, Fiſhes, Beaſts, and rub a painting into the ſame, which will neuer out. The Queene of Apamatica was attired with a Coronet beſet with many white bones, her eares hanged with Copper, a Chaine thereof ſix times compaſſing her necke. The Maids ſhaue their heads all but the hinder part: the Wiues weare it all of a length: the Men weare the left locke long, as is ſaid already, ſometimes an ell, which they tye when they pleaſe in an artificiall knot, ſtucke with feathers, the right ſide ſhaven. The King of Paſpahey was painted all blacke, with hornes on his head like a Deuill. He teſtifieth of their hard fare watching euery third night, lying on the bare cold ground, what weather ſoeuer came, and warding the next day, a ſmall Can of Barley ſodden in water, being the ſuſtinance for fiue men a day: their drinke brackiſh and ſlimy water. This continued fiue moneths.

The Virginians [g] are borne white: their haire blacke, few haue beards, and they plucke out the haires which would grow: the women with two ſhels are their Barbers: they are ſtrong, nimble, and hardy, inconſtant, timorous, quicke of apprehenſion, cautelous, couetous of Copper and Beads; they ſeldome forget an iniury, and ſeldome ſteale from each other, leſt the Coniurers ſhould bewray them, which it is ſufficient that theſe thinke they can doe. They haue their Lands and Gardens in proper, and moſt of them liue of their labour. The cauſe of their blackneſſe Maſter *Rolph* aſcribes to their Oyntments which in their ſmokie Houſes they vſe; euen as Bacon with vs is ſo coloured: this within doores they vſe againſt the fire, abroad againſt the Sunne, Maſter *Wingfield* ſayth, they would bee of good complexion, if they would leaue painting (which they vſe on their face and ſhoulders.) He neuer ſaw any of them groſſe, [h] or bald: they would haue beards, but that they pluck away the haires: they haue one wife, many Loues, and are alſo Sodomites. Their elder women are Cookes, Barbers, and for ſeruice; the younger for dalliance. The women hang their children at their backes, in Summer naked, in Winter vnder a Deere-skin. They are of modeſt behauiour. They ſeldome or neuer brawle: in entertayning a ſtranger, they ſpread a mat for him to ſit downe, and dance before him. They weare their nailes long to flay their Deere: they put Bow and Arrowes into their Childrens hand before they are ſixe yeeres old.

In each eare commonly they haue three great holes, whereat they hang Chaines, Bracelets or Copper: ſome weare in theſe holes a ſmall Snake coloured greene and yellow, neere halfe a yard long, which crawling about his necke, offereth to kiſſe his lips. Others weare a dead Rat tied by the taile. Their names are giuen them according to the humour of the Parents. Their women they ſay are eaſily deliuered: they waſh in the Riuers their young Infants to make them hardie. The women and children doe the houſhold and field-worke, the men diſdayning the ſame, and only delighting in fiſhing, hunting, warres, and ſuch manlike exerciſes: the women plant, reape, beare burthens, pound their Corne, make baſkets, pots, bread, and doe their Cookery and other buſineſſe. They eaſily kindle fire by chaſing a dry pointed ſticke in a hole of a little ſquare piece of wood.

f Virginia. Voyage 1606. M. S. M. George Percy

g Cap. Smith.

Wd. Mar. Wingfield.

h Some of them are found ſuch.

Pow-

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Powhatan had aboue thirty Commanders, or *Wirrowances* vnder him, all which were not in peace only, but seruiceable in Captaine *Smiths* Presidencie, to the English, and still, as I haue beene told by some, that haue since beene there they doe affect him, and will aske of him. *Powhatan* hath three Brethren, and two Sisters, to whom the Inheritance belongeth successiuely, and not to his or their Sonnes till after their death, and then the eldest Sisters Sonne inheriteth. He hath his treasure of Skins, Copper, Pearles, Beades, and such like, kept in a house for that purpose, and there stored against the time of his buriall. This House is fifty or threescore yards long, frequented onely by Priests. At the foure corners of this House stand foure Images as Sentinels, one of a Dragon, another of a Beare, a third of a Leopard, and the fourth of a Gyant. He hath as many women as he will, which when he is weary of, he bestoweth on whom he best liketh. His Will, and Custome are the Lawes. He executeth ciuill punishments on Malefactors, as broyling to death, being incompassed with fire, and other tortures. The other *Wirowances*, or Commanders (so the word signifieth) haue power of life and death, and haue some twentie men, some fortie, some an hundred, some many more vnder their command. Some were sent to inquire for those, which were left of Sir *Walter Raleighs* Colonie, but they could learne nothing of them, but that they were dead. *Powhatan* was gone Southwards when our men came last thence; some thought for feare of *Opechancanough* his younger Brother, a man very gracious, both with the people and the English, iealous lest Hee and the English should conspire against him, thinking that he will not returne; but others thinke hee will returne againe. His second Brother is decrepit and lame. His age is not so great as some haue reckoned: the errour arising [i] from the Virginian computation of yeeres; they reckoning euery Spring and euery Fall seuerall yeeres. So did *Tomocomo* at his comming into England, marke vp his time, accounting each day, and (because they sayled in the night, when hee thought they would haue anchored by the shore) each night another day.

i Master *Rolph.*

CHAP. VII.

Of Florida.

§. I.

Of the Acts of the Spanish and French in Florida: And of the Soyle and Cities.

NExt to Virginia towards the South is situate Florida, [b] so called, because it was first discouered by the Spaniards on [c] Palme Sunday, or as the most [d] interprete, Easter day, which they call *Pasqua Florida*: and not, as *Theuet* writeth, for the flourishing Verdure thereof. The [e] first finder, after their account, was *Iohn Ponce* of *Leon*, in the yeere 1512. but wee haue before shewed, that *Sebastian Cabota* had discouered it in the name of King *Henrie* the Seuenth of England. This Region extendeth to the fiue and twentieth degree. It runneth out into the Sea with a long point of Land, as if it would eyther set barres to that swift current which there runneth out, or point out the dangers of these Coasts to the hazardous Mariners.

b *Florida* with i. long. *Ortel. Theat.*
c *Exped. in Flor. ap. T. de Bry.*
d *Giraua, &c.*
e *Gomara hist. Gen. Ep. 45. Oniedo, l. 16. c. 11.*

Into the Land it stretcheth Westward vnto the borders of New Spaine, and those other Countries which are not fully knowne: otherwhere it is washed with a dangerous Sea, which separateth *Chicora*, *Bahama*, and *Lucaia* from the same. *Iohn Ponce* [f] aforesaid, hearing a rumour of a prodigious Well, which (as the Poets tell of *Medea*) would make old men become young againe, plaid the yongling to goe search it sixe monethes together, and in that inquiry, discouers this Continent: and repayring into Spaine, obtayneth this Prouince with the title of *Adelantado*. He returned with a Nauy and band of Souldiers, but at his landing was so welcomed by the Floridians, that many of his men were slaine, and himselfe wounded vnto death. [g] *Pamphilo de Narnaes* had no better successe: hee entred *Florida*, 1527. *Aluaro Nunnez* called *Capo di Vacca* or *Cabeça de Vaca*, and some of his company, after long captiuitie, escaped.

f *Gomara & Caluete.*
g *Benzo, l. 3.*

Pamphilo carried with him sixe hundred men: about the Riuer of Palmes his ships were wracked, and most of the Spaniards drowned. A few escaped drowning, but twelue fell mad, and like Dogges sought to woorrie each other. Scarcely tenne returned into Spaine.

These

These comming to Mexico, reported that they had restored three dead men to life. I rather beleeue, saith *Benzo*, that they killed foure quicke men.

b The Expedition of *Soto*, is, by Mr *Hakluyt* set forth in English, being written by a Portugal Gentleman of *Eluas*, employed therein. It was *Anno* 1538.

Don Ferdinando de Soto [b] enriched with the spoiles of *Atibaliba* King of Peru, in which action he was a Captain and Horseman, heere found place to spend that which there hee had gotten. For hauing obtained the gouernment of Florida, and gathered a band of sixe hundred men for that Expedition, in it he spent fiue yeares searching for Minerals, till hee lost himselfe. *Iulian Samado*, and *Abenmada* made sute for the like grant, but could not obtaine it. Fryer *Luys de Beluastro*, and other Dominicks had vndertaken, by the way of preaching, to haue reduced the Floridians to Christianity, and the Spanish obedience, and were sent at the Emperours charge: but no sooner set foot on shore, then hee and two of his companions were taken by the Sauages, and cruelly slaine and eaten, their shauen scalpes being hanged vp in their Temple for a monument. This hapned in the yeere 1549. In the yeere 1524. *Francis* the first, the French King, had sent *Iohn* [c] *de Verrazano* hither, but, because hee rather sought to discouer all along the Coast, then to search or settle within Land, I passe him ouer. In the yeere, 1562. That Worthy of France, [d] *Chastillon*, Champion of Religion, and of his Countrey, sent Captaine *Iohn Ribaults*, to discouer and Plant in these parts, which his Voyage and Plantation is written by *Rene* [c] *Laudonniere*, one employed therein. Hee left Capt. *Albert* there with some of his company, who built a Fort called *Charles* Fort: but this *Albert* was slaine in a mutiny by his Souldiers, and they returning home, were so pursued by Famine, the Pursuiuant of Diuine Iustice, that after their Shooes and Leather Ierkins eaten (their drinke being Sea-water, or their owne Vrine) they killed and ate vp one of their owne company. *Laudonniere* was sent thither againe to inhabite, *Anno* 1564. and the next yeere *Ribault* was sent to supply his place.

c *Iohn de Verrazz. ap. Hak.* to. 3

d Of his life there is a speciall booke.

c *Rene Laud. ap. Hak.*

But vncouth [f] Famine had so wasted and consumed the French, before his arriuall, that the very bones of most of the Souldiers pierced thorow their starued skinnes in many places of their bodies, as if they would now trust the emptie hands no longer, but would become their owne Purueyers, and looke out for themselues. And yet, *better it is to fall into the hands of God, then of mercilesse men*: Famine being but a meere Executioner to Gods Iustice, but these executing also a Diuelish malice. Such were the Spaniards, who were sent thither vnder the conduct of *Don Pedro Melendes*, which massacred all of euery sexe and age, which they found in the fort: and *Ribault* being cast by shipwracke on the shore, and receiued of *Vallemandus* the Spaniard, with promises of all kindnesse, was cruelly murthered with all his company, except some few which they reserued for their owne employments. The manner of it is at large handled by [g] *Laudonniere*, [h] by *Morgues*, by [i] *Challusius*, which were as brands by diuine hand plucked out of the Spanish combustion. The Petition or Supplication put [k] vp by the Orphanes, Widowes, and distressed kindred of that massacred number to *Charles* the Ninth, mentioneth nine hundred, which perished in this bloudy deluge.

f He was relieued by Sir *Iohn Hawkins*. great bounty.

g *Laudonn. ap. Hak.*
h *Iaques Morgues, ap. Theod. de Bry Amer. part. 2.*
i *Nic. Challusius Diepensis editus Latine per Caluetonem.*
k *Supplicatio ap. Caluet. & ap. Theod. de Bry.*

The Spaniards hauing laid the foundations of their habitation in bloud, found it too slippery to build any sure habitation thereon. For their cruelties both to the French and Floridians were retorted vpon themselues, in the yeere 1567. by [l] *Monsieur Dominique de Gorgues*, and his Associates, assisted by the Natiue inhabitants, and *Florida* was left destitute of Christian Inhabitants. Thus hath *Florida* beene first courted by the English, wooed by the Spanish, almost wonne by the French, and yet remaines a rich and beautifull Virgin, waiting till the Neighbour Virginia bestow on her an English Bridegroome, who as making the first loue, may lay the iustest challenge vnto her.

l *Dom. de Gorgues ap. Hak. com. 3.*

Her riches are such, that [m] *Cabeza de Vaca*, who was one of *Naruaes* wracked companie, and *Sotos Corriuall* in this Floridian sute, and had trauelled thorow a great part of the In-land) affirmed to *Charles* the Emperour, that *Florida* was the richest Countrey of the World, and that he had therein seene Gold and Siluer, and Stones of great value. Besides there is great varietie of [n] Trees, Fruits, Fowles, Beasts, Beares, Leopards, Ounces, Wolues, wilde Dogges, Goats, Hares, Conies, Deere; Oxen with woolly hydes, Camels backs, and Horses manes. Sir *Iohn Hawkins* his second Voyage, published by Master *Hakluyt*, mentioneth Vnicornes hornes amongst the Floridians, which they weare about their necks, whereof the French-men obtained many pieces: and that they affirme, there are many of those beasts with one horne, which they put into the water before they drinke. Haply, this might be a tale of the French, to sell such pieces deare to the English, or the horne of some other beast, or of the Sea-Vnicorne. Our Discourse hath most right vnto their Rites. For their many Cities, the manner of their building, the manners of their Inhabitants, I would not bee so long. *Morgues* [o] hath let vs see them in the Pictures.

m *Cabez. de Vaca. ap. Hak. in Ep. Dedic.* in his Virginia richly valued.
n *Gaspar. Ens lib. 3. Botero. part. 1. l. 5.*

o America *part. 2. de Bry.*

They wall or impale them with posts fastned in the ground, the circle as of a Snaile, comming within that point where it began, and leauing a way but for two men to enter; at either

ther end of that double empaling or entrance, ſtand two Watch-towres, one within, the other without the Citie, where Watch-men alway are ſet for defence: their houſes are rounds their apparell nakednesſe, except a beaſts skin, or ſome ornament of Moſſe about their ſecret parts. They paint and raze their skins with great cunning; the ſmart makes them ſicke ſeuen or eight dayes after; they rubbe ouer thoſe raſed workes, with a certaine herbe, which coloureth the ſame, ſo as it cannot be done away. They paint their faces, and their skins cunningly (this *Morgues* a Painter being Iudge) euen to admiration. They let the nailes on their toes and fingers grow long: they are tall, nimble comely.

§. II.

Of their Cuſtomes, Manners and Superſtitions.

THey warre [a] alway one Country vpon another, and kill all the men they can take; the women and children they bring vp: they cut off the haire of the head together with the skin, and dry it, to reſerue the ſame as a monument of their valour. After their returne from the warres, if they be victorious, they make a ſolemne Feaſt, which laſteth three dayes, with Dances and Songs to the honour of the Sunne. For the Sunne and Moone are their Deities. Their Prieſts are Magicians alſo, and Phyſicians with them. They haue many Hermaphrodites, which are put to great drudgerie, and made to beare all their carriages. In neceſſitie they will eate coales, and put ſand in their Pottage. Three moneths in the yeere they forſake their houſes, and liue in the Woods: againſt this time they haue made their prouiſion of victuall, drying the ſame in the ſmoke. They meete in conſultation euery morning in a great common houſe, whither the King reſorteth and his Senators, which after ſalutation, ſit downe in a round. They conſult with the *Iawas* or Prieſt. And after this they drinke Caſſine, which is very hote, made of the leaues of a certaine Tree, which none may taſte that hath not before made his valour euident in the Warres. It ſets them in a ſweat, and taketh away hunger and thirſt foure and twentie houres after. When a King dyeth, they bury him very ſolemnely, and vpon his graue they ſet the Cup wherein he was wont to drinke: and round about the graue they ſticke many Arrowes, weeping and faſting three dayes together without ceaſing. All the Kings which were his friends, make the like mourning: and in token of their loue, cut off halfe their haire (which they otherwiſe weare long, knit vp behind) both men and women. During the ſpace of ſixe Moones (ſo they reckon their moneths) there are certaine women appointed which bewayle his death, crying with a loud voyce thrice a day, at morning, noone, and euening. All the goods of this King are put into his houſe, which afterwards they ſet on fire. The like is done with the Goods of the Prieſts, who are buried in their Houſes, and then both Houſe and Goods burned.

a *Laudonniere.*

The women [b] that haue loſt their Husbands in the Warres, preſent themſelues before the King, ſitting on their heeles, with great lamentations ſuing for reuenge, and they with other Widowes ſpend ſome dayes in mourning at their husbands graues, and carry thither the Cup wherein he had wont to drinke: they cut alſo their haire neere the eares, ſtrewing the ſame in the Sepulchre, There they caſt alſo their weapons. They may not marry againe till their haire be growne that it may couer their ſhoulders.

b *Morgues. Icon. 18. 19.*

When any is ſicke, they lay him flat on a forme, and with a ſharpe ſhell raſing off the skin of his forehead, ſucke out the bloud with their mouthes, ſpitting it out into ſome Veſſell. The women that giue ſucke, or are great with child, come to drinke the ſame, eſpecially if it be of a luſty youngman, that their milke may be bettered, and the child thereby nouriſhed, may be ſtronger.

Ribault [c] at his firſt being there, had fixed a certaine Pillar of ſtone, engrauen with the Armes of France on a Hill in an Iland, which *Laudonniere* at his comming found the Floridians worſhipping as their Idoll, with kiſſes, kneeling, and other Deuotions. Before the ſame lay diuers Offerings of fruits of the Country, Roots (which they vſed eyther for food or Phyſicke) veſſels full of ſweet Oyles, with Bowes and Arrowes. It was girt about with Garlands of Flowres, and boughes of the beſt trees, from the top to the bottome. King *Athore* himſelfe performed the ſame honour to this Pillar, that hee receiued of his Subiects. The King *Athore* was a goodly perſonage, higher by a foot and halfe then any of the French, repreſenting a kind of Maieſtie and grauitie in his demeanure. He had married his owne Mother, and had by her diuers Children of both ſexes; but after ſhe was eſpouſed to him, his Father *Satouriona* did not touch her.

c *Icon. 8.*

This

This [d] *Satouriona* when he went to warre, in the presence of the French vsed these Ceremonies: The Kings his coadiutors sitting around, hee placed himselfe in the midst, at his right hand had a fire, and at his left two vessels full of water. Then did hee expresse indignation and anger in his lookes, gesture, hollow murmurings, and loud cryes, answered with the like from his Souldiers: and taking a woodden dish, turned himselfe to the Sunne, as thence desiring victorie, and that as he now shed the water in the dish, so he might shed the bloud of his Enemies. Hurling therefore the water with great violence into the Ayre, and therewith besprinkling his Souldiers, he said, Doe you thus with the bloud of our Enemies: and powring the water which was in the other vessell on the fire, So (saith hee) may you extinguish your foes, and bring backe the skins of their heads. *Outina* [e] or *Vtina* another King was an Enemie to this *Satouriona*: he in his expedition which hee made against his Enemies (wherein he was assisted by the French) consulted with this Magician about his successe. He espying a Frenchmans Target, demandeth the same, and (in the mids of the Armie) placeth it on the ground, drawing a circle fiue foote ouer about it, adding also certaine notes and characters: then did he set himselfe vpon the Target, sitting vpon his heeles, mumbling I know not what, with variety of gestures about the space of a quarter of an houre: after which he appeared so transformed into deformed shapes, that he looked not like a man, wreathed his limbes, his bones cracking, with other actions seeming supernaturall. At last he returnes himselfe as it were weary and astonished, and comming out of the Circle, saluted the King, and told him the number of their Enemies and place of their encamping, which they found very true. This King was called *Holata Outina*, which signifieth, a King of Kings, and yet had but a few hundreths of men in his Armie, which he [f] conducted in their rankes, himselfe going alone in the mids. They dry the armes and legges, and crownes of their Enemies which they haue slaine, to make solemne triumph at their returne, which they doe, fastning them on Poles pitched in the ground, the men and women sitting round about, and the Magician with an Image in his hand, mumbling curses against the Enemie: ouer-against him are three men kneeling, one of which beateth a stone with a club, and answereth the Magician at euery of his imprecations, the other two sing and make a noyse with certaine Rattles.

They sow or set their Corne rather, as in Virginia: and haue two Seed-times, and two Haruests, which they bring into a publike Barne or common Store-house, as they doe the rest of their victuals, none fearing to be beguiled of his Neighbour. Thus doe these Barbarians enioy that content, attended with sobrietie and simplicitie, which wee haue banished together out of our Coasts: euery one distrusting or defrauding others, whiles eyther by miserable keeping, or luxurious spending; he (which is [g] *bad to all) is worst to himselfe.* To this Barne they bring, at a certaine time of the yeere, all the Venison, Fish, and Crocodiles, (dryed before in the smoke for the better preseruation) which they meddle not with, til need forceth them, and then they signifie the same to each other. The King may take thereof as much as he will. This prouision is sent in baskets on the shoulders of their Hermaphrodites, which weare long haire, and are their Porters for all burthens.

They hunt Harts after a strange manner: for they will put on a Harts skinne, with the legges and head on, so that the same shall serue them to stalke with, and they will looke thorow the eye and the holes of the Hide, as if it were a Vizor, thereby deceiuing their Game, which they shoot and kill, especially at the places, where they come to drinke. Their Crocodiles they take in a strange manner. They are so plagued with these beast, that they keepe continuall watch and ward against them, as other-where against their Enemies. For this purpose, they haue a watch-house [h] by the Riuers side, and when hunger driues the beast on shore for his prey, the Watchmen call to men appointed: they come tenne or twelue of them, bearing a beame or tree, the smaller end whereof they thrust into the mouth of the Crocodile (comming vpon them gaping for his prey) which being sharpe and rough, cannot be got out, and therewith they ouer-turne him, and then being laid on his backe, easily kill him. The flesh [i] tasteth like Veale, and would be sauoury meate, if it did not sauour so much of a Muskie sent. Their sobrietie [k] lengtheneth their liues, in such sort that one of their Kings told me, saith *Morgues*, that he was [l] three hundred yeeres old, and his Father, which there he shewed me aliue, was fiftie yeeres elder then himselfe: when I saw him, mee thought I saw nothing but bones couered with skinne. His sinewes, veines, and arteries, (sayth *Laudonniere*, in description of the same man,) his bones and other parts appeared so cleerely thorow his skinne, that a man might easily tell them, and discerne the one from the other. He could not see, nor yet speake without great paine. *Monsieur de Ottigni* demanding of their age, the younger of these two called a company of Indians, and striking twice on his thigh, laid his hands on two of them, hee shewed that they were his Sonnes: and striking on their thighes, he shewed others which were their Sonnes, and so continued till the fift

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d *Icon.* 11.

e *Icon.* 12.

f *Icon.* 14.

g *Auarus malus omnibus, sibi pessimus. Seneca.*

h *Icon.* 26.

i *N. Chaluf. c.* 3.

k *Icon.* 2. 8.

l *Laudon.* saith 250. but he saw them not himselfe, as this our Author did: this man gaue two Eagles to the French, perhaps they reckon euery yeere two, as in Virginia.

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generation. And yet it was told them, that the eldest of them both might by the course of Nature liue thirtie or fortie yeeres more.

They haue a diuelliſh [a] custome, to offer the first-borne male-children to the King for a sacrifice. The day of this dismall Rite being notified to the King, he goeth to the place appointed, and sits downe. Before him is a blocke two foot high, and as much thicke, before which the mother of the child sitting on her heeles, and couering her face with her hands, deploreth the death of her sonne. One of her friends offereth the child to the King: and then the women which accompanied the mother, place themselues in a Ring, dancing and singing, and shee that brought the child, stands in the mids of them with the child in her hands, singing somewhat in the Kings commendation. Sixe Indians stand apart, and with them the Priest with a Club, wherewith after these ceremonies, he killeth the child on that blocke: which was once done in our presence.

a *Morgues. Icon.* 34.

Another [b] religious Rite they obserue about the end of Februarie: they take the hide of the greatest Hart they can get (the hornes being on) and fill the same with the best hearbs which grow amongst them, hanging about the hornes, necke, and bodie, as it were Garlands of their choisest fruits. Hauing thus sowed and trimmed it, they bring the same with songs and pipes, and set it on a high tree, with the head turned toward the East, with prayers to the Sunne, that hee would cause the same good things to grow againe in their land. The King and his Magician stand neerest the tree and begin, all the people following with their Responds. This done, they goe their wayes, leauing it there till the next yeere, and then renue the same ceremonie.

b *Icon.* 35.

Ribault [c] at his first comming had two of the Floridians aboord with him certaine dayes, who, when they offered them meat, refused it, giuing them to vnderstand, that they were accustomed to wash their face; and to stay till sun-set before they did eate: which is a ceremonie common in all those parts. They obserue a certaine Feast called *Toya*, with great solemnitie. The place where it is kept, is a great circuit of ground, swept and made neat by the women the day before: and on the Feast day they which are appointed to celebrate this Feast, come painted and trimmed with feathers, and set themselues in order. Three [d] others in differing painting and gestures follow with Tabrets, dancing and singing in a lamentable tune, others answering them. After that they haue sung, danced, and turned three times, they fall to running like vnbrideled Horses, through the midst of the thicke Woods: the Indian Women continuing all the day in weeping and teares, cutting the armes of the yong Girles with Muskle-shels, with hurling the blood into the Ayre, crying out three times, *He Toya*. Those that ranne through the Woods returne two dayes after, and then dance in the midst of the place, and cheere vp those which were not called to the Feast. Their dances ended, they deuoure the meat, for they had not eate in three dayes before. The Frenchmen learned of a boy, that in this meane-while the *Iawas* had made inuocation to *Toya*, and by Magicall Characters had made him come that he might speake with him, and demand diuers strange things of him, which for feare of the *Iawas* he durst not vtter.

c *R. Landon.*

d These three are *Iawas* which are priests, magicians and physicians.

To prouoke them vnto reuenge against their enemies, they in their Feasts haue this custome: There is a Dagger in the roome, which one taketh, and striketh therewith one that is thereunto appointed, and then places the Dagger where he had it, and anon renueth the stroke, till the Indian falling downe, the women, Girles, Boyes, come about him, and make great lamentation, the men meane-while drinking Cassine, but with such silence, that not one word is heard: afterwards they apply Mosse warmed, to his side to heale him. Thus doe they call to minde the death of their Ancestors slaine by their enemies, especially when they haue inuaded, and returne out of their enemies Countrey without the heads of any of them, or without any Captiues.

§. III.

Of the more In-land parts of Florida, discouered by NVNEZ.

BVt let vs take view of the more Southerly and Westerly parts of Florida beyond the point. Of *Pamphilo Naruaez* his vnfortunate Expedition ye haue heard. The whole history written by one of his company, *Aluaro Nunez*, is extant in *Ramusius*, out of which I haue inserted such things as I hold most fit. At their landing in Cuba at *la Trinita* a tempest by land and sea assailed them, so furious, that it ouerthrew all the houses and Churches, making them to fly with no lesse feare of the Trees falling on them, and holding sixe or seuen together, lest the wind should haue lifted them into the aire: they heard also (or feare so phantasied) the noise of bels, cryes, flutes, and other instruments making this dreadfull musicke, to which the hils, trees, and houses thus danced: and after found

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one of the ship-Boats vpon the trees; the ships being perished. The first towne in Florida they came to, was Apalachen, which had not aboue fortie small low cottages, so built by reason of continuall tempests. From thence they trauelled to Aute, by the way encountring a Giant-like people, with bowes as big as ones arme, eleuen or twelue spannes long, where-with they shot both exactly and forcibly, piercing good armours. A long time they held on an vnprofitable march, till many of them were slaine or consumed by sickneſſe and famine, which made them bethinke them of building vessels there, to transport them. But their hard hap pursued them at Sea, and besides outward tempests, assaulted them with one inward (more implacable) of thirst, which forced them to drinke the sea-water, and that so greedily that some died therewith presently. Neither would the Sea continue this hospitalitie (how-soeuer inhospitall) but hauing satisfied himselfe in the persons of some, and goods of all, be-trayed the rest to the barbarous Indians, through many Nations of which they trauelled with as hard disaduentures as euer Virginia yeelded, euen when it was at worst; and let our most clamorous excepters bee Iudges. Cold, which then attended the Winter, was exceeding sharpe, and they naked: and yet Famine was more terrible then cold, which made fiue of their companie eate vp each other, till only one remayned. And no maruell; for famine which will be a trauceller and soiourner in all places, hath seemed to fixe his habitation in these, and to hold all the nations adioyning vnder his lawlesse law, and tyrannicall subiection.

q They called this place *Malfata.*

The first Indians they q met with, had one, and some, both of their teats bored thorow; in the hollow whereof (with no little gallantry) they weare a Reede, two spans and a halfe long, and two fingers thicke: and likewise for greater brauerie, weare another lesse Reede thorow their nether lip. They liued in these parts two moneths (which was the season of certaine rootes growing vnder the water, which they then liued on) at other times in other places, with fish, and what they can finde. When one of them hath a sonne dead, all of the kinred and people mourne for him a yeere, at morning and noone, & then burie him. These exequies they obserue to all but the old folkes, of which they hold no such account, as hauing alreadie liued out their time. They haue amongst them Physicians or Priests, whose dead bodies they burne with great solemnitie, and make powder of the bones, which the kins-men a yeere after drinke. These may haue more wiues, the rest but one. When any brother or sonne is dead, those of that house in three months space, seeke not abroad for their foode, though they die of famine, leauing that care to their kinsfolkes and neighbors, which some-times almost starue their cures. The Physicians vsed to heale with breathing on the sicke, and touching them, they beleeuing, that if stones and herbs haue such facultie being apply-ed, much more *Man*, as a more excellent creature: they would needes haue these Spaniards such Physicians, who (if you beleeue them) did many cures with great admiration, but could not cure their Famine and captiuitie in many yeeres.

r *Al. Nunez.* his peregrination thorow many sauage Nations.

This our r Author fled from these to the Queuenes and Marianes, which three moneths in the yeere leaue their former habitations, to goe seeke a kind of fruit called *Tune*, of the bignesse of an egge, blacke, and of good taste. These are festiuall moneths to these festiuall nations eating and drinking the iuyce of these *Tune*, yea, many months afore comforting their present famine, and pacifying their croking entrailes, with hope of the approaching *Tune*-season: and thus with words they solaced *Aluaros* impatient hunger sixe months be-fore he could thus indeed satisfie it. Their houses are Mats vpon foure Arches, shifted euery second or third day, to seeke foode. They sowe nothing, hauing as well a dogs ease, as hun-ger, yea, (like some of Duke *Humfreys* gallant guests) they set a good face on the matter and passe the time in mirth and dancing, when somtimes their teeth dance not in foure daies together. They doted so superstitiously on their dreames, that vpon this dreame-warning, they would kill their sonnes, and without so much, would leaue their daughters to be deuou-red of beasts, lest (said they) they should grow vp (as the times then were) by marriages with them, to increase the number of their enemies. They haue two or three kinder of bad Rootes, and sometime Fish, or Venison, but all rare. They eate Ants egs, Wormes, Serpents Frogs, Earth, Wood, Dung of wilde beasts, and keepe the Bones of Fishes and Serpents, to grinde, and eate afterwards. Their women and olde men are put to beare their burthens and drudgeries. They are molested with three sorts of flies, whose biting leaues a seeming leprie: they vse smokie fires in their roomes, almost with the price of their eyes, saue their skins: others carrie fire-brands in their hands, and therewith set all things as they passe, on fire, both to preuent them, & to hunt their game into fittest places for their taking the same. They haue Kine as big as in Spaine, with small hornes and long haire, 400. leagues along st the countrey.

Much like was the state of the Canagadi, Camoni, Auauares, Malicones and other Flori-dian nations. These keepe no reckoning of time by the Sunne or Moone, but (like *Plautus* his Parasite) by the bellie, which is *Magister artis* in obseruing the seasons of their fruits and

and fish. They tell strange things of an euill Spirit, which in fearfull apparitions did astonish them, and cut their flesh. All these Indians haue a custome, not to lye with their wiues after they know them once conceiued, till two yeares after their deliuerie, and their mothers giue them sucke (he saith) till they be twelue yeeres old, and are able to get food for themselues: which they did because of the famine in those parts, whereby they would otherwise haue died. If any sicken by the way, they leaue him there to die, except he hath a father or brother which wil carry him (in this their fleeting habitation) on their necks. They vpon any discontent, diuorce themselues and marry to others, except they haue had children together: and in mutuall contentions they come to buffets and bastinadoes, till wearinesse, or their wiues part them: but neuer deale with deadly weapons, and sometimes separate themselues and their families, till time waste away their indignation, and then returne: yet are the fierce and politike in warre. a Great suckbigges.

These Nations, and the Susolas, Gomos, Camoles, Quitones, and other Names of Barbarisme, vse Tobacco, and a drinke made of the leaues of certaine trees boiled with water, and put vp into certaine vessels, which they drinke as hot as they can endure, crying meane-while, *Who will drinke?* And when the women heare this cry, they suddenly stand still, without stirring any way, although they be laden; they beleeuing that if any woman should then moue her selfe, some euill thing would enter into the drinke, whereof they must die soone after: and therefore if any such accident happen, they cast all away; and likewise if a woman passe by whiles they are brewing it, if the vessell be vncouered. When the women haue their naturall fluxe, they must be their owne Cookes, but for no body else. They haue some Men married to other Men, being attired in habit of Women, and performing onely womanly offices. In some places as they passed, their Physicians (which commonly are in sauage Nations, Magicians and Priests) had rattles of Gourds, which they suppose to come from heauen, and to haue great vertue, none other daring to touch them. Some vsed for boiling wild Gourds, not by putting fire vnder, but by heating stones continually in the fire, and putting them into the liquor till it seethe. Some people on the Mountaines, for a third part of the yeere eate nothing but a powder made of straw. In some places were trees of such venemous qualitie, that the leaues thereof in standing waters would poison whatsoeuer dranke thereof. Some acknowledged a certaine man in heauen called *Aguar*, who gaue them raine and all good things. All these people, as he passed with a Negro and two others, (after he had escaped some of his first Masters which held him in hard slauerie) held them for children of the Sunne, and therefore receiued them with great reuerence, and festiuall pompe, and conueyed them still to the next nation Westward towards the South Sea, till they came to Spaniards: alwayes vsing to rob those people to whom they deliuered them of their little wealth, which departed from the same with the greater content, because they serued the next people (and so successiuely) with like sawce. They found some rich Sables of muskie sent, and Emeralds. They were out in this Expedition and captiuity, ten yeeres before they could recouer Spaine, from 1527. to 1537. Sodomites.

§. IIII.

Other Obseruations of Florida.

These things following, *Ortelius* [b] saith, he had from his Nephew *Celius Ortelius*, by the relation of an eye-witnesse: The King giueth, or selleth rather, to euery man his wife. If a woman commit adulterie, she is bound to a tree, her armes and legges, stretched out all day, and sometimes whipped. A woman, three houres after she is deliuered of a child, carries the Infant to the Riuer to wash it. They obserue no discipline in their families with their children. They haue fleas, which bite so eagerly, that they leaue a great deformitie like a lepric after. They haue winged Serpents, one of which I saw, saith, [c] *Nicolaus Challusius*, the wings whereof seemed to enable it to fly a little height from the ground. The Inhabitants were very carefull to get the head thereof, as was thought, for some superstition. *Botero* [d] saith, that they haue three sorts of Harts, and of one of them make the same commodities which we doe of our Kine, keeping them tame, and milking them. The Spaniard hath three Garrisons on the coast of Florida, S. *Iacomo*, S. *Agostino*, and S. *Philippo*.

They are [e] much addicted to venery, and yet abstaine from their wiues after conception knowne. When [f] *Ferdinando Soto* entred Florida, he there found amongst the Indians one *Iohn Ortiz* a Spaniard, which by the subtiltie of the people, vnder colour of deliuering a Letter which they had fastened to a cleft Cane, was taken, and liued twelue yeeres with them. *Vcita* the Lord of the place made him his Temple-keeper, because that by night the wolues

b *Ortel. Thea.*

c *Challus. expid. in Florid. cap. 3.*

d *Botero. Rel. part. 1. l. 5.*

e *Gasp. Ens. l. 13.*

f Discouerie of Florida and Virginia richly valued.

wolues came and carried away the dead corps. Hee reported that theſe people are worſhippers of the Deuill, and vſe to offer vnto him the life and bloud of their Indians, or of any people that they can come by: and when he will haue them doe that ſacrifice vnto him, hee ſpeaketh vnto them, and tels them that he is a thirſt, and enioynes them this ſacrifice. They haue a Prophecie, That a white people ſhould ſubdue them; wherein the French and Spaniſh haue hitherto failed in their attempts. *Soto* hauing in his greedy hopes neglected the many commodities he might haue enioyed, to finde greater, was brought to ſuch dumps, that hee thereon ſickened, and after died. But before he tooke his bed, he ſent to the Cacique of Quigalta, to tell him that he was the Child of the Sunne, and therefore would haue him repaire to him: he anſwered, That if he would dry vp the Riuer, he would beleeue him. And when he was dead, becauſe he made the Indians beleeue that the Chriſtians were immortall, the Spaniards ſought to conceale his death. But the Cacique of Guachoya buſily enquiring for him, they anſwered, that he was gone to heauen, as many times he did, and had left another in his place. The Cacique thinking he was dead, [b] commanded two yong and well proportioned Indians to be brought thither, ſaying, it was their cuſtome to kill men, when any Lord died, to wait on him by the way: which their eruell courteſie the Spaniards refuſed, denying that their Lord was dead. One Cacique asked *Soto* what he was, and why hee came thither? He anſwered, that he was the ſonne of God, and came to teach them knowledge of the Law. Not ſo, ſaith the Cacique, if God bids thee thus to kill, ſteale, and worke all kind of miſchiefe.

b *Benzo. lib. 2.*

For their credulitie in like caſe, *Laudonniere* telleth, that a ſtrange and vnheard-of lightening hapned within a league of their Fort, which conſumed in an inſtant 500. acres of meadow, being then greene, and halfe couered with water, together with the foules that were therein. It continued burning three dayes together, and made the Frenchmen thinke, that for their ſakes the Indians had ſet fire on their dwellings, and were gone to ſome other place. But a certaine *Paracouſſy*, which is one of their petty Kings, or Caciques, ſent to him a Preſent, beſeeching him to command his men that they ſhould ſhoot no more towards his dwelling, thinking that the Ordinance had cauſed all this, which occaſion he vſed to his owne good, by arrogating that to himſelfe which he ſaw their ſimplicitie conceiued of him. Within two dayes after this accident, fell ſuch an heat, that the Riuer (I thinke) was ready to ſeethe: and in the mouth of the Riuer were found dead therewith, fiſhes enow to haue laden fifty Carts, whereof iſſued by putrifaction much ſickneſſe.

Calos is neere the Cape of Florida. The King thereof made his ſubiects beleeue, that his Sorceries and charmes were the cauſe that made the earth bring forth her fruit, and that he might the eaſier perſwade them, he retired himſelfe once or twice a yeere to a certain houſe, accompanied with two or three of his friends, where he vſed inchantments. If any man offered to ſee what he did, it coſt him his life. Euery yeere he offereth a man in the time of Harueſt, which was kept for that purpoſe, and taken of ſuch Spaniards as had ſuffered ſhipwrack on that Coaſt.

c *Laudon.* was told this of certain Spaniards which liued in thoſe parts.

They which further deſire to know the riches and commodities of theſe Countries, may reſort to the Authors in this Chapter mentioned. Sir *Francis Drake*, in the yeere 1586. beſides his worthy exploits in other places, tooke the Forts of S. *Iohn*, and Saint *Auguſtine*; whence he brought *Pedro Morales*, and *Nicholas Burgoignon*, whoſe relations concerning that Countrey Maſter *Hackluit* hath inſerted among other his painfull labours.

Dauid Ingram [d] reported many ſtrange things which he ſaith he ſaw in theſe parts, Elephants, Horſes, and beaſts twice as big as Horſes, their hinder parts reſembling Greyhounds; Buls with eares like Hounds, beaſts bigger then Beares, without head or necke, but hauing their eyes and mouthes in their breſts: and another beaſt, (*Cerberus*) he cals him *Colluchio*, which is (ſaith he) the Deuill in likeneſſe of a Dogge, and ſometimes of a Calfe, with many other matters, wherein he muſt pardon me, if I be not too prodigall of my Faith. He tels alſo of puniſhment of adultery by death, the woman cutting the adulterers throat, and the neereſt kinſman, hers, after many prayers to the *Colluchio*, and a further puniſhment, in that they haue no quicke bodie buried with them, to attend them into the other world, as all others haue. But they that liſt to beleeue, may conſult with the Author. *Anthony Goddard*, (another of *Ingrams* company, left by Sir *Iohn Hawkins*) going another way, at Panuco yeelded himſelfe to the Spaniards: with whom was *Miles Philips*, and *Iob Hortop*, whoſe diſcourſes of their diſaduentures with the Spaniards and Indians, Maſter *Hakluit* hath publiſhed: and hath *Goddards* alſo written.

d *Dauid Ingram. ap. Hak. tom. 3. Edit. 1.*

CHAP. VIII.

Of the Countreys situate Westward from Florida and Virginia towards the South-Sea.

§. I.

Of Cibola, Tigues, Quiuira, and Noua Albion.

WE haue hitherto discouered those parts of this Northerne America, which trend along the North Sea, which the English and French Nations haue most made knowne vnto vs: further Westward the mid-land countreys are not so well knowne; yet following our Spanish guides, wee here present them from their relations to your view. When as *Cortez* had conquered Mexico (as after followeth to be related) he was made Admirall of the South-Seas, but the gouernment of Mexico and New Spaine was, with the title of Vice-roy, giuen to *Antonio de Mendoza*. These two, partly in emulation of each others glory, partly in hope of enriching themselues, sought to discouer vnknowne Lands; the one by Sea; the later both by Sea & Land.

The Viceroy sent [d] as he himselfe testifieth, *Francis Vasquez de Coronado*, and Frier *Marco de Nisa*, with *Stephen* a Negro by land: out of whose relations we haue inserted that which concerneth our purpose. *Marke* [e] the Frier, and *Stephen* set forth with certaine Indians in this Discouerie: and *Stephen* going before, came to Ceuola, as *Marke* related, where hee was slaine: the Frier followed with his Indian guides, and passed thorow one place where was small store of Victuall, because it had not there rained, as the Inhabitants affirmed in three yeares space. The Indians call him *Hayota*, that is, *a man come from Heauen*. Hee passed on further, led by the fame of Ceuola, which with other sixe Cities were reported to be vnder the gouernment of one Lord, and to haue houses of stone, consisting of diuers stories, where were many Turqueses, with many other strange reports of their Markets, multitudes, and wealth. But because the Frier came not there for feare of the Negros entertainment, let vs listen to [f] *Francis Vasquez*, who *came, saw, and ouercame*. *An* 1540. He went with his Army from Culiacan, which is 200. leagues from Mexico, and after a long and tedious iourney, he at last arriued in this Prouince, and conquered (almost with the losse of himselfe) the first Citie of the seuen, which he called Granado. Twice he was striken downe with stones from the wall, as he offered to scale the same: He saith that their houses were of foure or fiue stories of lofts, to which they ascended on ladders; and that they had Cellers vnder the ground, good, and paued. But those seuen Cities were small Townes, all standing in the compasse of foure leagues, all called by that generall name of Ceuola, or Cibola, and none of them particularly so called, but hauing other peculiar names, they were of like building. In this Towne which he conquered, stood 200. houses, walled about, and 300. others not walled. The Inhabitants had remoued their wiues and wealth to the Hill. Hee reporteth of beasts there, Beares, Tygres, Lions, and Sheepe as bigge as horses, with great hornes, and little tayles, Ounces also; and Stagges. That which the Indians worshipped (as farre as they could learne) was *the Water*, which, said they, caused the Corne to grow, and maintained their life. Hee found there a garment excellently embroidered with needle-worke. *Vasquez* went hence to Tiguez, to Cienic, and to Quiuira, as [g] *Lopez de Gomara* reporteth. This way is full of crooke-backed Oxen. Quiuira is in 40. degrees, and the Countrey is temperate. They saw Ships in the Sea, which bare Alcatoazes, or Pelicans of Gold and Siluer in their Prowes, laden with Merchandise: which they tooke to be of China or Cathay.

The men in these parts cloath and shoo themselues with leather: they haue no bread of any kind of graine: their chiefe food is flesh, which they often eate raw, either for custome, or for lacke of wood. They eate the fat as they take it out of the Oxe, and drinke the bloud hot (which of our buls is counted poison) and the flesh they warme (for they seethe it not) at a fire of Oxe-dung. They rather may be said to rauin, then to eate it: & holding the flesh with their teeth, cut it with rasors of stone. They goe in companies as the Scythian *Nomades*, Tartarian floords, and many other Nations, following the seasons and best pasturings for their oxen. These Oxen [h] are of the bigneſſe and colour of our Buls, but their hornes are not so great. They haue a great bunch vpon their shoulders, and more haire on their fore-part, then on the hinder: and it is like wooll. They haue, as it were, a horse-mane on their backe bone, and much haire, and very long from their knees downwards. They haue great tufts of haire on their foreheads, and haue a kinde of beard vnder their chins and throats. the males haue very long tayles, with a great knob or flocke at the end: so that in some

[d] In his letter to the Emperour. *ap. Hak. to* 3. & *Ramus.*

[e] *Marco de Nisa* his relation.

[f] *F. Vasquez* his relations.

[g] *F. Lop. c.* 211, 213. & 214.

[h] Oxen of Quiuera.

respect they resemble a Lyon, in other the Camels, Horses, Oxen, Sheepe, or Goats. They push with their hornes, and in their rage would ouertake and kill a horse; for the horses fled from them, either for their deformitie, or because they had neuer seene the like. The people haue no other riches: they are vnto them meat, drinke, apparell: their Hides also yeeld them houses, and ropes; their bones, bodkins: their sinewes and haire, thread: their horns, mawes, and bladders, vessels: their dung, fire: the Calues-skins, budgets, wherewith they draw and keepe water.

Gomara also mentioneth their sheepe, which they so call, because they haue fine wool and hornes: they are as bigge as horses; their hornes weigh fifty pound weight apiece. There are also Dogs which will fight with a Bull, and will carry fifty pound weight in Sacks, when they goe on hunting, or when they remoue from place to place with their heards.

The winter is long and sharpe, with much snow in Cibola, and therefore they then keepe in their Cellers which are in place of Stoues vnto them. In the height of thirty seuen degrees, at Tiguez, the cold was so extreme, that the horses and men passed ouer the Riuer vpon the Ice. They there tooke a towne after fiue and forty dayes siege, but with much losse, and little gaine. For the Indians killed thirty horses in a night: and in another slue certaine Spaniards; sent *Onando* vp into the countrey (they could not tell whether for sacrifice or for the shew) and wounded fifty horses: they drunke snow in stead of water: and seeing no hope to hold out, made a great fire, and cast therein all they had of worth, and then went all out to make way by force; where they were all in manner slaine, but not vnreuenged, forcing some Spaniards to accompany them into the Regions of Death, and wounding many more, both men and horses. The Snow continueth in these parts halfe the yeere. Quiuira is more Northerly, and yet more temperate. The Spaniards returned to Mexico in the end of the yeare 1542. to no small griefe of *Mendoza*, who had spent in this expedition six thousand Duckats. Some Friers stayed, but were slaine by the people of Quiuira, onely one man escaped, to bring newes to Mexico.

* Taking of Tiguez.

Sir *Francis Drake* sailed on the other side of America to forty degrees of Northerly Latitude, and with cold was forced to retire, although the Sunne followed him all the way from Guatulco hither (which he sailed from the 6. day of April, to the 5. day of Iune) as if that most excellent and heauenly Light had delighted himselfe in his societie, and acknowledged him for his Son, more truely then the Spaniards (whereof anon we shall heare) or that [b] *Phaeton* of the Poets, not able to compasse this compassing iourney: once, hee was so good a Scholler and learned the Suns instruction so well, that he followed him in a watery field, all that his fiery circle, round about this earthly Globe, carried with the mouing winde (as it were airie wings) new starres, Ilands, Seas, attending and admiring the English colours: and first of [c] any Generall, *looseth the girdle* of the world, and *encompassing* her in his fortunate armes, enioyed her loue. But I lose my selfe while I find him: and yet excellent names, I know not how, compell men to stand awhile, and gaze with admiration, if not with adoration. This our English Knight [d] landed on this coast in thirty eight degrees, where the inhabitants presented themselues vnto him, with presents of feathers, and balls of Net-worke, which hee required with great humanitie. The men went naked, the women knit loose garments of bull-rushes about their middles. They came a second time, and brought feathers, and bags of Tobacco; and after a long Oration of one that was Speaker for the rest, they left their bowes on a hil, and came downe to our men: the women meane-while remaining on the hill, tormented themselues, tearing the flesh from the cheekes, whereby it appeared that they were about some sacrifice. The newes being further spred, brought the King thither, which was a man of goodly stature: many tall men attended him: two Embassadours with a long Speech of halfe an houre, signified his comming before. One went before the King with a Scepter or Mace, wherein hanged two Crownes with three chaines: the Crownes were of knit-worke, wrought artificially with diuers coloured feathers, the chaines of a bony substance. The King followed cloathed in Cony-skinnes: the people came after, all having their faces painted with white, blacke, and other colours, euery one bringing his present, euen the very children also. The Scepter-bearer made a lowd speech of halfe an houre, taking his words from another, which whispered the same vnto him, which with a solemne applause being ended, they came all downe the hill in order without their weapons: the Scepter-bearer beginning a Song and dancing, wherein all the rest followed him. The King and diuers others, made seuerall Orations or Supplications to the Generall, to become their King: and the King with a Song did set the Crowne on the Generals head, and put the chaines about his necke, honouring him by the name of *Hioh*. The common sort leauing the King and his guard, scattered themselues, with their Sacrifices, among our people, taking view of all, and to such as best pleased their fancy, which were the youngest, offered their Sacrifices, with weeping, scratching and tearing their flesh, with much effusion of bloud. The

b *Ouid. Metamorph. lib. 2.*

c *Magellanes Victo* (so was his ship called) had won this victory, but lost her Generall.

d Sir *Francis Drake. Hak. tom. 3.*

English

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Engliſh miſliked their deuotions, and directed them to the liuing God: they ſhewed againe their wounds, whereunto the other applyed payſters and lotions. Euery third day they brought their Sacrifices, till they perceiued that they were diſpleaſing. And at the departure of the Engliſh, they (by ſtealth) prouided a Sacrifice, taking their departing very grieuouſly. They found heards of Deere feeding by thouſands, and the Country full of ſtrange Conies, headed like ours, with the feet of a Want, and taile of a Cat, hauing vnder their chins a bagge, into which they gather their meate when they haue filled their body abroad. There is no part of this Earth, wherein there is not ſome ſpeciall likelihood of Gold or Siluer. The Generall named the Country [a] *Nona Albion.*

a *Noua Albion.*

§. II.

Of New Mexico and Cinaloa.

IN the yeere 1581. [b] *Auguſtine Ruiz*, a Frier, learned by the report of certaine Indians called *Conchos*, that toward the North there were certaine great Townes, not hitherto diſcouered by the Spaniards: whereupon, he, with two other companions of his owne Order, and eight Souldiers, went to ſeeke theſe parts, and to preach vnto them. They came vnto the Prouince *de los Tiguas*, two hundred and fiftie leagues Northwards from the Mynes of Saint *Barbara*, where one of the Friers was ſlaine by the Inhabitants. This cauſed the Souldiers to returne backe, but the Friers ſtayed ſtill behind. The Franciſcans fearing the loſſe of theſe their Brethren, procured *Antonio de Eſpeio* [c] to vndertake this Iourney, with a company of Souldiers. Hee paſſing the Conchos, the Paſſaquates, the Toboſes, came to the Patarabueyes, which is a great Prouince, and hath many Townes, their Houſes flat roofed, and built of lime and ſtone, their ſtreets orderly placed. The people are of great ſtature, and haue their faces, armes, and legges razed and pounced: Here [d] were many Lakes of ſalt-water, which at a certaine time of the yeere waxeth hard, and becommeth very good ſalt. The Caciques kindly entertayned them with victuals and other preſents, eſpecially hides, and Chamois skins very well dreſſed, as well as thoſe of Flanders: And paſſing many dayes Iourney further Northwards, they came where the Houſes were foure ſtories high, well built, and in moſt of them, Stoues for the Winter ſeaſon. The men and women weare Shooes and Boots with good ſoles of Neats Leather, a thing not elſewhere to be ſeene in the Indies. In this Prouince they found many Idols, which they worſhipped: and particularly they had in euery Houſe an Oratory for the Deuill, whereinto they ordinarily carry him meate: and (as the Papiſts erect Croſſes vpon high wayes) ſo haue this people certaine high Chappels, very well trimmed and painted, in which they ſay the Deuill vſeth to take his eaſe, and to recreate himſelfe as hee trauelleth from one Towne to another. In the Prouince of Tiguas there were ſixteene Townes, in one of which the Friers aforeſaid were ſlaine. Sixe leagues from thence was the Prouince Los Quires, which worſhip Idols as their Neighbours: they ſaw there certaine Canopies, wherein were painted, the Sunne, Moone, and many Stars. It is in 37. degrees and an halfe. Hence they paſſed, keeping ſtill their Northerly courſe, and found a Prouince called Cuuames, where were fiue Townes, one of which was Chia, which contained eight Market places, the houſes were playſtered and painted with diuers colours: they preſented them curious Mantles, and ſhewed them rich Metals. Beyond this they came to the Ameies, and fifteene leagues thence, to Acoma, which is ſituate vpon a Rocke: and hath no other entrance but by a Ladder, or paire of ſtaires, hewne in the ſame Rocke: all their water was kept in Ciſternes. They paſſed hence to Zuny, which the Spaniards call Cibola, and there found three Spaniards, left by *Vaſquez* forty yeeres before, which had almoſt forgotten their owne Language. Weſtward from hence they came to Mohotze, where were exceeding rich Mynes of Siluer, as likewiſe in ſome of the other. Theſe parts ſeeme to incline toward Virginia.

b Hiſtory of China by *Fr. Juan Gonſalez de Mendoſa.*

c *An. de Eſpeio.* Nouemb. 1512.

d New Mexico.

Martin Perez a Ieſuite writeth of theſe Inland parts, from Cinaloa 1591. that the flies about the Mountaine Tepeſuan (in 23. degrees) are ſo troubleſome, as no beaſt can abide there: the Cimmechi are warlike Indians. Some Spaniards kept there, which heard Maſſe ſcarſly once in a yeere. The Prouince of Cinaloa is watered with eight Riuers. The ſoyle fertile and ayre wholſome: extending three hundred miles Northwards, and within two dayes Iourney of new Mexico. The people weare many Earings in fifty holes which they make for that purpoſe, ſo that they are forced to ſleepe with their faces vpwards. The women are clothed beneath the waſte, aboue naked. Both they and the men weare long haire tied vp on knots, with Corals and ſhels therein: They are a handfull higher then the Spaniards, valiant, vſe poyſoned Arrowes, peaceable at home, terrible in warre, they haue many

Lan-

Languages. Some of them haue familiaritie and commit abominable sinnes with the Deuill. They vse Polygamy, and thinke it not vnseemely to vse the Mother, Sister, Daughter, as furthering domesticke peace. Thus respect they affinity, but of Consanguitie are very Religious. They correct not their children. Their Marriages are solemnized after content of Parents on both sides, with dances; the consummation is stayed till fit age of the parties, to whom they then leaue a House and houshold. They obserue a custome to make Gentlemen or Knights, giuing a Bow, and then setting him to fight with a Lion or wild beast, the death of which is the life of their Gentilitie. When one adopteth another, a stake is thrust into his throat, causing him to vomit all in his belly, and (as it were) his former birth together. They are great Gamesters, their play like that of Dice: in which they carry themselues very patiently without swearing or wording, and yet will lose the clothes from their backes, and goe home naked. If any be dangerously sicke, a Graue is digged and stands open, in which they bury him presently being dead, or else burne him together with his House and stuffe, and there couer the ashes: sprinkling the Sepulchre with certaine dust, whereof they make a drinke, and eate and drinke themselues drunke.

L.T. Toletus. *Ludouicus Tribaldus Toletus* in his Letter to Master *Hakluyt* 1605. writeth of one *Iohn Onnate*, who in the yeere 1599. trauelled fiue hundred leagues from the Old, to New Mexico. He sent his Nephew to Acoma (a Towne strongly fortified by Nature) to trucke with them, whom they deceitfully slue with his six companions. *Onnate* in reuenge, takes and kils the Indians and fires their dwellings: forced a great City to sweare obedience to the King of Spaine, and another Citie also greater then the former. They built a Towne named Saint *Iohns*: found Mynes of Gold and Siluer: hunted the heards of Cibola. In the yeere 1602. he made another Expedition to the Lake of Conibas, on the banke whereof was a Citie seuen leagues long, and two in breadth, the houses built scattering with Hils and pleasant Gardens betweene. The Inhabitants all had fortified themselues in the Market place which was very large: the Spaniards departed without assault. Neere California were found large Hauens, before vnknowne; and the Spaniards determined to build Forts.

Now that wee haue heard of the In-land Discoueries by the Spaniards, and that *Nona Albion* of Sir *Francis Drake*, let vs take some view of the Spanish Nauigation on these Coasts.

§. III.

The Discoueries of VLLOA *and* ALARCHON, *on the Coasts of the South Sea.*

[c] *Fran. Vlloa apud Ramus. & Hak. vol. 3.*

[c] *Ortes* the Conquerour of Mexico sent *Francis de Vlloa* with a Fleet for Discouerie, in the yeere 1539. from Acapulco, which came to *Santa Cruz* in California. They sayled ouer the Gulfe, and came to the Riuer of Saint *Peter* and Saint *Paul*, where they beheld, on both sides, a goodly Country. I am loth to hold on with them in their Voyage, lest I saile from my scope, and leaue the offended Reader behind me. Here they found in their course burning Mountaynes, which cast vp fire, ashes, and smoke in great quantitie. They encountred with a cruell storme, and being almost out of hope, they saw, as it were, a Candle vpon the shrowdes of the Trinitie (one of their ships) which the Mariners said was Saint *Elmo*, and saluted it with their Songs and Prayers. This is the darkenesse of Popery, to worship a naturall light: yea that which hath little more then beeing, and is an imperfect Meteor, is with them more perfect then Humane, and must participate in Diuine worship. Without the Gulfe of California they found store of great fish, which suffered themselues to be taken by hand: also they saw weedes floating on the Sea, fifty leagues together, round, and full of gourds, vnder them were store of fish, on them store of fowle: they grow in fifteene or twenty fathome depth. They caught with their Dogges, a beast very fat, haired like a Goat, otherwise resembling a Deere: in this, neither, that it had foure Dugges like vnto a Cow full of Milke. But because they had little dealing with the Inhabitants, I leaue them, and will see what *Fernando* [f] *Alarchon* can shew vs of his Discouerie. Hee was set forth by *Antonio de Mendoza*, the Vice-roy, in the yeere of our Lord 1540. with two ships. He came to the bottome of the Bay of California, and there found a mighty Riuer, which ranne with such furious violence, that they could scarce saile against it. Here leauing the ships with some of his company, hee passed vp with some Peeces of Ordnance, and two Boats: and so drawing the Boats with halsers, they made vp the Riuer called Buena Guia: they were incountred with the Indian Inhabitants, who forbade them lan-

California.

[f] *Fer. Alarchon.*

landing: but *Alarchon* hurling his weapons downe, and pulling out certaine wares to giue them, appeased their fury, and caused them also to lay downe their weapons, and receiue of him some trifles, which he gaue them. Two leagues higher many Indians came and called to him: these were decked after a strange manner, some had painted their faces all ouer, some halfe way, others had Vizards on with the shape of faces: they had holes in their nostrils, whereat certaine pendants hung; others ware shels, hauing their eares full of holes, with bones and shels hanging thereat. All of them ware a Girdle about their waste, whereunto was fastned a bunch of Feathes which hung downe behind like a taile: they carried with them bags of Tobacco. Their bodies were traced with cole, their haire cut before, hung downe long behind. The women ware bunches of Feathers before and behind them. There were foure men in womens apparell. *Alarchon* perceiued by signes, that the thing they most reuerenced, was the Sunne, and therefore signified vnto them, that he came from the Sunne; whereat they maruelled, and tooke curious view of him with greater reuerence then before; brought him abundance of food first flinging vp part of euery thing into the Aire, and after, turning to him to giue him the other part; offering in their armes to carry him into their Houses, and doing else whatsoeuer he would haue them. And if any stranger came, they would goe and meet him, to cause him to lay downe his weapons, and if he would not, they would breake them in pieces. Hee gaue the chiefe of them small Wares. They needed not pray them to helpe draw the Boat vp the streame, euery one laboured to get hold of the Rope: otherwise it had beene impossible to haue gotten vp against the Current. Hee caused Crosses to be made and giuen them, with instruction to honour them, which they did with extasie of blind zeale, kissing them, and lifting them vp, euery one comming for them till he had not paper and sticks enow for that purpose.

And as he passed further, he met with one which vnderstood his Interpreter, and asked of him many questions, to which he answered, that he was sent of the *Sunne*; which the other doubting, because the Sunne went in the Skie, he said that at his going downe and rising, he came neere the Earth, and there made him in that Land, and sent him hither to visit this Riuer and the People, and to charge them not to make further warres one vpon another. But why saith the Indian, did he send you no sooner? he answered, Because before he was but a child. A long Dialogue thus passed betwixt them, the issue whereof was that the Indians cryed out, they would all receiue him for their Lord, seeing hee was the childe of the Sunne, and came to doe them good. This vse did hee make of their superstitious obseruation of the Sunne, which they worshipped because he made them warme (said they) and caused their crop to grow, and therefore of all things which they eate, they cast a little vp into the aire to Him. They warre one vpon another (a thing common to all Sauages) for small occasions: the eldest and most valiant guided the Armie (for in some places they had no Lord;) and of those which they tooke in the Warre, some they burned, and from some they plucked out the hearts, and ate them. *Alarchon* caused a Crosse to be made of Timber, commanding his owne people to worship it, and leauing it with the Indians, with instructions euery morning at the Sunne-rise to kneele before it. This they tooke with great deuotion, and would not suffer it to touch the ground, vntill they knew by questioning, how deepe they should set it, with what composition of gesture to worship it, and the like curiosities of Paganish Christianitie. He was told, that this Riuer was inhabited by three and twenty Languages, that they married but one woman to one man, that Maides before Marriage conuersed not with men, nor talked with them, but kept at home and wrought; Adultery was death; they burned the dead; Widdowes stayed halfe a yeere or a whole yeere before they married againe. Euery Family had their seuerall Gouernour; other Ruler they had none. The Riuer vsed at some times to ouerflow the bankes. These people told *Alarchon*, that in Ceuola they had many blue stones, or Turqueses, which they digged out of a Rocke of stone, and when the Gouernours dyed, all their goods were buried with them: that they eate with Napkins, many wayting at Table: that they killed the Negro before mentioned, because he said he had many Brethren, to whom they thought he would giue intelligence, and therefore killed him. An old man told him the names of two hundred Lords and people of those parts. This old man had a Son clothed in womans attire, of which sort they had foure: these serued to the [g] Sodomiticall lusts of all the vnmarried young men in the Country, and may not themselues haue to deale with any woman. They haue no reward for this beastiall trade, but haue libertie to goe to any House for their food: when any of them dye, the first Sonne that is borne after, succeeds in their number.

As for the more Northerly parts, both within Land, and the supposed Strait of Anian, with other things mentioned in Maps, because I know no certaintie of them, I leaue them. The way by Sea from these parts to the Philippinas, two of our owne Nation haue passed, whose Voyage, [h] as also that exact description of the same, by *Francisco de Gualle*, a Spanish

[g] Sodomites.

[h] *Linschoten* also in his third Booke largely treateth of the course of these and other Nauigations.

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nish Captaine and Pilot, Master *Haklyt* hath related; who hath in these, and other labours of like nature, deeply ingaged himselfe for his Countries good, and of his Countrimen meriteth an euerlasting name; and to me hath beene as Admirall, holding out the light vnto me in these Seas, and as diligent a guide by Land (which I willingly, yea dutifully, acknowledge) in a great part of this my long and wearisome Pilgrimage. And his helpes in the second Edition, haue much more obliged me (that I say not thee) vnto his laborious Collections; for which our English Nauigations, both for the memoriall of passed, incouragement of present, and instructions to the future, are (as to *Neptunes* Secretarie and the *Oceans* Protonotary) indebted beyond recompence: whereby he *being* [l] *dead* (whiles we write these things) *yet speaketh*. And although in this third Edition I could not obtaine like kindnesse from him, I know not how affected or infected with emulation or iealousie; yet shall his Name liue whiles my Writings endure, as without whose helpes and industrious Collections, perhaps I had neuer troubled the World in this kind. And this is my Epitaph in his memory; who hath yet a better, his owne large Volumes being the best and truest Titles of his Honour; and if some *Iuno Lucina* would helpe to bring forth the Posthume Issue of his Voyages not yet published, the World should enioy a more full Testimony of his paines in that kind.

l He dyed this last Winter, 1616.

CHAP. IX.

Of New Spaine, and the conquest thereof by HERNANDO CORTES.

§. I.

Of the first Discouerie by CORTES *and others.*

NOw are we safely arriued out of the South [k] Sea, and North vnknowne Lands, where we haue wildered our selues, and wearied the Reader in this great and spacious Country of New Spaine. New Spaine is all that which lyeth betweene Florida and California, and confines on the South, with Guatimala and Iucatan; how it came to be so called, asketh a long Discourse, concerning the Conquest thereof by *Cortes*, whose History is thus related.

k The Spaniards call all that the South Sea, which is on the further side of America.

Hernando [l] *Cortes* was borne at Medellin in Andulozia, a Prouince of Spaine, *Anno* 1485. When he was nineteene yeeres old, he sayled to the Iland of Saint *Domingo*, where *Ouando* the Gouernour kindly entertayned him. Hee went to the conquest of Cuba in the yeere 1511. as Clerke to the Treasurer, vnder the conduct of *Iames Velasques*, who gaue vnto him the Indians of Manicorao, where he was the first that brought vp Kine, Sheepe and Mares, and had heards and flockes of them: and with his Indians hee gathered great quantitie of Gold, so that in short time he was able to put in two thousand Castlins for his stocke, with *Andres de Duero* a Merchant. At this time *Christopher Morante* had sent (*An.* 1517.) *Francis Hernandes de Cordoua*, who first discouered Yucatan, whence he brought nothing (except the relation of the Country) but stripes: whereupon *Iames Velasques* in the yeere 1518. sent his Kinsman *Iohn de Grijalua*, with 200. Spaniards [m] in foure ships: hee traded in the Riuer of Tauasco, and for trifles returned much Gold, and curious workes of Feathers. Idols of Gold, a whole harnesse or furniture for an armed man of Gold thin beaten, Eagles, Lions, and other pourtratures found in Gold, &c. But while *Grijalua* deferred his returne, *Velasques* agreed with *Cortes* to be his partner in the Discouerie, which hee gladly accepted, and procured licence from the Gouernours in *Domingo*, and prepared for the Voyage.

l *Gomara* his third part, of the Conquest of the West Indies, translated into English by *T. Nicolas*.

m Of this Voiage, Reade P. *Martyrs* fourth Decade: and *Gomara part.* 1. and of all which followes in this Chapter. P. *Mart. Dec.* 5. *Gom. vbi supra.* and *Cortes* his owne large Narration to the Emperour. *Ap. Ramus. Vol.* 3.

Velasques afterward vsed all meanes to breake off, in so much that *Cortes* was forced to engage all his owne stocke, and credit, with his friends in the Expedition, and with fiue hundred and fiftie Spaniards in eleuen Ships, set sayle the tenth of February 1519. and arriued at the Iland of Acusamil. The Inhabitants at first fled, but by the kinde entertainment of some that were taken, they returned, and receiued him and his with all kinde Offices.

They told him of certaine bearded men in Yucatan, whither *Cortes* sent; and one of them *Geronimo de Aguilar* came vnto him, who told him, that by shipwracke at Iamaica, their Caruell being lost, twentie of them wandred in the boat without sayle, water, or bread, thir-

thirteene or fourteene dayes, in which ſpace the violence of the Current had caſt them on ſhoare in a Prouince called Maija, where, as they trauelled, ſeuen died with famine; and their Captayne *Valdiuia* and other toure were ſacrificed to the Idols by the Cacike, or Lord of the Countrie, and eaten in a ſolemne banquet, and hee with ſixe other were put into a coope or cage to be fatned for another Sacrifice. But breaking priſon, they eſcaped to another Cacike, enemie to the former, where all the reſt died, but himſelfe and *Gonſalo Guerrer* a Mariner. Hee had transformed himſelfe into the Indian Cue, boring his Noſe full of holes, his eares iagged, his face and hands painted; married a wife, and became a Captaine of name amongſt the Indians, and would not returne with this *Aguilar*.

Cortes with this new Interpreter paſſed vp the Riuer Tauaſco, called of the former Diſcouerer, Grijalua; where the Towne that ſtood thereon, refuſing to victuall him, was taken and ſacked. The Indians herewith enraged, aſſembled an Armie of fortie thouſand, but *Cortes* by his Horſe & Ordnance preuayled; the Indians thinking the Horſe and Rider had beene but one Creature, whoſe gaping and ſwiftneſſe was terrible vnto them, whereupon they ſubmitted themſelues. When they heard the Horſes ney, they had thought the Horſes could ſpeake, and demanded what they ſaid: the Spaniards anſwered, Theſe Horſes are ſore offended with you, for fighting with them, and would haue you corrected: the ſimple Indians preſented Roſes and Hens to the beaſts, deſiring them to eate and to pardon them. Indian ſimplicitie.

Cortes purpoſed to diſcouer Weſtward, becauſe he heard that there were Mynes of Gold, hauing firſt receiued their Vaſſalage to the King his Maſter, to whom (hee ſaid) the Monarchie of the Vniuerſall did appertaine. Theſe were the firſt Vaſſals the Emperour had in New Spaine. They named the Towne, where theſe things were done, *Victorie*, before called Potonchan, containing neere fiue and twenty thouſand Houſes, which are great, made of Lime, and Stone, and Bricke, and ſome of mudwals and rafters, couered with Straw; their dwelling is in the vpper part of the Houſe, for the moyſtneſſe of the Soyle. They did eate mans fleſh ſacrificed. Potonchan called *Victorie*.

The Spaniards ſailed further Weſtward, and came to Saint *Iohn de Vlhua*, where *Teudilli*, the Gouernour of the Country, came to him with foure thouſand Indians. He did his reuerence to the Captaine, burning Frankinceenſe (after their cuſtome) and little ſtrawes, touched in the bloud of his owne bodie: and then preſented vnto him Victuals, and Iewels of Gold, and other curious workes of Feathers; which *Cortes* requited with a Collar of Glaſſe, and other things of ſmall value. A woman-ſlaue giuen him at Potonchan, vnderſtood their Language, and ſhe with *Aguilar*, were his Interpreters. *Cortes* profeſſed himſelfe the Seruant of a great Emperour, which had ſent him thither, whoſe power is ſo highly extolled, that *Teudilli* marueilled, thinking there had beene no ſuch Prince in the World, as his Maſter and Souereigne the King of Mexico, whoſe Vaſſal he was named, *Mutezuma*. To him he ſent the repreſentations of theſe bearded Men, and their Horſes, Apparell, Weapons, Ordnance, and other Rarities, painted in Cotton-clothes, their ſhips and numbers. Theſe painted Cottons he ſent by Poſts, which deliuered them from one to another with ſuch celeritie, that in a day and night the meſſage came to Mexico, which was two hundred and ten miles diſtant. *Cortes* had demanded, whether *Mutezuma* had Gold? *Teudilli* affirmed, and *Cortes* replyed, That hee and his fellowes had a Diſeaſe of the heart, whereunto Gold was the beſt remedie. Spaniſh incurable ſickneſſe.

Mutezuma ſent him many Cotton-clothes of diuers colours, many Tuffes of Feathers, two Wheeles, the one of Siluer, with the ſigne of the Moone, and the other of Gold, made like the Sunne; which they hold for Gods, and giue vnto them the colours of the Metals moſt like them. Each Wheele was two yards and a halfe broad. Theſe with other parts of the Preſent were eſteemed worth twenty thouſand Duckets. *Mutezuma* alſo profeſſed ioy, to heare of ſo great a Prince, and ſo ſtrange people, and promiſed prouiſion of all neceſſaries; but was very vnwilling that *Cortes* ſhould come to ſee him, as he pretended. Yet *Cortes* perſiſted in that his deſire of ſeeing *Mutezuma*, that hee might further acquaint himſelfe with the knowledge of thoſe parts.

The ſilly Indians hauing neuer ſeene ſuch ſtrange ſights, came daily to the Campe to ſee them: and when they heare the Ordnance diſcharged, they fell downe flat, thinking the Heauens had falne: the ſhips they thought were the God of the Ayre, called *Quezalcouolt*, which came with the Temples on his backe, for they daily looked for him. Amongſt the reſt, or rather aloofe off from the reſt, were certaine Indians of differing habit, higher then the other, and had the griſtles of their Noſes ſlit, hanging ouer their mouthes, and Rings of Iet and Amber hanging thereat: their nether lips alſo bored, and in the holes Rings of Gold and Turkeſſe-ſtones, which weighed ſo much, that their lips hung ouer their chinnes, leauing their teeth bare. This vglineſſe, they accounted gallantry, and ſuch vncouth deformity to be the only brauery. And thou Gallant, that readeſt and derideſt this madneſſe of Note for Fashion-mongers

Fa-

Fashion, if thine eyes were not dazeled with lightneſſe (light I cannot cal it) of ſelfe-reflected Vanitie, mighteſt ſee as Monſter-like faſhions at home, and a more faſhionly Monſter of thy ſelfe; thy Clothes and Othes, thy Geſtures and Veſtures, make thy naked Deformitie worſe then their thus deformed nakedneſſe: both indeed ſeeme to haue receiued ſome Helliſh Character (if there may be bodily repreſentation) of that olde Serpent in theſe new Faſhions, ſtriuing who ſhall ſhape himſelfe, neereſt to that miſhapen vglineſſe, wherein the Indian iagges himſelfe out of humane lineaments, the other ſwaggers himſelfe further out of all Ciuill and Chriſtian Ornaments. But theſe Faſhion-mongers haue made mee almoſt out of my faſhion, and to forget my ſelfe, in remembring their forgetfulneſſe.

Zempoallan. Theſe Indians of this New-cut, *Cortes* cauſed to come to him, and learned that they were of Zempoallan, a Citie diſtant thence a dayes Iourney, whom their Lord had ſent to ſee what Gods were come in thoſe *Teucallis*, that is Temples (ſo, it ſeemeth, that they called the ſhips:) which held no conuerſation with the other Indians, as being not ſubiect to *Mutezuma*, but onely as they were holden in by force. He gaue them certaine toyes, and was glad to heare that the Indians of Zempoallan, and other their Neighbors were not wel affected to *Mutezuma*, but readie, as farre as they durſt, to entertaine all occaſions of war with him. He ſayled from thence to Panuco, and paſſed the Riuer farther, till he came to a little Towne, where was a Temple, with a little Towre, and a Chappell on the top aſcended by twentie ſteps, in which they found ſome Idols, many bloudie Papers, and much Mans bloud, of thoſe which had beene ſacrificed; the blocke alſo whereon they cut open thoſe Sacrifices, and the Razors made of flint, wherewith they opened their breſts, which ſtrucke the Spaniards with ſome horrour and feare. They paſſed a little further, and there hauing taken poſſeſſion, in the Emperours name, of the whole Country, they founded the Towne *De la vera Crux*. *Cortes* reſigning his authoritie, and Officers being elected; and laſtly all with generall conſent appointing *Cortes* their Captaine.

Panuco.

Vera Crux.

§. II.

CORTES *his Expedition to Mexico, and entertainment by* MVTEZVMA.

CORtes went forward to Zempoallan; where hee was ſolemnely receiued and lodged in a great Houſe of Lime and Stone, whited with Playſter, that ſhined in the Sunne, as if it had beene Siluer; ſo did the Siluer-conceits of the Spaniards imagine, the deſire of that Metall hauing made ſuch an impreſſion in their imagination, that they told *Cortes* before he came at it, they had ſeene a Houſe with wals of Siluer. Here, and at Chiauiztlan, *Cortes* incited them to rebell againſt *Mutezuma*, and to become ſeruants to the Spaniards, which they did: and hee vnder-hand ſo wrought, that *Mutezuma* tooke him for his friend.

All his intent was to fiſh in troubled waters, and to ſet them both by the eares, that hee might watch opportunitie to benefit himſelfe. His owne people rebelled, ſome of whom he chaſtiſed with the halter and the whip for example to the reſt: and after cauſed all his ſhips to be ſunke cloſely, that they ſhould not minde any returne. Hee left an hundred and fifty men for the guard of the new Towne, vnder *Pedro de Henrico*, and with foure hundred Spaniards, fifteene Horſes, and ſixe Peeces of Artillery, and 1300. Indians, they went from Zempoallan, and came to Zaclotan, the Lord whereof was *Olintler* the ſubiect of *Mutezuma*, who to teſtifie his ioy, and to honour *Cortes*, commanded fifty men to be ſacrificed, whoſe bloud they ſaw, new and freſh.

They carried the Spaniards on their ſhoulders, ſitting on Beeres, ſuch as whereon they vſe to carry dead men. He bragged as much of the power of *Mutezuma*, as the Spaniards of their Emperour. Hee ſaid hee had thirty Vaſſals, each of which was able to bring into the field an hundred thouſand men of warre, and ſacrificed twenty thouſand men yeerely to the Gods: in this he ſomewat exceeded; the other was true, although ſome yeeres, the Sacrifices alſo were thought to amount to fifty thouſand. This Towne was great, and had thirteene Temples, in each of which were many Idols of ſtone, of diuers faſhions, before whom they ſacrificed Men, Doues, Quailes, and other things with great perfumes and veneration. Here *Mutezuma* had fiue thouſand Souldiers in Garriſon. *Cortes* paſſed from thence to Mexico by the Frontiers of Tlaxcallon, which were enemies to *Mutezuma*, whom he might eaſily haue ouercome, but reſerued, partly for the exerciſe of his ſubiects to the warr: partly for the Sacrifices to his Gods.

Bloudy Sacrifices.

Theſe ioyned an hundred and fifty thouſand men againſt *Cortes*, taking him for *Mutezuma*

ezuma's friend: and yet euery day sent him Guinny-cocks & bread, partly to espy his strength; and partly in a brauery, lest their glory should bee obscured in the conquest of men already starued. But when in many skirmishes and fights they could not preuaile against that handfull of Spaniards, they thought they were preserued from harme by inchantments: and sent him three presents with this message; that if he were that rigorous god which eateth mans flesh, he should eate those fiue slaues which they brought him, and they would bring him more: if he were the meeke and gentle God, behold Frankinsence, and Feathers: if he were a mortall man, take heere Fowle, Bread, and Cherries. At last they made peace with him, and submitted their Citie to him. Their Citie Tlaxcallan was great, planted by a Riuers side, which issued into the South-Sea. It had foure streets, each of which had their Captain in the time of Warre. The gouernment was an Aristocratie, hating Monarchy no lesse then tyranny. It had eight and twenty Villages, and in them an hundred and fifty thousand housholds, very poore, but good warriours. They had one market-place so spacious, that thirty thousand persons in a day came thither to buy and sell by exchange: for money they had none. *Tlaxcallan a great Citie.*

Mutezuma had sent before to *Cortes*, and promised tribute to the Emperour, whatsoeuer should be imposed; onely he would not haue him come to Mexico. And now he sent againe, that he should not trust that new friendship with the beggerly Nation of Tlaxcallan, and they againe counselled him not to aduenture himselfe to *Mutezuma*. *Cortes* held his determination for Mexico, and being accompanied with many of the Tlaxcantlexas, he went to Chololla, a little from whence *Mutezuma* had prepared an Army to intrap him in the way; but he finding the treacherie, it redounded vpon the Cholollois, the same day they had thought to haue executed the same vpon him. For this end they had sacrificed ten children, fiue males, and as many females, three yeares old, to *Quezalcouatl* their god, which was their custome when they began their Warres. He out-going them in their owne art of subtiltie, intrapped their Captaines in Councell, and sent his Armie to spoile the Citie, where were slaine thousands. There were twenty Gentlemen, and many Priests which ascended vp to the high Towre of their Temple, which had an hundred and twenty steps, where they were burned, together with their gods and Sanctuary. *Cholollà.*

This City had 20000. Housholds within the Wals, & as many in the Suburbs. It shewed outward very faire and full of Towres, for there were as many Temples as dayes in the yeere, and euery one had his Towre. The Spaniards counted 400. Towres. It was the Citie of most deuotion in all India, whither they trauelled from many places far distant in Pilgrimage. Their Cathedrall Temple was the best and highest in all New-Spain, with 120. steps vp to it. Their chiefe god was *Quezalcouatl*, god of the Aire, who was (they say) founder of their City being a Virgin, of holy life and great penance. He instituted fasting, and drawing of bloud out of their eares and tongues, and left precepts of Sacrifices. Hee neuer ware but one garment of Cotton, white, narrow, and long, and vpon that a Mantle, beset with certain red crosses. They haue certaine greene stones which were his, and are kept for great relikes: one of them is like an Apes head. Eight leagues from Chololla is the hill Popocatepec, or smoke-hill, which the earth seemeth to haue erected as a Fort to encounter and assault the Aire: now with smoky mists endeuouring to choake his purer breath, another while with violent flames, and naturall fire-works threatning to ioyne league with his elder and superiour brother to disinherit him: sometimes with showres of Ashes and embers, as it were, putting out the eyes, and sometimes with terrible and dreadfull thunders, rending the eares of that Airie Element; alwayes (such is the euent of warre) hurting and wasting it selfe, to indamage the enemy. The Indians thought it a place of Purgatory, whereby tyrannicall and wicked Officers were punished after their death, and after that purgation passed into glory. The Spaniards aduentured to see it, but two onely held on their journey, and had there been consumed, had they not by a Rock bin shadowed frō the violent eruption of the fire which then hapned. It chanced that the Earth, weary it seemeth of the Warre, as hauing spent her store and munition, agreed on a truce which continued ten yeares: but in the yeere 1540. it brake forth into more violent hostilitie then before, quaking and renting it selfe with vnbridled passion: and whereas the Aire had alwayes a snowy Garrison about her high tops and frontiers, to coole and quench her fiery showres, yet these did but kindle a greater flame, the ashes whereof came to Huexozinco, Quelaxcopon, Tepiacac, Chololla and Tlazcallan, and other places, ten, or as some say fifteene leagues distant, and burned their herbs in their Gardens, their fields of corne, trees and cloathes that they laid a drying. The *Vulcan*, *Crater*, or mouth whence the fire issued, is about halfe a league in compasse. The Indians kissed their garments (an honour done vnto their gods) which had aduentured themselues to this dreadfull spectacle. *Store of Temples and deuotions.* *Popocatepet a burning Hill.*

Cortes drawing neere to Mexico, *Mutezuma* feared, saying, These are the people which our gods said should come and inherit this Land. Hee went to his Oratory, and there shut *Mutezumas Religion.*

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vp himselfe alone, abiding eight dayes in prayer and fasting, with Sacrifice of many men, to asslake the fury of his offended deities. The Diuell bids him not to feare, and that hee should continue those bloudy Rites, assuring him that hee should haue the gods *Vitziliputzli* and *Tescatlipuca* to preserue him, saying, That *Quezalcouatl* permitted the destruction at Chololla, for want of that bloudie sacrifice, *Cortes* passed a Hill six miles in height, where, by the difficultie of the passage, and of the cold (being alway couered with snow) the Mexicans might easily haue preuented his passing further. Hence hee espyed the Lake, whereon Mexico and many other great Townes did stand, Iztacpallapan a Towne of 10000 housholds, Coyocan of sixe thousand, Vizilopuchtli of fiue thousand. These townes are adorned with many Temples and Towers, that beautifie the Lake. From Iztacpalapan to Mexico is two Leagues, all on a faire causay, with many Draw-bridges, thorow which the water passeth.

Mutezuma receiued *Cortes* with all solemnitie on the eight of *Nouember* 1519. into this great Citie, excusing himselfe of former vnkindnesses the best hee could. Of his house, and Majestie and the diuine conceit the people had of him, we shall speake after more fully, as also of the Temples, Priests, Sacrifices and other remarkable things of Mexico.

Mutezuma prouided all things necessarie for the Spaniards and Indians that attended them: euen beds of flowres were made, in place of litter for their Horses. But *Cortes* disquieted with those thoughts which commonly attend Ambition (discontent in the present, hopes and feares of the future) vsed the matter so, that he tooke *Mutezuma* prisoner, and detained him in the place appointed for the Spaniards lodging, with a Spanish guard about him, permitting him otherwise to deale in all priuate or publike affaires, as before. Hereupon *Cacama*, Lord of Tezcuco, Nephew to *Mutezuma*, rebelled, but by treachery of his owne people was presented prisoner to *Mutezuma*. He, after this summoned a Parliament, where he made an Oration vnto his Subiects, saying, [f] That He and his Predecessors were not Naturals of the Countrey, but his Fore-fathers came from a farre Countrey, and their King returned againe, and said, he would send such as should rule them. And he hath now sent these Spaniards, saith he. Hereupon he counselled them to yeeld themselues Vassals to the Emperour, which they did at his command, though with many teares on his part and theirs, at this farewell of their libertie. *Mutezuma* presently gaue to *Cortes*, in the name of tribute, a great quantitie of Gold and other Iewels, which amounted to sixteene hundred thousand Castlins of Gold, besides Siluer.

[f] The like speech he had made at first to *Cortes*, who easily wrought on that aduantage applying this Tradition to the Spaniards. *Cortes Narrat.*

§. III.

The conquest of Mexico.

CORTES had hitherto a continuall victory in Mexico without any fight: but newes was brought him of *Pamphilo de Narnaes*, who was sent with eighty horse, and some hundreths of Spaniards by *Velasques*, to interrupt the proceedings of *Cortes*: who leauing two hundred men in Mexico, with 250. other came suddenly in the night, and took *Nernaes* prisoner, and returned to Mexico with *Narnaes* his company, now his followers also, where he found his men exceedingly distressed by the Citizens, for a murther committed in the great Temple at a solemn Feast, where in a religious dance they were slaine, for the rich garments and Iewels they ware, by the Spaniards. *Cortes* came in good time for the relieue of his men: and *Mutezuma* caused the Mexicans to bridle their rage, which presently was renued; and when *Mutezuma* was againe by his Guardians, the Spaniards, caused to speake to the people, a blow of a stone on his temples wounded him, whereof three dayes after he died.

Mutezumas death.

Cortes had some thousands of the *Tlaxoltecas* to help him, but was driuen to fly from Mexico with all his Spaniards and Indians, which he did closely in the night, but yet an all-arme was raised, and the bridges being broken, much slaughter of his people was made by the Mexicans, and all his treasure in manner lost. They pursued after him also, and had two hundred thousand in the field: when it was *Cortes* his good hap to slay the Standard-bearer, whereupon the Indians forsooke the field. This battell was fought at Otumpan.

At Tlazcallan, he and his were kindly entertained; they had prepared before 50000. men to goe to Mexico for his helpe, and now they promised him all offices of loyaltie and seruice. With their helpe he subdued Tepeacac; and built certaine Brigandines, and Frigats, which were carried many leagues on the backs of those Indians, and there fastned and finished, without which he could neuer haue wonne Mexico.

In Tezcuco certaine Spaniards had been taken, sacrificed and eaten, which *Cortes* now reuenged

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reuenged on them. Eight thousand men had carried the loose pieces and Timber of this Naule, guarded with twenty thousand Tlaxcalans, and a thousand Tamemez, or Porters (which carried victuals) attending. They calked them with Towe, and for want of Tallow and Oyle, they vsed Mans Greale, of such as had been slaine in the Warres. For so the Indians vsed, to take out the Grease of their Sacrifices. *Cortes* had here nine hundred Spaniards, of which fourescore and sixe were horsemen, three cast Peeces of iron, fifteene small Peeces of Brasse, and a thousand weight of Powder, and 100000 Indian Souldiers on his side. Hee made a sluce or trench aboue twelue foot broad, and two fathome deepe, halfe a league long, in which forty thousand men wrought fifty dayes. He lanched his Vessels, and soone ouercame all the Canoas of the Lake, or which were reckoned in all fiue thousand. The Spaniards brake the Conduits of sweet water, wherewith the Citie was wont to be serued.

Quahutimoc, now the new King of Mexico, receiuing incouragement from the diuelliſh Oracle, caused to breake downe the Bridges, and to exercise whatsoeuer wit or strength could doe in defence of his City, sometimes conquering, sometimes (as is the doubtfull chance of warre) conquered. *Cortes* had in Tezcuco ordained a new King, a Christian Indian, of the royall bloud, who much assisted him in this siege. The Spaniards being Lords of the Lake, and of the Causeys, by helpe of their Galliots and Ordnance, they fiered a great part of the Citie. One day the Mexicans had gotten some aduantage, and thereupon celebrated a Feast of Victory. The Priests went vp into the Towers of *Tlalelulco*, their chiefe Temple, and made there perfumes of sweet Gummes, in token of victory, and sacrificed forty Spaniards (which they had taken captiues, opening their breasts, and plucking out their hearts) sprinkling their bloud in the Aire; their fellowes looking on, and not able to reuenge it. They slew likewise many Indians, and foure Spaniards of *Alnarado's* company, whom they ate in the open sight of the Armie. The Mexicans danced, dranke themselues drunke, made bonefires, strucke vp their Drummes, and made all solemne expressings of ioy. Dread, Disdaine, and all the Furies that Passion or Compassion could coniure vp, had now filled the Spaniards hearts and their Indian partakers: and *Cortes*, that hitherto had hoped to reserue some part of the Citie, now did the vtmost that Rage and Reuenge could effect, helped no lesse within with Famine and Pestilence, then with Sword and Fire without. At last Mexico is razed, the Earth and Water sharing betwixt them what Fire had left, and all which had sometime challenged a lofty inheritance in the Ayre. Their King also was taken; all that mighty State subuerted. And as the Mexicans before had prophecied, That the Tlaxantlecal's should againe build the Citie, if conquered, for them; if conquerors, for the Spaniards; It was re-builded with a hundred thousand houses, fairer and stronger then before. The siege lasted three moneths, and had therein two hundred thousand Indians, nine hundred Spaniards, fourescore Horses, seuenteene Peeces of Ordinance, thirteene Galliots, and sixe thousand Canoas. Fifty Spaniards were slaine, and sixe Horses: Of the Mexicans, a hundred thousand, besides those which died of hunger and Pestilence.

This was effected *Anno* 1521. on the thirteenth day of August, which for that cause is kept festiuall euery yeere. For the Description of the Country wherein Mexico is situate, *Cortes* in his *second Narration* to the Emperour saith, it is enuironed with hils: (He telleth of some hils also in his iourney, wherein diuers of his people died with cold) in the middest is a plaine of 70. leagues compasse, and therein two lakes which extend the circuit of fifty leagues; the one salt, which ebbeth and floweth, (an argument for *Patritius* his opinion that saltnesse is a chiefe cause of that vicissitude of ebbing and flowing, in the Ocean) the other fresh: When the Water of the salt Lake increaseth, it runneth like a violent streame into the fresh Lake, which when it increaseth, is repaired againe by the like issue of this into the former.

Nunno di Gusman, p hath written his expedition into Mechoacan and other Countries of New-Spaine 1530. subduing and taking possession for the Emperour: Hee found some of them Sodomites, others Sacrificers of mens flesh, and some closely practising this butcherie after they had professed themselues Christians: none of them which durst looke a Horse in the face, but were afraid, that that Beast would eate them. The seuerall peoples by him reckoned, would heere be tedious to name: which we may say of the like made by *Godoy* and *Alnarado*. q Of the customes of the Ancient Mexicanes, one of *Cortes* his Gentlemen hath written a Treatise r extant in *Ramusius*, wherein are described their Citie, Temples, Rites of Sacrifice, and the like; as after followeth out of him and others.

p *N. di Guſ. ap. Ram. vol. 3.*

q *Lit. P. Alnarado & Dieg. Godoy ap. Ram. vol. 3.*

r *Relat. del Teſmiſtican.*

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CHAP. X.

Of the ancient Inhabitants of New-Spaine, and the Historie of their Kings.

§. I.

The Mexican Exodus and first founding.

HAuing now declared the subuersion of this State and Kingdome by the Spaniards, I hold it not amisse to looke backe vpon the first people which heere inhabited, with the beginnings and proceedings of the Mexican Empire. The [a] first Inhabitants of New-Spaine were very barbarous and sauage, which liued onely by Hunting, and for this reason were called *Chichemecas*. They liued naked, solitary in the Mountaines, without Tillage, Policie, or any religious Ceremonies: their wiues followed the same Hunting exercise, leauing their children tied in a Panier of Reeds to the boughs of some tree. They did eat what they got in hunting, raw. They ate also Snakes and Lizards, which they offered likewise in sacrifice to the Sunne, whom onely they worshipped, and that without any Image: they offered to him Fowles, from the Butter-fly to the Eagle. And some remnants of the like beastly men (as is said before) are yet found, which doe great hurt, and will not, by either cunning or force of the Spaniards, be reduced to any other course. They seeme to haue learned the Sauage nature of the wilde Beasts, of whom, and with whom they liue. By this meanes it came to passe, that this wilde Mountainous people left the best and most fertile part of the Country vnpeopled, which certaine remote Nations possessed, whom they called [b] *Nauatalcas*, for their ciuilitie. These came from those Northerne parts, which now they call new Mexico. The *Nauatalcas* paint their beginning and first Territorie in maner of Caues (because of their seuen Tribes, and men comming out of them. By the supputation of their Bookes, this departure was aboue eight hundred yeeres since, and (by reducing to our account) about the yeere of our Lord 720. Fourescore yeeres they stayed on the way, the cause whereof they ascribe to their Gods, which spake visibly to them, and bade them seek new Lands, that had such signes as they notified.

Thus they proceeded in seeking those signes, and peopled the best parts, still remouing their habitations as they found more fertile Countries, leauing onely the aged, sicke, and weary, with a few others, to remaine in the former. And by these leisurely proceedings, they entred the land of Mexico, about the yeere 902. after our account. Those seuen Nations came not all at once; but first, the Suchimilcos, next, the Chalcas, and thirdly, the Tepanetans, fourthly, those of Tescuco, after them the Tlalluicans; the sixt were the Tlascaltecans, which helped the Spaniards to conquer Mexico, and therefore are exempted from tribute to this day. These expelled, as their Histories say, certaine Gyants, whom in pretence of Friendship they had inuited to a banquet, and in their drunkennes stole away their weapons, and slew them. Neither doth this seeme a fable; for at this day are found dead mens bones, of incredible bignesse. I saw a tooth (saith *Acosta*) at Mexico, in the yeere 1586. as bigge as the fist of a man, and according to this, all the rest was proportionable. Three hundred and two yeeres after the first transmigration, those of the seuenth Caue or Line arriued, which is the Mexican Nation: they worshipped the Idoll *Vitzliputzli*, and the Diuel spake & gouerned this Nation: He promised to make them Lords ouer all, which the other six Nations possessed, and to giue them a Land plentifull in riches: whereupon they went forth carrying their Idoll with them in a Coffer of Reeds, supported by foure of their principall Priests, with whom he talked, and communicated his Oracles and Directions. He likewise gaue them Lawes, and taught them the Ceremonies and Sacrifices they should obserue. And euen as the pillar of Cloud and Fire conducted the Israelites in their passage thorow the Wildernesse, so this apish Diuell gaue them notice when to aduance forwards, and when to stay. The first thing they did whersoeuer they came, was to build a house or Tabernacle for their *Vitzliputzli*, which they set alway in the middest of their Campe, and there placed the Arke in the middest of the Altar. This done, they sowed the Land, and if their God commanded to gather, they did so, and if to raise their Campe, they obeyed, leauing the aged, sicke, and weary, to gather their fruits, and to dwell there. The chiefe Captaine whom they followed, was called *Mexi*, whence came the name of their [c] City and Nation. Their Idoll perswaded them, when some were bathing themselues in certaine Lakes, to remoue

[a] *Botero. part. 1. lib. 5. Ioſ. Acoſta. l. 7. Lop. de Gom. part. 1. N. di Guſt.*

[b] *Nauatalcas* signifieth welspeakers.

[c] Mexico and Mexicans. The Mexican picture-history saith of Mexiti (the name of the people) Mexico was so called.

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remoue the Campe closely, and steale away their clothes: whereat they which were thus forsaken, changed their language and manner of life, retayning alway their hatred to the Mexicans. They peopled the Prouince Mechouacan; from hence to Mexico is fifty leagues and vpon the way is Malinalco, which they say was peopled by a Witch and her familie, whom by the commandement of their God they left behinde, closly remouing the armie by night. They stayed in a place called Tula, where by stopping a Riuer, they drowned a Plaine, and planted it round with Willowes and other trees; and many liking the place, talked of staying there: whereat their God offended, threatned the Priests, and in the night slew those which had consulted of staying. Their hearts were found pulled out, and their stomackes opened; which, after that, they obserued in their Sacrifices. The Mexicans, by the aduice of their Idoll, proceeded, and by force made way thorow the Chalcas, and sent to the Lord of Culhuacan, who granted them the place of *Tizaapan* to dwell in, which was full of Snakes and venomous Beasts, which by the helpe of their God they tamed. He would not suffer them to stay there, but commanded them to proceed, and to seeke forth a Woman, whom they should name the Goddesse of Discord. Whereupon they sent to the King of Culhuacan, to demand his Daughter to bee Queene of the Mexicans, and Mother of their God, who easily condescended, and sent his daughter gorgeously attired. The same night she arriued, by order of their God, shee was murthered and flayed, and a yong man was couered with her skin, with her apparell thereon; and being placed neere the Idoll, she was consecrated a Goddesse and Mother of their God; they euer after worshipping the same, making an Idol which they call *Teccy*, that is, *Our Grand-mother*. The King of Culhuacan hereupon warred against them, and chased them out of those parts, by which meanes they came to the place where Mexico now is. Heere certaine old Priests or Sorcerers, entring into a place full of Water-Lillies, they met with a very faire and cleare current of Water, with Trees, Medowes, Fish, and other things: all very white, which were the signes their God had giuen them of their promised Land. In the night following, *Vitzliputzli* appeared in a dreame to an ancient Priest, saying, That they should goe seeke out a Tunall in the Lake, which grew out of a stone, vpon which they should see an Eagle feeding on small Birds, which they should hold for the place where their City should be built, to become famous through the world. Hereupon, the next day they all assembled, and diuiding themselues into bands, made that search with great diligence and deuotion.

Beginning of humane sacrifices.

In their search they met with the former Water-course, not white (as it was then) but red like bloud, diuiding it selfe into two streames, one of which was an obscure Azure. At last they espied the Eagle, with wings displayed toward the Sunne, compassed about with many rich feathers of diuers colours, and holding in his Tallons a goodly Bird. At this sight they fell on their knees, and worshipped the Eagle, with great demonstrations of ioy and thankes to *Vitzliputzli*. For this cause they called the Citie, which there they founded, Tenoxtitlan, which signifies *Tunal on a stone*; and till this day carry in their Armes an Eagle vpon a Tunal, with a bird in his Tallon.

g Mexico Tenoxtitan.

The next day following, by common consent, they made an Heremitage, adioyning to the Tunal of the Eagle, that the Arke of their God might rest there, till they might haue meanes to build him a sumptuous Temple. This they made of Flagges and Turfes, couered with Straw. Afterwards they consulted to buy of their neighbours Stone, Timber, Lime, in exchange of Fish, Fowles, Frogges, and other things which they hunted for in the Lake: by which meanes they procuring necessaries, buile a Chappell of Lime and Stone, and laboured to fill vp part of the Lake with rubbish. The Idoll commanded, that they should diuide themselues into foure principall quarters about this house, and each part build therein: to which he enioyned certaine Gods to his appointment, called *Calpultecco*, which is, *Quarter Gods*. This was the beginning of Mexico.

§. II.

The Historie of eight of their first Kings.

THis diuision seemed not equall to some of the Ancients, who valued their deserts farre aboue their allotted portion, who therefore separated themselues, and went to Tlatedulco: whose practices against the Mexicans caused them to chuse a King, to which Soueraignetie was chosed *Acamapitzli*, Nephew to the King of Culhuacan, and of the Mexican bloud by the Fathers side. Him by Embassage they demanded, and obtained in the name of their God, with this answere from the King of Culhuacan: *Let my Grand-child goe to serue your God, and be his Lieutenant, to rule and gouerne his Creatures, by*

Acamapitzli the first King of Mexico.

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whom we liue; who is the Lord of Night, Day, and Windes: Let him goe and bee Lord of the Water and Land, and possesse the Mexican Nations, &c.

a Many of these Orations are expressed in *Acostas* seuenth booke at large, full of wittie inuentions and Rhetoricall flourishes.

Hee was solemnely welcommed by the *Mexicans: welcome thou art* (saith an [a] Orator vnto him in their name) *to this poore House and City, amongst the Weedes and Mud, where thy poore Fathers, Grand-fathers, and Kinsfolkes endure what it pleaseth the Lord of things created. Remember, Lord, thou commest to bee our defence, and to bee the resemblance of* Vitzliputzli, *not to rest thy selfe, but to endure a new charge*: with many words to that effect, expressed in the Mexican Historics, reserued by tradition, the children to that end learning them by heart, and these being as Presidents to them which learned the Art Oratorie. After this, they were sworne, and hee crowned. The Crowne was like that of the Dukes of Venice. His name *Acamapitzly*, signifieth a handfull of Reedes, and therefore they carue in their Armories a hand, holding many Arrowes of Reedes.

The Mexicans at this time were tributaries to the Tapanecans, whose chiefe Citie was Azcapuzalco: who iudging according to the nature of Enuie and Suspition, that they were so much weaker, how much the stronger they saw their neighbours, thought to oppresse them by a strange policie, in imposing an vncouth, and (in shew) impossible tribute: which was, that they should bring the Tapunecan King a Garden, planted and growing in the water. In this their distresse, *Vitzliputzli* taught them to doe it, by casting earth vpon Reedes and Grasse laid in the Lake, and planting in this mouing Garden, Maiz, Figs, Gourds, and other things, which at the time appointed they carried growing and ripe: a thing often since proued in that Lake, emulous no lesse of that glorie, to be accounted one of the *Wonders* in that *New World*, then those perfill Gardens, towred vp in the Ayre at Babylon, both heere and there the reason of Man according to his naturall priuiledge, subiecting to his vse the most rebellious Elements of Ayre and Water.

Mouing Gardens.

Acamapitzli, the Mexican King, after he had raigned fortie yeeres, dyed, leauing it to their choice to chuse his Successor. They chose his Sonne *Vitzilovitli*, which signifieth a rich Feather: they anointed him with an Oyntment, which they call Diuine, being the same wherewith they anointed their Idoll.

Vitzilouitli the second King.

Of their Coronation; thus [b] *Lopez de Gomara* saith, that this was done by the High Priest, attired in his *Pontificalibus*, attended with many others in Surplices; the Oyntment was as blacke as Inke. They blessed him, and sprinkled him foure times with Holy-Water, made at the time of the Consecration of their God. Then they put vpon his head a Cloth, painted with the bones and skuls of dead men, clothed him with a blacke garment, and vpon that a blue, both painted with figures of skuls and bones. Then did they hang on him Laces, and bottles of Powders, whereby he was deliuered from diseases and Witchcrafts. Then did he offer Incense to *Vitzliputzli*, and the High Priest tooke his Oath, for the maintenance of their Religion, to maintayne Iustice and the Lawes, to cause the Sunne to giue his light, and the Clouds to raine, and the earth to be fruitfull, &c. Lastly, followed the acclamations of the people, crying, *God saue the King*, with dances, &c.

[b] *Lop. de Gom. part.* 1.

He being crowned, and hauing receiued homage of his Subiects, obtained the King of Azcapuzalco his daughter to wife, by whom he had a sonne called *Chimalpopoca*, and procured a relaxation of Tribute from his father in Law. Hee was deuout in his Superstitions: hauing raigned thirteene yeeres, he dyed. His son then but ten yeeres old, was chosen in his roome, but was soone after slaine by the Inhabitants of Azcapuzalco. The Mexicans inraged with this iniury, assembled themselues, and an Orator, among many other words, tels them, *That the Sunne is eclipsed and darkened for a time, but will returne suddenly in the choice of another King*. They agreed vpon *Izcoalt*, which signifieth a Snake of Rasors, the sonne of *Acamapixtli* their first King. The common people were earnest with this new King, for peace with the Tapanecans, for the obtaining whereof, they would carry their God in his Litter for an intercessor. This was hindered by *Tlacaellec* the Kings Nephew, a resolute and valiant yong man, who also with perill of his life, vndertooke an Embassage to Azcapuzalco, and there defied the King, anointing him with the ointment of the dead, after their manner. The Commons of Mexico were herewith offended, and to pacifie them, the King indented with them, that if he lost the Field, they should eate him and his Nobles: they on the other side promising, if he did ouercome, to become his Tributaries (for before they enioyed much freedome) and to labour in his Fields and Houses, and to become his seruants in Warre & Peace. In fine, such was the valour of *Tlacaellec* the Generall, that the enemies were ouerthrowne, their Citie sacked, and the remainder of them made tributarie, the lands and goods of the conquered being diuided among the Conquerors, and some reserued to each quarter of Mexico, for the vse of their Sacrifices.

Chimalpopoca. *Izcoalt.*

Cuyacan had the next place in the Mexican Conquests: who hauing inuited the Mexicans to a banquet, in the end thereof sent for the last seruice, Womens habits, which they forced

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forced them to put on: but *Izcoalt* and *Tlacaellec* made them know, by their ruine, the Manhood of the Mexicans. They subdued also the Suchimilchos, and Cuitlauaca, a Citie in the Lake; Tescuco yeelded it selfe. *Izcoalt* after twelue yeeres died, and *Motezuma* the first was chosen in his stead. *Motezuma* the fift King.

Presently after his Election, they conducted him to the Temple with a great traine, where, before the *Diuine Harth*, (so called in regard of the continuall fire there kept) they enthronized him. The King there drew bloud from his eares and legs with a Griffons tallons, as a Sacrifice, and was congratulated with many Orations of the Priests, Ancients, and Captaines. And whereas before they had accustomed, in their Elections to make great Feasts and Dances, and wasted many Lights; He brought in the custome, personally to make Warre in some Prouince, thence to procure Sacrifices, to feast their Gods and Men. This he performed at Chalco, from whence he brought many Captiues, which on the day of his Coronation were sacrificed and eaten. At this Feast all his Tributes were brought in with great solemnitie, each Prouince marching by it selfe, besides innumerable Presents. All Commers were bountifully entertained, and the poore were clad with new garments, giuen them by the King. The Chalcas had taken a brother of *Motezuma*, and would haue made him their King, but he enioyning them to make a high Scaffold, ascended thereon, and telling them the Gods would not permit, that to be a King, he should be a Traytor vnto his Country, cast downe himselfe; whose death *Motezuma* reuenged, with the ruine of that whole Nation, conquering further vnto the North and South Seas, by the counsell and courage of *Tlacaellec*. This King instituted new Ceremonies, and encreased the number of the Priests: hee built the great Temple of *Vitzliputzli*, and sacrificed great numbers of men at the Dedication. Hauing raigned eight and twentie yeeres, he died.

Tlacaellec was chosen his Successor by the foure Deputies, and the two Lords of Tescuco and Tacuba (these were the Electors) but refused the Empire, as being fitter for the common good, as an instrument to another, then if himselfe weylded the Scepter. At his nomination they chose *Ticocic*, sonne of the late King, and piercing his nostrils, for an ornament put an Emerald therein. He, in seeking Captiues for the solemnitie of his Coronation, lost more of his owne people, and after foure yeeres was poisoned by his male-content Subiects. *Ticocic.6.*

Axayaca his brother succeeded, altogether of another spirit. In his time died *Tlacaellec*, chiefe Author of the Mexican greatnesse, whom before in his age, they vsed to carry in his Chaire, on mens shoulders, to Councell. Hee was buried more solemnely then any of the Kings, and his Sonne was made Generall for the warres. *Axayaca* conquered Tequantepec, two hundred leagues from Mexico, thence to furnish the bloudie solemnities of his Coronation. Hee added to his Conquests Guatulco on the South Sea: in single combate ouercame the Lord of Tlatelulco, and subdued those Mexican-enemies of the Mexicans, setting fire on their Citie and Temple. After eleuen yeeres hee died, and *Antzol* the eight King was chosen. Hee punished the pride of Quazulatlan, a rich Prouince, with those Captiues, to celebrate his Coronation-Feast, and extended his Dominion to Guatimala, three hundred leagues from Mexico. Hee much adorned his Royall Citie, pulling downe the old houses, and in their roome erected fairer. Hee let in a course of water to the Citie, because that of the Lake was muddie. But because they of Guyoacan vsed these waters, the chiefe man of that Citie, which was a great Magician, sought to hinder it, whereby the King being prouoked, sent to attach him: Hee escaped by his *Protean* Arts; now appearing like an Eagle, the second time like a Tygre, the third like a Serpent. But at last hee was taken and strangled, and the Mexicans forced a Channell, whereby the water might passe to their Citie, the Priests meane-while casting Incense on the bankes, sacrificing the bloud of Quailes; others winding their Cornets: and one of the chiefe went attired in a habit like to the *Goddesse of the Waters*, which was saluted and welcommed by all the people. All which things are painted in the Annales of Mexico: which Booke is now in the Vatican Librarie at Rome. Thus he enuironed the Citie with water, like another Venice; and hauing raigned eleuen yeeres, dyed. *Axayaca.7.* *Antzol.8.*

a And Master *Hakluit* hath a copie of it, translated into English. It was in the Mexican language, sent to *Charles* the fift, intercepted by *Florimus*.

§. II.

Of MOTEZVMA, *and other Rarities of the Mexican Storie.*

MOtezuma the second, was chosen, who before his Souereigntie, was of graue and stayed disposition, much addicted to his deuotions. Hee retired himselfe into a Chappell, appointed for him in the Temple of *Vitzliputzli*, where (they say) the Idoll spake to him; wherein also he hid himselfe, after hee had intelligence of this *Motezuma.9.*

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this Election. From whence he was led to the *Harth of their Gods*, where hee sacrificed, with drawing bloud from his eares, and the calues of his legges. They attired him with the Royall Ornaments, and piercing his nostrils, hung thereat a rich Emerald. Being seated in his Throne, the King of Tescuco, one of the Electors, made an Eloquent Oration, which *Ioseph* b *Acosta* hath set downe word by word, and deserueth a roome here, if our hastie Pilgrimage would suffer.

b *Lib. 7. cap. 20.*

This *Motezuma* commanded, that no Plebeian should serue him in any Office in his house prouiding Knights and Nobles for that purpose. His Coronation was solemnized with Dances, Comedies, Banquets, Lights, and other pompe: the sacrificed Captiues were of a farre Prouince toward the North Sea, which he subdued. *Mechouacan*, *Tlascalla*, and *Tepeaca*, neuer yeelded to the Mexicans; which *Motezuma* told *Cortes*, that hee spared for the vse of his sacrifices, and the exercise of his Souldiers. He laboured to be respected and worshipped as a God. It was death for any Plebeian to looke him in the face; Hee neuer set his foot on the Ground, but was alwaies carried on the shoulders of Noble-men; and if he lighted, they laid rich Tapestrie, whereon he did goe. He neuer put on one Garment twice, nor vsed one Vessell, or Dish aboue once. Hee was rigorous in execution of his Lawes, and for that purpose would disguise himselfe, to see how they were executed, and offer bribes to the Iudges, to prouoke them to iniustice, which, if they excepted, cost them their liues, though they were his kinsmen or brethren. His fall is before declared: it shall not be amisse here to mention some prodigious fore-runners of the same. The Idoll of Cholola, called *Quetzacoalt*, declared, That a strange People came to possesse his Kingdome. The King of Tescuco, a great Magician, and many Sorcerers, told him as much. The King shut vp the Sorcerers in prison where they vanished presently: wherefore hee exercised that rage on their wiues and children, which he had intended against them. He sought to appease his angrie Gods by Sacrifices, and therefore would haue remoued a great stone, which by no humane industrie would be moued, as refusing his atonement. Strange voices were heard, accompanied with Earthquakes and swellings of the waters. A prodigious Bird, of the bignesse of a Crane, was taken; which on his head had (as it were) a Glasse representing armed men, and in the kings presence vanished. A stranger thing befell a poore man, who was taken vp by an Eagle, and carried into a certaine Caue, where he let him downe, pronouncing these words; *Most mightie Lord, I haue brought him whom thou hast commanded.* There he saw one like the King, lying asleepe; touching whom, hauing receiued threatning Propheſies, he was againe by that former Pursuiuant placed where he had bin taken vp. These things, as Diuellish illusions abusing GODS Prouidence and Iustice, and imitating his Power, to rob him of his glorie, deserue to be mentioned.

Ominous prodigies.

Mutezuma hauing intelligence of *Cortes* his arriuall, was much troubled, and conferring with his Councell, they all said, that without doubt, their great and ancient Lord *Quetzacoalt*, who had said, that he would returne from the East, whither he was gone, had now fulfilled his promise, and was come. Therefore did hee send Embassadors with presents vnto *Cortes*, acknowledging him for *Quetzacoalt*, (sometime their Prince, now esteemed a God) and himselfe his Lieutenant.

The Mexican Historie described in Pictures, and sent to *Charles* the fift, (which I haue seene with Master *Hakluit*) in the first part sheweth their first Expedition and Plantation in this place; then all drowned with water, with great bogs, and some drie bushie places: their Kalendar, and the names, yeeres, and conquests of their Kings. In the second part their tributes are described; the particulars whereof are, reparations of certaine Churches; so many baskets of Maiz grownd (holding halfe a bushell) and Almonds of Cacao, baskets of Chianpinoli, mantles, paid euery fourth day: and once a yeere Armours and Targets of Feathers; all this was paid by the Citie Tlatilulco. And in like proportion euery Towne and Nation subiect, was to pay the Naturall or Artificiall commodities thereof: as Armours garnished with feathers, rich mantles, white, or of other colours, Eagles aliue, beames of timber, boords, salt made in long moulds for the Lords of Mexico onely; pots of honie, Naguas and Huipiles (which were attire for women) Copale for perfume, Cotton, Wooll, Red-Sea-shels, Xicharas in which they drinke Cacao, others full of Gold in powder, each containing two handfuls, plates of Gold, three quarters of a yard long, and foure fingers bread, as thicke as parchment; Yellow Varnish to paint themselues, Bells, and Hatchets of Copper, Turkesse-stones; Chalke, Lime, Deere-skins; Cochinile, Feathers, Frizoles, Targets of Gold Diadems, Borders, Beades of Gold, Beades of Gemmes, Tigres-skins, Amber, Axi or West-Indian Pepper, &c.

Mexican Tributes from Tlatilulco, and from other places.

Concerning the State of Mexico vnder the Spaniards, *Robert* * *Tomson*, who was there about the yeere 1555. saith, that then it was thought there were a thousand and fiue hundred housholds of Spaniards, and aboue three hundred thousand Indians. The * Citie is enuiro-

* *R. Tomson. ap Hak.*
* *H. Hawkes ap. Hak.*
Ioh Hortop.

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ned with a Lake, and the Lake also with Mountaines about thirty leagues in compasse; the raines falling from these Hils, cause the Lake.

In this City resideth the Viceroy, and heere the highest Indian Courts are kept. There are weekly three Faires or Markets, abounding with plenty of Commodities at a cheape price. Many Riuers fall into the Lake, but none goe out. The Indians know how to drowne the City, and would haue practised it, had not the Conspirators beene taken and hanged. The Indians here are good Artificers, Gold-smiths, Copper-smiths, Black-smiths, Carpenters, Shoomakers, Taylors, Sadlers, Embroderers, and of all other Sciences, and worke exceeding cheape, liuing of a little. They will goe two or three leagues to a Faire, carrying not aboue a penny-worth of Commodities, and yet maintaine themselues thereby.

Miles [c] *Philips* saith, that when Sir *Francis Drake* was on the South Sea, the Viceroy caused a generall muster to be made of all the Spaniards in Mexico, and found aboue seuen thousand households, and three thousand singlemen, and of Mestizoes twentie thousand. [c] *Miles Philips.*

Master *Chilton* [u] testifieth, that euery Indian payeth tribute to the King twelue Reals of Plate, and a Hanneg of Maiz (fiue Hanegs make a quarter English) and euery Widow halfe so much. And all their children, aboue fifteene yeeres old, pay after the same rate. He hath great gaine by his fifths, and by the Popes Buls: this leaden ware was worth to the King at first aboue three Millions of Gold yeerely. The greatnesse of exactions caused two Rebellions whiles he was there, and the King will not suffer them to haue Oyle or Wine there growing, although the Earth would prodigally repay them, that they may still haue need of Spaine. *Tlaxcalla*, for their merits in the conquest of Mexico, as before is shewed, is free: only they pay a handfull of Wheate a man in signe of subiection: but some later encrochers haue forced them to till at their owne charge, as much ground as their tribute would amount to. There are in it two hundred thousand Indians [u] *Iohn Chilton.*

Some of the wild people in New Spaine are deadly enemies to the Spaniards, and eate as many as they get of them. *Iohn Chilton* fell into their hands, but being sicke and leane, they thought (as a Captiue Wench told him) that he had the Pox, and was but vnwholsome food, and so let him depart. It is an ill wind that blowes none to good: sickneſſe the Harbenger of death, was to him a preseruer of life.

Mexico is now an [x] Vniuersitie, and therein are taught those Sciences which are read in our Vniuersities of Europe. This Vniuersitie was [y] there founded by *Antony Mendoza*; and King *Philip* erected a Colledge of Iesuites, *Anno* 1577. Mexico is an Archbishopricke. There [z] bee many Spanish Colonies or Plantations, Compostella, Colima, Guadaleiara, Mechocan, Citie of Angele, and others: whereof diuers are Episcopall Sees. *Antonio Herrera* reckoneth in this and other parts of America, fiue Archbishoprickes, twentie seuen Bishoprickes, two Vniuersities, foure hundred Monasteries and Hospitals innumerable. [x] *Botero.* [y] *Gasp. Ens l. 2.* [z] *Ortel. Theat.*

In Guastecan, not farre from Panuco, is a Hill, from whence spring two Fountaynes, one of blacke Pitch, the other of red, very hot. To speake largely of New Gallicia, Mechuacan, Guastecan, and other Regions, would not be much to the Readers delight, and lesse to to my purpose.

CHAP XI.

Of the Idols and Idolatrous Sacrifices of New Spaine.

§. I.

Of their Gods.

THe Indians (as *Acosta* [a] obserueth) had no name proper vnto God, but vse the Spanish word *Dios*, fitting it to the accent of the Cuscan or Mexican Tongues. Yet did they acknowledge a supreme power called *Vitzilputzli*, terming him the most puissant, and Lord of all things, to whom they erected at Mexico, the most sumptuous Temple in the Indies. After the *Supreme God* they worshipped the Sun, and therefore called *Cortes* (as he writ to the Emperour) Sonne of the Sunne. That *Vitzilputzli* [b] was an Image of Wood, like to a Man, set vpon an Azure-coloured stoole in a Brankard or Litter; at euery corner was a piece of wood [a] *Naturall and Morall hist. of the Indies. lib. 5. cap. 3.* [b] *Hernando Cortes. Acost. l. 5. c. 9.* *Vitzilipuztlis*

wood like a Serpents head. The ſtoole ſignified that he was ſet in Heauen. He had the forehead Azure, and a band of Azure vnder the noſe, from one eare to the other. Vpon his head hee had a rich plume of feathers couered on the top with Gold: hee had in his left hand a white Target, with the figures of fiue Pine Apples, made of white Feathers, ſet in a croſſe; and from aboue iſſued forth a Creſt of Gold: At his ſides he had foure Darts, which the Mexicans ſay, had beene ſent from Heauen. In his right hand hee had an Azured ſtaffe, cut in faſhion of a wauing Snake. All theſe ornaments had their myſticall ſenſe. The name of *Vitziliputzli* ſignifies *the left hand of a ſhining feather.* Hee was ſet vpon an high Altar in a ſmall boxe, well couered with linnen Clothes, Iewels, Feathers, and ornaments of Gold: and for the greater veneration he had alwayes a Curtain before him. Ioyning to the Chappel of this Idoll, there was a Pillar of leſſe work, and not ſo wel beautified, where there was another Idoll called *Tlaloc.* Theſe two were alwayes together, for that they held themas companions, & of equal power. There was another Idoll in Mexico much eſteemed, which was the God of Repentance, and of Iubilees and Pardons for their ſinnes. Hee was called *Tezcalipuca*, made of a blacke ſhining ſtone, attired after their manner, with ſome Ethnike deuices; it had Earings of Gold and Siluer, and through the nether lip a ſmall Canon of Chriſtall, halfe a foot long, in which they ſometimes put an Azure Feather, ſometimes a greene, ſo reſembling a Turqueis or Emerald: it had the haire bound vp with a haire-lace of Gold, at the end whereof did hang an Eare of Gold, with two Fire-brands of ſmoke painted therein, ſignifying that he heard the Prayers of the afflicted, and of ſinners. Betwixt the two eares hung a number of ſmall Herons. He had a Iewell hanging at his necke, ſo great, that it couered all his ſtomack: vpon his armes, Bracelets of Gold; at his nauill a rich greene ſtone, and in his left hand a Fan of precious Feathers of greene, azure, and yellow, which came forth of a Looking Glaſſe of Gold, ſignifying that he ſaw all things done in the World. In his right hand he held foure Darts as the Enſignes of his Iuſtice, for which cauſe they feared him moſt. At his feſtiuall they had pardon of their ſinnes. They accounted him the God of Famine, Drought, Barrennelſe, and Peſtilence. They painted him in another forme, ſitting in great Maieſtie on a ſtoole, compaſſed in with a red Curtaine, painted and wrought with the heads and bones of dead men. In the left hand was a Target with fiue Pines, like vnto Pine Apples of Cotton; and in the right hand a little Dart, with a threatning countenance, and the arme ſtretched out, as if he would caſt it: and from the Target came foure Darts. The countenance expreſſed anger, the body was all painted blacke, and the head full of Quailes Feathers *Quecalcauatl* was their God of the Aire.

Tlaloc.

c *Gomar part.* 1 cals him the God of Prouidence.

Tezcallipuca.

d *Cholula.*

Quetzaalcoalt.

In Cholula d they worſhipped the God of Merchandize, called *Quetzaalcoalt*, which had the forme of a Man, but the viſage of a little Bird with a red bill, and aboue, a combe full of Warts, hauing alſo rankes of teeth, and the tongue hanging out. It carried on the head a pointed Mitre of painted paper, a Sithe in the hand, and many toyes of Gold on the legs: it had about it Gold, Siluer, Iewels, Feathers, and habits of diuers colours: and was ſet aloft in a ſpacious place in the Temple. All this his furniture was ſignificant. The name importeth Colour of a rich Feather. No maruell if this God had many Suters, ſeeing *Gaine is both God and godlineſſe to the moſt*; the whole World admiring and adoring this *Mammon* or *Quetzaalcoalt*. *Tlaloc* was their God of Water: to whom they ſacrificed for Raine.

e *Gomar. part.* 1 *Tozi.*

They had alſo their Goddeſſes, e the chiefe of which was *Tozi*, which is to ſay, *Our Grand Mother*, of which is ſpoken before; ſhe was flayed by the command of *Vitziliputzli*, and from hence they learned to flay men in Sacrifice, and to clothe the liuing with the skins of the dead. One of the Goddeſſes, which they worſhipped, had a Sonne who was a great Hunter, whom they of *Tlaſcalla* afterwards tooke for a God; being themſelues addicted much to that exerciſe. They therefore made a great Feaſt vnto this Idoll, as ſhal after follow.

f *Ian. Douſa. Præcid. ad Arbit. l.* 3. *c.* 1.

They had another ſtrange kind of Idoll, which was not an Image but a true Man. For they tooke a Captiue, and before they ſacrificed him, they gaue him the name of the Idoll, to whom he ſhould be ſacrificed, apparelling him alſo with the ſame ornaments. And during the time that this repreſentation laſted (which was for a yeere in ſome feaſts, ſixe moneths in ſome, in others leſſe) they worſhipped him in the ſame manner, as they did their God; he in the meane time eating, drinking, and making merry. When hee went through the ſtreets, the people came forth to worſhip him, bringing their Almes with children and ſicke folkes, that hee might cure and bleſſe them, ſuffering him to doe all things at his pleaſure; onely he was accompanied with ten or twelue men, leſt he ſhould flee. And hee (to the end hee might bee reuerenced as hee paſſed) ſometimes ſounded on a ſmall Flute. The Feaſt being come, this fat Foole was killed, opened, and eaten. The Maſſilians are ſaid f to haue vſed the like order, nouriſhing One a whole yeere with the pureſt meats, and after with many Ceremonies to leade him through the City and ſacrifice him.

g *Lop. de Gom. part.* 1.

h They had their *Venus* and their *Bacchus*, & *Mars*, and other ſuch Deities in Mexican appellations, as the Heathen, Greekes, and Romans, as after ſhall appeare.

Lopes g *de Gomara* writeth, that the Mexicans had two thouſand Gods, h but the chiefe were

were *Vitzilipuztli* and *Tezcatlipuca*. These two were accounted Brethren: There was another God, who had a great Image placed on the top of the Idols Chappell, made of all that Countrey seeds, grownd, and made in paste, tempered with childrens bloud, and Virgins sacrificed, whose hearts were plucked out of their opened brests, and offered as first fruits to that Idoll. It was consecrated by the Priests with great solemnitie, all the Citizens being present, many deuout persons sticking in the dowie Image Gold and Iewels: after which consecration no Secular person might touch that Image, nor come in his Chappell. They renue this Image with new dow many times, and *O terque quaterque* blessed man hee that can get any Relikes of him. The Souldiers thought themselues hereby safe in the Warres. At this consecration also a Vessell of water was hallowed with many Ceremonies, and kept at the foot of the Altar for the Kings Coronation, and to blesse the Captaines that went to the warres, with a draught of it.

§. II.

Of their sacrifices of Men.

NExt after their Gods it followeth to speake of their [i] godlesse Sacrifices: wherein they surmounted all the Nations of the World in beastly butcheries. The persons they sacrificed were [k] Captiues: to get which, they made their warres, rather seeking in their victories to take them to kill. Their manner of Sacrificing was this. They assembled such as should be sacrificed in the Pallisadoe of dead mens skuls, of which we shall after speake, where they vsed a certaine Ceremonie at the foot of the Pallisadoe; they placed a great guard about them. Presently there stept forth a Priest attired with a short Surplesse full of tassels beneath, who came from the top of the Temple, bearing an Idoll made of Wheate and Mays mingled with Honey, which had the eyes thereof made of greene Glasse, and the teeth of the graines of Mays. He descended the steps of the Temple with all speed, and ascended by a little Ladder vp a great stone, planted vpon a high Terrasse in the midst of the Court. This stone was called *Quauxi-calli*, that is, the stone of Eagle: as he went vp and came downe, still he embraced his Idoll. Then went hee vp to the place, where those were which should be sacrificed, shewing his Idoll to euery one in particular, saying vnto them, *This is your God.* This done; hee descended by the other side of the staires, and all such as should die, went in Procession to the place where they should bee sacrificed, where they found the Ministers ready for that office. Six of the Priests were appointed to this execution; foure to hold the hands and feet of him that should be sacrificed, the fift to hold his head, the sixt to open the stomacke, and pull out his heart. They called them *Chachalmua*, that is, the Ministers of holy things. It was a high dignitie wherein they succeeded their Progenitors.

[i] *Acost. l. 5. & Relat. del. Temistitan.*

[k] So (some say) from the like practice of the Ancients *victima* was so called, and *hostia quasi à victo, & ab hoste.*

The sixt, which killed the Sacrifice, was as high Priest, or Bishop, whose name was different according to the difference of times and solemnities. Their habits also differed according to the times. The name of their chiefe dignitie was *Papa* and *Topilzin*. Their habit and Robe was a red Curtain with tassels below, a Crowne of rich Feathers, Greene, White, and Yellow vpon his head, and at his eares like pendants of Gold, wherein were set greene stones, and vnder the lip vpon the midst of the beard, hee had a Peece like vnto a small Canon of an Azured stone.

Papa the name of the Mexican high Priest.

The Sacrificer came with his face and hands shining blacke: the other fiue had their haire much curled, and tyed vp with Laces of Leather, bound about the midst of the head: vpon their forehead they carried small Roundelets of Paper painted about with diuers colours, and they were attired in a Dalmatike Robe of white wrought with blacke, in this attire representing the Deuill. The Souereigne Priest carried a great Knife in his hand of a large and sharpe flint, another carried a coller of wood wrought in forme of a Snake, all put themselues in order before a Pyramidall stone which was directly against the doore of the Chappell of their Idoll. This stone was so pointed, that the man which was to bee sacrificed, being layed thereon vpon his backe, did bend in such sort, as letting the Knife but fall vpon his stomacke, it opened very easily in the middest. Then did the Guard cause them to mount vp certaine large staires in ranke to this place, and as euery one came in their order, the six Sacrificers tooke him, one by one foot, another by the other; and one by one hand, another by the other, all naked, and cast him on his backe vpon this pointed stone: where the fift of them put the coller of wood about his necke, and the high Priest opened his stomacke with the Knife with a strange dexteritie and nimblenesse, pulling out his heart with his hands, the which he shewed smoking vnto the Sun, to whom he did offer this heat:

and

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and presently he turned towards the Idoll, and did cast the heart at his face, and then cast away the body, tumbling it downe the staires of the Temple, there being not two foot space betwixt the stone and the first step. In this sort they sacrificed them all one after another. Their Masters, or such as had taken them, tooke vp the bodies and carried them away, and diuiding them amongst them, did eate them. There were euer forty or fifty at the least, thus sacrificed. The Neighbour Nations did the like, imitating the Mexicans in this sacred Butchery.

There was another kind of Sacrifice, which they made in diuers Feasts, called *Racaxipe Uelitzli*, which is as much as the flaying of men, because they flayed the Sacrifice (as is said) and therewith apparelled a man appointed to that end. This man [1] went dancing and leaping through all the Houses and Market places of the Citie, euery one being forced to offer something vnto him: which, if any refused, he would strike him ouer the face with the corner of the skin, defiling him with the congealed bloud. This continued till the skinne did stinke, during which time much Almes was gathered, which they imployed in necessaries for their deuotions. In many of these Feasts they made a challenge betweene him that did Sacrifice, and him that should bee sacrificed, thus: They tied the slaue by one foote to a wheele of stone, giuing him a Sword and Target in his hands to defend himselfe: then stepped forth the other armed in like manner. And if he, that should be Sacrificed, defended himselfe valiantly against the other hee was freed, and was reputed a famous Captaine: but if he were vanquished, he was Sacrificed on that stone whereto he was tied.

[1] *Gomara* saith, that the ancient persons, & sometimes the King himselfe, would put on this skin, being of a principall Captiue.

They euery yeere gaue one slaue to the Priests, to represent their Idoll. At his first entry into the office after he had beene well washed, they adorned him with the Idols ornaments and name, as before is said: and if he escaped before his time of Sacrifice was expired, the chiefe of his Guard was substituted to that representation and Sacrifice. Hee had the most honourable lodging in all the Temple, where hee did eate and drinke, and whither all the chiefe Ministers came to serue and honour him: hee was accompanied with Noblemen though the streets. At night they put him into a strong Prison, and at the appointed Feast sacrificed him.

The Deuill (a [m] *Murtherer from the beginning*) suggested to the Priests, when there seemed defect of these Sacrifices, to goe to their Kings, telling them that their Gods died for hunger, and therefore should be remembred. Then assembled they their people to warres to furnish their bloudy Altars.

[m] *Iohn* 8.44.

There happened a strange accident in one of these Sacrifices, reported by men of worthy credit, That the Spaniards beholding these Sacrifices, a young man, whose heart was newly plucked out, and himselfe tumbled downe the staires, when he came to the bottome, he said to the Spaniards in his Language; *Knights they haue slaine me.* The Indians themselues grew weary of these cruell Rites, and therefore they easily embraced the Spaniards Christianitie: Yea, *Cortes* writ to the Emperour *Charles*, that those of *Mechoacan* sent to him for his Law, being weary of their owne, as not seeming good vnto them.

Some of the Spaniards [n] were thus sacrificed at Tescuco, and their Horse-skinnes tanned in the haire, and hung vp with the Horse-shooes in the great Temple, and next to them the Spaniards garments for a perpetuall memory. At the siege of Mexico, they sacrificed at one time, in sight of their Countrimen, forty Spaniards,

[n] *Lop. de Gom. part. 2.*

The [o] Mexicans, besides their cruelties, had other vnbeseeming Rites in their Religion: as to eate and drinke to the name of their Idols, to pisse in the honour of them, carrying them vpon their shoulders, to anoint and besmeare themselues filthily, and other things, both ridiculous and lamentable.

[o] *Acost. l. 5. c. 27*

They [p] were so deuout in their Superstitions, and superstitious in their deuotions, that before they would eate or drinke, they would take a little quantitie and offer it to the Sun, and to the Earth. And if they gather Corne, Fruit, or Roses, they would take a leafe before they would smell it, and offer the same: he which did not thus, was accounted neither louing nor loued of God.

[p] *Gom. pa. 398.*

The Mexicans in the siege of their Citie, being brought to all extremities, spake thus, as *Lopez* reporteth, vnto *Cortes*; Considering that thou art the childe of the Sunne, why doest thou not entreat the Sunne thy Father to make an end of vs? O Sun that canst goe round about the World, in a day and a night, make an end of vs, and take vs out of this miserable life, for we desire death, to goe and rest with our God *Quetcanath*, who tarrieth for vs.

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CHAP XII.

Of the Religious places and persons in New-Spaine: wherein is also handled their Penance, Marriages, Burials, and other Rites performed by their Priests.

§. I.

Of their Temples.

WE haue already mentioned the Temple of *Vitziliputzli* in Mexico, which requireth our further description. It [a] was built of great stones, in fashion of Snakes tyed one to another: and had a great circuit, called *Coatepantly*, that is, a circuit of Snakes. Vpon the top of euery Chappell or Oratorie, where the Idols were, was a fine pillar wrought with small stones blacke as Iet; the ground raised vp with white and red, which below gaue a great light: Vpon the top of the Pillar were Battlements wrought like Snailes, supported by two Indians of stone, sitting, holding Candlesticks in their hands, were like Croysants, garnished and enriched at the ends, with yellow and greene feathers, and long fringes of the same. Within the circuit of this Court there were many chambers of Religious men, and others that were appointed for the Priests and Popes. This Court is so great and spacious, that eight or ten thousand persons did dance easily in a round, holding hands, which was an vsuall custome there, howsoeuer it seemeth incredible. *Cortes* [b] relateth, that within the compasse of the wall, a Citie of fiue hundred houses might haue beene builded: round about encompassed with goodly buildings, Hals, and Cloisters for the Religious Votaries to dwell in. In that circuit he numbereth forty high Towers well built, to which the ascent was by fifty steps or staires: the least of them as high as the steeple of the Cathedrall Church in Siuill. The stone-worke as curious as in any place, full of grauen and painted imagerie. All these Towers were sepulchres of great Lords, and had each of them a Chappell to some speciall Idol. There were there three large Hals with their Chappels annexed, into which none but certaine Religious men might enter, both full of Images: the chiefe of which *Cortes* cast downe, and in stead thereof placed the Image of the Euer-blessed, neuer worthy to bee dignified with indignitie, the glorious Virgin and Mother our Lord, with such other Saints.

a *Acost. l. 5. c. 13.*

b *Narrat. 2. ad Car. 5.*

There were foure gates or entries, at the East, West, North, and South, at euery [c] of which began a faire Causey of two or three leagues long. There were in the midst of the Lake wherein Mexico is built, foure large causies. Vpon euery entry was a God or Idol, hauing the visage turned to the cause right against the Temple gate of *Vitzliputzli*. There were thirty steps of thirty fadome long, diuided from the circuit of the court by a street that went betweene them. Vpon the top of these steps, there was a walke of thirty foot broad, all plastered with chalke: in the midst of which walke was a Pallisado artificially made of very high Trees planted in order a fadome asunder. These Trees were very bigge, and all pierced with small holes from the foot to the top, and there were rods did runne from one Tree to another, to which were tied many dead mens heads. Vpon euery rod were many skuls, and these rankes of skuls continued from the foot to the top of the Tree. This Pallisado was full of dead mens skuls from one end to the other, which were the heads of such as had bin sacrificed. For after the flesh was eaten, the head was deliuered to the Priests, who tied them in this sort, vntill they fell off by morsels. Vpon the top of the Temple were two stones or Chappels, and in them the two Images *Vitzliputzli* and *Tlaloc*. These Chappels were carued and grauen very artificially, and so high, that to ascend vp to them there were an hundred and twenty staires of stone. Before these Chappels there was a Court of forty foot square, in the midst whereof was a high stone of fiue hand breadth, pointed in fashion of a Pyramide, placed there for the sacrificing of men, as is before shewed.

c *Gomara* saith that the fourth was not a causey, but a street of the Citie.

Gomara [d] saith, that this and other their Temples were called *Teocalli*, which signifieth *Gods house*. This Temple, he saith, was square, containing euery way as much [e] as a Crossebow can shoot leuell: in the middest stood a mount of earth and stone fifty fadome long euery way, built Pyramide-fashion, saue that the top was flat; and ten fadome square. It had two such Pyramide Stones or Altars for Sacrifice, painted with monstrous figures. Euery Chappell had three lofts, one aboue another sustained vpon Pillars: From thence the eye with much pleasure might behold all about the Lake. Besides this Tower, there were forty

d *Gom. part. 1.*

e *Pet. Mart. Dec. 5. l. 4.* saith that in largenesse the situation of this Temple is matchable with a Towne of fiue hundred houses.

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other Towres belonging to other inferiour Temples; which were of the same fashion: onely their prospect was not Westward, to make difference. Some of those Temples were bigger then others, and euery one of a seuerall God.

Quelconatl. There was one round Temple dedicated to the God of the Aire, called *Quecalconatl*, the forme of the Temple representing the Aires *circular* course about the earth. The entrance of that Temple had a doore, made like the mouth of a Serpent, with foule and deuillish resemblances, striking dreadfull horrour to such as entered. All these Temples had peculiar houses, Priests, Gods, and Seruices. At euery doore of the great Temple was a large Hall and goodly buildings, which were common Armories for the Citie. They had other darke houses full of Idols of diuers metals, all embrued with bloud, the dayly sprinkling whereof made them shew blacke: yea, the walls were an inch thicke, and the ground a foot thicke with bloud, which yeelded a lothsome sent. The Priests entered dayly therein, which they allowed not to others except to Noble personages, who at their entry were bound to offer some Man to be sacrificed to those slaughter-houses of the Diuell. There did continually reside in the great Temple 5000. persons, which had there their meat, drinke, and lodging; the Temple enioying great reuenues, and diuers Townes for the maintenance thereof.

[f] *Acost. l. 5. c. 13.* Next [f] to the Temple of *Vitziliputzli* was that of *Tescalipuca*, the God of Penance, Punishments (and Prouidence) very high and well built. It had foure ascents; the top was flat, an hundred and twenty foot broad; and ioyning to it was a Hall hanged with Tapistry, and Curtains of diuers colours and workes. The doore being low and large was alwayes couered with a Vaile, and none but the Priests might enter. All this Temple was beautified with diuers Images and Pictures most curiously: for that these two Temples were as the Cathedrall Churches, the rest as Parishionall. They were so spacious, and had so many chambers, that there were in them places for the Priests, Colledges and Schooles.

[g] *Lop. Gom. p. 1.* Without [g] the great Temple, and ouer against the principall doore, a stones cast distant was the Charnell house, or that *Golgotha*, (before mentioned) where, vpon poles or sticks, and also in the wals (two Towres hauing no other stuffe but Lime and Skuls) [h] *Acost. l. 5. c. 15* *Andrew de Tapia* certified [h] *Gomara*, that he and *Gonsala de Vmbria* did reckon in one day, an hundred thirty sixe thousand skuls. When any wastad, supply was made of others in their roome.

§. II.

Of their Nunnes, Friers and other Votaries.

Nunnes. WIthin this great Circuit of the principall Temple were two Houses, like Cloisters, the one opposite to the other, one of Men, the other of Women. In that of Women they were Virgins onely, of twelue or thirteene yeeres of age, which they called the *Maids of Penance:* they were as many as the men, and liued chastly, and regularly, as Virgins dedicated to the seruice of their God. Their charge was to sweepe and make cleane the Temple, and euery morning to prepare meat for the Idol and his Ministers, of the Almes the Religious gathered. The food they prepared for the Idoll were small Loaues, in the forme of hands and feet, as of Marchpane: and with this bread they prepared certaine sawces, which they cast dayly before the Idol, and his Priests did eate it.

These Virgins had their haire cut, and then let them grow for a certaine time: they rose at midnight to the Idols Mattins, which they dayly celebrated, performing the same exercises which the Religious did. They had their Abbesse, who employed them to make cloth of diuers fashions, for the ornaments of their Gods and Temples. Their ordinarie habite was all white, without any worke or colour. They did their penance at midnight, sacrificing and wounding themselues, and piercing the tops of their eares, laying the bloud which issued forth vpon their cheekes, and after bathed themselues in a poole which was within the Monasterie. If any were found dishoneſt, they were put to death without remission, saying, she had polluted the house of their God.

They held it for an ominous token, that some religious man or woman had committed a fault, when they saw a Rat or Mouse passe, or a Bat in the Idol-Chappell, or that they had gnawed any of the vailes, for that they say, a Cat or a Bat would not aduenture to commit such an indignitie, if some offence had not gone before: and then began to make inquisition, and discouering the offender, put him to death. None were receiued into this Monasterie, but the daughters of one of the sixe quarters, named for that purpose: and this profession continued a yeere, during which time, their fathers and themselues had made a vow to serue the Idoll in this manner, and from thence they went to be married.

The

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The other Cloyster or Monasterie was of young-men of eighteene or twentie yeeres of age, which they called Religious. Their Crownes were shauen, as the Friers in these parts, their haire a little longer, which fell to the middest of their eare, except on the hinder part of the head, where they let it grow on their shoulders, and tyed it vp in trusses. These serued in the Temple, liued poorely and chastly, and (as the Leuites) ministred to the Priests, Incense, Lights and Garments, swept and made cleane the Holy place, bringing wood for a continuall fire, to the Harth of their God, which was like a Lampe that still burned before the Altar of their Idoll. Besides these, there were other little Boyes that serued for manuall vses, as to decke the Temple with Boughes, Roses, and Reeds, to giue the Priests water to wash, Rasors to sacrifice, and to goe with such as begged almes, to carrie it. All these had their superiours, who had the gouernment ouer them; and when they came in publike, where women were, they carried their eyes to the ground, not daring to behold them. They had linnen garments, and went into the Citie foure or sixe together, to aske almes in all quarters and if they got none, it was lawfull for them to goe into the Corne-fields, and gather that which they needed, none daring to contradict them. Friers.

Cortes writeth, that almost all the chife mens sonnes in the Citie, after they were sixe or seuen yeeres old, till the time of their marriage, especially the eldest, were thrust into a kind of Religious habit and seruice. *Cortes narrat. ad Imp. & Relat. del Temistitan ap. Ram. v. 3.*

There might not aboue fiftie liue in that strict penance; they rose at midnight, and sounded the Trumpets, to awake the people. Euery one watched by turne, lest the fire before the Altar should die: they gaue the censor, with which the Priest at midnight incensed the Idoll, and also in the morning, at noone, and at night. They [i] were very subiect and obedient to their superiours, and passed not any one point commanded. And at midnight after the Priest had ended his censing, they retyred themselues apart into a secret place, where they sacrificed and drew bloud from the Calues of their legs with sharp bodkins, therewith rubbing their Temples and vnder their Eares, presently washing themselues in a Poole appointed to that end. These yong men did not anoint their heads and bodies with [k] *Petum*, as the Priests did. This austeritie continued a yeere.

i Mexican Votaries, no lesse strict in that threefold cord which the Popish Votaries glory of Pouertie, Continency, Obedience, with other wil-worships: yea, for the time, more austere.

k Tobacco.

The Priests likewise rose at midnight, and retired themselues into a large place where were many lights, and there drew bloud, as the former, from their legs, then did they set these Bodkins vpon the battlements of the Court, sticke in straw, that the people might see. Neither might they vse one Bodkin in twise. The Priests also vsed great fasts of fiue or ten dayes together, before their great feasts. Some of them, to preserue their chastitie, slit their members in the midst, and did a hundred things to make themselues impotent, lest they should offend their gods. They drunke no Wine, and slept little, for that the greatest part of their exercises were by night.

They did vse also (that the selfe-tyrannizing Catholike should not out-vie Merits) to Discipline themselues with cords full of knots, wherein the people likewise came not behinde in cruell Processions, especially on the Feast of *Tezcalipuca*, lashing themselues with knotted *Mangney*-cords ouer the shoulders. The Priest fasted fiue dayes before that Feast, eating but once a day, and abstaining from their Wiues; the whips supplying those delicacies.

Gomara [l] speaketh of others, besides those yong ones before mentioned, which liued in those Cloysters, some being sicke, for their recouery; some in extreme pouerty, to finde reliefe; some for riches, for long life, for good husbands, for many children, and some for vertue: euery one abode there as long as they had vowed, and after vsed their libertie. Their offices were to spin Cotton, Wooll, and feathers, and to weaue cloth for their gods, and themselues, to sweepe all thy holy roomes: they might goe on Procession with the Priests, but not sing, nor goe vp the staires of the Temple: their food was boiled flesh and hot bread, receiued of almes, the smoke whereof was offered vnto their gods: They ate and lay all together, but lay in their cloathes. The multitude of Idols and Idol-Temples in New-Spaine was such, that a Bishop of Mexico, in his Letters 1532. saith, that the Friers had defaced twenty thousand of the one, and desolated fiue hundred of the other: and where in Mexico they had vsed yeerely to offer more then twenty thousand Harts of Boyes and Girles to their Idols, they now (saith he) offer them by good instruction to God. God grant it. l *Lop. de Gom. part. 1. pag. 396.* *Lit. Episc. Mex.*

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§. III.

Of their Priests, and the many Rites belonging to their function.

m Ioſ. Acoſt. l. 5. cap. 14.

TOuching their Priests in Mexico, m there were some high Priests or Popes, euen vnder the same name, called by the Mexicans, *Papas*, as they should say, Soueraigne Bishops: others, as before you haue heard, were of inferiour ranke. The Priests of *Vitzilipuztli* succeeded by linages of certaine quarters of the Citie, deputed for that purpose: and those of other Idols came by election, or by being offered to the Temple in their Infancie. They daily exercise of the Priests was to cast Incense on the Idols, which was done foure times in the space of a naturall day: at breake of day, at noone, at Sun-set, at midnight. At midnight all the chiefe officers of the Temple did rise, and in stead of Bels they did sound a long time vpon Trumpets, Cornets, and Flutes, very heauily; which being ended, he that did the Office that weeke, stept forth attired in a white robe with a Censor in in his hand, full of Coles, which he tooke from the harth, burning continually before the Altar, in the other hand he had a purse full of incense, which he cast into the Censor, and entring the place where the Idol was, he incensed it with great reuerence; then tooke he a cloth, with the which he wiped the Altar and the Curtains. This done, they went all into a Chappell, and there did beat themselues and draw bloud with Bodkins, as is said: this was alwayes done at midnight. None other but the Priests might intermeddle with their Sacrifices, and euery one did employ himselfe according to his dignity and degree. They did likewise preach to the people at some Feasts. They had reuenues and great offerings. They a had conuenient houses for their habitation. They ware blacke garments, and cut not nor combed their haire in the time of their ministration.

a Cortes narrat.

o Acoſt. l. 5. c. 26. Their anoinings.

The Mexican Priests o were thus anointed; they anointed the body from the foot to the head, and all the haire likewise, which hung like tresses or a Horse-maine, for that they applyed this vnction wet and moist. Their haire grew so, that in time it hung downe to their hams, insomuch that the weight made it burthensome: for they neuer cut it vntill they dyed, or were dispensed with for their great age, or were employed in gouernments, or some honourable charge in the Common-wealth. They carried their haire in tresses of sixe fingers breadth, which they dyed blacke with the fume of Sapine, Firre, or Rosine. They were alwayes dyed with this tincture, from the foot vnto the head, so as they were like vnto shining Negros. This was their ordinary vnction; they had another when they went to sacrifice or incense on the tops of mountaines, or in darke Caues, where there Idols were, vsing also certaine Ceremonies, to take away feare, and adde courage. This vnction was made with diuers venemous beasts, as Spiders, Scorpions, Salamanders, and Vipers, which the Boyes in the Colledges tooke and gathered together: wherein they were so expert, as they were alway furnished when the Priests called for them. They tooke all these together, and burnt them vpon the harth of the Temple which was before the Altar, vntill they were consumed to ashes. Then did they put them in Morters with much Tobacco or *Petum*, which made them lose their force; mingling likewise with these ashes, Scorpions, Spiders, and Palmers aliue. After this, they put to it a certaine seed being ground, which they called *Olololuchqui*, whereof the Indians made drinkes to see Visions, for that the vertue of this herbe is to depriue men of sence: they did likewise grind with these ashes black and hairy wormes, whose haire onely is venemous; all which they mingled together with blacke, or the fume of Rosine, putting it in small pots, which they set before their God, saying it was his meat, and therefore called it a diuine meat. By meanes of this ointment they became Witches, and did see and speake with the Diuell. The Priests being slubbered with this ointment, lost all feare, putting on a Spirit of cruelty. By reason whereof they did very boldly kill men in their sacrifices, went all alone in the night time to the Mountaines, and into obscure Caues, contemned all wilde beasts, beleeuing that Lyons, Tygres, Serpents, and the rest fled from them by vertue hereof.

This *Petum* did also serue to cure the sick, and for children; all resorted to them as to their Sauiours, to apply vnto them this Diuine Physicke, as they called it. They vsed manifold other superstitions to delude the people, in tying small flowers about their necks, and strings with small bones of Snakes, commanding them to bathe at certaine times, to watch all night at the *Diuine harth*, to eate no other bread but that which had beene offered to their Gods, that they should (vpon all occasions) repaire to their Wisards, who with certaine graines told Fortunes, and diuined, looking into keelers, and pailes full of water. The Sorcerers and p ministers of the diuell vsed much to besmeare themselues. There were an infinite

p Their Witches.

number

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number of these Witches, Diuiners, Inchanters, and the like: and still there remaine of them (but secret) not daring publikely to exercise their superstitions.

The Mexicans q had amongst them a kinde of baptisme, which they did with cutting the eares and members of yong children, hauing some resemblance of the Iewish circumcision. This Ceremonie was done principally to the sonnes of Kings and Noblemen: presently vpon their birth the Priests did wash them, and did put a little Sword in the right hand, in the left a Target. And to the children of the vulgar sort, they put the markes of their callings, and to their daughters instruments to Spinne, Knit, and labour.

q Their Rites vnto Infants.

The Mexican history afore-mentioned, in the third part thereof, sheweth in pictures their policie and customes. When a child was borne (as is there described) it was laid in a Cradle: foure dayes after, the mid-wife brought it naked, with the instrument of the trade (as is said) in the hand, into the yard; where were prepared Bul-rushes and a little pan of water, in which she washed the same. Three boyes sate by eating tosted Mais, with sodden Frizoles in a little pan, and at the mid-wiues appointment named the child with a lowd voice. After twenty dayes they went with it into the Temple, and presented the same in presence of the Priest, with an offering: and being of fifteene yeares, committed him to the High Priest of that Temple, to be taught, if they would after haue him a Priest: or if they would haue him a Souldier, they committed him to the Master thereof, with an offering of meat also. In this booke is pictured how they instruct and feed them at three yeeres of age, giuing them halfe a Cake: how at foure with a whole Cake: at fiue burthening and exercising their bodies, and setting their daughters to spin: how at sixe they exercise them in gathering vp corne spilled on the ground, or the like: at seuen in fishing. There is likewise described their seuere discipline in punishing them with Manguez. The Priests did exercise their Pupils in bodily seruices of the Temple, in going to the Mountains to sacrifice, in Musicke, obseruing the time by the starres, and the like. Old men of threescore and ten, might be publikely drunken without controll, which to yong folkes of both sexes was death, as was theft also and adultery.

Mex. pict. hist.

Education of children in Mexico.

Drunkards theeues, adulterers, stoned.

The Priests r also had their office in marriages. The Bridegroome and the Bride stood together before the Priest, who tooke them by the hands, asking them if they would marry: vnderstanding their will, he took a corner of the vaile, wherewith the woman had her head couered, and a corner of the mans gowne, which he tyed together on a knot, and so led them thus tyed to the Bridegroomes house, where there was a harth kindled. Then he caused the wife to goe seuen times about the harth, and so the married couple sate downe together, and thus was the marriage contracted. That booke of pictures describes it thus: as *Amanteca* or Broker carried the Bride on her backe at the beginning of the night, foure women attending with Torches of Pine-tree Rosenned. At the Bridegroomes house his parents receiue her, and carry her to him in a Hall, where they are both caused to sit on a Mat, neere a fire, and tyed together with a corner of their apparell, and a perfume of Copale wood is made to their gods. Two old men, and as many old women were present. The married couple eate, and then these old folke, which after this separate them asunder, and giue them good instructions for Oeconomicall duties.

r Their marriages.

In other parts of New-Spaine s they vsed other marriage-rites; at Tlaxcallan the Bridegroome and Bride polled their heads, to signifie, that from thenceforth all childish courses should be laid aside. At michuacan the Bride must looke directly vpon the Bridegroome, or else the marriage was not perfect. In Mixteopan they vsed to carry the Bridegroome vpon their backs, as if he were forced: and then they both ioyne hands, and knit their mantles together with a great knot. The Macatecas did not come together in twenty dayes after marriage, but abode in fasting and prayer all that while, sacrificing their bodies, and anointing the mouths of their Idols with their bloud. In Panuco the Husbands buy the Wiues for a Bow, two Arrowes, and a Net; and afterwards the Father in-law speaketh not one word to his Sonne in-law for the space of a yeere. When he hath a child, he lyeth not with his wife in two yeeres after, lest she should be with child againe before the other bee out of danger; some sucke twelue yeeres: and for this cause they haue many wiues. No woman, while she hath her disease, may touch or dresse any thing.

s *Gomara. part.* 1. *pag.* 389.

Adulterie in Mexico was death: common women were permitted, but no ordinary Stewes. The diuell did many times talke with their Priest, and with some other Rulers and particular persons. Great gifts were offered vnto him whom the diuell had vouchsafed this conference. He appeared vnto them in many shapes, and was often familiar with them. He to whom he appeared, carried about him painted, the likenesse wherein he shewed himselfe the first time. And they painted his Image on their doores, benches, and euery corner of the house. Likewise, according to his *Protean* and diuersified apparitions they painted him in many shapes.

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Acost. l. 5. c. 8. Burials.

It belonged also to the office of the Priests and religious in Mexico, to interre the dead, and doe their obsequies. The places where they buried them, were their gardens and courts of their owne houses: others carried them to the places of sacrifices, which were done in the mountaines: others burnt them, and after buried the ashes in the temples, burying with them whatsoeuer they had, of apparell, stones, and iewels. They did sing the funerall offices like Responds, often lifting vp the dead body, with many ceremonies. At these Mortuaries they did eate and drinke; and if it were a person of qualitie, they gaue apparell to such as came. When one was dead, his friends came with their presents, & saluted him as if he were liuing. And if he were a King or Lord of some Towne, they offered some slaues to bee put to death with him, to serue him in the other world. They likewise put to death his Priest or Chaplain, (for euery Noble-man had a Priest for his domestical holies) that he might execute his office with the dead. They likewise killed his Cooke, his Butler, Dwarffes, and deformed men, and whosoeuer had most serued him, though he were his Brother. And to preuent pouertie, they buried with them much wealth, as Gold, Siluer, Stones, Curtains, and other rich pieces. And if they burned the dead, they vsed the like with all his seruants and ornaments they gaue him for the other world, and lastly, buried the ashes with great solemnitie. The obsequies continued ten dayes with mournefull songs, and the Priests carried away the dead with innumerable ceremonies. To the Noble-men they gaue their honourable Ensignes, Armes, and particular Blazons, which they carried before the body to the place of burning, marching as in a Procession; where the Priests and Officers of the Temple went with diuers furniture, and ornaments, some casting incense, others singing, and some making the Drums and Flutes to sound the mournfullest accents of sorrow. The Priest who did the Office, was decked with the markes of the Idoll which the Noble-men had represented: for all Noble-men did represent Idols, and carrie the name of some One.

Acost. l. 6. c. 26.

The Mexicans honoured the best souldiers with a kinde of Knighthood, of which were three Orders: one ware a red ribband, which was the chiefe; the second was the Lyon or Tyger-knight: the Grey-Knight was the meaneſt: they had great priuiledges. Their Knighthood had these funerall solemnities. They brought the corps to the place appointed, and enuironing it, and all the baggage with Pine-trees, set fire thereon, maintaining the same with gummie wood, till all were consumed. Then came forth a Priest attired like a diuell, hauing mouthes vpon euery ioynt of him, and many eyes of Glasse, holding a great staffe, with which he mingled all the ashes with terrible and fearfull gestures.

[t] *Lop. de Gom. pars. 1. pag. 383.*

When the King of [t] Mexico sickened, they vsed forthwith to put a Visor on the face of *Texcatlipuca*, or *Vitzilivitzli*, or some other Idoll, which was not taken away till hee mended or ended, If he died, word was presently sent into all his Dominions for publike lamentations, and Noble-men were summoned to the funerals. The body was laid on a Mat, and watched foure nights; then washed, and a locke of haire cut off for a relike; for therein (said they) remained the remembrance of his soule. After this an Emerald was put in his mouth, and his body shrowded in 17. rich mantles, costly and curiously wrought. Vpon the vpper mantle was set the Deuice or Arme s of some Idoll, whereunto he had been most deuout in in his life time, and in his Temple should the body be buried. Vpon his face they put a Visor painted with foule and deuillish gestures, beset with jewels: then they killed the slaue, whose office was to light the Lamps, and make fire to the gods of his Palace. This done, they carried the body to the Temple, some carrying Targets, Arrows, Maces, and Ensignes, to hurle into the funerall fire. The High Priest and his crue receiue him at the Temple gate with a sorrowfull Song, and after he hath said certaine words, the body is cast into the fire there prepared for that purpose, together with jewels: also a Dog newly strangled, to guide his way. In the meane-while two hundred persons were sacrificed by the Priests, or more, to serue him, as is said. The fourth day after, fifteene slaues were sacrificed for his soule, and vpon the twentieth day, fiue; on the sixtieth, three, &c. The ashes with the locke of haire was put in a Chest, painted on the in-side with deuillish shapes, together with another locke of haire, which had been reserued since the time of his birth. On this Chest was set the Image of the King: the kinred offered great gifts before the same. The King of Mechuacan obserued the like bloudy Rites: many Gentlewomen were by the new King appointed their Offices in their seruice to the deceased, and while his body was burning, were malled with clubs, and buried foure and foure in a graue. Many Women-slaues, and free Maidens were slaine to attend on these Gentlewomen. But I would not bury my Reader in these direfull graues of men cruell in life and death. Let vs seeke some Festiuall argument, if that may be more delightfull.

CHAP.

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CHAP XIII.

Of the supputation of Times, Festiuall Solemnities, Colledges, Schooles, Letters, Opinions, and other remarkeable things in New Spaine.

§. I.

Their Kalender and Conceits of Time, and some of their Feasts.

THE Mexicans[a] diuided the yeere into eighteene moneths, ascribing to each twentie dayes, so that the fiue odde dayes were excluded. These fiue they reckoned apart, and called them *the dayes of nothing*: during the which, the people did nothing, neither went to their Temples, but spent the time in visiting each other: the Sacrificers likewise ceated their Sacrifices. These fiue dayes being past, the first moneth began about the twentie sixe of February. *Gomara*[b] sets downe their moneths names in order. The Indians described them by peculiar Pictures, commonly taken of the principall Feast therein. They accounted their weeks by thirteene dayes: they had also a weeke of yeeres which was likewise thirteene. They reckoned by a certaine Wheele, which contayned foure weekes, that is, two and fiftie yeeres. In the midst of this Wheele was painted the Sunne, from which went foure beames of lines, in a Crosse of distinct colours, Greene, Blue, Red, and Yellow; and so the lines betwixt these: on which they noted by some Picture, the accident that befell any yeere, as the Spaniards comming, marked by a man clad in Red. The last night when this Wheele was run about, they brake all their vessels and stuffe, put out their fire and all the lights, saying, that the World should end at the finishing of one of these Wheeles, and it might be at that time; and then what should such things need? Vpon this conceit they passed the night in great feare: but when they saw the day begin to breake, they presently beat many Drums, with much other mirth and Musicke, saying, that God did prolong the time with another Age of two and fifty yeeres. And then began another Wheele; the first day whereof they tooke new fire, for which they went to the Priest, who fetched it out of a Mountaine, and made a solemne Sacrifice and Thanksgiuing. The twenty dayes of each moneth were called by seuerall names, the first *Cipactli* which signifieth a Spade, and so the rest a House, a Dogge, a Snake, an Eagle, a Temple, and the like. By this Kalendar they keepe things in memory aboue nine hundred yeeres since. The Indians of *Culhua* did beleeue that the Gods had made the World, they knew not how: and that since the Creation, foure Sunnes were past, and that the fift and last is the Sunne, which now giueth light vnto the World.

a *Acost. l. 6. c. 2.*

b *Gom. pag. 317. Mexican. hist. M. S. ap. Hak.* hath this Kalender.

The first Sunne (forsooth) perished by water, and all liuing creatures therewith: the second fell from Heauen, and with the fall slue all liuing creatures, and then were many Giants in the Country: the third Sunne was consumed by fire; and the fourth by Tempest of ayre and wind, and then Mankind perished not, but was turned into Apes: yet when that fourth Sunne perished, all was turned into darknesse, and so continued fiue and twenty yeeres: and at the fifteenth yeere, God did forme one man and woman, who brought forth children, and at the end of other ten yeeres appeared this fift Sunne newly borne, which after their reckoning is now in this yeere 1612. nine hundred and eighteene yeeres since. Three dayes after this Sunne appeared, they held that all the Gods did die, and that these which since they worship, were borne in processe of time.

Opinion of fiue Sunnes.

At the end of euery twenty dayes, the Mexicans celebrated a Feast called *Tonalli*, which was the last day of euery moneth. The last day of the first moneth was called *Tlacaxipenaliztli*, on which were slaine an hundred Captiues in Sacrifice and eaten, others putting on the skins (as before is shewed.) Many of them would go to the slaughter with ioyfull countenance, dancing, and demanding Almes, which befell to the Priests. When the greene Corne was a foot aboue the ground, they vsed to goe to a certaine Hill, and there sacrificed two Children, a Girle and a Boy, three yeeres old, to the honour of *Tlaloc*, God of the Water, that they might haue raine: and because these children were free borne, their hearts were not plucked out, but their throats being cut, their bodies were wrapped in a new Mantle, and buried in a graue of stone.

Mexican Feasts.

When the fields of Maiz were two foot high, a collection was made, and therewith were brought

bought foure little slaues, betwixt the age of fiue and seuen, and they were sacrificed also to *Tlaloc*, for the continuance of raine: and those dead bodies were shut vp in a Caue appointed to that purpose. The beginning of this butcherie was, by occasion of a drought, which continued foure yeeres, and forced them to leaue the Country. When the Maiz was ripe, in the moneth and Feast *Hueitozoztli*, euery man gathered his handfull of Maiz, and brought it to the Temple for an offering, with a certaine drinke called *Atoli*, made of the same graine. They brought also *Copalli*, a sweet Gumme, to incense the Gods which cause the Corne to grow. At the beginning of Summer they celebrated the Feast *Tlaxuchimcaco*, with Roses and all sweet flowres, making Garlands thereof, to set on their Idols heads, and spending all that day in dancing. To celebrate the Feast *Tecuilhuitli*, all the principall persons of each Prouince came to the Citie on the Euening of the Feast, and apparelled a woman with the attire of the *God of Salt*, who danced among a great company of her Neighbours, but the next day was sacrificed with much solemnitie, and all that day was spent in deuotion, burning of Incense in the Temple. The Merchants had a Temple by themselues, dedicate to the *God of gaine*: they made their Feast vpon the day called *Micailhuitl*, wherein were sacrificed and eaten many captiues, which they had bought, and all the day spent in dancing.

In the Feast of *Ochpaniztli*, they sacrificed a woman, whose skin was put vpon an Indian, which two dayes together danced with the Townsmen, celebrating the same Feast in their best attire.

In the day of *Hatamutzli*, the Mexicans entred into the Lake with a great number of Canoas, and there drowned a Boy and a Girle, in a little Boat, which they caused to be sunke, in such sort, that neuer after that Boat appeared againe, holding opinion, that those Children were in company with the Gods of the Lake. That day they spent in feasting and anointing their Idols cheekes with a kind of Gumme, called *Vlli*.

When *Cortes* was gone out of Mexico, to incounter *Pamphilo de Naruaes*, and had left *Aluarado* in the Citie, he in the great Temple murthered a great multitude of Gentlemen, which had there assembled, to their accustomed solemnitie, being six hundred, or (as some say) a thousand, richly attired and adorned, where they vsed to sing and dance, in honour of their God, to obtaine Health, Children, Victorie, &c.

§. II.

Their Feast of Transubstantiation, Lent, Bloudie Processions, and other holy times.

x *Acost. l. 5. c. 24 Relat. del Themistitan.*

IN the moneth of May, x the Mexicans made their principall Feast to *Vitziliputzli*: two dayes before which, the Religious Virgins or Nuns mingled a quantity of Beets with rosted Maiz, and moulded it with Hony, making an Image of that paste, in bignesse like to the Idoll of wood, putting in, in stead of eyes, graines of glasse, greene, blue, or white, and for teeth, graines of Maiz. Then did all the Nobles bring it a rich garment like vnto that of the Idoll, and being clad, did set it in an azured Chaire, and in a Litter. The morning of the Feast being come, an houre before day, all the Maidens came forth attired in white with new ornaments, which that day were called, the Sisters of *Vitziliputzli*: they were crowned with Garlands of Maiz rosted & parched, with chaines of the same about their neckes, passing vnder their left armes. Their cheekes were died with Vermilion, their armes from the elbow to the wrist were couered with red Parrots feathers. Thus attired, they tooke the Image on their shoulders, carrying it into the Court, where all the young men were, attired in red Garments, crowned like the women. When the Maydens came forth with this Idoll, the young men drew neere with much reuerence, taking the Litter wherein the Idoll was, vpon their shoulders, carrying it to the staires foot of the Temple: where all the people did humble themselues, laying earth vpon their heads.

After this, all the people went in Procession to a Mountaine called *Chapultepec*, a league from Mexico, and there made Sacrifices. From thence they went to their second Station, called *Atlacuyanaya*: and from thence againe to a Village, which was a league beyond *Cuyoacan*, and then returned to Mexico. They went in this sort aboue foure leagues, in so many houres, calling this Procession *Vpania Vitziliputzli*. Being come to the foote of the Temple staires, they set downe the Litter with the Idoll, and with great obseruance drew the same to the top of the Temple, some drawing aboue, and others helping below, the Flutes and Drummes, Cornets, Trumpets, meane-while increasing the Solemnitie. The people abode in the Court. Hauing mounted, and placed it in a little lodge of Roses, presently came

the

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the young men, which strowed flowres of sundry kinds, within and without the Temple. This done, all the Virgins came out of their Conuent, bringing pieces of the same paste whereof the Idoll was made, in the fashion of great bones, which they deliuered to the young men, who carried them vp, and laid them at the Idols feet, till the place could receiue no more.

They called these morsels of paste, *The flesh and bones of Vitzilipuztli.* Then came all the Priests of the Temple, euery one strictly obseruing his place, with veiles of diuers colours and workes, Garlands on their heads, and chaines of flowres about their neckes: after them came the Gods and Goddesses, whom they worshipped of diuers figures, attired in the same liuery. Then putting themselues in order about those pieces of paste, they vsed certaine Ceremonies, with singing and dancing. By these meanes they were blessed and consecrated for *the flesh and bones of the Idoll*: which were then honoured in the same sort as their God. Then came forth the Sacrificers, who began the Sacrifice of Men, whereof they now sacrificed more then at other times: for this was their solemnest Festiuall. The Sacrifices being ended, all the young men and Maydes came out of the Temple attired as before, and being placed in order and ranke, one directly against another, they danced by Drummes, which sounded in praise of the Feast, and of their God. To which Song, all the ancientest and greatest men did answere, dancing about them, making a great Circle, as the manner is, the young men and Maids remayning alwayes in the middest.

All the Citie came to this spectacle, and throughout the whole Land; on this day of *Vitzilipuztli* his Feast, no man might eat any other meate, but this paste with Honey, whereof the Idoll was made, and this should be eaten at the point of day not drinking till the afternoone: the contrary was sacrilegious. After the Ceremonies ended, it was lawfull for them to eat any thing. During the time of this Ceremony, they hid the water from their little Children, admonishing such, as had the vse of reason, to abstaine.

The Ceremonies, Dances, and Sacrifices ended, they went to vnclothe themselues, and the Priests and Ancients of the Temple tooke the Image of paste, and spoyled it of all the Ornaments making many pieces of it, and of the consecrated Rolls, which they ministred in a kind of Communion, beginning with the greater, and continuing vnto the rest, both men, women, and children: who receiued it with teares, feare, reuerence, and other both affects, and effects of deuotion, saying, That they *did eate the flesh and bones of their God.* Such as had sicke folkes, demanded thereof for them, and carried it with great reuerence and veneration. All such as did communicate, were bound to giue the tenth part of this Seed, whereof the Idoll was made. The solemnity of the Idoll being ended, an old man of great authority stept vp into an high place, and with a loude voice preached their Law and Ceremonies. This History deserueth the longer Relation, because it so much resembleth the Popish *Chimara*, and monstrous Conception of *Transubstantiation*, and of their *Corpus Christi* Feast, with other their Rites, to which *Acosta* also the Relater compareth it, blaming the Deuill for vsurping the seruice, and imitating the Rites of their Church, whereas their Church deserueth blame for imitating the Deuill, and these his Idolatrous Disciples, in their stupendious monsters of opinion, and ridiculous offices of Superstition. But you shall yet see a further resemblance.

a The new Catholikes of old Spaine, & old Cacolikes of New Spaine alike in Superstition.

Next to this principall Feast of *Vitzilipuztli*, [b] was that of *Tezcalipuca*, of chiefe estimation. This fell on the nineteenth day of May, and was called *Tozcolt.* It fell euery foure yeeres with the Feast of Penance, where there was giuen [c] full indulgence and remission of sinnes. In this day they did Sacrifice a Captiue, which resembled the Idoll *Tezcalipuca.* Vpon the Euen of this Solemnitie, the Noblemen came to the Temple, bringing a new garment like to that of the Idoll, which the Priest put vpon him, hauing first taken off his other Garments, which they kept with great reuerence. There were in the Coffers of the Idoll [d] many Ornaments, Iewels, Eare-rings, and other Riches, as Bracelets, and precious Feathers, which serued to no vse, and were worshipped as the God himselfe. Besides that Garment, they put vpon him certaine Ensignes of Feathers, with Fannes, shadowes, and other things. Being thus attired, they drew the Curtayne from before the doore, that all men might see. Then came forth one of the chiefe of the Temple, attired like to the Idoll, carrying Flowre in his hand, and a Flute of Earth, hauing a very sharpe sound, and turning toward the East, hee sounded it, and after that to the West, North, and South, hee did the like.

b *Acost. l. 5. c. 22*

c Mexican Iubilee.

d Their relicks

This done, he put his finger into the Aire, and then gathered vp the Earth, [e] which hee put in his mouth, eating it in signe of adoration. The like did all that were present, weeping, and falling flat to the ground, inuocating the *darkenesse of the night, and the winds*, not to forsake them, or else to take away their liues, and free them from the labours they endured therein. Theeues, Adulterers, Murtherers, and all other Offenders had great feare and heauinesse

e The Mexicans Lent begun not with ashes, but with dust.

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uineſſe whiles the Flute ſounded, ſo as ſome could not hide nor diſſemble their offences. By this meanes they all demanded no other thing of their God, but to haue their offences concealed; powring forth many teares, with great repentance and ſorrow, offering great ſtore of Incenſe to appeaſe their Gods. All the Martialiſts, and reſolute ſpirits, addicted to the Warres, deſired with great deuotion of God *the Creator, of the Lord, for whom we liue, of the Sun*, and of other their Gods, that they would giue them victory againſt their enemies, and ſtrength to take many Captiues for Sacrifice. This ceremonious ſounding of the Flute by the Prieſt, continued ten dayes, from the ninth of May to the nineteenth, with eating of earth, praying euery day with eyes lifted vp to Heauen, ſighes and grones, as of men grieued for their ſinnes. Yet did not they beleeue that there were f any puniſhments in the other life, but did theſe things to auert temporall puniſhments: they accounted death an aſſured reſt, and therefore voluntarily offered themſelues thereto. The laſt day of the Feaſt, the Prieſts drew forth a Litter well furniſhed with Curtaynes, and Pendants of diuers faſhions: this Litter had ſo many armes to hold by, as there were Miniſters to carry it: all which came forth beſmeared with blacke, and long haire, halfe in treſſes with white ſtrings, and attired in the Idols liuery. Vpon this Litter they ſet the Image of *Tezcatlipuca*, and taking it on their ſhoulders, brought it to the foot of the ſtaires. Then came forth the young men and Maydens of the Temple, carrying a great cord wreathed of chaines of roſted Maiz, with which they enuironed the Litter, and put a chaine of the ſame about the Idols necke, and a Garland thereof on his head.

f *Gomara* writeth otherwiſe as followeth in the end of this Chapter.

The young men and Mayds weare chaines of roſted Maiz, and the men Garlands, the Maydes Mytres made of Rods couered with the Maiz, their feet couered with Feathers, and their armes and cheekes painted. The Image being placed in the Litter they ſtrewed round about ſtore of the boughes of Manguey, the leaues whereof are pricking. They carried g it on Proceſſion (two Prieſts going before with Incenſe) in the circuit of the Court: and euery time the Prieſt gaue Incenſe, they lifted vp their armes as high as they could to the Idoll and the Sun. All the people in the Court turned round to the place whither the Idoll went, euery one carrying in his hand new cords of the threeds of Manguey, a fadome long, with a knot at the end, wherewith they whipped themſelues on the ſhoulders, euen as they doe heere (ſaith *Acoſta*) on Holy Thurſday. The people brought boughes and flowres to beautifie the Court and Temple.

g Their bloudy Proceſſions

This done, euery one brought their Offerings, Iewels, Incenſe, ſweet Wood, Grapes, Maiz, Quailes, and the reſt. Quailes were the poore mans Offering which hee deliuered to the Prieſts, who pulled off their heads, and caſt them at the foote of the Altar, where they loſt their bloud: and ſo they did of all other things which were offered. Euery one offered meate and fruit, according to his power, which was laid at the foote of the Altar, and was carried to the Miniſters Chamber. The offering done, the people went to dinner: the young men and Maydes of the Temple being buſied meanewhile to ſerue the Idoll with all that was appointed for him to eat, which was prepared by other women who had made a vow that day to ſerue the Idoll. Theſe prepared meats in admirable variety, which being ready, the Virgins went out of the Temple in Proceſſion, euery one carrying a little basket of bread in her hand, and in the other a diſh of theſe meates. Before them marched an old man, like to a Steward, attired in a white Surples downe to the calues of his legges, vpon a red Iacket, which had wings inſtead of ſleeues, from which hung broad Ribands, and at the ſame a ſmall Pumpion, ſtucke full of flowres, and hauing many Superſtitious things within it. This old man comming neere to the foot of the ſtaires, made lowly reuerence. Then the Virgins with like reuerence preſented their meats in order: this done, the old man returnes, leading the Virgins into the Conuent. And then the young men and Miniſters of the Temple came forth and gathered vp their meat, which they carried to their Prieſts Chambers, who had faſted fiue dayes, eating but once a day, not ſtirring all that time out of the Temple, where they whipped themſelues, as before is ſhewed. They did eate of theſe *Diuine meates* (ſo they called it) neither might any other eate thereof. After dinner they aſſembled againe, and then was ſacrificed. One who had all that yeere borne the habit and reſemblance of their Idoll. They went after this, into a holy place appointed for that purpoſe, whither the young men and Virgins of the Temple brought them their ornaments, and then they danced and ſung, the chiefe Prieſts drumming and ſounding other Inſtruments. The Noblemen in ornaments like to the young men, danced round about them.

They did not vſually kill any man that day, but him that was ſacrificed, yet euery fourth yeere they had others with him, which was the yeere of Iubilee and full pardons. After Sunſet, the Virgins went all to their Conuent, and taking great diſhes of earth full of bread, mixed with Hony, couered with ſmall Panniars, wrought and faſhioned with dead mens heads and bones, carried the ſame to the Idoll, & ſetting them downe, retired, their Steward

vſhering

vshering them as before. Presently came forth all the young men in order, with Canes or Reedes in their hands, who began to runne as fast as they could to the top of the Temple staires; euery one striuing to come first to the Collation. The chiefe Priests obserued who came first, second, third and fourth, neglecting the rest; these they praysed, and gaue them ornaments, and from thence forward they were respected as men of marke. The said Collation was all carried away by the young men as great Relikes. This ended, The young men and Maydes were dismissed: and so I thinke would our Reader, who cannot but be glutted with, and almost surfet of our so long and tedious feasting. Yet let me intreat one seruice more, it is for the God of gaine, who I am sure will finde Followers and Disciples too attentiue.

For the Festiuall of this Gaine-god, *Quetzaalcoalt*; the Merchants, his deuoted and faithfull Obseruants, forty dayes before, bought a slaue well proportioned to represent that Idoll for that space. First, they washt him twice in a Lake, called the Lake of the Gods, and being purified, they attired him like the Idoll. Two of the Ancients of the Temple came to him nine dayes before the Feast, and humbling themselues before him, said with a loud voice, Sir, nine dayes hence your dancing must end, and you must dye: and hee must answere, (whatsoeuer hee thinketh) *In a good hower.* They diligently obserued if this aduertisement made him sad, or if he continued his dancing according to his wont. If they perceiued him sad, they tooke the sacrificing Rasors, which they washed and clensed from the bloud, which thereon had remayned, and hereof with another liquor made of *Cacao*, mixed a drinke, which they said would make him forget what had beene said to him, and returne to his former iollitie. For they tooke this heauinesse in these men to be ominous.

On the Feast Day, after much honouring him, and incensing him, about midnight they sacrificed him, offering his heart to the Moone, and after cast it to the Idoll, letting the body fall downe the staires to the Merchants, who were the chiefe Worshippers. These hearts of their Sacrifices (some [h] say) were burned after the Oblation to this Planet and Idoll. The body they sauced and dressed for a Banquet about breake of day, after they had bid the Idoll good morrow with a small dance.

[h] *Pet. Martyr. Dec. 5.*

This Temple of *Quetzaalcoalt* had Chappels as the rest, and Chambers, where were Conuents of Priests, young men, Maydes, and Children. One Priest alone was resident which was changed weekly. His charge that weeke, after hee had instructed the Children, was to strike vp a Drumme at the Sunne setting, at the sound whereof (which was heard throughout the Citie) euery one ended his Merchandize and retired to his house, all the Citie being as silent, as if no bodie had beene there: at day breaking hee did againe giue notice by his Drumme: for till that time it was not lawfull to stirre out of the Citie. In this Temple was a Court, wherein they danced, and on this Idols Holy-day, had erected a Theater, thirty foot square, finely decked and trimmed, in which were represented Comedies, Masks, and many other representations, to expresse or cause mirth and ioy.

§. III.

Of their Schooles, Letters, and other their Opinions.

THe Mexicans [i] had their Schooles, and as it were Colledges or Seminaries, where the Ancients taught the Children to say by heart, the Orations, Discourses, Dialogues, and Poems, of their great Orators and chiefe Men, which thus were preserued by Tradition, as perfectly as if they had beene written. And in their Temples, the sonnes of the chiefe Men (as *Peter* [k] *Martyr* reporteth) were shut vp at seuen yeeres old, and neuer came forth thence till they were marriageable, and were brought forth to be contracted All which time, they neuer cut their haire, they were clothed in blacke, abstained at certaine times of the yeere from meats engendring much bloud, and chastened their bodies with often fasting.

[i] *Acosta l. 6. c. 7.*

[k] *Pet. Martyr. Dec. 5. lib. 4.*

And although they had not Letters, [l] yet they had their Wheele for computation of time, (as it is said before) in which their writings were not as ours, from the left hand to the right, or as of the Easterne Nations, from the right hand to the left, or as the Chinois, from the top to the bottome: but beginning below did mount vpwards: as in that mentioned Wheele, from the Sunne, which was made in the Center, vpwards to the Circumference. Another manner of writing or signing, they had, in Circle-wise. In the Prouince of Yucatan or Honduras, there were Bookes of the leaues of Trees, folded and squared, which contained the knowledge of the Planets, of Beasts, and other Naturall things, and

[l] *Acosta l. 6. c. 9.* Indian writing

of

of their Antiquities, which some blindly-zealous Spaniards, taking for Inchantments, caused to be burned.

e *Cap.7.* The [e] Indians of Tescuco, Talla, and Mexico, shewed vnto a Iesuite their Bookes, Histories, and Kalendars, which in Figures and Hieroglyphicks represented things after their manner. Such as had forme or figure, were represented by their proper Images, other things were represented by Characters; and I haue seene, saith *Acosta*, the *Pater Noster*, *Aue Maria*, and Confession thus written. As, for these things, *I a Sinner doe confesse my*

n *Gomara, part. 1. p. 3. 69.* *selfe*, they painted an Indian, kneeling on his knees, at a Religious mans feet; *To God most mightie*, they painted three faces with their Crownes, according to that painting blasphemy of the Popish Image-mongers, and so they went on in that manner of picturing the words of their Popish Confession; where Images failed, setting Characters; Their [n] Bookes for this cause were great, which (besides their engrauings in Stone, Walles, or Wood) they made of Cotton-wooll wrought into a kind of Paper, and of leaues of Metll, folded vp like

b *Pet. Mart. Dec. 4. l. 8.* our Broad-clothes, and written on both sides. Likewise they [o] made them of the thinne inner rinde of a Tree, growing vnder the vpper barke (as did also the Ancient Latines, from whence the names of *Codex* and *Liber* for a Booke, are deriued by our Grammarians.) They did bind them also into some forme of Bookes, compacting them with *Bitumen*: their Characters were of Fish-hookes, Starres, Snares, Files, &c. Thus did they keepe their priuate and publike Records.

p *Gomara vbi supra.* There [p] were some in Mexico, that vnderstood each other by whistling, which was ordinarily vsed by Louers and Theeues; a Language admirable euen to our wits, so highly applauded by our selues, and as deeply deiecting these Nations in termes of sillinesse and simplicitie. Yea, in *Our Virginia* (so I hope and desire) Captaine *Smith* told mee that there are some, which the spacious diuorce of the wide streame notwithstanding, will by hallowes and hoopes vnderstand each other, and entertaine conference. The numbers of the Mexicans are simple, till you come to six, then they count sixe and one, sixe and two, sixe and three; ten is a number by it selfe, which in the insuing numbers, is repeated as in other Languages till fifteene, which they reckon in one terme, ten, fiue, and one, and so the rest to twentie. Some write [q] that the men in Mexico sate downe, and the women stood, when they made water.

q *Relat. del Tewistitan ap. Ram. v. 3.* *r Gom. p. 312.* The Mexicans [r] did beleeue concerning the soule, that it was immortall, and that men receiued either ioy or paine, according to their deserts and liuing in this World. They held for an assured faith, that there were nine places appointed for soules, and the chiefest place of glory to bee neere vnto the Sunne, where the soules of good men slaine in the Warres, and those which were sacrificed, are placed: that the soules of wicked men abide in the earth, and were diuided after this sort: children which were dead-borne, went to one place: those which dyed of age or other disease, went to another: those which died of wounds or contagion, to a third: those which were executed by order of Iustice, to a fourth; but Parricides

f *Acosta l. 7. c. 10* which slew their Parents, or which slew their wiues or children, to a fift. Another place was for such as slew their Masters, or Religious persons. [f] *Acosta* seemeth to deny that the Indians beleeued any punishments after death, and yet setteth downe an Oration made at *Mutezumas* Election, wherein he is said to haue pierced the nine Vaults of heauen, which seemeth to allude to this of *Gomara*.

Their burials also were diuers, as is shewed before: and heere may bee added, that hee which died for Adultery, was shrowded like vnto their god of Leachery, called *Tlazoulterel*, he that was drowned, like to *Tlaloc*: he that died of drunkennesse, like to the god of wine: *Ometochtli*; the Souldier, like to *Vitzilipuzli*. But lest you wish me buried in like manner, which trouble as much my English Reader, with New-Spaines tedious Relations, as Old-Spaines fastidious insulting spirits haue sometime done our English Nation, I will aduenture further into the adioyning Prouinces.

CHAP.

CHAP. XIIII.

Of other places betwixt New Spaine, and the Straits of Dariene.

§. I.

Of Iucatan, Acuſamil, Guatimala, and Hondura.

IVCATAN [t] is a point of Land extending it ſelfe into the Sea, ouer againſt the Iſle Cuba, and was firſt diſcouered by *Francis Hermando de Cordoua*, in the yeere 1517. at which time, one asking an Indian how this Countrey was called, he anſwered, *Tectoten, Tectetan*, that is, I vnderſtand you not, which words the Spaniards corrupting, both in the ſound and interpretation, called it *Iucatan*. *Iames Velaſques*, Gouernour of Cuba, ſent his Couſin, *Iohn de Grijalua* the yeere after, who there fought with the Indians at Campotan, and was hurt. The Spaniards [u] went to a Citie on the ſhore, which for the greatneſſe they called Cayro, of that great Citie in Ægypt. Here they found Turreted Houſes, Stately Temples, Wayes paued, and faire Market-places. The houſes were of ſtone or brick, and lyme, very artificially compoſed. To the ſquare Courts or firſt habitations of their houſes they aſcended by ten or twelue ſteps. The roofe was of Reeds, or ſtalkes of Herbs. The Indians gaue the Spaniards Iewels of Gold, very faire and cunningly wrought, and were requited with Veſtures of Silke and Wooll, Glaſſe, Beads and little Bels. Their apparell was of Cotton in manifold faſhions and colours. They frequented their Temples much, to the which the better ſort paued wayes with ſtone from their houſes. They were great Idolaters, and were circumciſed, but not all. They liued vnder Lawes, and traffiked together with great fidelitie, by exchanging commodities without money. The Spaniards ſaw Croſſes amongſt them, and demanding whence they had them, they ſaid that a certaine man of excellent beauty paſſing by that coaſt, left them that notable token to remember him: others ſaid, a certaine man brighter then the Sunne dyed in the working thereof. The Spaniards ſayled thence to [x] Campechium, a towne or three thouſand houſes. Here they ſaw a ſquare Stage or Pulpit foure Cubits high, partly of clammie Bitumen, and partly of ſmall ſtones, whereto the image of a man cut in Marble, was ioyned, two foure-footed vnknowne beaſts faſtning vpon vpon him, as if they would teare him in pieces. And by the Image ſtood a Serpent all beſmeared with bloud, deuouring a Lyon, it was ſeuen and forty foot long, and as bigge as an Oxe. Theſe things I mention as teſtimonies of their Art in theſe barbarous places; and perhaps of their deuotion alſo. *Grijalua* or *Griſalua* ſeeing a Tower farre off at Sea, by direction therof, came to an Iland called Coſumel, agreeing in priuate and publike manner of life with them of Iucatan: Their Houſes, Temples, apparell, and trade of Marchandize all one: their houſes ſomewhere couered with Reeds, and where Quarries were, with Slate: many houſes had Marble pillars.

They found Ancient Towres there, and the ruines of ſuch as had been broken downe and deſtroyed: there was one whereto they aſcended by eighteene ſteps or ſtaires. The Gouernour whom they ſuppoſed to be a Prieſt, conducted them to the Towre: in the top whereof they erected a Spaniſh Banner, and called alſo the Iſland *Santa Cruce*. In the Towre they found chambers, wherein were marble Images, and ſome of Earth in the ſimilitude of Beares. Theſe they inuoked with loude ſinging all in one tune, and ſacrificed vnto them with fumes and ſweet Odours, worſhipping them as their Houſhold Gods. There they performed their diuine ceremonies and adoration: they were alſo circumciſed.

Gomara [y] ſaith, That heere, and at Xicalanco, the Diuell vſed to appeare viſibly, and that theſe two were great in eſtimation for holineſſe; euery Citie had their Temple, or Altar, where they worſhipped their Idols, amongſt which were many Croſſes of Wood and Braſſe, whereby ſome conceiue that ſome Spaniards had recourſe hither when *Roderigo* was defeated, and Spaine ouer-runne by the Saracens. In [z] both theſe places they ſacrificed men: which *Cortes* perſwaded them to ceaſe. The Temple in Coſumil or Acuſamil was built like a ſquare Towre, broad at the foot, with ſteps round about, and from the middeſt vpward were ſtrait: the top was hollow and couered with ſtraw: it had foure windowes and Porches. In the hollow place was their Chappell, where ſtood their Idols. In a Temple by the Sea-ſide was an vncouth Idoll, great and hollow, faſtened in the wall with lime: it was made of Earth. Behinde this Idols back was the Veſtry, where the ornaments of the

t *Lop. de Gom. part. 1. pa. 10. & gen. hiſt. cap. 52.*

u *Pet. Mart. Dec. 4. lib. 1.*

Circumciſion and Croſſes.

x This towne was taken by M. *Will. Parker*, *Anno* 1596.

y *Gomar. gen. hiſt. cap. 54.*

z *Gomar. par. 1. pag. 36.*

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Temple were kept. The Priests had a litle secret doore hard adioyning to the Image, by which they crept into his hollow panch, and thence answered the people that came thither with Prayers and Petitions, making the simple people beleeue it was the voyce of the god, which therefore they honoured more then any other, with many perfumes and sweet smels. They offered Bread, Fruit, Quailes bloud, and of other Birds, Dogs, and sometimes Men. The fame of this Idoll and Oracle brought many Pilgrimes to Acusamil from many places. At the foot of this Temple was a plot like a Church-yard, well walled, and garnished with Pinnacles, in the middest whereof stood a Crosse of tenne foot long, which they adored for the god of raine. At all times when they wanted raine, they would goe thither on Procession deuoutly, and offered to the Crosse Quailes sacrificed, no Sacrifice being so acceptable. They burnt sweet Gumme to perfume him with, besprinkling the same with water, and by this meanes they thought to obtaine raine. They could neuer know, saith *Gomara*, how that the *God of the Crosse* came amongst them, for in all those parts of India, there is no memory of any preaching of the Gospell that had beene at any time. What others thinke, and what some Indians answered, concerning it, is said before.

b *H. Benzo l. 2. cap. 15.*

Benzo [b] writeth, That they did not eat the flesh of those men which they sacrificed: and that they were first subdued by *Francis Montegius*, whose cruelties were such, that *Alquinotep*, a Cacique or Indian Lord aboue an hundred and ten yeeres old, and a Christian, told him That when he was a yong man, there was a sickneſse of wormes, that they thought all would haue dyed: (they were not onely ejected by vomite, but did eate out themselues a passage thorow mens bodies) and not long before the Spaniards arriuall, they had two battels with the Mexicans, in which an hundred and fiftie thousand men perished. But all this was light in respect of that Spanish burthen.

c *Bot. l. 5. part. 1.* Guatimala, or Saint *Iames.*

Guatimala [c] commeth next to our consideration, a Prouince of pleasant Ayre, and fertile soyle, where groweth abundance of their Cacao, which is a fruit that serueth the Indians for meat, drinke, and money. The Citie (which beareth the same name) was first at the foot of a *Vulcano* or Hill which casteth fire, but because in the yeere 1542. [d] on the sixe and twentieth day of December, a Lake hidden in the bowels of that Hill, brake forth in many places, and with a terrible violence ruined the most part of the Citie: it was remoued two miles thence, together with the Episcopall Sea, and the Kings Councell. But in the yeere 1581. there issued from another *Vulcan* two miles off, or somewhat more, such an eruption of fire as threatned to consume euery thing. The day following, followed such a showre of Ashes, that it filled the Valley, and almost buried the Citie. And yet were not all the throwes passed of this Hils monstrous trauels, but the yeere after, for the space of foure & twenty houres thence issued a streame of fire, that dranke vp fiue streames of water, burned the stones and Rockes, rent the Ayre with thunders, and made it a wauing and mouing Sea of fire. Before that first eruption of waters, some Indians came and told the Bishop, that they had heard an vncredible noyse and murmuring at the foot of the Hill: but he reproued them, saying, they should not trouble themselues with vaine and superstitious feares; about two of the clocke in the night following, happened that deluge, which carried away many houses, and whatsoeuer stood in the way, in which 520. Spaniards perished, and scarce any mention of the houses remained.

d *Benzo* and *Gomara* say, *Sept. 8. 1541.*

e *Gaspar Ens l. 3. cap. 6.*

f *H. Benzo l. 2. cap 16. Gomar. Histor. Gen. cap. 209.*

It is worthy recitall which *Benzo* [f] and *Gomara* haue recorded, that *Peter Aluarado* the Gouernour (who by licence of the Pope had married two sisters, the Ladie *Frances*, and the Ladie *Beatrice della Culua*) hauing perished by a mischance, his wife not onely painted her house with Sorrowes blacke Liuerie, and abstained from meat and sleepe, but in a mad impietie said, *God could now doe her no greater euill.* Yet for all this her sorrow, shee caused the Citizens to be sworne vnto her Gouernment (a new thing in the Indies.) Soone after, this inundation hapned, which first of all assailed the Gouernours house, and caused this impotent and impatient Ladie, now to bethinke her of a deuotion, and betake her to her Chappell, with eleuen of her Maids, where leaping on the Altar, and clasping about an Image, the force of the water ruined the Chappell; wheras, if she had stayed in her bed-chamber, she had escaped death. They tell of vncouth noyses, and hideous apparitions which then were seene. *Benzo* obserued by his owne experience, that this Country is much subiect to Earth-quakes. The Guatimalans in manner of life resemble the Mexicans and Nicaraguans.

g *Benzo lib. 2. cap. 15.*

Fondura, [g] or Hondura is next to Guatimala, wherein were (saith *Benzo*) at the Spaniards first comming thither foure hundred thousand Indians, but when I was there, scarcely eight thousand were left: the rest being slaine, or sold, or consumed by the Mines: and those which are left, both heere, and in other places, place their habitation as farre as they can, where the Spaniard shall be no eye-sore vnto them. The Spaniards in this Prouince planted fiue Spanish Colonies, which all scarcely could number an hundred and twentie houses.

SECT.

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§. II.

Of Nicaragua, their Plentie, and exceeding Superstition.

NIcaragua * extendeth it selfe from the Chiulatecan Mines of Fondura, toward the South Sea. This Region is not great, but fertile, and therefore called of the Spaniards *Mahumets Paradise*, for the plentie of all things; yet in the Summer time it is so scorched with heate, that men cannot trauell but in the night. Sixe moneths, from *May* to *October*, are pestered with continuall showres, which the other six wholly want. The Parrots are here as troublesome as Crowes and Rookes with vs, and they are forced to keep their corne in like manner from their spoyling. The people are of like condition to the Mexicans they feed on mans flesh. To their dances they flocke two or three hundred in a companie, which are performed with great varietie of gestures, vestures, and passions: Euery man in, and, euery man out of his humour. Thirtie and fiue miles from Legeon or Lyon, an Episcopall Citie in this Region, is a *Vulcano* or flaming Hill, the fire whereof may be seene (in the night) aboue one hundred miles. Some had a conceit, that molten gold was the matter of this fire. And therefore a certaine Dominican caused a Kettle and long chaine of Yron to bee let downe into this fierie concauitie, where by the violence of the heat, the Kettle and part of the chaine was molten. He makes a bigger and stronger, but returnes with like successe, and this added, that himselfe and his two companions by eruption of fire, had almost beene consumed. *Gomara* a calls this fire *Blasio de Tnnesta*, and the hill, *Masaya*. It goes downe two hundred and fiftie braces or yards. In this Country they vsed Sodomie and sacrifices of Men. Of this name *Nicaragua*, *Gilgonsales*, (that first of the Spaniards discouered these parts) found a King, with whom he had much conference, whom he perswaded to become a Christian, although his prohibition of warres and dancing did much trouble him. This *Nicaragua* b demanded them if the Christians had any knowledge of the Floud, which drowned all the Earth with men and beasts (as he had heard his Progenitors say) and whether another were to come; whether the Earth should be ouerturned, or the Heauen fall: when, and how the Moone and Starres should lose their light and motion: who moued those heauenly bodies; where the soules should remaine; and what they should doe, being freed from the bodie, whether the Pope dyed, whether the Spaniards came from Heauen, and many other strange questions admirable in an Indian. They worshipped the Sun and other Idols, which *Nicaragua* suffered *Gilgonsales* to take out of the great Temple.

In Nicaragua c there were fiue linages, and different languages: the Coribici, Ciocotoga, Ciondale, Oretigua, and the Mexican; though this place was a thousand miles from Mexico, yet were they like them in speech, apparell, and religion: they had also the same figures in stead of Letters, which those of Culhua had, and bookes a span broad, and twelue spans long, doubled of many colours. They differ as in Languages, so in Religions. Of their religious rites thus writeth *Gomara*: their Priests were all married, except their *Confessors*, which heard Confessions, and appointed Penances, according to the qualitie of the fault: they reuealed not the Confession: they appointed the Holy-dayes, which were eighteene. When they sacrificed, they had a Knife of flint, wherewith they opened him that was sacrificed. The Priests appointed the Sacrifices; how many men, whether they were to be women, or slaues taken in battell; that all the people might know how to celebrate the Feasts, what Prayers and what offerings to make. The Priest went three times about the Captiue, singing in a dolefull tune, and suddenly opens his breast, anoints his face with the bloud, takes out his heart, diuideth his body. The heart is giuen to the Prelate, the feet and hands to the King, the buttocks to the taker, the rest to the people. The heads of the Sacrifices are set on Trees, planted there for that purpose, euery tree hath figured in it the name of the Prouince wherewith they haue wars. Vnder these trees they many times sacrifice men and children of the Country; and of their owne people, being first bought: for it was lawfull for the Father to sell his children. Those which the d Kings bring vp of their owne people, with better fare then ordinary for sacrifice, are made beleeue, they shall be some canonized Wights, or Heauenly Deities, and therefore take it gladly. They did not eate the flesh of these, as they did of the captiues. When they ate their sacrificed captiues, they made great Feasts, and the Priests and Religious men dranke much wine and smoke; their wine is of Prunes: whiles the Priest anoints the cheekes and mouth of the Idoll with the bloud, the others sing, and the people make their Prayers with great deuotion and teares, and after goe on Procession (which is not done in all Feasts.) The Religious haue white Cotten-coats, and other ornaments which hang downe from the shoulders to the legs, therby to put a difference between them & others. The Laymen haue their Banners, with that Idol which they most esteem, and bags with dust & bodkins; the yong men haue their Bowes, Darts, Arrows, & the guide of all

a *chap.16.*

b *Gom.gen. Hist.cap.203.*

c *P.M.Dec. 6.lib.4.*

d *Gom.ca.206.*

Confession.

d *Pet.Mart. Dec.6.l.6.& 7.*

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is the Image of the Deuill set vpon a Lance, carried by the most ancient and Honourable Priest. They goe in order, the Religious singing till they come to the place of their Idolatry, where being arriued, they spread couerings on the ground, or strew it with Roses and Flowres, because their Idols should not touch the ground, and the Banner being stucke fast, the singing ceaseth, and the Prelate beginning, all the rest follow, and draw bloud, some from their tongues, some from their eares, some from their members, and euery man as his deuotion liketh best, and with that bloud anoint the Image. In the meane-while, the youths skirmish and dance for the honour of their Feasts: they cure the wounds, with the powder of hearbs and coles. In some of these Processions they hallow Mayz, besprinkling the same with the bloud of their Priuities, and eate it.

They may haue many women, but one is their lawfull wife, which they marrie thus; the Priest takes the Bridegroome and the Bride by the little fingers, sets them in a chamber at a fire, and giues them certain instructions, and when the fire is out, they are maried. If he takes her for a Virgin, and finds her otherwise, he may diuorce her. Many bring their wiues to the *Caciques*, or Lords to corrupt them, esteeming it an honour. Their [c] Temples were low, darke roomes, which they vsed for their Treasurie also and Armourie. Before the Temple was an high Altar for the Sacrifices, whereon the Priest played the Preacher first, and then the Butcher.

[c] *Pet. Mart. Dec. 6.*

Adulterers are beaten, but not slaine; the adulterous wife is diuorced, and may not marry againe, and her Parents are dishonoured. Their Husbands suffer them to lye with others in some Feasts of the yeare. He that forceth a Virgin, is a slaue, or payeth her dowrie: if a Slaue doe it with his Masters Daughter, they are both buried quicke. They haue common Brothels. A Thiefe hath his haire cut off, and is made the Slaue from whom he hath stolne, vntill he hath made satisfaction; which if he deferre long, he is sacrificed. They had no punishment for him which should kill a *Caciqne*, for (they said) such a thing could not happen.

§. III.

Of the strange creatures in these parts; of NOMBRE DE DIOS; *and the Spanish mysteries at their first Plantation.*

[f] *Botero.*

THe riches of Nicaragua [f] consisteth much in a great Lake three hundred miles long, and being within twelue miles of the South Sea, doth disemboque it selfe in the North-Sea, a great way off. In this Lake of Nicaragua are many and great fishes. [g] One strange kinde is that, which the Inhabitants of Hispaniola call *Manati* (as for the Inhabitants of the place, the Spanish iniuries haue chased them thence.)

[g] *Benzo lib. 2. cap. 14. Gomara part. 2. cap. 32.*

This Fish somewhat resembleth the Otter, it is fiue and twenty foot long, twelue thicke, the head and tayle like a Cow, with small eyes, his backe hard and hairy, he hath onely two feet at the shoulders, and those like an Elephants. The females bring forth yong, and nourish them with the Vdder, like a Cow. I haue seene and eaten of them (saith *Benzo*) the taste is like Swines flesh; they eate Grasse. There was a King in Hispaniola, which put one of them (being presented him by his Fishermen) into a Lake of standing-waters, where it liued fiue and twenty yeares: when any of the seruants came to the Lake and called *Matto, Matto*, she would come and receiue meat at their hands: and if any would bee ferried ouer the Lake, she willingly yeelded her backe, and performed this Office faithfully, yea, she hath carrien ten men at once, singing or playing. A Spaniard had once wronged her, by casting a dart at her; and therefore after that, when she was called, she would plunge downe againe, otherwise to the Indians shee remained officious. Shee would be as full of play as a Monkey, and would wrastle with them: especially shee was addicted to one yong man, which vsed to her. This proceded, partly from her docible nature, partly, because being taken yong, she was kept vp a while at home, in the Kings house, with bread. This Fish liueth both on Land and Water. The Riuer swelling ouer his Banks, into the Lake, this Fish followed the streame, and was seene no more. There was another strange creature in Nicaragua (they call it *Casciuj*) like a blacke Hogge, with small eyes, wide eares, clouen feet, a short trunke or snowt like an Elephant, of so lowd a braying, that he would make men deafe. Another there is, with a naturall purse vnder her belly, wherein she putteth her yong: it hath the bodie of a Fox, handed and footed like a Monkey. The Bats in these parts are terrible for biting. The Inhabitants neere the Riuer Suerus are not differing from the rest, but that they eate not mans flesh. Next, is that necke or narrow extent of Land stretching betweene the North and South-Seas, and (as it were) knitting the two great *Peninsul's* of the North and South America together.

Nombre

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Nombre de Dios signifieth the name of God, occasioned by the words of *Didacus Niquesa*, who after disastrous aduentures elsewhere, came hither, and here bade his men goe on shore *in the name of God*; whereupon the Colony and Plantation there, was so called: It hath a bad situation and small habitation. *Baptista Antonio* the King of Spaines Surueyour counselled to bring *Nombre de Dios* to *Puerto Bello*. It was remoued from the former seat, in the yeare of our Lord 1584. Sir *Thomas Baskeruile* burnt it, and went from thence with his Armie towards Panama, in the yeare 1595. Darien was called *Antiqua Dariensis*, because *Anciſus* vowed to our Lady at Siuill called *Maria Antiqua*, if she would helpe him in those Indian Conquests, hee would turne the Caciques house into a Temple: there he planted a Colony.

It would be tedious to tell of the sturres, and ciuill vnciuill brawles betwixt the Spaniards in these parts. *Vasques Valboa* imprisoned *Anciſus*, and after recouered his credit by discouerie of the South-Sea. For whiles the Spaniards contended about the weight and sharing of their Gold, which a Cacique had giuen them, this Cacique being present, hurled downe the Gold, not a little maruelling (as he said) that they would so much contend for that, as if they could eate or drinke it: But if they liked it so well, hee would carry them where their Golden-thirst should be satisfied. He was deceiued in the nature of that dropsie-thirst, which as a fire quenched with oyle, receiues thence greater strength: but hee deceiued not them in his promise, bringing them to the South-Sea: where *Valboa* named one Prouince, *Golden Castile*. And for that which he spake of their strife, [a] as if they could eate or drinke those Metals, the cruelties of the Spaniards were such, as the Indians, when they got any of them, would bind their hands and feet, and laying them on their backs, would powre Gold into their mouthes, saying, in insultation, *Eat Gold Christian*. This *Valboa* was put to death, by *Arias* his Father-in-law.

a *Benz. l. 1. c. 13.*

But now we haue mentioned the first Spaniards which planted these parts, it shall not be amisse, to mention some hardships the Spaniards sustained before they could here settle themselues, which may be an answere to those nice and delicate conceits, that in our Virginian Expedition cast off all hope, because of some disasters. How the Spaniards dealt one with another, and how the Indians dealt with them, you haue heard: worse hath not followed from any turbulent emulous spirit of our owne; or hostile, of the Virginian, in this Plantation. And as for famine, *Nicuesa's* men were so pinched, that (not to speake of those which perished, one sold [b] an old leane mangie Dogge to his fellowes for many Castellans of Gold: these flayed the Dogge, and cast his mangie skin, with the bones of the head among the bushes. The day following, one of them finds it full of Maggots, and stinking: but famine had neither eyes nor scent: he brought it home, sod, and ate it, and found many Customers which gaue a [c] *Castellan* a dish for that mangie Broth. Another found two Toads, and sod them, which a sicke man bought for two fine shirts curiously wrought with Gold. Others found a dead man, rotten, and stinking, which putrified carkasse they roasted, and ate. And thus, from seuen hundred and seuenty men, they were brought so low, that scarce forty (shadowes of men) remained to inhabite Dariena Much like to this was their successe at the Riuer of Plate, in Florida and other places of the West-Indies.

b *P. Mart. Dec. 2. l. 10.*

c Seuen shillings and sixe pence.

What *Iohn Oxenam*, Sir *Francis Drake*, Master *Christopher Newport*, and other our Worthy Country-men haue atchieued in these parts against the Spaniards, Master *Hakluyt* in his Voyages relateth. It is time for vs to passe beyond the Darien Straits, vnto that other great *Chersonesus* or Peruvian

AMERICA.

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RELATIONS OF THE DISCOVERIES, REGIONS, AND RELIGIONS, OF THE *NEW WORLD.*

OF CVMANA, GVIANA, BRASILL, CHICA, CHILI, PERV, AND OTHER REGIONS OF *AMERICA*, *PERWIANA*, AND OF their Religions.

THE NINTH BOOKE.

CHAP. I.

Of the Southerne America, *and of the Countries on the Sea-coast betwixt Dariene and Cumana.*

§. I.

Of the great Riuers in these parts, and of Dariene.

THis *Peninsula* of the New World extending it selfe into the South, is in forme somewhat like to Africa, and both [a] to some huge *Pyramis*. In this, the *Basis* or ground is the Northerly part, called *Terra Firma*, from whence it lesseneth it selfe by degrees, as it draweth neerer the Magellan Straits, where the top of this Spire may fitly bee placed. On the East side it is washed with the North Ocean, as it is termed: On the West with that of the South, called also the Peaceable. It is [b] supposed to haue sixteene thousand miles in compasse, foure thousand in length; the breadth is vnequall. The Easterne part thereof, betweene the Riuers Maragnon and Plata, is challenged by the Portugals; the rest by the Spaniard. From the North to the South are ledges of Mountaines, the tops whereof are said to be higher then that Birds will visit; the bottomes yeeld the greatest Riuers in the World, and which most enrich the Oceans store-house. Orenoque, Maragnon, and Plata seeme to be the Indian *Triumuiri*, Generals of those Riuer-Armies, and *Neptunes* great Collectors of his watery tributes. Orenoque for ships is nauigable a thousand miles; for lesse Vessels, two thousand in some places twentie miles broad; in some, thirtie.

a *Gas. Exs. lib. 3 cap. 24.*

b *Botero part. 1 lib. 6.*

Ber-

Berreo affirmed to Sir *Walter Raleigh*, That a hundred Riuers fell into it, marching vnder his name and colours, the least as bigge as *Rio Grande* [a] one of the greateſt Riuers of America. It extendeth two thouſand miles Eaſt and Weſt, and commandeth eight hundred miles, North and South. Plata, taking vp all the ſtreames, in his way, is ſo full ſwolne with his increaſed ſtore, that he ſeemeth rather with bigge lookes to bid defiance to the Ocean, then to acknowledge homage, opening his mouth fortie leagues wide, as if he would deuoure the ſame; and with his vomited abundance maketh the ſalt waters to recoyle, following *freſh* in this purſuit, till in *ſalt* ſweates at laſt he melteth himſelfe in the Combate. Maragnon is farre greater, whoſe water hauing furrowed a Channell of ſixe thouſand miles, in the length of his winding paſſage, couereth threeſcore and ten leagues in breadth, and hideth his Bankes [b] on both ſides from him which ſayleth in the middeſt of his proud Current, making ſimple eyes beleeue, that the Heauens alway deſcend to kiſſe and embrace his waues. And ſure, our more-ſtraitned world would ſo far be acceſſary to his aſpiring, as to ſtyle him with the royall title of Sea, and not debaſe his greatneſſe with the meaner name of a Riuer. *Giraua* ſomewhat otherwiſe writeth of theſe Riuers, that Plata called by the Indians Paranaguaeu, as one ſhould ſay, a Riuer like a Sea, is twenty fiue leagues in the mouth, (placed by him in thirty three degrees of Southerly latitude) encreaſing in the ſame time and manner as Nilus: Maragnon (hee ſaith) is in the entrance fiue leagues, and is not the ſame with Orellana (ſo called of *Francis Orella*, the the firſt Spaniard that ſayled in it, and Amazones, of the fabulous reports, as *Giraua* termeth them, of ſuch women there ſeene) which hee ſayth hath aboue fifty leagues of breadth in the mouth, and is the greateſt Riuer of the World, called by ſome the freſh Sea, running aboue fifteene hundred leagues vnder the Æquinoctiall. Thus much Hee, though leſſe then others, yet more then can bee paraleld in any other ſtreames. This Southerne halfe of America hath alſo, at the Magellane Straits, contracted, and (as it were) ſhrunke in it ſelfe, refuſing to be extended further in ſo cold a Climate. The manifold riches of Metals, Beaſts, and other things, in the beginning of the former Booke haue beene declared; and in this, as occaſion moueth ſhall bee further manifeſted. The Men are the worſt part, as being in the greateſt parts thereof inhumane and brutiſh. The Spaniſh Townes in this great tract and their Founders, are ſet downe by *Pedro de* [c] *Cieza*, *Herera*, and others. I rather intend Indian Superſtitions, then Spaniſh plantations in this part of my Pilgrimage.

Of the Townes of [d] *Nombre de Dios*, ſeuenteene leagues from Panama, the one on the North Sea, the other on the South, and of Dariene, wee laſt tooke our leaues, as vncertaine whether to make them Mexican or Peruvian, being borderers, and ſet in the Confines, betwixt both. The mooriſh ſoyle, muddie water, and groſſe Ayre, conſpire with the heauenly Bodies to make Dariene vnwholeſome: the myrie ſtreame runneth (or creepeth rather) very ſlowly; the water [e] but ſprinkled on the houſe-floore, engendreth Toades and Wormes.

They [f] haue in this Prouince of Dariene ſtore of Crocodiles, one of which kinde, *Cieza* ſaith, was found fine and twentie foot long; Swine without tailes; Cats with great tailes; Beaſts clouen-footed like Kine, otherwiſe reſembling Mules, ſauing their ſpacious eares, and a trunke or ſnowt like an Elephant: there are Leopards, Lyons, Tygres. On the right and left hand of Dariene are found twenty Riuers, which yeeld Gold. The Men are of good ſtature, thinne haired; the Women weare Rings on their eares and noſes, with quaint ornaments on their lips. The Lords marry as many Wiues as them liſteth, other men, one or two. They forſake, change, and ſell their Wiues at pleaſure. They haue publike Stewes of women, and of men alſo in many places without any diſcredit; yea, this priuiledgeth them from following the warres. The yong Girles hauing conceiued, eate certain herbs, to cauſe abortion. Their Lords and Prieſts conſult of warres, after they haue drunke the ſmoke of a [h] certaine herbe. The Women follow their husbands to the warres, and know how to vſe a Bow. They all paint themſelues in the warres. They neede no Head-pieces, for their heads are ſo hard, that they will breake a Sword, being ſmitten thereon. Wounds receiued in warre, are the badges of honour, whereof they glory much, and thereby enioy ſome Franchiſes.

[a] See *infra*. §. 2

[b] *Cælum vndiq; & vndiq; pontus Nil niſi pontus & aer.*

H. Giraua l. 2.

Vega pag. 2. lib. 3. cap. 4. ſaith that they were fierce women which followed their Husbands in the warres, and fought with the Enemie: Theſe Orellana to make greater account of his Diſcoueries, reported to bee Amazons: and ſued to the Emperour to be employed in that ſeruice and conqueſt of the Land of Amazons. *William Dauies* ſent hither in the fleet of the Duke of Florence, tels of a ſmall low Iland called Morria, in this Riuer, inhabited only by women, which goe naked, and vſe Bow and Arrowes (as doe the men in the parts adioyning) for the killing of their owne food, their haire long, their breſts hanging lowe. Hee ſayth, he hath ſeene forty or fifty together going along by the Sea ſide, & when they eſpied a fiſh, to ſhoote at it, and preſently throwing downe their Bowes to leape into the Sea after their Arrow, bringing the ſame to Land with the faſtned prey: in all other things, as lodging, meat-dreſſing, &c. like the Neighbour Inhabitants. Only they liue ſequeſtred from men, except in one moneth of the yeare, when the men reſort for copulation to them, and carry away the male children they finde. The other they educate. They carrie their children at their backes like Tinkers budgets, and giue them the breaſt ouer the ſhoulder. Thus farre *Dauies*. As for that vnimammian rite he denies it; of their wars except againſt fiſhes and other food no mention: and that by their liuing without men, may either be cauſed by the vnholſomneſſe to that ſexe, as is reported of an Iland neere Zocotori, or for ſome other reaſon, which I leaue to the Readers ſearch or credit.

[c] *Pedro de Cieza de Leon. Chron. del Peru.*

[d] Eaſtward from this Towne certain Negro ſlaues made a head, and ioyning with the Indians, vſed to rob the Spaniards. *Benzo. l. 2. c. 9.*

[e] *Linſchoten. P. Mart. Dec. 3. lib. 6.*

[f] *Gomar. Gen. Hiſt. c. 67.*

[g] *P. M. Dec. 3. lic 4.*

[h] Tobacco.

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chiefes. They brand their prisoners and pull out one of their teeth before. They will sell their children; are excellent Swimmers, both Men and Women; accustoming themselues twice or thrice a day thereunto. Their Priests are their Physicians, and Masters of Ceremonies; for which cause, and because they haue conference with the Deuill, they are much esteemed. They haue no Temples, nor Houses of deuotion. The Deuill they honour much, which in terrible shapes doth sometimes appeare vnto them; as I (saith *Cieza*) haue heard some of them say. They beleeue, that there is one God in heauen, to wit, the Sunne, and that the Moone is his wife; and therefore worship these two Planets. They worship the Deuill also, and paint him in such forme as he appeareth to them, which is of diuers sorts. They offer Bread, Smoke, Fruits, and Flowres with great deuotion. Any one may cut off his arme which stealeth *Maiz*. *Enciso*, with his Armie of Spaniards seeking to subdue these parts, vsed a Spanish tricke, telling the Indians, That hee sought their conuersion to the Faith, and therefore discoursed of *One God, Creator of all things*, and of Baptisme; and after other things of this nature, lesse to his purpose, he told them, That the Pope is the Vicar of Christ in all the world, with absolute power ouer mens Soules and Religions; and that hee had giuen those Countries to the most mightie King of Spaine, his Master, and hee was now come to take possession, and to demand gold for tribute. The Indians answered, That they liked well what he had spoken of one God, but for their Religion, they would not dispute of it, or leaue it: And for the Pope, he should be liberall of his owne; neither seemed it, that their King was mightie, but poore, that sent thus a begging. But what words could not, their Swords effected, with the destruction of the Indians.

* *P. Cieza Chron. Pet. p. 1. c. 8.*

§. II.

Of Vraba, Carthagena, and the Superstitions of Dabaiba.

THe soyle of Vraba is so fatned with a streame therein, that in eight and twentie dayes the seeds of Cucumbers, Melons, and Gourds, will ripen their Fruits. There is [l] a Tree in those Countries, whose leaues, with the bare touch, cause great blisters: the sauour of the wood is poyson; and cannot be carried without danger of life, except by the helpe of another herbe, which is an Antidote to this venomous Tree. [m] King *Abibeiba* had Palace in a Tree, by reason of the mooriish situation and often inundation of his Land. *Vasques* could not get him downe, till he began to cut the Tree, and then the poore King came downe, and bought his freedome at the Spaniards price.

l *Pet. Martyr. Dec. 3. l. 6.*

m *Pet. Martyr. Dec. 2. l. 4.*

Carthagena was so called, for some resemblance in the situation to a Citie in Spaine of that name. Sir *Francis Drake* tooke it. The Indians thereabouts vsed poisoned Arrowes: the women warre as well as themen. *Enciso* took one, who with her owne hands had killed eight and twenty Christians. They did eate the Enemies which they killed. They vsed to put in their Sepulchres gold, feathers, and other riches. Betweene Carthagena and Martha runneth a swift Riuer, which maketh the Sea-water to giue place; and they which passe by, may in the Sea take in of this water fresh.

It is called of the Inhabitants *Dabaiba* (the Spaniards haue named it *Rio Grande* and the Riuer of Saint *Iohn*) it passeth with a Northerne discouerie, into the Gulfe of Vraba before mentioned. They which dwell on this Riuer, obserue an Idoll of great note, called by the name of the Riuer, *Dabaiba*: whereto the King at certaine times of the yeere sends slaues to be sacrificed, from remote Countries, from whence also is great resort of Pilgrims. They kill the slaues before their God, and after burne them, supposing that odour acceptable to their Idoll, as Taper-lights, and Frankincense (saith *Martyr*) is to our Saints. Through the displeasure of that angry God, they said that all the Riuers and Fountaines had once failed, and the greatest part of men perished with famine. Their Kings in remembrance hereof, haue their Priests at home, and Chappels which are swept euery day, and kept with a religious neatnesse. When the King thinketh to obtaine of the Idoll, Sunne-shine, or Raine, or the like; he with his Priests gets vp into a Pulpit, standing in the Chappell, purposing not to depart thence till his suit be granted. They vrge their God therefore with vehement prayers, and cruell fasting: the people meane-while macerating themselues also with fasting, in foure dayes space not eating nor drinking, except on the fourth day, onely a little broth. The Spaniards asking what God they worshipped thus, they answered, The Creator of the Heauens, Sunne, Moone, and all inuisible things, from whom all good things proceed. And they say *Dabaiba* [n] was the Mother of that Creator. They call them to their Deuotions with certaine Trumpets and Bels of gold. The Bels had clappers like in forme to ours, made of the bones of Fishes, and yeelding a pleasing sound, as they reported: which no doubt,

Rio Grande.

n They say *Dabaiba* was a woman of great wisdom, honoured in her life, Deified after death; to whom they ascribe thunder and lightning, when she is angry.

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doubt, was a pleasing sound and musicke to the Spaniards couetous hearts, howsoeuer it agreeth with the nature of that metall to ring in the eares. One of them, say they, weighed six hundred • Pensa. Their Priests were enioyned chastitie, which vow, if they violated, they were either stoned or burned. Other men also in the time of that fast, likewise contained themselues from those earnall pleasures. They haue an imagination of the soule (but know not what substance or name to ascribe vnto it) to which yet they beleeued, was assigned future ioyes or woes, according to their demerits, pointing vp to Heauen, and downe to the Center, when they spake thereof. Many of their Wiues (for they might haue many) followed the Sepulchres of their husbands. They allow not marriage with the Sister, of which they haue a ridiculous conceit of the Spot, which they account a Man, in the Moone, that for this Incest was thither confined, to the torments of cold and moysture, in that Moone-prison. They leaue trenches on their Sepulchres, in which they yeerely powre Mays, and some of their Wine (to the profit) as they thinke of the Ghosts. If a Mother die while she giueth sucke, the poore sucking must not bee Orphan, but bee interred with her, being put there to her brest, and buried aliue. They imagined that the Soules of their great men and their familiars were immortall, but not others: and therefore such of their seruants and friends as would not be buried with them, they thought should lose that priuiledge of Immortalitie, and the delights of those pleasant places, where was eating, drinking, dancing, and the former delicacies of their former liues. They renue the funerall pompe of these great men yeerely, assembling thither with plentie of Wine and meats, and there watch all night (especially the women) singing drerie lamentations, with Inuectiues against his Enemies, if he dyed in the warres, yea, cutting the Image of his Enemy in pieces in reuenge of their slaine Lord. This done, they fall to drinking of Mays Wine till they be weary, if not drunken. Yet after this, they resume their Songs to his commendation, with many dances and adorations. When day appeareth, they put the Image of the deceased into a great Canoa (a Boat of one Tree, capeable of threescore Oares) filled with drinkes, herbes, and such things as in his life he had loued: which some carrie vpon their shoulders in Procession about the Court, and set it downe there againe, and burne it with all the contents. After which, the women, filled with Wine, and emptied of all modestie, with loose haire, secrets not secret, and varietie of *Bacchanal* gestures, sometimes goe, somtimes fall, somtimes shake the weapons of the men, and conclude with beastly sleeping on the ground. The young men exercise their dances and songs, piercing the middle of their priuie member with the sharpe bone of the Ray-fish, bedewing the pauement with the bloud. And their *Bauti*, who are their Physicians, and Priests, heale the same againe in 4. dayes. They haue in those parts Magicians, without whose aduice they attempt nothing: and neyther hunt, fish, nor gather gold, except the *Tequenigua*, or *Wizard* thinke it fit.

• Pensa exceeds the Ducat a fourth part. A Pens.

To end this *Dabaiban* Story, *Martyr* layth (for I will not further engage my credit for the truth) that in Camara, which is at the head of this Riuer, there happened most terrible tempests from the East, which threw downe Trees and Houses; and in the last Act of that Tragedie, were brought (not by representation) two foule Monsters of monstrous Fowles, such as the Poets describe the *Harpies*, with womens faces; one of them so great, that her legs were thicker then a mans thigh; so heauy, that the boughes of the Trees could not beare her; so strong that she would seize on a man, and flye away with him, as a Kite with a Chicken: the other was lesse, and supposed to bee the young one of the former. *Corales*, *Osorius*, and *Spinosa*, told *Martyr*, that they spake with many who saw the greater killed, which was done by a stratageme; for they made the Image of a man, and set it on the ground, attending in the Woods with their Arrowes, till shee the next morning seized on this prey, and lost her selfe; the young was neuer seene after; and happily you thinke, not before neither. But they added, that the killers of her were honoured as Gods, and rewarded with presents.

Monstrous Harpyes.

§. III.

Of Tunia, Saint Martha, Venezuela, and Curiana.

p *Linschot. l. 2.*

IN the Valley of Tunia, p or Tomana, are Mines of Emeralds. The people worship the Sunne for their chiefe God, with such awfull deuotion, that they dare not looke stedfastly vpon it; the Moone also they worship, but in an inferiour degree. In their Warres, in stead of Ensignes, they tye the bones of certaine men (who in their liues had beene valiant) vpon long staues, to prouoke others to the like fortitude. They bury

bury their Kings with golden neck-laces, set with Emeralds, and with Bread and Wine. The people about *Rio Grande* are Canibals, also about Saint *Martha*. The Tunians vse poysoned Arrowes: and when they go to the Warres they carry their Idoll *Chiappen* with them; vnto whom, before they enter into the field, they offer many Sacrifices of liuing men, being the children of Slaues, or of their Enemies, painting all the Image with bloud; which done, they eate the flesh. Returning Conquerers, they hold great Feasts, with dancing, leaping, singing drinking themselues drunke, and againe besmeare their Image with bloud. If they were ouercome, they sought by new Sacrifices to appease *Chiappen*. They demanded counsell of their Gods for their Marriages, and other affaires. For these consultations they obserued a kind of Lent two moneths, in which they lay not with women, nor ate Salt. They had Monasteries of Boyes and Girles, where they liued certaine yeeres. They corrected publike faults, as stealing, and killing, by cutting off the eares, and nose; hanging; and if hee were a Nobleman, by cutting off his haire. In gathering Emeralds they first vsed certaine Charmes. They vsed to sacrifice Birds, and many other things.

Saint *Martha* standeth about fifty leagues from Carthagena, at the foot of certaine Hils, alway crowned with Snow. The Indians [q] here are very valourous, and vse poysoned Arrowes. They make Bread of Iucca, a root as bigge as a mans arme, or legge, the iuyce whereof is poyson in the Ilands, and therefore they presse it betweene two stones: but in the firme Land they drinke it rawe; and both heere and there sodden, they vse it for Vineger; and being sodden till it be very thicke, for Honey. This Bread is their *Cusaui*, not so good as that of *Mais*. I haue seene a Plant of this herbe growing in Master *Gerards* [r] Garden, the Picture whereof he hath expressed in his Herball. The people are abominable Sodomites, a badge whereof they ware about their neckes; a Chaine, with the resemblance of two men committing this villany. In Gayra the Sodomites were attired like women, others were shauen like Friers. They had women which preserued their Virginitie: these addicted themselues to hunting, with Bow and Arrowes, alone: they might lawfully kill any that sought to corrupt them. These people were Canibals, and eate mans flesh, fresh and powdered: the young Boyes which they tooke they gelded, to make them fatter for their Tables, as we doe Capons. They set vp the heads of those they killed, at their Gates for a memoriall, and wore their teeth about their neckes for a brauery. They worship the [s] Sun and Moone, and burne thereto Perfumes of Herbs, and Gold, and Emeralds. They sacrifice slaues.

[q] *Nic. Monard. cap. 53. Gomar. Hist. Gen. c. 71.*

[r] *M. Gerarde.*

[s] *P. Messia, l. 1. cap. 13.*

Venezuela is so called, because it is built vpon a plaine Rocke, in the waters of a Lake. The women of this Country paint their brests and armes: all the rest of their bodie is naked, except their priuie parts. The Maids are known by their colour, and greatnesse of their girdle. The Men carrie their members in a shell. There are many filthy Sodomites. They pray to Idols, and to the Deuill, whom they paint in such forme as he appeareth to them. They paint their bodies in this sort: Hee that hath killed one Enemy in the Warres, paints one of his armes; the second time, his brest; and when he hath killed a third, hee painteth a line from his eyes to his eares: and this is his Knighthood. Their Priests are their Physicians, who being sent for by a sicke man, aske the Patient, if he beleeue that they can helpe him; and then lay their hands vpon the place where they say their paines are: if he recouer not, they put the fault in him or in their Gods. They lament their dead Lords in Songs in the night time, made of their prayses: that done, they roast them at a fire, and beating them to powder, drinke them in Wine, making their bowels their Lords Sepulchres. In *Zonpaciay* they bury their Lords with much Gold, Iewels, and Pearles, and set vpon the Graue foure sticks in a square, within which they hang his weapons, and many Viands to eate.

From the Cape *Vela*, the space of 2000. miles alongst the Coast, is the fishing for Pearles, discouered by *Christopher Columbus*, in the yeere 1498. which sayled all along this Coast. In [t] Curiania they receiued the Spaniards with great ioy; and for Pinnes, Needles, Bels, Glasses, and such trifles, gaue them many strings of Pearles: for foure Pinnes they would giue a Peacocke; for two, a Pheasant; for one, a Turtle Doue; And when they asked, What they should doe with this new Merchandize of Pins and Needles, seeing they were naked? they shewed them the vse to picke their teeth, and to picke out thornes in their feete. These Indians had Rings of Gold, and Iewels made with Pearles, after the formes of Birds, Fishes, and Beasts: They had also the Touch-stone for their Metall, and weights to weigh the same, things not else-where found in India. They make their teeth white with an herbe, which all the day they chew in their mouthes.

[t] *P. M. Dec. 1. l. 8 Gomar. c. 74. tom. c. 84.*

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CHAP II.

Of Cumana and Paria.

§. I.

Of the People and ſtrange Creatures in Cumana.

CVmana is a Prouince named of a Riuer, called Cumana; b where certayne *Franciſcans*, *Anno* 1516. built them a Monaſterie, and the Spaniards were very diligent in the fiſhing for Pearles. About c that time three *Dominicans* went foureſcore miles Weſt from thence to preach the Goſpell, and were eaten of the Indians, which hindered not, but others of the ſame order founded them a Monaſterie in Ciribici, neere Maracapana. Both theſe Orders tooke paines with the Indians to conuert them, and taught their children to write and read and to anſwer at Maſſe, and the Spaniards were ſo reſpected, that they might ſafely walke alone through all the Country: but after two yeeres and a halfe, the Indians, whether for their too much imployment in the Pearle-fiſhing, or for other cauſe, rebelled, and killed a hundred Spaniards, ſlue the Friers, one of which was then ſaying Maſſe, and as many Indians as they found with them; which the Spaniards of *Domingo* ſoone after reuenged.

b *Gom. cap. 76.*

c *P. M. Dec. 7. lib. 4.*

The loſſe of d Cumana hindered their Trade for Pearles at Cubagua, and therefore the King ſent *Iames Caſtilion* to ſubdue them by force: which hee did, and began the Plantation of New Caliz, for the Spaniards to inhabit there. Cubagua was called by *Columbus*, the Finder, the Iland of Pearles, ſituate in twelue degrees and a halfe of Northerly Latitude, and containes twelue miles in circuit. This little Iland is exceeding great in commoditie, that accreweth by thoſe Pearles, which hath amounted to diuers millions of gold. They fetch their Wood from Margarita, an Iland foure miles to the North; and their Water from Cumana, which is two and twentie miles thence: they haue a Spring of medicinall Water there in the Iland. The Sea there, at certaine times of the yeere, is very red, which thoſe Pearle-oyſters by ſome naturall purgation are ſaid to cauſe. There are Fiſhes, or Sea-monſters, which from the middle vpwards reſemble men, with Beards, Haire, and Armes. The e people of Cumana goe naked, couering only their ſhame. At Feaſts and Dances they paint themſelues, or elſe anoint themſelues with a certaine Gumme, in which they ſtick Feathers of many colours. They cut their haire aboue the Eares, and will not ſuffer it to grow on any places of their bodies, eſteeming a bearded man a Beaſt: They take great paines to make their teeth blacke, and account them women, which haue them white. They blacke them with the powder of the leaues of a certaine Tree called *Gay*; theſe leaues they chew, after they are fifteene yeeres old; they mixe that powder with another of a kinde of Wood, and with Chalke of white ſhels burned, in manner as the Eaſterne Indians vſe their *Betele* and *Arecca*, with Chalke of Oyſters: and this mixture they beare continually in their mouthes ſtill chewing it, that their teeth are as blacke as coales, and ſo continue to their death. They keepe it in Baskets and Boxes, and ſell it in the markets to ſome, which come farre for it, for Gold, Slaues, Cotton, and other Merchandize. This keepeth them from paine and, rotting of the teeth. The Maides goe naked, only they bind certain bands hard about their knees to make their hips and thighes ſeeme thicke, which they eſteeme no ſmall beautie. The married Women liue honeſtly, or elſe their husbands will diuorce them. The chiefe men haue as many Wiues as they will; and if any ſtranger come to lodge in one of their houſes, they make the faireſt his Bed-fellow: Theſe alſo ſhut vp their Daughters two yeeres before they marrie them, all which time they goe not forth, nor cut their haire: After which, there is made a great feaſt, and very many bidden, which bring their varietie of cheere, & alſo wood to make the new Spouſe a houſe: A man cuts off the Bridegroomes haire before, and a woman the Brides, and then they eate and drinke, with much exceſſe, till night. This is the lawfull wife, and the other which they marry afterwards obey This. They giue their Spouſes to be defloured to their *Piaces*, (ſo they call their Prieſts) which theſe reuerend Fathers account their Preeminence and Prerogatiue; the Husbands, their honour; the Wiues their warrant.

d *Gom. c. 78. Cubagua.*

e *Cap. 79.*

Their Marriages.

The men and women weare Collars, Bracelets, Pendants, and ſome Crownes of Gold and Pearls: the Men weare Rings in their Noſes, & the Women Brooches on their breſt, whereby at firſt ſight the ſexe is diſcerned. The Women Shoot, Runne, Leape, Swim, as well as the Men: their paines of trauell are ſmall: they till the Land, and looke to the houſe, whiles the

the men Hunt and Fish. They are high-minded, treacherous, and thirstie of reuenge: Their chiefe weapons are poisoned Arrowes, which they prepare with the bloud of Snakes, and other mixtures. All of both sexes, from their infancy, learne to shoot. Their meat is whatsoeuer hath life, as Horse-leeches, Bats, Grashoppers, Spiders, Bees, Lice, Wormes, raw, sodden, fried: and yet their Countrey is replenished with good Fruits, Fish, and Flesh. This Diet (or, as some say, their Water) causeth spots in their eyes, which dimme their sight. They haue as strange a Fence or hedge for their Gardens and possessions, namely, a threed of Cotton, or *Bexuco*, as they call it, as high as a mans Girdle; and it is accounted a great sinne to goe ouer or vnder the same, and he which breakes it (they certainly beleeue) shall presently die. So much safer is their threed *wouen with this imagination*, then all our stone-wals.

The Cumanois are much addicted to Hunting, wherein they are very expert, and kill Lyons, Tygres, Hogs, and all other foure-footed Beasts, with Bowes, Nets, Snares. They take one Beast, which they call *Capa*, that hath the soles of his feet like a French shoo, narrow behinde, broad and round before. Another, called *Aranata*, which for the Physnomie and subtiltie seemes to be a kinde of Ape: it hath mouth, hands, and feet, like a man; a goodly countenance, bearded like a Goat. They goe in Heards, they bellow loud, runne vp Trees like Cats, auoid the Huntsmans Arrow, and cast it with cleanly deliuerie againe at himselfe. Another Beast hath a long snout, and feedeth on Ants[f], putting his tongue into a hollow Tree, or rather place where the Ants are and as many of them as come thereon, hee licks in. The Friers brought vp one, till the stinke thereof caused them to kill it, snouted like a Foxe, rough-haired, which voided in the excrements long and slender Serpents, which presently dyed. This Beast stinking while he liued, and worse now dead, yet was good food to the Indians. They haue one which will counterfeit the voice of a crying child, and so cause some to come forth, and then deuoure them. The like is written of the *Hyena*, That shee will call the Shepheards by their names, and then destroy them when they come forth.

Their strange Creatures. e *P. M. Dec. 8. lib. 7.*

f *Ouied* calleth it a Beare.

They haue Parrots as bigge as Rauens, with bils like Hawkes, liuing on the prey, and smelling like Muske: Great Bats, one of which was a Physician, by strange accident, to a seruant of the Friers: which being sicke of a Pleurisie, was giuen ouer for dead, because they could not raise a veine wherein to let him bloud; in the night a Bat (after the custome of that Creature) bit and sucked him, whereby so much bloud issued, that the sicke man recouered; which the friers counted for a miracle. They haue three sorts of Bees; one whereof is little and blacke, and makes honey in the Trees, without Waxe. Their Spiders are greater then ours, of diuers colours, and weaue such strong Cobwebs, that they aske good strength to breake them. There are Salamanders[g] as bigge as a mans head: they cackle much like a Pullet: their biting is deadly. I might here hold you too long in viewing these strange Creatures: we will now returne to their stranger customes.

g *Pliny, Aelian, Philostratus*, and others describe this worme; but I could neuer learne any thing to satisfie my selfe therein.

§. II.

Of their vices and superstitions.

Their dancing and drunkennesse.

THey take great pleasure in two things, Dancing and Drinking, in which they will spend eight dayes together, especially at the Marriages, or Coronation of their Kings. Many Gallants will then meet together, diuersly drest; some with crownes and Feathers, some with shels about their legges in stead of bels, to make a noise: some otherwise, all painted with twenty colours & figures: he that goes worst, seemes best: taking one another by the hand, they dance in a ring, some backwards, some forwards, with a world of varietie; grinning, singing, crying, counterfetting the Deafe, Lame, Blind, Fishing, Weauing, telling of Stories; and this continueth sixe houres, and then they eate and drinke: before, he which danced most, now he which drinketh most, is the most complete and accomplished Gallant: and now beyond counterfetting, Drunkennesse sets them together in brauing, swaggering, quarrelling: others play the Swine, spue vp the former, to make way for other liquor: and they adde hereunto the fume of an Hearbe, which hath the like drunken effect; it seemeth to be Tobacco.

This perhaps will not seeme strange to some, seeing these Sauage customes of drinking, dancing, smoking, swaggering, so common with vs in these dayes: It might indeed seeme strange to our forefathers, if their more ciuill, more sacred ghosts, might returne and take view of their degenerating posteritie: but now hee must be a stranger in many companies, that will not estrange himselfe from ciuilitie, from humanitie, from Christianity, from God,

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to become of a Man, a Beast; of an Englishman, a Sauage Indian; of a Christian, a Fiend, saue that he hath a body, in the diuersified pollutions whereof, he hath aduantage, and takes it to out-swagger the Diuell. These are the Gull-gallants of our dayes, to whom I could wish, that either their Progenitors had beene some Cumanian Indians, or that they would leaue this vsurped Gallantry to those true owners, and resume spirits *truely English*.

Their gods. The Gods of the Cumanians are the Sun and Moone, which are taken for man and wife, and for the greatest Gods. They haue great feare of the Sunne, when it Thunders or Lightens, saying that he is angry with them. They fast when there is any Eclipse, especially the women: for the married women plucke their haires, and scratch their faces with their nailes; the Maids thrust sharpe fish-bones into their armes, and draw bloud. When the Moone is at full, they thinke it is wounded by the Sunne, for some indignation he hath conceiued against her. When any Comet appeareth, they make a great noise with Drums & hallowing, thinking so to scarre it away, or to consume it, beleeuing that those Comets portend some euils.

Among their many Idols and figures, which they honour as Gods, they haue one like S. *Andrews* Crosse, which they thought preserued them from night-spirits; and they hanged it on their new-borne children.

Their Priests. They call their Priests *Piaces*; whose Maiden-head-rite we before mentioned. They are their Physicians and Magicians. They cure with roots and hearbs, raw, sod, and pounded with the fat of Birds, Fishes, and Beasts; with wood and other things vnknowne to the people, with abstruse and darke words which themselues vnderstand not. They sucke and licke the place where the paine is, to draw out the euill humours. And if the paine encreaseth, they say that the Patients are possessed with euill Spirits: and then rub their bodies all ouer with their hands, vsing certaine words of Coniuration or Charmes, sucking after that very hard; giuing them to vnderstand, that by that meanes, they call out the euill spirits. Presently they take a piece of wood, the vertue whereof none else knoweth but the *Piace*, and therewith rub their mouthes and throats, so long till they cast all that is in their bellies, vomiting sometimes bloud with the force thereof; the *Piace* in the meane time stamping, knocking, calling, and gesturing: after two houres there comes from him a thicke flegme, and in the middest thereof a blacke hard bullet, which those of the house carry and cast into the fields, saying, *Let the Diuell goe thither*. If the sicke man recouer, his goods die and become the Priests; if he die, they say his time was come. The *Piace* is their Oracle, with whom they consult, whether they shall haue warre, what shall be the issue thereof, whether the yeere will be plentifull. They forewarne them of Eclipses, and aduertise of Comets. The Spaniards demanded in their necessitie, whether any ships would come shortly? And they answered, that on such a day a Caruell would come with so many men, and such prouision and Merchandize; which accordingly came to passe.

Their Diuinations. They call vpon the Diuell in this manner: the *Piace* entereth into a Caue, or secret place, in a darke night, and carries with him certaine couragious youths, that may moue questions without feare. He sits on a bench, and they stand on their feet, he cryeth, calleth, singeth Verses, soundeth shels: and they with a heauy accent say many times *Prororure, Prororure*: if the Diuell comes not, all this *Black-Santtus* is renued with grieuous sighs and much perplexity. When he commeth (which is knowne by the noise) hee sounds lowder, and suddenly fals downe, by visages and varied gesture, shewing that the diuell is entred. Then one of those his Associates demandeth what him pleaseth. The Friers went one day with their coniuring and coniured holies, the Crosse, Stole, Holy-water: and when the *Piace* was in that distraction, cast a part of the stole on him, crossing and coniuring in Latine, and he answered them in his natiue language much to the purpose: at last they demanded whither the soules of the Indians went? He answered to Hell.

These *Piaces* by their Physick and diuining grow rich: they goe to Feasts, and sit by themselues apart, and drinke themselues drunke, and say, The more they drinke, the better they can Diuine. They learne these Arts when they are children, and are inclosed in the woods two yeares, all that time eating nothing that had bloud, see no women, nor their owne parents, come not out of their Caues or Cels: and the *Piaces*, their Masters, goe to them by night, to teach them. When this time of their solitary discipline is past, they obtaine a testimoniall thereof, and begin to professe in practice of Physick and Diuination. Let vs bury the *Cumanois*, and then we haue done.

Their Burials. Being dead, they sing their praises, and bury them in their houses, or dry them at the fire and hang them vp. At the yeeres end (if he were a great man) they renue the lamentation, and after many other ceremonies, burne the bones, and giue to his best beloued wife his skull to keepe for a Relique. They beleeue that the Soule is immortall, but that it eateth and drinketh about in the fields where it goeth, and that it is the Eccho which answereth when one calleth.

SECT.

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Of Trinidado and Paria.

IN the yeere 1497. (some adde a yeere more) *Christopher Columbus* seeking new Discoueries, after the suffering of vnsufferable heats and calmes at Sea (whereby the hoopes of his vessels brake, and the fresh-water not able further to endure the hot indignation of that now-beleeued Burning-Zone, fled out of those close prisons, into the lap of that Father of waters, the Ocean, for refuge) he came at last to Trinidado. The first Land he incountred, he called by that name; either for deuotion, now that his other hopes were dried vp with the heat, or washed into the Sea by the violent showres aboue-boord, and the Isle (but not lesse dangerous) which flowed from his Caske within: or else for the three Mountaines which he there descried. Once, this discouery of Land so ranished his spirit, by the inexpected deliuery from danger, as easily carried his impotent thoughts into a double errour, the one in placing earthly Paradise in this Iland, (to which opinion, for the excellency of the Tobacco there found, hee should happily haue the smokie subscriptions of many Humorists, to whom that fume becomes a fooles Paradise, which with their braines, and all, passeth away in smoke) the other was, that the Earth was not round like a Ball, but like a Peare, the vpper swelling whereof, he esteemed these parts. Hence *Colombus* sailed to Paria, and found out the Pearle-fishing, of which *Petrus Alphonsus* a little after made great commoditie by trade with the Sauages. He was assailed with eighteene Canoas of Canibals, in one of which he tooke with one Caniball, and a bound Captiue; who with teares shewed them that they had eaten sixe of his fellowes, and the next day he must haue gone *to pot* too: to him they gaue power ouer his Taylor, who with his owne club killed him, still laying on when his braines and guts came forth and testified that hee needed not further feare him.

g *P. Martyr. Dec. 1. lib. 6. Gom. part. 2. cap. 84.*

Pearle fishing.

h *P. Martyr. Dec. 1. lib. 8.* Of the Canibals, see Chapter 13.

In Haraia or Paria, they found plenty of salt, which the Fore-man in Natures shop, and her chiefe worke-man, the Sunne, purged and kerned from water into salt: his worke-house for this businesse, was a large plaine by the waters-side. Here the Sepulchres of their Kings and great men seemed not lesse remarkable: they laid the body on a kinde of hurdle or gredi-iron of wood, vnder which they kindled a gentle fire, whereby keeping the skinne whole, they by little and little consumed the flesh. These dried carkasses they held in great reuerence, and honoured for their houshold Gods. In the yeere 1499. *Vincent Pinzon* discouered Cape Saint *Augustine*, and sailed along the coast from thence to Paria.

i *Gom. cap. 85.*

But why stand we here pedling on the coast for Pearles, Salt, and Tobacco? Let vs rouze vp higher spirits, and follow our English guides for Guiana. Onely let me first haue leaue to mention concerning the Superstitions of these parts Northward from Guiana, what it pleased Sir *Walter Ralegh* to impart vnto mee from the Relation of a very vnderstanding man of that Countrey, whom he vsed for an interpreter. These people worship the Sunne, whom they imagine (as the fabulous Grecians tell of his Charet and horses, wherewith yong *Phaeton* sometime set the World on fire) to be drawne into a Chariot by Tigres, which are the most fierie, and fiercest beasts, amongst them. In honour therefore of the Sunne, and for sustenance of his Chariot-beasts, they carefully wash the carkasses of their dead, and lay them forth in the night, for repast vnto the Tigres, wearied with their long and late iourney in the day. For so they beleeue, that after Sun-set these beasts are to this end dismissed from their labour; and that vicissitude, wherein *Dauid* obserueth the wisedome of diuine prouidence (that when it is *night, the wild beasts goe forth to seeke their prey, which when the Sunne ariseth and calleth men forth of their houses to labour, returne to their Dens.*) is blindly by them applyed to this their superstition. They likewise haue a Tradition amongst them, that their Ancestors in times past neglecting thus to prepare the corpses of such as died, for the Tigres diet, or not washing them so neatly as behoued, the Tigres made hereof a complaint to the Sunne, as not able to doe his worke, if not allowed their wonted cates: whereupon the Sun sent one amongst them, brandishing a terrible fierie sword, and so dreadfully assaulting the places of their habitations, and the soyle couered with long grasse, that all fell on fire, and an hundred thousand of the Inhabitants were destroyed: a terrible warning hereafter to bee more diligent in these Tigre-deuotions, which accordingly they performe to this day.

Relat. S. W. R.

Psal. 104. 20, 21, 22, 23.

CHAP. III.

Of Guiana, and the Neighbouring Nations on the Coast and within the Land.

§. I.

Discouerie of Guiana by Sir WALTER RALEIGH.

a Sir *Walter Raleighs* treatise of *Guiana*.

IN the yeere 1595. [a] Sir *Walter Raleigh* hauing before receiued Intelligence of this rich and mighty Empire, set forth for the Discouery, and on the two and twentieth of March anchored at Point Curiapan in Trinidado, and searched that Iland, which he found plentifull. Hee tooke the Citie of Saint *Ioseph*, and therein *Antonie Berreo* the Spanish Gouernour: Leauing his ships, hee went with an hundred men in Boats, and a little Galley, and with some Indian Pylots passed along that admirable confluence of Riuers (as by the *Corps du Guard*) vnto *Orenoque*, as great a Commander of Riuers, as the Emperour of Guiana of Souldiers. And although wee haue before mentioned somewhat thereof, yet this, his peculiar place, requireth some further consideration. This Riuer Orenoque or Baraquan (since, of this Discouerie, called *Raleana*) runneth from Quito in Peru on the West, it hath nine branches which fall out on the North side of his owne maine mouth, on the South side seuen. Thus many Armes hath this Giant-like streame to be his Pursueyers, which are alway filling his neuer-filled mouth (seeming by this their naturall officiousnesse incorporate thereunto, and to bee but wider gapings of the same spacious iawes) with many Ilands and broken grounds, as it were so many morsels and crummes in his greedy Chaps, still opening for more, though he cannot, euen in Winter, when his throat is glibbest, altogether swallow these: yea these force him, for feare of choking, to yawne his widest, and to vomit out, betweene these cleauing morsels, into the Oceans lap, so many streames, and (so farre is it from the Northerne and Southerne extremes) three hundred miles distant. The Inhabitants on the Northerne branches are the *Tiuitiuas*, a goodly and valiant people, which haue the most manly speech, and most deliberate (saith Sir *Walter*) that euer I heard, of what Nation so euer. In the Summer they haue houses on the ground, as in other places: In the Winter they dwell vpon the trees, [b] where they build very artificiall Townes and Villages: for betweene May and September the Riuer of Orenoque riseth thirtie foot vpright, and then are those Ilands ouerflowne twenty foot high, except in some few raised grounds in the middle. This waterie store (when the clouds are so prodigall of more then the Riuers store-house can hold, whereby they become violent intruders and incrochers vpon the Land) and not the violence of cold, giueth this time the Title of Winter. These *Tiuitiuas* neuer eate of any thing that is set or sowne; Natures nurslings, that neither at home nor abroad, will be beholden to the Arte or Labour of Husbandry. They vse the tops of Palmitos for bread, and kill Deere, Fish, and Porke, for the rest of their sustenance. They which dwell vpon the branches of Orenoque, called *Capuri* and *Macureo*, are for the most part Carpenters of Canoas, which they sell into Guiana for gold, and into Trinidado for Tobacco, in the excessiue taking whereof, they exceed all Nations. When a Commander dieth, they vse great lamentation, and when they thinke the flesh of their bodies is putrified and fallen from the bones, they take vp the carkasse againe, and hang it vp in the house, where he had dwelt, decking his skull with feathers of all colours, and hanging his gold-plates about the bones of his arms, thighs, and legs. The *Arwacas* which dwell on the South of *Orenoque*, beat the bones of their Lords into powder, which their wiues and friends drinke.

b King *Abibeiba* dwelt on a Tree in the Countrey of Dariena. *Pet. Martyr. Dec. 3. lib. 6.*

As they passed along these streames, their eyes were entertained with a Pageant of Shewes, wherein Nature was the onely Actor; here the Deere came downe feeding by the waters side, as if they had desired acquaintance with these new-come guests: there, the Birds in vnspeakeable varietie of kinds and colours, rendering their seruice to the eye and eare: the Lands either in large plaines of many miles, bearing their beautifull bosomes, adorned with *Floras* embroidery of vnknown Flowres and Plants, and prostrating themselues to the eye, that they might be seene; or else lifting vp themselues in Hils, knitting their furrowed brows, and strouting out their goggle eyes to watch their treasure, which they keepe imprisoned in their stony walls; and now, to see these strangers: the Waters (as the *Graces*) dancing with mutuall and manifold embracings of diuers streames, attended with plenty of Fowle and Fish; both Land and Water feasting varietie of senses with varietie of obiects: onely

the

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the Crocodile (a creature which seemeth Vassall, now to the land, now to the Water, but to make prey on both) wel-nigh marred the Play, and turned this Comedie into a Tragedie, euen in their sight, feasting himselfe with a Negro of their company.

One leuell passed hence to Cumana, an hundred and twenty leagues to the North wherein dwell the *Sayma*, the *Assawai*, the *Wikiri* and the *Aroras*, a people as blacke as Negros, [a] but with smooth haire. Their poisoned Arrowes, like cruell Executioners, doe not onely kill, but with vncouth torments make death to be, as the last, so the least of their fury; especially if men drinke after they are wounded.

[a] These might descend of those in Careca, *sup. l. 8. c. 2.*

At the Port of Morequito they anchored, and the King being an hundred and ten yeeres old, came afoot fourteene miles to see them, and returned the same day. They brought them store of fruits, and a sort of Paraquitos, no bigger then Wrens, and an [b] Armadilla, which seemeth to be all barred ouer with small plates, somewhat like to a Rhinoceros, with a white horne growing in his hinder-parts, as big as a great hunting horne, which they vse to winde in stead of a Trumpet. They after eate this beast. *Monardus* [c] saith, it is in bignesse and snout like a Pigge, liues vnder the earth as a Moule, and is thought to liue on earth.

[b] *Guied. in Summar.* cals it *Bardato.*

They passed further, till they came in sight of those strange ouer-fals of Caroli, of which there appeared ten or twelue in sight, euery one as high ouer the other as a Church-Tower. They had sight at Winicapora of a Mountaine of Cristall, which appeared a farre off like a white Church-Tower, of an exceeding height. There falleth ouer it a mighty Riuer, which toucheth no part of the side of the Mountain, but rushing ouer the top, falleth to the ground with so terrible noise, as if a thousand great bels were knocked one against another. No maruell of these roaring out-cries, if we consider that double penalty of *Sense* and *Losse*, which this Riuer seemeth to sustaine, the one in that dreadfull downfall, bruising and breaking his vnited streames into drops, and making it foming and senseless with this *falling-sickenesse*; the other in leauing behinde his Cristall purchase, further enriched with Diamonds and other Iewels, which euen now hee embraced in his waterie armes, but himselfe (such is the course and curse of couetousnesse) will not suffer himselfe to enioy.

Now for the Monsters of Men: there are said to be (not seene by our men, but reported by the Sauages and other) an Amazonian Nation further South: which *Gomara* thinkes to bee but the wiues of some Indians (a thing common, as you haue euen now read) shooting and following the warres, no lesse then their husbands: Once, about Iucatan, about Plata, about the Riuer, called of this supposition, *Amazones*: about Monomotapa in Africa; our Age hath told, but no man hath seene this *Vnimammian* Nation. Yet here they speake not of searing of the breast: and what need they, if there bee such, seeing the women are so good Archers in other places, their brests notwithstanding? Againe, [c] they tell of men with mouthes in their brests, and eyes in their shoulders, called *Chiparemoi*, and of the Guianians *Ewiaponemos*, very strong; and of others headed like Dogges, which liue all the day time in the Sea. These things are strange, yet I dare not esteeme them fabulous: onely (as not too prodigall of faith) I suspend, till some eye-intelligence of some of our parts haue testified the truth.

[c] *Monard. c. 37.* [d] *I. Keymis.* These may rather be said to want necks then heads, and that causeth them thus to seeme.

§. II.

Relations and discoueries thereof by other Englishmen.

FRANCIS SPARREY left in Guiana by Sir *W. Raleigh* 1595. hath also written of these parts; He relateth of a place called Comalaha, Southwards from Orenoque, where at certain times they sell women as at a faire. He saith, he bought eight, the eldest of which, was not eighteene, for a Red-hafted Knife, which in England cost a halfe-peny: he gaue them to the Sauages. Hee was afterwards sent Prisoner into Spaine.

F. Sparrey. MS. ap. Hak.

Anno 1604. Captaine *Charles Leigh* set saile from Woolwich on the one and twentieth of *March* for Guiana: *May* 10. he came in water thicke and white, the next day in fresh, and the day after, saw two Islands in the mouth of Amazones, accounting themselues fortie Leagues vp the Riuer. *May* 22. they were in the Riuer of Wiapogo, (which they called *Caroleigh*) in three degrees and halfe Northward from the Line. The people were ready to giue them entertainment. The *Iayos* and *Capayos* offered them their owne houses, and gardens already planted, two of which he accepted with some gardens, vndertaking to defend them against the Charibes and their other enemies. They desired him to send into England for some to teach them to pray, and gaue fiue pledges to be sent thither. He after (intending for England) dyed aboord his ship of the Flux. They intoxicate the fish with a strong sented-

Master *Charles Leigh.*

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wood called Ayaw, whereby they easily take them on the top of the water. Their bread is Cassaui, of which chewed they also make drinke. They are much troubled with a Worme like a Flea (the Spaniards call it Niguas) which creepes into the flesh of their toes vnder the nailes, and multiply there with much multiplication of torment, except they vse speedie preuention. One was so pestred with them, that for remedie, they were faine to hold his feet vpwards, and powre thereon melted Wax hot, which being cold they plucked off, and therewith seuen or eight hundred Niguas. The people are of modest countenance, naked, but would weare clothes if they had them. *Huntly* returned for England, and left there fiue and thirtie, which should haue bin succoured if Discord had suffered.

Anno 1605. a ship was sent for supply: but the Mariners and Land-men quarelling, these were left on Land at Saint *Lucia*, an Island in twelue degrees of Northerly Latitude, to the number of threescore and seuen, and most of them slaine [a] by the Ilanders. These Indians go naked, haue long blacke haire, their bodies painted red, with three strokes also of red, from the eare to the eye. Eleuen of our men, after much miserie and famishment (which killed some of them in the way) got to Coro: and after good and bad entercourse of fortunes with the Spaniards, some returned home. The Spaniards there (as *Iohn Nichol* one of this companie testifieth) told them of a Vision of Christ on the Crosse appearing to our King, and reuoking him from his error: at the sight whereof, three of our Bishops fell into a trance, and so continued three dayes, after which they became Catholikes and preached: and the King had sent to the Pope for learned men to perfect this Conuersion. These were the Spanish tricks with faithlesse tales to peruert these men to their faith. The Mariners gaue names to the places which they left according to their conceits of these men, *Rogues Bay*, *Cape Knaue*, *Riuer of Rascals*. They came as farre as Comana or Cumana, where they obserued the weather hot till noone, and then a coole breeze and thunder without raine. by windes and current they were detained from Wiapogo, which they sought. A Fleming there told them fabulous rumours of Warres with Spaine.

[a] *Iohn Nichol.* [b] *Legates* company 1606. in a Voyage to *America*, in a mutinie slue their Captaine, and the rest were taken at Cuba, and fourteene hanged, foure kept Prisoners. *W. Adams.* *W. Turner.*

Another ship of Amsterdam (to disgrace our men) told the Indians of Wiapoco, that they came to inhabit there and to oppresse them, as the Spaniards did. See what gaine can doe without godlinesse. A ship of Middleburgh came thither with Negros to sell: thither came also a ship of Saint *Malos*. The Indians of these parts (as *Wilson* reporteth) choose their Captaines at their drunken Feasts in this sort: They set the nominated person in the midst with his hands lifted ouer his head, making Orations to him to bee valiant: after which, they whip him with a whip that fetcheth bloud at euery stroke, for tryall of his courage, he neuer mouing thereat. They haue commerce with the Deuill. For they told vs of three ships in the Riuer of Amazons, and that One two moneths after would visit vs. They call this Deuill [b] *Peye*, with whom the men haue often conference, the women neuer that they could perceiue: they suffer not meane-while a childe in the house. When any bee sicke they thus consult of their recouerie, and if their Oracle answer death, they will giue no Physicke; if life, they vse their best helpes. For an Axe they would trauell with them two or three moneths, or finde them so long victuals at home. The Iayos are proud, ingenious, giuen to flouting. The Arwakos of better carriage. The Saspayes craftie. The two former hate the Spaniards as much as the Caribes. Their houses haue doores at each end: the men keepe at one end, the women at the other: they are like Barnes, but longer; some hundred and fiftie paces long, and twentie broad, an hundred of them keepe together in one. No raine commeth in, notwithstanding that store which falleth in *Aprill*, *May*, *Iune*, and most of *July*. They paint them when they goe to feasts. Against the time of trauell, the women haue a roome apart, whereto they goe alone, and are deliuered without helpe: which done, shee cals her husband and deliuers it to him, who presently washeth it in a pot of water, and paints it with sundry colours. I could not heare (saith *Wilson*) the woman so much as grone all the time of her trauell. When one dyes, they make great moane ten or twelue dayes together, and sometimes longer. Here are store of Deere, Hares, Conies, Hogs, Monkeyes, Leopards, Lyons, Porke-pines, Parrots as big as Hennes, blue and red, very beautifull, &c. He returned with the rest in a ship of Amsterdam, the Indians being loth to part with them. They often inquired of Sir *Walter Raleigh*, and one came from Orenoque to aske of him, alledging his promise of returne.

[b] M. *Harcourt.* so calls the Priest, and the Deuil Watipa

May, 1606.

Rob. Harcourts Voyage to *Guiana.*

The like remembrances of him are mentioned by Master *Harcourt* in his late published Voyage to Guiana. This worthy Gentleman, *An.* 1608. with Gentlemen and others, to the number of 97. set forth for Wiapoco. The ninth of *May* they fell into the Current of that great and famous Riuer of Amazones, of which they drunke fresh and good, being 30. leagues from Land: the tenth day, the water became muddy, whitish and thicke: the eleuenth day they made Land, and their Pinnace being left dry vpon the Ebbe, by the next floud coming on was almost spoyled: Thence they stood along the Coast to Wiapoco, whither they

came

came, *May* the seuenteenth, and setled themselues at Caripo. Hee tooke possession in his Maiesties name (as Captaine *Leigh* had also done) of this spacious c Countrey of Guiana, bounded on the North with Orenoque and the Sea, on the East and South, with the Riuer of Amazones, on the West, with the Mountaines of Peru. The Charibes are the Ancient Inhabitants, the Other later Incrochers. There is no setled gouernment amongst them, only they acknowledge a superioritie which they will obey as long as they please. They commonly punish Murther & Adulterie by death, which are the only offences punished amongst them: and certaine persons are appointed to execute those punishments. The better sort haue two or three wiues or more, the rest but one: they are very iealous, and if they take them in Adulterie, cause their braines to be beaten out. Their wiues, especially the elder, are as their seruants, and he which hath most, is the greatest man.

Their account of time is by Moones, or dayes: their numbring is to ten, and then say, ten and one, &c. They also keepe accounts, by bundles of sticks, contayning so many, as dayes are agreed on, of which they take away, euery day one. They haue a certaine obseruance of the Sunne and Moone, supposing them to be alue: but as farre as he could perceiue, vsed neither Sacrifice nor adoration to any thing. At the death of any great man, they make a solemne Feast, their chiefest prouision being their strongest drinke, called m *Parranow*, and as long as this drinke lasteth, they continue their Feast, with dancing, singing, and excessiue drinking, accounting the greatest Drunkard the brauest man: during which drunken solemnitie, some woman (being neerest of kinne to the dead partie) stands by and cries extremely. Their Priests or South-sayers (he cals them *Pecaios*) haue confetence with the Deuill, whom they terme *Wattipa*, but feare him much, and say hee is naught: hee will often beate them blacke and blue. They beleeue that the good Indians when they die, goe to *Canpo* or Heauen, the bad to *Soy*, downwards. When a chiefe man dies, if hee haue a Captiue they slay him; if not, then one of his seruants, to attend him the other World.

m It is like March Beere.

The qualitie of the Land is diues: by the Sea-side low, and would be violently hot, if a fresh Easterly breeze did not cooleit with a vehement breath in the heate of the day: the Mountaines are colder, the midale sort most temperate. Profit may here take pleasure, neither need pleasure abandon profit. The particulars are by this and other our Authors related; I hunt after Rarities to present you. Such is the fish *Cassiorwa*, which hath in each eye two sights, and as it swimmeth, it beares the lower sights within the water, and the other aboue: the ribs and backe resemble those parts in a man, saue that it is little bigger, but much daintier then a Smelt. Besides the *Pockiero*, or small Swine with the Nauill in the backe, is another called *Paingo*, as large as ours in England. The Sea-cow or *Manatin* eates like Beefe, and will take Salt, and serue to victuall ships, it yeelds also an excellent Oyle, and the hide will make Buffe. There are infinite store of them. The *Pina* for delicacie exceedeth, a fruit tasting like Strawberries, Claret-wine, and Sugar. What commoditie Tobacco n and Sugars in those parts may yeeld is incredible, especially in this smokie humour of the one sexe, and that daintier of the other. Their Dies, Gummes, and other commodities I omit. Of Gold and other Metals they haue good testimonie.

n *Anno* 1610. The Tobacco that came into England amounted to (at least) 60000. pound and not much lesse in other yeeres.

The Marashawaccas are a Nation of Charibes, vp high within Land, hauing great eares beyond credit: they haue an Idoll of stone which they worship as their God, in a house erected purposely to it, which they keepe verie cleane. It is fashioned like a man sitting vpon his heeles, holding open his knees, and resting his elbowes vpon them, holding vp his hands with the palmes forwards, and gaping with his mouth wide open.

Captaine *Michael Harcourt* was left Commander of the Countrie for his Brother, who continued the possession three yeeres, in all which space, of thirtie persons died but sixe, and some of them by casualtie. Amongst the East Indian Plants is mentioned one called *Sentida*: the like they found here, much like vnto Rose trees, about halfe a yard high; which if they were touched, or a leafe cut from them, would presently shrinke and close vp themselues, and hang as they were dead and withered: within halfe a quarter of an houre by degrees againe opening. *Areminta* the Cacique of Moreshegoro had a rough skin like to Buffe-leather, of which kind there be many in those parts. They returned by Cape Brea, which is so called of the Pitch there gotten in the Earth, whereof there is such abundance that all places of this our World may be stored thence: it is excellent for trimming of shippes for those hote Countries, not melting in the Sunne.

Vid. l. 5. c. 12. A feeling Plant.

§. III.

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§. III.

Relations of these and the adioyning Countries by the Spaniards.

IT were a hard taske to muster all that World of Riuers, and names of Nations in the parts neere Guiana, which they that will, may finde in Sir *Walter* and Master *Keymis*, and Master *Harcourt* their owne Relations. As for Guiana, this Sir *Walter* hath written. It is directly East from Peru towards the Sea, and lyeth vnder the Æquinoctiall: it hath more abundance of Gold then any part of Peru, and as many or moe great Cities. It hath the same Lawes, Gouernment and Religion; and Manoa, the Imperiall Citie of Guiana (which some Spaniards haue seene, and they call it • *El Dorado*) for the greatnesse, riches, and situation, farre exceedeth any of the World, at least so much of it as the Spaniards know. It is founded vpon a Lake of Salt-water, two hundred leagues long, like vnto the Caspian Sea. The Emperour of Guiana is descended from the *Ingas*, the magnificent Princes of Peru. For when *Francis Pizarro* had conquered Peru, and slaine *Atabalipa* the King; one of his younger brethren fled from thence, and took with him many thousands of those Souldiers of the Empire, called *Oreiones*, with whom and other his followers, he vanquished all that tract which is between the great Riuers of Orenoque, and Amazones.

• The gilded Citie.

Diego Ordas, who was one of the Captaines of *Cortes*, in the conquest of Mexico, in the yeere 1531. (thus saith *Gomara*, and that he perished at Sea; others with more probability, say it was a few yeeres after the conquest of Peru) made search for Guiana, but lost himselfe, being slaine in a mutinie. Before this, his prouision of Powder was fired, and one *Iuan Martinez*, which had the charge thereof, was therefore condemned to bee executed. But at the Souldiers request, his punishment was altered, and hee set in a Canoa alone without victuall, and so turned loose into the Riuer. Certaine Guianians met him, and hauing neuer seene man of that colour, they carried him into the Land to be wondred at; and so from Towne to Towne, till hee came to the great Citie of Manoa, the seat and residence of *Inga* the Emperour. He no sooner saw him, but he knew him to be a Christian (for the Spaniards not long before had conquered his brother) and caused him to be well entertained in his Palace. Hee liued seuen moneths in Manoa, but was not suffered to wander any whither into the Countrie; he was also brought thither, all the way blind-fold, led by the Indians, vntill he came at Manoa. He entred the Citie at noone, and trauelled all that day till night, and the next, from the rising till the setting of the Sunne; thorow the Citie, ere hee came to the Palace of *Inga*. After seuen moneths the Emperour put him to his choise, whether to stay or goe, and he with the Emperours licence departed. He sent with him many Guianians, all laden with as much Gold as they could carrie; but before he entred Orenoque, the *Orenoqueponi* robbed him of all, but of two Bottels of Gold beads, which they had thought, had beene his drinke or meate. Thus escaped he to Trinidado, and died after at Saint *Iuan de Puerto-rico*, where, in his extremes, he vttered these things to his Confessor. He called the Citie *Manoa El Dorado*, the gilded or golden, because that at their drunken Solemnities (in which vice no Nation vnder Heauen excels them) when the Emperour carowseth with any of his Commanders, they that pledge him, are stripped naked, and their bodies anointed with a kinde of white Balsamum, and then certaine seruants of the Emperour, hauing prepared Gold made into fine powder, blow it thorow hollow Canes, vpon their naked bodies, vntill they bee all shining: from the foot to the head; and in this sort they sit drinking, by twenties and hundreds, and continue in drunkennesse, sometimes sixe or seuen dayes together. Vpon this sight, and for the abundance of Gold he saw in the Citie, the Images, in the Temples, the Plates, Armours, and Shields of Gold vsed in their Warres, he gaue the Citie that name.

p *Iuan. de Castellanos ap. Hak.*
q *Lopez Vaz ap. Hak tom. 3.*
r *Acosta l. 2. c. 6. & 3. c. 20.*
s *M. Fernand. de Enciso apud Hak.*

Iuan p *de Castellanos* reckoneth twentie seuerall Expeditions of some, or other Spaniards, for this Guianian Discouery with little effect, saue that diuers lost their liues therein. *Anno* 1543. *Gonzalo Pizarro* q sent a Captaine named *Orellana*, from the borders of Peru, who with fifty men, were carried by the violent current of the Riuer, that they could not return to *Pizarro:* he descended not in Orenoque the Guianian Riuer, but in Maragnon, called of him *Orellana:* which *Iosephus* r *Acosta* writeth, from the Relation of one of their Societie; who being a Boy, had bin in the Expedition of *Pedro de Orsua* for this Discouery, and had sailed the Riuer thorow, that in the middest men can see nothing but the Skie (as before is said) and the Riuer, and that it is seuentie leagues broad, vnder the Æquinoctiall. *Martin* s *Fernandez* maketh it seuen degrees and a halfe to the North of the Line, and fifteen leagues broad, and the *Sea of fresh water* to bee another Riuer of forty leagues breadth: others haue written otherwise, which varying proceedeth from that varietie of Armes or mouthes of

Ore-

Orenoque or Raleana, and Marannon or Amazones which ſince haue beene better diſcouered, as [t] Maſter *Keymis*, Maſter *Maſham* and others employed in this action, haue found by experience. It [u] riſeth in Quito. *Orellana* ſayled in it ſixe thouſand miles. In all theſe parts, their greateſt treaſure is multitude of women and children. *Topiawari* made a heauie complaint, that whereas they were wont to haue ten or twelue wiues, now they had not aboue three or foure, by reaſon of the wars with the *Epuremei* their Enemies: whereas the Lords of the *Epuremei* had fifty or a hundred, and their war is more for women, then either for Gold or Dominion. After *Orellana Pedro de Orſua* was employed with fiue hundred Souldiers for the conqueſt of the Amazons (as they called it) but for a beautifull woman which he had with him was ſlaine by conſpiracie of *Lope de Aguirre* which loued her, and *Fernando de Guzman*, whom they ſaluted King, &c. *Veg. pag. 2. lib. 8. c. 14.*

t *L. Keymis. T. Maſham.*
u *Lop. Gom. c. 86*

Berreo, in the ſearch for Guiana, tooke his Iourney from *Nueuo Reyno de Granado*, where he dwelt, with ſeuen hundred Horſe, but trauelling, he loſt many of his company and Horſe: at Amapaia the ſoyle is a low Mariſh, and the water iſſuing thorow the Bogs, is red and venemous, which poyſoned the Horſes, and infected the men: at noone the Sunne had made it more wholeſome for their vſe.

This [x] new Kingdome of Granada is two hundred leagues within Land, Southward from Cartagena. It had that name, becauſe the Captaine that diſcouered it, was of Granada in Spaine. The plenty of Emeralds in theſe parts, hath made that Gemme of leſſe worth. The next Prouince to this is called Popayan: in both which the Spaniards haue many Townes. And by the Riuer of Orenoque, both may be inuaded.

x *Lop. Vaz.*

All [y] the parts, from the Golden Caſtle, and the Gulfe of Vraba to Paria, yeeld *Caribes*, or Canibals, which eate mans fleſh, and geld children, to make them more fat and tender for their diet. And in all Inland parts neere Peru, and in the Hils called Andes, which ſome call Golden Caſtile, they little differ. *Cieza* [z] ſaith, That in the Valley of Anzerma, they keepe certaine Tablets amongſt the Reeds, wherein they carue the Image of the Deuill in a terrible ſhape, alſo the figures of Cats, and other Idols which they worſhip. To them they pray for raine, or faire weather: they haue commerce with the Deuill, and obſerue ſuch Superſtitions as he enioyneth them. They are great man-eaters. At the doores of their houſes, they haue ſmall Courts, wherein are their graues in deepe Vaults, opening to the Eaſt: in which they bury their great men with all their wealth. The *Curies* are not far from them; they haue no Temple, nor Idoll. They haue conference with the Deuill. They marry with their Neeces and Siſters, and are man-eaters. They call the Deuill *Xaxarama*. They eſteeme Virginitie little worth. In the Prouince of [a] Arma, the Deuill doth often appeare to the Indians: in honour of whom, they ſacrifice their Captiues taken in Warre, hanging them vp by the ſhoulders, and pulling out the hearts of ſome of them. In Paucora, they haue like Deuilliſh Deuotions, and their Prieſts are their Oracles.

y *Bet. par. 2. l. 6.*
z *Cieza part. 1. cap. 15.*
a *Cap. 19. & 21.*

Before the houſe of the chiefe Lord was an Idoll as bigge as a man, with his face to the Eaſt, and his armes open. They ſacrificed two Indians euery Tueſday, in this Prouince to the Deuill. In the Prouince of Pozo, in the houſes of their Lords, they had many Idols in ſuch reſemblance, as the Deuill had aſſumed in his Apparitions. And in thoſe Idols, he would alſo ſpeake, and giue anſweres. In Carrapa [b] they are extreame Drunkards: when any is ſicke, they offer Sacrifices to the Deuill for his recouery. In Quinbaya is a Hill which caſteth forth ſmoke: but a more Helliſh ſmoke is their conference and commerce with the Deuill, like the former. In the Prouince of Cali they likewiſe conferre with the Deuill: they haue no Temples or Houſes of Religion. They make deepe pits for Sepulchres of their great men, where their Armour, Wealth, and food is ſet about them. Their luſt ſubiecteth the Neece and Siſter to their Marriages. In Popayan [c] they are man-eaters, as alſo in the forenamed Prouinces. They obſerue the ſame Caninall and Deuilliſh Rites with the former, framing their Superſtitions to the Deuils direction, in their mutuall Colloquies. They bury with their Lords ſome of his Wiues and Prouiſion. Some of them are great Wizards and Sorcerers. In Paſto they talke alſo with the Deuill: a thing common to al theſe parts of the Indies. But let vs leaue theſe ſteepe and cold Hils, theſe men of the Deuill (whom they worſhip) and Deuils to men (whom they deuoure) and ſee if in the lower Countries wee can find higher and nobler ſpirits.

Tueſday Holy dayes.
b *Chap. 13.*
c *Chap. 32.*

CHAP.

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CHAP. IIII.
Of Brasil.

§. I.
The Discouerie and Relations thereof by MASSAEVS. *&c.*

AS Guiana is bounded with those mighty Riuers of Orenoque and Maragnon, so Brasil extendeth it selfe North and South, betweene Maragnon and the Riuer of Plata, or Siluer, which there we haue already shewed to be the greatest Riuers in the World. The Westerne borders are not so well discouered. The Easterne are washed by the Sea. *Maffeius* [a] hath largely described the same, whose words *Bertius*, *Maginus*, and *Gasper Ens* haue transcribed: the summe whereof *Iarric* and *Boterus* haue inserted into their French and Italian Relations.

[a] P. *Maffæus Hist. Ind. lib. 2. P. Bert. Geograp. Mag. Geog. G. Ens Hist. Ind. Occident. P. Iarric. lib. 3. cap. 22. & d. Bot part. 1. l. 6.*

Petrus Aluarius Capralis, being sent by *Emanuel*, King of Portugall, in the yeere 1500. vnto the East-Indies, to auoid the calmes on the Guinnee shore, fetched a further compasse West, and so discouered the Continent, which now, of that Red Wood there plentifully growing, is called Brasil, but by him was named, the Land of the Holy Crosse, because hee had there erected a Crosse with much ceremony; since vsually named Brasil, of the store of Brasil-Wood there growing. This Brasil was soone after, by *Americus Vesputius*, at the charges of the said King, further discouered. The Region is pleasant and wholesome, the Hils and Valleyes equally agreeing, in their vnequalnesse, the soyle fat and fertile; there are plentie of Sugar-Canes; a kind of Balme expressed out of the Herbe *Copaibas*, the *Zabucals* which yeild a kind of Nuts, growing in great hard cups, of taste like a Chesnut; the *Ananas* excellent in scent and taste; the *Pacouere*, a tree so tender, that it may bee cut with a knife a fadome high, the leaues two foot broad, seuen foot long, the fruit a foot long, like a Cucumber, called *Pacoua*, thirtie or fortie together in clusters, neuer bearing fruit but once: the like is in the East-Indies, as *Thenet* our Authour affirmeth; and many other fruits which the Countrey naturally produceth; besides those, which our Europe hath communicated. Many sorts there are of Beasts, as a Kind of Swine [b] which liue in both Elements; their fore-feet being short in proportion to the hinder, make them slow in running, and therefore being hunted, commit themselues quickly to the water. *Anta*, resembling a Mule, but somwhat lesse; slender-snowted, the nether chap very long, like a Trumpet, with round eares and short tailes, hiding themselues in the day-time, [c] and feeding in the night, the flesh tasteth like Beefe: there is also the Armadillo; the Tygre, which being hungry, is very hurtfull; being full, will flee from a Dogge: There is a deformed beast, of such slow pace, that in fifteene dayes it will scarce goe a stones cast. It liueth on the leaues of trees, on which it is two dayes in climing, and as many in descending, neither shouts nor blowes forcing her to amend her pace. The *Tamendoas* are as big as a Ramme, with long and sharpe snowts, a tayle like a Squirrell, (twice as long as the body and hairy) where-under they hide themselues, will put out their tongue two foote (out of the mouth, as round as an Oyle-cruze) to gather plentie of Ants into their mouthes, hauing scraped vp the places where they keep with their pawes. The Portugals haue there raised plentie of Horses and Sheepe.

[b] Which feeds on grasse, sleepes in the water, *Boterus.*

[c] The Spaniards call it (of the contrary) *the light Dogge.* The Portugals *Sloth.* The Indians, *Hay.* Some haue written that it liues of ayre: and seldome or neuer hath it beene seene eating.

The men worship no God at all, but are giuen to South-sayings. The men and women goe altogether naked, are flat-nosed, make themselues blacke with the fruit Genipapi, weare their haire hanging from the hinder part of the head, not suffering it else-where to grow; in their nether lips weare long stones for a gallantry (which being remoued, they seeme in deformed manner to haue a double mouth) they goe together by companies, with great silence the Wife going before her Husband; which (some say) is done for iealousie. They entertain and welcome Strangers at first with weeping and deepe sighes, pitying their tedious iourney, and presently drie their eyes, hauing teares at command.

[d] They know no numbers further then fiue, the rest they supply as they can with their toes and fingers: and if the things numbered exceed, they number by the toes and fingers of many persons assembled together. *Stad. lib. 2. c. 29.*

Women in trauell are deliuered without great difficultie, and presently goe about their houshold businesse, the Husband in her stead keepeth his bed, is visited of the neighbours, ~~hath his broths~~ made him, and iunkets sent to comfort him. They are ignorant of [d] numbring and Letters: some Tradition they are said to haue touching *Noe* and the Floud. Vnder the same Roose (which is like a Boat with the Keele vpwards (liue many Families, they lye in Nets, or beds hanging aboue the ground (which is vsuall in a great part of the Indies) to auoid hurtfull creatures: they minde the day, and are not carefull for the morrow; easily communicate what they haue; are very patient of labour and hunger, feasting if they haue where-

with

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wich, from morning till night, and fasting other-whiles, when they want, three dayes together. In swimming they are miraculously skilfull, and will diue whole houres to search any thing vnder the water. They beleeue not any reward or punishment after this life ended, but thinke that as men die, so they goe to the other World, maimed, wounded, sicke or whole: and therefore bury the bodies with a Net to lye in, and food for some dayes, thinking that they both sleepe and eate. They are excellent Archers, and what enemies they take in their warres, they feed well many dayes, and then kill and eate them for great Dainties. They dwell in Houses scattered and separated from each other; their Language is almost generally the same; they haue no Lawes nor Magistrates; the women call certaine things by one name, and the Men by another. They haue no vse of three Letters e in the Alphabet, *L*, *F*, *R*; a reason whereof some haue wittily giuen, because they haue no Law, Faith, nor Ruler. They are vnmindfull of good turnes, and too mindfull of iniuries: impotent of Lust and Rage; and in summe, more like beasts then men. Thus farre *Maffeus*.

e It seemes otherwise by *Lerius* his Dialogue of that Language c. 20

In the yeere 1503. f *Giouanni da Empoli*, a Florentine, sayled thither with the Portugals, who reporteth the like of their nakednesse, irreligion, and of their man-eating, saying that they dry it in the smoke as we doe Bacon. The same doth *Albericus Vespucius* report that he had seene amongst them, and that he had heard one of them boast that hee had in his time eaten three hundred men. He weighed the long stones, (which they vsed to weare in their faces, seuen in number) about sixteene ounces. He saith they liue an hundred and fiftie yeeres; and that their Women are out of measure luxurious; that they alway haue an Easterly wind, which tempereth their Aire.

f *G. da Empoli ap. Ramus. A. Vesput.*

Let vs in the next place heare such as haue liued in the Countries; of which *Lerius* and *Theuet*, two Frenchmen, and *Ioannes Stadius* a Germane, haue written seuerall Treatises. But none hath more fully described them, then a Portugall Frier, g and *Anthonie Knivet* our Countriman.

g A Booke taken from a Frier, written in Portuguse, sold by *Fr. Cook* to M. *Hakluit*.

§. II.

More full Relations by STADIVS, LERIVS, *and* PETER CARDER.

IOannes *Stadius* h in the yeere 1554. was Prisoner to the *Tuppin Imbas*, and because he serued the Portugals, should haue beene slaine and deuoured. But by Gods mercy he escaped. He was the Gunner in the Fort of Saint *Vincent*, and going into the Wood to prouide somewhat wherewith to entertaine some friends then come to him, became himselfe a prey to those Men-hunters. When they had taken him, they contended which of them had beene the first taker, and that controuersie ended, hee was stripped naked, and led away. Hee was giuen to one of their Kings, and this victory by them was ascribed to their *Tamaraka*, or Idols, which, they said, had by Oracle propheſied thereof, but their Kings were no other then the chiefe in euery Cottage, which consisted of one Kindred, and these *Tamaraka* weare certaine Rattles, as shall after appeare. The manner is, that it gets them a great name, to exhibit this Feast of a slaine Captiue, and therefore some that haue taken, will credit some other friend with the gift of a Captiue, to this solemne butcherie, on condition to repay him the next Captiue hee taketh. This was *Stadius* his case, who was thus tossed by exchange, from one to another, till at last hee escaped altogether.

h *Io. Stad. Hessum picturis. ap. T. de Bry in 3 parte Americæ*

But when hee had beene newly taken, the Women came about him, and one while buffeted him, one saying, This is for such a friend of mine, that the Peros or Portugals had slaine; another fixing on his flesh the memoriall of another friend of hers, and then led him with a Rope about his necke, almost strangling him, making him also to dance in the middest of them, with Rattles tied to his legges: but hee after grew in some credit and respect amongst them, and saw diuers others eaten, while himselfe could not bee free from feare of the like destinie.

The Sauages, that they take, put on a great shew of resolution, and little regard (in seeming) that their Tragedie, supported with this comfort, that their friends will reuenge it. In time of sicknesse or sudden dangers they would resort to him to pray to his God for deliuerance; and this conceit of his God, which they obserued in his Deuotions, was the principall meanes of deferring his execution. Such as are mortally wounded in their fights, they would spend presently, or at least kill and dresse them, for a Feast neere at hand: and one man that had liued long amongst them, and was desperately sicke, lest Death should de-

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depriue them of their cheere, they slue, and (because of his sickneſſe) hurling away the head and inwardes, ate vp the reſt. They take great pride in theſe their cruelties, and when *Konyan Bebe* their King, hauing a basket full of pieces of Mans fleſh, on which hee was feeding, offered *Stadius* a piece, who told him that it was more then beastly: hee answered, I am a Tygre, and I delight in theſe delicacies. This *Stadius* after escaped in a French Shippe.

i *Lerius hiſt. Nauig. in Amer. & And. Thenet.*

Nicolas Durantius, i a Knight of Malta, sirnamed *Villagagnon*, in the yeere 1555. (male-content with his estate at home) sayled into *Francia Antarctica*, or the Southerne parts of Braſill, vnder the Tropike of *Capricorne*, and pretended there to worship God according to the puritie of the Goſpell; and to fortifie, both for the habitation of his owne, and for a Sanctuarie vntó ſuch as at home were perſecuted for the Truth. He fortified, and ſent thence to Geneua, for aſſiſtance in this his holy intent: whereupon *Richerius* and *Charterius*, two Miniſters (with diuers others, among whom was *Iohn Lerius*) were ſent, and landed there in the yeere 1557. *Lerius* hath written his Obſeruations of theſe parts, as *Thenet* alſo, another of *Villagagnons* Company, but (as *Lerius* teſtifieth) in many things falſly. The firſt Sauages that *Lerius* and his fellowes ſaw, were the *Margaiates*, which hold friendſhip with the Portugals, and are enemies to the French, and to the *Touon Pinambaulſy* or *Tuppin Imbas*, Confederates of the French, and as deadly enemies to the former. In the meane way they paſſed by the *Tapemiry*, *Paraiba*, *Ouetacates*, all which, howſoeuer they exerciſe hoſtilities, and mutuall diſagreements, yet agree in like barbarous and rightleſſe Rites. With the *Touon Pinambaulſy* he conuerſed familiarly about a yeere. They are in habit of bodie like the *Europeans*, but ſtronger, and leſſe ſubiect to ſickneſſe, not ſubiect to our bodily diſtempers, by like intemperance, or vexation of mind, by turbulent and diſtracting paſſions of Couetouſneſſe, Enuie, ambition.

They are all naked, except ſometimes: the Old men rather to hide their diſeaſe in thoſe parts, then their ſhame, couer their priuities. They weare in their nether lip a k Pyramidall ſtone, which brauerie weigheth downe their lip, and ſubiecteth the face to great deformitie. Some alſo not content with this, adde two others in their cheekes to like purpoſe. They preſſe downe the noſes of their Infants to make them flat. They anoynt themſelues with a kind of Gumme, which they couer with the downe of Feathers ſticking thereto. They weare alſo Frontlets of Feathers: in their eares they weare bones. They which will excell the reſt in gallantry, and would ſeeme to haue ſlaine and eaten the moſt enemies, ſlaſh and cut their fleſh, and put therein a blacke powder, which neuer will bee done away. They vſe Rattles of the ſhell of a certaine fruit, in which they put ſtones or graines, and call them *Maraca*, of which they haue ſome ſuperſtitious conceit. The Women differ from the Men in nouriſhing their haire, which the Men ſhaue off before, and make not thoſe holes in their lips; but in their eares weare Eare-rings of the forme and bigneſſe of a meane Candle. They paint alſo their faces with diuers colours, and weare Bracelets of little bones, of which the men weare Chaines or Collars. They would not weare clothes, pretending their cuſtome of nakedneſſe, and often waſhing (ſometimes ten times in a day) whereto clothes would bee a hinderance: and our captiue women, further then the Whip forced them, would not accuſtome themſelues to the apparell we gaue them. The women make two kinds of Meale of certaine Roots, which they vſe in ſtead of Bread, which they doe not put, but hurle into their mouthes without loſſe. Their office is alſo to make their drinke of Rootes ſliced, and chewed in their mouthes, and thus prepared, boyled, and ſtirred in a great pot ouer the fire: the like drinke they make of chewed Maiz, which they call *Anats*: the men would account it a diſgrace to do theſe things, and that they would not taſte ſo well. They call this drinke *Caouin*; it is thick, and taſtes like Milke: I haue ſeene them continue (ſaith *Lerius*) drinking this liquor three dayes and nights together: they hold it a diſparagement not to bee able to hold out at this *Bacchanall* exerciſe, which they celebrate with dancing and ſinging, eſpecially at their beaſtly Man-feaſts: The women dance apart from the men. One of them reported to our Author, that they had taken a ſhip of the Peros, or Portugals, and eaten the men: they found therein great veſſels, which they could not tell what it was, but drank ſo much thereof, that they ſlept three dayes after: it was likely that it was Spaniſh Wine. They eate Serpents and Toads (which with them are not venemous) and Lizards. Our Authour ſaw one Lizard as big as a man, with ſcales on her backe like Oyſters. They haue a kind of Monkey called *Sagouin*, of the bigneſſe of a Squirrell, the fore-halfe in ſhape reſembling a Lion: they haue another ſtrange beaſt, called *Coaty*, as high as a Hare, with a little head, ſharpe eares, and a ſnout or beake aboue a foot long, the mouth ſo little, that one can ſcarſely put in his little finger; it feedeth on Ants. They take l *Petum* (it is not Tobacco) not in Pipes, but put foure or fiue leaues in another greater, and firing it, ſucke in the ſmoke, and therewith in time of warre, will ſuſtaine themſelues three dayes together, without other ſuſtinance. They weare this herbe about their neckes.

k Great at one end, and little at the other: in their infancie it is a bone: and after a greene ſtone, in ſome as long as ones finger: they will thruſt out their tongues at the hole, when the ſtone is remoued.

l The Braſilian *Petum* is neither in forme nor vertue, the ſame with Tobacco, as *Lerius* ſaith. The women take it not

When

When Sir *Francis Drake* made his famous and fortunate Voyage about the World, in the South-Sea he[b] loſt the reſt of his company, the *Elizabeth* wherein M. *Winter* was (which returned into England) and a Pinneſſe, wherein were ſeuen men, beſides *Peter Carder*, the relater of this Hiſtory. This Pinneſſe being alone returned backe the Straits, and on the North ſide of the Riuer of Plate, ſixe went on ſhore into the wood to ſeeke food, where threeſcore and ten *Tapines* ſhot at them, and wounded all, whereof two dyed ſoone after: foure were taken, their Pinneſſe alſo being broken, onely *Peter Carder* and *William Pitcher* remained, which liued in an Iland two moneths, on a fruit ſomewhat like Orenges & Crabs, without any freſh-water: the want whereof forced them to drinke their owne Vrine, ſaued in ſherds for that purpoſe till the next morning. Weary of this life (which began to grow weary of them) they with a planke, and certaine boords, made ſhift in three dayes to ſet themſelues ouer into the maine, three leagues diſtant, where meeting with freſh-water, this *Pitcher* was broken, and dyed within halfe an houre of ouer eager drinking; *Carder* encountred certaine Sauages called *Tappanbaſſe*, which led him away dancing, rattling, tabering. They ſlept on beds of white Cotton netting, tyed two foot from the ground, and a fire on each ſide, to preuent cold and wild beaſts: the next day they marched twenty miles to their Towne, which was foure-ſquare, with foure houſes, euery houſe being two bow-ſhoot in length, made with ſmall trees like Arbours, thatched to the ground with Palme-tree leaues, hauing no windowes, but thirty or forty doores on each ſide the ſquare. Their chiefe Lord was named *Caion*, about forty yeeres old; he had nine wiues, the reſt but one, except the moſt valiant, which were permitted two, one for the houſe, another to goe with him to the warres. In this Towne were neere foure thouſand perſons. Hee found among them good entertainment for certaine moneths.

[b] *Nunho de ſylua*, and their owne reports. *Peter Carder.*

They vſed to goe to the Warres three or foure hundred in a company, with bowes and arrowes, and hauing ouercome, would bring home their captiues tyed by the arme to ſo many of their mens armes, and ſoone after would tye them to a poſte, and with a club (after dancing and drinking) ſlit their heads. Their drinke is made of a roor, chewed by women, and ſpit into a trough, where it ſtands two or three dayes, and hath a yeſt on it like Ale; and then is tunned into earthen jarres, wherewith they drinke themſelues drunke. After halfe a yeere, hauing learned the Language, he was requeſted to their Warres againſt the *Tapwees*, and much bettered their martiall skill, teaching them to make an hundred Targets of tree-barke, and two hundred clubs, marking their owne company with red Balſam (of this they haue red, white, blacke, very odoriferous) and ſo marched ſeuen hundred together three dayes, to another foure-ſquare Towne like (but leſſe then) their owne. They knocked downe two hundred; tooke twenty; they broyled their carkaſſes, and after alſo the priſoners. How many men they kill, ſo many holes they make in their viſage, beginning at the nether lippe, and ſo proceeding to the cheeke, eye-browes, and eares. Some Portugals came to ſearch for him, two of which, and ſome Negros, were taken and eaten. Hee obtained leaue to goe to the Coaſt, hauing foure to prouide him victuals for nine or ten weekes, and ſo came to *Bahia de todos los Santos*, where he yeelded himſelfe to *Michael Ionas*, a Portugall, and arriued in England in Nouember 1586. nine yeeres after his ſetting forth.

§. III.

Moſt ample Relations of the Braſilian Nations, and Cuſtomes by Maſter ANTHONY KNIVET.

MAſter *Anthony Kniuet* hath written a Treatiſe of what he had ſeene and ſuffered in Braſil: He was one of Maſter *Candiſhes* company in his vnfortunate voyage, 1591. who after much miſery ſuſtained in the Magellan Straits, in their returne was ſet on ſhore at S[t] *Sebaſtians*, where many of his company died with eating a kinde of blacke venemous Peaſe. Hee ſaw there a great beaſt come out of the Riuer, hauing on the backe great ſcales, vgly clawes, and a long tayle, which thruſt out a tongue, like a harping iron, but returned without harme. Hee found a dead Whale, which with long lying was couered with Moſſe, on which hee yet liued a fortnight. His company were knocked on the head with firebrands, and he like to be eaten of the Sauages, but eſcaped this and many other miſeries; and was ſaued by the Ieſuites from being hanged by the Portugals. Where his calamities compelled him, with another Indian in like predicament of ſlauerie, to eſcape by flying, ſwimming two miles ouer the Sea: and ſo they trauelled ſeuen and thirty dayes thorow a deſart, meeting by the way (as he ſaith) Lyons, Leopards, huge Serpents.

Ant. Kniuet, kinſman to the Lord *Kniuet*.

[c] Some ſay the Crocodile wanteth a tongue, which others deny, but confeſſe it is very ſhort.

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Some Indians they saw with feathers of diuers colours, fixed on their bodies and heads with oyle of Balsam, seeming as if they had bin so borne, not leauing a spot bare, but on their legs. The Sauages sell their children to the Portugals for toyes. Some of them were so haunted with a Spirit which they called *Coropio* (like that which *Lerius* his Sauages called *Aignan*) that some of them dyed therewith in much amazement. Many complained that they were possessed with spirits, which they called *Anasaly*, and commanded themselues to bee bound hand and foot with bow-strings, desiring their friends to beat them with cords, wherewith they hang their beds; but most died notwithstanding. They haue wormes which creepe into their fundaments which consume their guts: for remedie whereof they take slices of Limons and greene pepper, and put therein with salt water.

Aignan.

He in diuers expeditions for war and Merchandize with the Portugals, and escapes from them, trauelled thorow more of those Sauage nations, then perhaps any other before or since Out of whose obseruations bought at so deare a rate, I haue heere mustered these many wild people before thee, with such rarities as hee found amongst them.

Petiuares. The *Petiuares* are not so barbarous as many other: they inhabite from Baya to Rio Grande, their bodies are carued with fine workes: in their lips is a hole made with a Roe-Bucks horne, which at mans estate they cut bigger with a Cane, and weare therein a greene stone; otherwise they esteeme a man no Gallant, but a Pesant. They haue no Religion: vse Polygamie: but the women are tied to one husband, except hee giue her publike leaue. When they goe to warre, the wiues carrie all the prouision. That wife whom hee giueth his hunted prey, is his bed-fellow that night: and she goeth to the water, and washeth her selfe: after which she lyeth downe in the net, and commandeth all the rest to attend on her for that day. When they are in trauell, they goe to the doore, and being deliuered, the father lyeth downe and is visited, as before is said. No Indian will kill any female creature whiles his wife is with childe, thinking that would be the death of his childe. They trauell with great store of Tobacco, and haue continually a leafe thereof along the mouth betweene the lip and teeth, the rheume running out at the lip-hole. They war against the Portugals, and all others, eating all, and take so many new names, as prisoners. They thinke mans flesh makes them valiant, Their houses are two hundred yards long without partition: they hang their nets on beames: wash euery morning both men, women, and children: they part their grounds. They haue Serpents amongst them with bodies like trees, which strike two fins out of their fore-quarters, that kill whatsoeuer: they call them [d] *Iaboya*. They haue foure legs and a taile (like an Aligator or Crocodile) which they hide when they lye in the woods for their prey. They haue Monkies as big as a water-dog, faced like a man, with long broad beards, which goe twentie together on a tree, and one of them will alway walke vp and downe with his hand on his beard, making a great noyse, the rest harkening still, an houres space.

[d] See *infra.*

Maraquites. The *Maraquites* are betweene Fernambuc and Baya: other Indians call them *Tapoyes*, that is, wilde men, which name, all but these, and the Vaanasses, which are like them, account a disgrace. The men are of good stature, the women very proper, and fight with their bowes as well as the men. They haue no dwelling, Religion, nor friendship with any Nation: yet he left them in peace with the Portugals. They haue holes in their lips, but carue not their bodies: vse Polygamie; are swift; neuer come into the field to fight, but keepe in the Mountaines: they eate mans flesh without ceremonies.

Topimambazes. The *Topimambazes* inhabite from *R. de S. Franc.* to *Baya de todos Sanctos*, they are, and speake like the *Petiwares*, but the women are of better complexion. The men let their beards grow long.

Waymoores. From Baya to Eleoos are the *Waymoores*, men of great stature, and swift as a Horse: fiue or sixe of them will set on a Sugar-house with an hundred therein. I haue seene one (saith our Author) take a man aliue, and defend himselfe with this his prisoner, as it were with a Target. They haue long haire; are without Townes or Houses, and care not where they come, presuming of their swiftnesse. They are greedie Man-eaters, and are alwaies foule with durt and dust, by lying on the ground and ashes. *Iarric* writes that they are without Gouernours euery one doing what seemes good in his owne eyes; only he is accounted most Noble, that hath slaine most enemies, with whom for any of them to speake, is punished with death. They roue vp and downe in vncertaine dwellings, and therefore cannot by warre be conquered. This wandring is common to many of these Brasilian Saluages.

Tomomymenos. The *Tomomymenos* dwell at *Spirito Sancto*: haue settled Townes, with great stones set about like pales, of a good height, and within walls of clay and stone: they make the sides of their houses with loope-holes to shoot out at. They deck their bodies with feathers, and paint themselues blacke and red. One of these tooke the Portugall Captaine, *Martin de Sa*, and in spite of all his company, carried him a stones cast, and threw him into a Riuer, but hee

was

was rescued by *Potummoyo* * another Sauage. The Portugals tooke sixteene thouland, slew the tenth part, and parted the rest, destroying the Country downe the Riuer Paraeyua.

* This name signifieth long Tobacco, as he interprets. *Lerius* otherwise.

The *Waytaquazes* dwell on the North and South sides of Cape Frio. They are of greater stature then the Waymoores: we took thirteene of them, and whiles we searched for more, they burnt their cords from their hands and fled. Their women warre with bowes and arrowes. They lye on the ground like Hogs, with a fire in the midst: hold no peace with any, but eate all they can get. Heere the mountaines were full of Crablice, which sticked so fast on their skins, that they were faine to take dry straw to singe themselues. *Waytaquazes.*

Abausanga-retam was Captaine of a kinde of *Tamoyes*, an hundred and twenty yeeres old, which being taken, ranne amongst the enemies, where being shot in one and twenty places, he fell; then desired Baptisme, after which, within foure houres he died: his haughtie courage could not brooke captiuitie. *Abausanga-retam.*

The *Wayanasses* keepe at *La Granda*; they are low, great bellied, cowards, not carued, glory not to eate mans flesh: the Women vgly, with bigge bodies, and are well faced, painted red with *Urucu*, which growes in a cod like a Beane; the crownes of both Sexes are shauen like Friers, the rest of their haire long. *Wayanasses.*

The *Topinaques* haue their dwelling at Saint *Vincents*: are of good stature and complexion: the women painted with diuers colours; eate mans flesh; adore nothing; onely when they kill a man, paint themselues with a fruit called Ianipano, and with feathers on their heads, great stones in their lips, Rattles in their hands, dance three dayes together, drinking a filthy liquor, whereto they said Tobacco made them fresh. Among them is great store of Gold in many hils by the Sea. *Topinaquen.*

The *Paries* dwell an hundred miles within Land, are low like the *Wayanasses*, liue on Pine-nuts, and small Cocos as big as Apples, with shels like Wall-nuts, but harder; they call them Eyrires: they warre with none, eate not mans flesh if they haue other meat: lye in nets of barke, haue no houses, but two or three boughs tyed together, couered with Palme-leaues: for a knife or combe, they will giue fiue or sixe gallons of Balsame-oyle. *Paries.*

The *Molopaques* inhabite heere the Riuer Paradiua, are like Dutchmen in bignesse, faire of complexion, bearded, ciuill, couer their priuities: their Towns circled with wals of earth and great logges: haue a King called *Morimishanu*, which had thirteene wiues. They haue store of Gold, which they esteeme not, nor vse it but to tye on their fishing lines: this is in the Riuer Para, fourescore leagues beyond Paraeyua. They take none but what the rayne washeth from the Mountaines, which are of blacke earth without Trees. The Women are goodly and faire like English women, modest, neuer seene to laugh, and of good capacitie. They tye their haire about their middle with barke, and couer therewith their nakednesse: their haire also is of diuers colours: and they which want long haire, vse a furre to couer themselues. They eate mans flesh; obserue meales at noone and night (a thing rare in those parts) vse no Religion, so farre as our Author could see in nine or ten dayes of his abode with them: they are very cleanly. *Molopaques.*

The *Motayas* met them with dancing and singing, the women sate about them and wept, and then set forth their victuals: they laughed at them for refusing mans flesh: they are small people and browne, weare their haire in fashion as we in England, frizling it round about, and in other parts of the body, plucke it away with a shell. *Motayas.*

The *Lopos*, or *Biheros*, as the Portugals call them, liue in the Mountaines of Pine-apples: they saw no houses, but boughs tyed together with the pils of Trees: they would rob them of their goods, but not hurt their persons: heere they found many mines of Gold, and many rich stones: no part of America is richer, but it is farre within Land, and the Countrey populous, that neither Spaniard nor Portugall can inhabite there: they are browne & small, the women as shameless as beasts. *Lopos.*

The *Wayanawasons* dwell in small Townes by the side of a Riuer, are the simplest of all other; would stand and gaze on vs like heards of Deere, without speaking word. They are bigge, tall, cleane made, lazie: heere sixteene of their company dyed with eating a certaine yellow plumme, as bigge as a Horse-plumme. The Rootes of Mandioca had almost killed them all, but by a piece of Vnicornes Horne they were preserued. From hence hee with twelue Portugals determined to trauell to the South-Sea by Land: they came to many mountaines whyte they found store of gold, and many precious stones, and had thought themselues in Peru: those stones they tooke vp one day, they cast away the next to take vp better. In this Countrey they trauelled two moneths, till they came to the great *Mountaine of Crystall*, for height seeming to tower vp it selfe in the clouds, and was impassable for steepenesse: they saw it ten dayes before they came at it, and were not able when the Sun was aloft, to trauell against it for the glistering reflection. They passed alongst it twentie dayes before they could finde passage, and at last came to a Riuer which ranne vnder it. *Wayanawasons.*

Then did they make them prouision of great Canes, three yards and a halfe broad, and sixe long, and killing good store of Tamandroes, rosted them: and thus prouided went into the vault, which made such a noise with the water, that it seemed to them an enchantment. They went in on a Munday morning, & came out againe on a morning, they knew not whether one or two dayes after.

Tamoyes. The next Sauages they encountred were a kinde of *Tamoyes*, which are as proper men as any in Europe, most of them faire, their heads set with feathers; the women tall, proper, slender in the waste, faire, fine-handed, comely faced, and brests carued. They esteeme of gold and gems, as we of stones in the streets. Here he liued eighteene moneths: but his twelue companions they slue and deuoured. Him they spared, because hee professed himselfe a French-man, with whom they sometimes had commerce.

Tocomans. The *Tocomans* dwell betweene the Riuer of Plate and Saint *Vincent*. They are sandie, small, but not so little as they say of the Pigmees, and dwell in Caues.

Cariyoghs. The *Cariyoghs* for two or three Glasses and a Combe, with some Kniues, would giue the worth of foure or fiue thousand crownes in gold or stones. Their women are comely & faire, the men die their bodies blacke. These Carigij[d] (so *Rodericus* cals them) dwell in handsome thatched houses, sixty foot long: euery house they call a Village. They haue no superiour; dwell in a barren soyle; are very fond of euery trifle and toy, and will trauell laden with their wares for such trade thirty leagues to the Portugals, and sometimes sell themselues slaues. If they take an enemy aliue, they commit him to the Boyes of ten yeeres old to bee slaine; fiue or sixe of which smite out his braines with clubs. And this is a kind of Knighthood or Gentility vnto them; in signe whereof they cut the skinne from the Ankle to the Necke, and fast many dayes, and obserue a set Diet. They obserue charmes and sooth-sayings. If any dye without children, all his substance is buried with him.

[d] *Hieron. Rodericus.*

The *Tamoyes* his last hosts, by his instructions (who was desirous to try if the Sea might yeeld him any succour) left their [e] habitations, and 30000. of them aduentured themselues to seeke new. They came into the countrey of the Amazones, which the Indians call *Mandiocussyams*, but durst not warre against them: they tooke a towne of the Carijos, and ate three hundred of them: the rest fled to the Riuer of Plate, and obtained Portugall succour, who tooke these *Tamoyes* captiues, slue ten thousand, and shared 20000. amongst them for slaues. And thus came he againe into his Portugall slauery, from which hee had made an escape once before, and trauelled nine moneths in the wildernesse: fiue or sixe yeeres he serued the Portugals, and liued a yeere and eleuen moneths with the Canibals.

[e] They had so done before, or else could not haue knowne the French.

He made another escape into Angola, and serued as a drudge in Mafangana, the sicklyest Countrey vnder the Sunne, where the Portugals die like Chickens, gape for aire like the Camelions, liue close, take Physicke, euery weeke let bloud, obserue certaine diet and houres when to goe abroad. But his houre to goe abroad at liberty was not yet come. Backe he was sent to Brasile: and long it was before his longing could be satisfied to reuiew his Country and friends: some compassion of his passions, I think this tedious following him in this epitomised discourse of his disasters hath bred in you: wherein (as in the following also) are many things strange, some seeming doubtfull, which if any reiect, let them not blame me, who had rather beleeue more then this, then to aduenture the search amongst those cruell Barbarians.

§. IIII.

Of the strange Creatures in Brasile.

Friers Treatise of Brasil. NO man hath written so absolute a discourse of Brasile, as was that taken from a Portugall Frier, and by *Francis Cooke* sold to Master *Haklnyt*. Out of him I could recite the names of other Brasilian Nations, *Ararape*, *Apigapigtanga*, *Vintan*, which he saith were by a Magician Priest of Portugall conueyed to Fernambuc) *Tapuya* is a generall name, of which he reckoneth threescore and sixteene seuerall Nations, most of them of sundry languages.

Guaymares or Waymores, as K. and as Stad. Wayganna. The *Guaymares* haue hard skins, and beat their children with thistles to harden them. They are swift and cruell, cut off the captiues flesh with Reeds, leauing nothing but the bones and guts, and disbowell women with childe, to eate the child roasted. The Camucuira haue paps reaching almost to the knees, which when they runne, they binde to their waste. The Curupetie eate not men, but carry the heads for shew.

Beasts of Brasil. The Winter begins in Brasile in *March*, and ends in *August*. The beasts of Brasil he reckoneth Deere; Elkes like vnto Kine or Mules, which diue and goe (but swimme not (vnder the

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the water; Bores of two ſorts, Conies, Pigs, Ounces, Foxes with bags to carry their yong vnder the belly. The Tatu or Armadilla, which digs as much as many men with Mattocks: the Conduacu or Porcupine of three ſorts: the Hirara like Ciuet Cats, which eate honey: the Aquiqui, bearded Apes blacke, and ſometimes one yellow, which they ſay is their King, hauing an Inſtrument from his gullet as bigge as a Duck-egge, wherewith he maketh a loud ſound; ſo actiue, that they ſometimes are ſaid to catch an arrow with the hand, and redart it at the ſhooter; and ſo cunning, that they ſeeke a leafe, chew it, and put the ſame into their wounds. There are of them many kindes. The Cuati are like Badgers, they climbe trees; no ſnake, egge, or bird eſcapes him. There are others greater, as great Dogs, with Tuſks, which deuoure men and beaſts. There are wilde Cats, which yeeld good Furre, and are very fierce: the Iagoarucu; are Dogs of Braſile; the Tapati alſo barke like Dogs. The Iaguacinia is a kind of Foxe which feedeth on Sea-crabs and Sugar-canes. The Biratáca, a kinde of Ferret of ſuch ſtinking ſauour, that ſome Indians haue died thereof: yea Dogges, which come neere, eſcape not: the ſent endureth fifteene or twenty dayes in thoſe things which he hath come neere to: and cauſeth ſome towne ſometimes to bee diſinhabited. This commeth of a ventoſitie, which it voideth and couereth in the earth, or caſteth it out, being in danger to be taken: it feedeth on birds Eggs, and Amber. Ten or twelue kinds of Rats, all good meat. Other beaſts are before mentioned.

Of *Snakes without venome*, hee numbreth the Giboya, ſome of which are twenty foot long, and wil ſwallow a Deere whole, cruſhing it with the winding of his taile, and bruiſing it with licking to that purpoſe. The Guiaranpiaquana eateth eggs, goeth faſter on the trees, then any man can runne on the ground, with a motion like ſwimming. The Camoiama is all greene, and liueth on like food. The Boytiapua eate Frogs; the Indians ſtrike this Serpent on womens hips as remedy to barrenneſſe. The Gaitiæpia ſmelleth ſo, that none can abide it: ſuch is alſo the Boyuma: the *Bam* (ſo termed of his crie) is great and harmeleſſe; the Baicupeganga hath venemous prickles on his backe. Snakes.

There are *other venemous Snakes*, as the Iararaca, of which are foure kinds, of musky ſent, one ten ſpannes long, with great tuskes, which they hide and ſtretch out at pleaſure. The Curucucu fifteene ſpannes long, which lyeth on a tree to hunt his prey. The Boycimiaga which hath a bell in his tayle, ſo ſwift, that they call it the flying Snake; there are two kinds thereof. The Ibiracua cauſeth by his biting, the bloud to iſſue thorow all parts of the body, eyes, mouth, noſe, eares, &c. The Ibiboca is the taireſt, but of fouleſt venome amongſt them all. The fields, woods, houſes, beds, bootes, are ſubiect to the plenty of Snakes, which without helpe kill in foure and twenty houres. There are alſo many Scorpions, which ordinarily kill not, but cauſe extreme paine for foure and twenty houres ſpace. Lizards couer the wals of houſes, and holes are full of them. Their fundament-worms are very dangerous, which Sir *Richard Hawkins* ſaith he ſaw like a long Magot, greene, with a red head, creeping in, and glewing himſelfe to the gut, where it groweth ſo great, that it ſtoppeth the paſſage, and killeth, with cruell Colicke torments. Maſter *Knuet*.

Maſter *Knuet* ſpeakes of one Serpent which he killed, thirteene ſpans long, with foure and twenty teeth, great ſhels about the necke, blacke and ruſſet, like a collar, leſſe on her bodie, and darke greene vnder her belly, all ſpeckled with blacke and white, with foure ſharpe feet, no longer then a mans finger, and a tongue like a harping iron. Her tayle like a ſtrait bull-horne, blacke and white liſted. If they finde fire, they beat themſelues in it, till either the fire or themſelues be extinguiſhed. They vſe from a tree to fall on their prey paſſing by, thruſting their tayle into the fundament. The Indians will not goe (vnder fiue or ſixe) to ſet vpon one of them; this yet he killed with the helue of an axe. *Friers* Treatiſe of Birds.

Of Birds, there are Parrots innumerable, more then Starlings or Sparrows in Spaine: the Guaminbig like Bees, which ſleepe ſixe moneths; the Tangara which haue the falling-ſickneſſe, the reſt dancing about that which is fallen, with a noiſe, from which they will not bee skarred till they haue done, &c. Fruits, Trees, and Herbs.

Of Fruits, hee reckons the Iacapucaya, like a pot, as bigge as a great bowle, two fingers thicke, with a couer in it, within full of Cheſnuts: being much eaten greene, it cauſeth all haire to fall off: Balſam trees pricked, excellent for cure and ſent: Oyle-trees many; one as a Well or Riuer, growing in dry places where no water is: it hath holes in the branches as long as ones arme, full of water Winter and Summer, neuer running ouer, but alwayes at like ſtay: fiue hundred perſons may come to the foot of it and drinke and waſh their fill without want: the water is ſauoury and cleere. There are hearbs which ſeeme to ſleepe all night, and others which make ſhew of ſence, as wee haue before obſerued from Maſter *Harcourt* in Guiana.

Of ſtrange fiſhes in Braſil, he nameth the Oxe-fiſh, with eyes and eye-lids, two armes a cubit long, with two hands, fiue fingers and nayles, as in a man; and vnder the armes the female Oxe-fiſh.

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male had two paps inwards like an Oxe: it cannot bee long vnder water: it hath no fins but the tayle, which is round and close, two stones neere the braine of great esteeme; the inwards of an Oxe, and taste like Porke.

Master *T. Turner* (who liued in Brasil, and was acquainted with Mr *Knivet*) saith the Iesuites told him the like.

The Cucurijuba is a fresh-water Snake, fiue and twenty or thirty foot long (the Mamma is a greater kinde) toothed like a dogge, with a chaine stained along the backe very faire: It catcheth a Man, Cow, Stag, or any other prey, winding it with his tayle, and so swalloweth it whole: after which she lyes and rots, the Rauens and Crowes eating her all but the bones, to which after groweth new flesh, by life deriued from the head; which is hidden all this while in the mire (which therefore they that finde, seeke and kill.) They will sleepe so being full, that they may cut off pieces (he tels an instance) from the tayle, and they not awaken. They found one which was fifty spans or twelue yards and a halfe long, hauing two wilde Bores in the belly. Thus much of the creatures in Brasile. Let vs now take better view of their Warres, Religion, and other their Rites.

CHAP. V.

Of the Customes and Rites of the Brasilians.

§. I.

Of their warres and man-eating, and of the Diuel, torturing them.

Leri in Nauig.

THe Brasilians, for the most part as you haue seene, exercise irreconciliable hostilitie, not to enlarge their dominions, but onely to be reuenged for the death of their friends and Ancestors, slaine by their enemies. The Elder men, as they sit or lye in their hanging beds, will make an Oration of the vertue of their Predecessors, and of their sustained wrongs, and so excite the yonger to take armes: These Orations last sometimes sixe houres. Their armes are clubs; or woodden swords, fiue or sixe foot long, and a foot broad, a finger thicke, and very sharpe. One of these men being throughly moued, would trouble two of our Fencers. Their bowes are as long as ours, the string made of the herbe *Tocon*, little, yet able to endure the strength of an horse: their arrowes an ell long, which they will shoot twice as fast, as our men; they haue leather shields; their elder men lead the rankes (if they may be so called, which haue none to marshall or order them) and with great shouts, and shewing the enemies the bones of their slaine friends, they enter into a fierce battell. Their captiues they conuey in the middest of their armie home to their Territories, vnto whom the men will not sticke to giue their Sisters or Daughters, to performe all the duties of a Wife, and feed them with the best, till they redemand the same out of their flesh: the men are employed (if it be long before the slaughter) in hunting, fowling, fishing; the women in gardening, or gathering Oysters. When that dismall day approacheth, knowledge is giuen, and the men, women, and children assemble to the place appointed, and there passe the morning in drinking; and the captiue (although he knoweth the dreadfull issue) danceth, drinketh, and frolicks it with the best. After sixe or seuen houres thus spent, two or three of the strongest fasten a rope about his middle, leauing his armes at liberty, and so lead him vp and down the Village in triumph. Neither doth he for all this hang down his head, as men heere going to be hanged, but with incredible courage emblazoneth his own worthinesse. Thus, thus, saith he, haue I sometimes bound your kindred, and thy father, saith he to one, haue I deuoured, and thy brethren (to another) haue I *boucaned* and eaten: and what innumerable numbers of you *Touau Pinambausu* haue these hands taken, this throat swallowed? Neither will the *Margaiates* suffer this my death vnreuenged. Then they bring him stones, and bid him reuenge his death. He hurleth them at those which stand about him, whereof there are some foure thousand, and hurteth diuers: I saw one (saith our Author) whose legge I had thought had beene broken by the violence of one of those blowes. After this comes one, which all this while had bin hidden, with the [a] fatall club; and, Art thou not one of the *Margaiates*? saith he: and hast thou not deuoured our kindred? the other answereth, O how lustily I haue done it, how prompt haue I been in taking them, how greedy in eating? And therefore, replyeth the other, shalt thou be killed and rosted on the *Boucan*. What then? saith he, my death shall not bee [b] vnreuenged. The club ends their Dialogue, with one blow striking him dead.

[a] This club they call *Iwara Pemem*, which is consecrated to this mischiefe by certaine ceremonies of singing and painting.

[b] This confidence is as well in the women as in the men.

His

His wife (if he had any, as they ſometimes vſe to beſtow on their Captiues) comes to the carkaſſe, and ſpends a little time and paſſion in mourning, but her Crocodiles teares are ſoone dried, and the humour fals into her teeth, which water for the firſt morſell. The other women, eſpecially the elder (which are moſt cruell and greedie) bring hot water and waſh the body, and rub it till it looke like the skin of a Pigge: then comes the Maſter of the Feaſt, which owed the Captiue, and cuts it out as readily, as any Butcher with vs can doe a Weather. They daube the children p with the bloud: foure women carrie about the armes and legs for a ſhew, with ſhouts and cries: The trunke is diuided into two parts, the vpper part being cut and ſeparated from the lower: the inwards are left to the women, which ſeethe and make the broth of them called *Mingau*, which they ſup vp, with their children: they eate alſo the fleſh about the head. The braine, tongue, and that which within the head may ſerue for meate, is the childrens ſhare. The Author of the Feaſt hath a new name added to the former (for they haue ſo many names as they haue ſlaine Captiues, the chiefe of the Cottage branding him on the arme, with an honourable marke for the memory thereof) and all that day he muſt ſpend in quiet. The *Wayganæ* q are a kind of Braſilians, which hold confederacie with no other Nation, but kill all which come to their hands, and that ſo cruelly, that they will cut off their armes and legges while they are aliue. Theſe liue in the Mountaines. They cut them with ſtones, and thoſe which haue trade with the Chriſtians, vſe Knines.

p *Io. Stad. lib. 2. cap. 29.*

q *Stad. l. 2. c. 33.*

Their *Boucan* is a Grediron of foure cratches, ſet in the ground, a yard high, and as much aſunder, with billets laid thereon, and other ſtickes on them grate-wiſe. On this they roſt the fleſh, putting fire vnder, all the people ſtanding about the ſame, and euery one gets a little piece of him. But me thinkes I ſee horror expreſſed in the countenance of him that reades this, and euery one wearie of viewing this Tragedie, loathing this inhumane feaſting with humane fleſh.

I will therefore leaue their ſhambles, and (which better beſeemes a Pilgrime) will viſit their holies and holy places. But alas, where or what are they? *Maffæus* hath alreadie told vs, that they obſerue no Gods; and *Lerius* confirmes the ſame, yet ſheweth that they acknowledge a Deuill, whom they call *Aygnan*: not that they worſhip him, but are tormented by him. Euen in ſpeaking of him, r they tremble, and the remembrance breedes a compaſſionate amazement in the hearer, an amazed paſſion in the ſpeaker, while he applaudes our happineſſe free from ſuch tyrannie, and deplores his owne miſerie. Hee ſometimes in the forme of a beaſt, ſometimes in forme of a Bird, and otherwhiles deformed in ſome monſtrous ſhape, doth grieuouſly torment them. Euen whiles the Chriſtians were in conference with them, they would pitieouſly cry out, *Hei, Hei*, helpe, *Aygnan* vexeth me. Nor could this bee counterfeit in the iudgement of any that conuerſed with them. They beleeue the immortalitie of the ſoule, and that the ſoules of the vertuous, that is (in their ſenſe) of ſuch as haue killed and eaten many enemies, ſhall flie beyond the higheſt Mountaines, and be gathered to the ſoules of their Progenitors, and there liue in pleaſant Gardens, and perpetuall dancings and delicacies. The cowardly Ghoſts ſhall be carried vnto torment, by *Aygnan*, without end. They haue no name, whereby to ſignifie God vnto them, but wondered to heare what the Frenchmen told of the Creator of Heauen and Earth. And becauſe they are afraid of Thunder, which they call *Toupan*, they told them that God was Author thereof: the fooliſh Indians reply, that he was then naught which would make them afraid. But the feare of *Aygnan* made them ſometimes flexible to embrace the Chriſtian Religion, hearing that this Deuill was inferiour to the Chriſtians God. So that euen in theſe (the moſt degenerate of all, which I haue obſerued in this long and tedious Pilgrimage) there is ſome ſparke left of Religion, euen in the acknowledgement of a Deuill, and of eternall rewards and puniſhments.

r *Ler. c. 16.*

Theuet tels otherwiſe of *Toupan*, as after followes.

§. II.

Of their Prieſts or Magicians.

THis is further confirmed by that which is written of certaine Magicians or Prieſts amongſt them: which perſwade the people that they haue dealings with Spirits, that by their meanes they haue their Roots and ſuſtinance, and may by them haue fortitude. I (ſaith *Lerius*) was preſent at one of their Aſſemblies, where ſixe hundred were gathered together, which diuided themſelues into three parts: the men went into one houſe, the women into a ſecond, the children into a third. The *Cariabes* forbade the women and children to depart their houſes, but to attend diligently to ſinging; and we (ſaith he) were commanded to abide with the women. Anon the men in one houſe fell to ſinging, *He, He, He,*

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He, answered by the women in the other with the same. They howled it out for a quarter of an houre, shaking their brests, and foming at the mouth, and (as if they had had the falling sickneſſe) some falling downe in a swoune, the Deuill in seeming entring into them. The children also followed in the same harsh deuotions. After this, the men sung pleasantly, which caused me to goe thither, where I found them singing and dancing in three seuerall Rings, in the middest of each, three or foure *Caraibes*, adorned with Hats and Garments of Feathers euery one hauing a *Maraca*, or Rattle, in both his hands. These Rattles are made of a fruit bigger then an Ostriches Egge, out of which they said, that the Spirit would speake, and they continually shooke them, for the due consecration. These *Caraibes* danced to and fro, and blowed the smoke of *Petum* on the standers by, saying, Receiue yee all the Spirit of *Fortitude*, whereby yee may ouercome your Enemies. This they did often: the solemnitie continued two houres, the men ignorant of Musicke, and yet rauishing my spirit with the delight I conceiued in their Song. Their words sounded this, that they were grieued for the losse of their Progenitors, but were comforted in the hope, that they should one day visit them beyond the Hils; and then threatned the *Ouetacates* [f] (which dwell not far from them, and are at enmitie with all their Neighbours, as swift as Harts, wearing their haire to the buttockes, eating raw flesh, and differing from all others in Rites and Language) and now propheſied their destruction at hand. Somewhat also they added in their Song of the floud, that once had drowned all the World, but their Ancestors, which escaped by climbing high trees. That day they feasted with great cheere.

[f] *Ler. c. 5.*

This solemnitie is celebrated euery third yeere; and then the *Caraibes* appoint in euery Family three or foure *Maraca*, to bee adorned with the best Feathers, and sticked in the ground, with meate and drinke set before them; and the people beleeue they eate it. They minister vnto their *Maraca* fifteene dayes; after which, in a superstitious conceit, they think that a Spirit speakes to them while they rattle their *Maraca*. They were exceedingly offended, if any tooke away any of this Prouision, as the French sometimes did; for which, and denying other the *Caraibes* lyes, those Priests hated them exceedingly. Yet doe they not adore their *Maraca*, or any thing else. *Peter Carder* [t] saith, he could obserue no Religion amongst them, but the worship of the Moone; specially the New Moone, whereat they reioyced, leaping, singing, and clapping of hands.

[t] *Pet. Carder.*

Stadius [u] tels (as you heard) that they ascribed his taking to the prediction of *Maraca*. Hee tels of their consecration, that the [x] *Paygi* (so hee cals them) enioyne that euery one should carry their *Tamaraka* to the house, where they should receiue the faculty of speech. Euery ones Rattle is pitched in the ground by the steele or stalke, and all of them offer to the Wizard which hath the chiefe place, Arrowes, Feathers, and Eare-rings; he that breathes *Petum* on euery Rattle, puts it to his mouth, shakes it, and saith, *Nee Kora*, that is, Speake if thou be within: anon followeth a squeaking voyce, which I, saith *Stadius*, thought the Wizard did, but the people ascribed it to the *Tamaraka*. Then those Wizards perswade them to make warres, saying, that those spirits long to feed on the flesh of Captiues. This done, euery one takes his Rattle, and builds vp a Roome for it, to keepe it in, where he sets victuals, requireth and asketh all necessaries thereof, as we doe of God: and these, as *Stadius* affirmeth, are their Gods. These *Paygi* doe initiate Women vnto Witchcraft by such Ceremonies of smoke, dancing, &c. till shee fall as in the Falling sickneſſe, and then hee sayth, hee will reuiue her, and make her able to foretell things to come: and therefore when they goe to the Warre, they will consult with these Women, which pretend conference with Spirits.

[u] *Stad. l. 2. c. 23.*
[x] *Lerius* saith, That the *Caraibes* & the *Paygi* are two kinds: *Theuet* but one, and *Stadius* mentions no more but the *Paygi*.

Andrew Theuet [y] (which was in this Antarctike France with *Villagagnon*) agreeth in many of the former Reports: he addeth, that for feare of *Aignan* they will not goe out, but they will carry fire with them, which they thinke forceable against him.

[y] *A. Theuet. Antarct.*

He writes that they acknowledge a Prophet called *Toupan*, which they say makes it thunder and raine, but they assigne no time nor place to his worship. They tell of a Prophet, which taught them to plant their *Hetich* or Root which they cut in pieces and plant in the Earth, and is their chiefe food; of which they haue two kinds. The first Discouerers they much honoured as *Caraibes* or Prophets, and as much haue distasted the Christians since, calling them *Mabira*, the name of an ancient Prophet, detested by them. But *Toupan* (they say) goeth about, and reuealeth secrets to their *Caraibes*. *Theuet* addes, that they obserue Dreames; and their *Payges*, or *Caraibes* professe the interpretation of them; which are also esteemed as Witches, which conferre with Spirits, and vse to hurt others with the poyson called Ahouay, a kind of Nut. They doe a kind of worship to these *Payages*, and will pray them that they may not bee sicke; and will kill them, if they promise falsly. In their consultations, they will prouide a new lodging for the Wizard, with a cleane white bed, and store of *Cahouin* (which is their ordinary drinke, made by a Virgin of ten or twelue yeeres old)

old) and of their Root-food: into the which they conuey him, being before waſhed, & hauing abſtained nine dayes from his Wife. Then doth he lye on that Bed, and inuocate, none being with him in the Houſe, and rayſeth his Spirit, called *Hauioulſira*; which ſometimes, as ſome Chriſtians affirmed to our Authour, appeareth ſo, as all the people may heare, though they ſee him not. And then they queſtion him of their ſucceſſe in their enterpriſes. They beleeue the ſoules Immortality, which they call *Cherepiconare*, with rewards to the valiant Man-eaters, in goodly Paradiſes, and *Agnans* puniſhments to others. But his boldneſſe makes me the leſſe bold in following him in theſe and other things; which I know not with what authoritie hee auerreth againſt the former witneſſes, whereas *Thenot*, ſometimes taken in lying, deſerueth leſſe credit in the reſt. When there is any tempeſt in the water, hee ſaith they attribute it to the ſoules of their Progenitors, and caſt ſomething into the water to appeaſe it.

They haue a Tradition, That one, in habite like to the Chriſtians, had long ſince told their Progenitors of Diuine matters, but with ſo little effect, as he forſooke them; and euer ſince had thoſe bloudy Warres continued amongſt them. How little the Ieſuites can preuayle, in bringing the Braſilians to Chriſtianitie, *Maffæus* [z] hath written ſomewhat, and *Pierre du Iarric*, a Ieſuite, very largely; which is not ſo pertinent to our preſent purpoſe.

Maſter *Kniuet* (to whoſe Relations our former Chapter is ſo much indebted) telleth of a Rocke in Braſill called *Etooca*, with an entrance like a doore, where the Indians ſay (it is like they borrowed it of ſome fabulous Frier) that Saint *Thomas* preached. It is within like a great Hall: hard by it is a ſtone as bigge as foure Canoes, ſupported by foure ſtones like ſtickes, little bigger then a mans finger. The Indians ſay it had beene wood, and by Miracle was thus altered. They ſhew vpon great Rockes many foot-prints of one bigneſſe; and tell that the Saint called the fiſhes of the Sea, and they heard him preach. This ſmels of a Franciſcan Cowle.

The Portugall Friers Treatiſe mentioned in the former Chapter deliuereth many things worthy our obſeruation: They haue ſome Tradition of the floud, in which they ſay all were drowned, one only eſcaping on a Ianipata with a Siſter of his, which was with childe, from whom they had their beginning. They haue no knowledge of the Creator, nor of paine and glory after this life, and therefore vſe no Ceremonies of worſhip. Yet doe they acknowledge that they haue ſoules which die not, but are conuerted into Deuils, and goe into certaine fields where grow many Figge-trees alongſt the bankes of a goodly Riuer, and there dance. They are greatly afraid of the Deuill (whom they call *Curupira*, * *Tagnain*, *Pigtanga*, *Matichera*, *Auchanga*) inſomuch that often they haue dyed with the imagination of him. Yet doe not they worſhip it, nor any other creature or Idoll; onely ſome old men ſay, that in ſome wayes they haue certaine poſts, where they offer him ſome things for feare, and becauſe they would not dye. Sometimes (but ſeldome) the Deuill appeares to them, and ſome few among them are poſſeſſed. There are Witches which vſe Witchcrafts, rather for health then deuotion. Some Witches are called *Carayba*, or holineſſe, but (like *his holineſſe* of Rome) are of bad life: theſe would ſeeme to do ſtrange things, rayſing ſome to life which had fained themſelues dead: they are their Oracles for their husbandry and other affaires: ſometimes cauſing them to dye for hunger, whiles they promiſe to make the Mattockes worke alone.

Mſ *Kniuet* told me that one of them being tormented by the Spirit, hee heard one of theſe *Payes* which ſpake to him, and told him this was contrary to his couenant thus to torment them (which death vſually followed) & if he ſo cõtinued, they would all goe the White men and become Chriſtians. Whereupon the Deuill left that body preſently, and he recouered.

z *Maff. l. 15. Pierre du Iarric l. 3. ac. 22. ad finem.*

Friers treatiſe.

* *Sup. c. 4.*

§. III.

Of other their Rites, and a new Mungrell Sect amongſt them.

THey haue no proper name for God, but ſay *Tupan* is the Thunder and Lightning, which gaue them Mattockes and food. Their Mariages are diuorced vpon any quarrell. In times paſt (they tell) no young man married before he ſlue an Enemie, nor the woman before ſhe had her termes, which time was therefore feſtiuall. At Marriages alſo they vſed great Drinkings, and the Feaſt ended, they were laid in a cleane Net, after which the Father tooke a wedge of ſtone, and did cut vpon a ſtake or poſt, which (they ſay) was to cut the tailes from the grand children, who were for this cauſe borne without them. After they were married they began to drinke; (for till then their Fathers brought them vp in ſobrietie of dyet and modeſty of ſpeech) and then with a veſſell the old men gaue him the firſt * *Wine*, holding his head with their hands for feare of vomiting, which, if it happened, was a ſigne

* Their ſtrong drinke.

a ſigne he would not be valiant. They eate at all times in the night and day, and keepe no meate long, being no niggards of their ſtore (this name were the greateſt diſgrace you could offer them) and count it an honour to be liberall. They are patient of hunger and thirſt: will
Feaſts. eate Snakes, Toads, Rats, and all fruits which are not poyſon: drinke not ordinarily whiles they eate, but after meate will drinke drunke. They haue ſome particular Feſtiuals, in which two or three dayes together they eate not, but drinke, and goe about ſinging, calling all to the like fellowſhip: ſleepe not, haue their Muſickes, and ſometimes fall to quarrels. They
Orations. waſh not before meate; they eate ſitting, or lying in their beds, or on the ground. They goe to bed betimes, and riſe not early. In the morning one chiefe man makes an Oration to them lying in his Net, which continueth the ſpace of an houre, about labouring as their fore-
10 fathers did, with the ſubſtance and circumſtances thereof. When he is vp, hee continueth his preaching, running through the Towne. This cuſtome they borrowed of a bird, which ſingeth euery morning, by them called the King and Lord of birds. When a man ſpeakes with a woman, he turnes his backe to her. They ſhaue their haire with a halfe Moone before, which they ſay they learned of Saint *Thomas*. Being angry, they let their haire grow: women, when they mourne, or when their Husbands goe a farre iourney, cut their haire. They go naked: and when any weare apparell, it is for faſhion rather then honeſty, as on the head, or no further then the nauell. Some houſes haue fiftie, threeſcore, or threeſcore and tenne Roomes, and ſome are without partition: ordinarily in one Houſe they are of a Kindred, and one is principall.

Child-births. 20 In Child-birth, the Father or ſome other (whom they take for their Goſſip) takes it vp, and cuts the Nauell-ſtring with teeth, or two ſtones, and faſts till it fals off, and then makes drinkings. The women preſently after trauell waſh themſelues in their Riuers: giue ſucke a yeere and halfe, without any other thing to eate; carrying the child on her backe in a Net to the place of her labour: they rocke them on the palmes of their hands. They neuer ſtrike their wiues except in times of drinking, and ſometimes will be willing to take this opportunitie. Their children play without ſcurrilitie or quarrels imitating the voyces of Birds and the like. They will ſpare a Captiue that is a good Singer.

Funerals. When one dyeth, they of that Kindred caſt themſelues vpon him in the Net, ſometimes choking him before he be dead: and thoſe which cannot caſt themſelues on the bed, fall on the ground, with ſuch knockes, that it ſeemeth ſtrange, they dye not alſo for company: and 30 ſometimes they proue ſo feeble that they dye likewiſe. If the party dye in the Euening, they weepe all night with a high voyce, calling their Neighbours and Kindred to ſocietie of their griefe. If it be one of the principall, all the Towne meets to mourne together, and they curſe with plagues thoſe which lament not, prophecying that they ſhall not bee mourned for. They waſh and paint the dead curiouſly, and then couer him ouer with Cotton yarne, and put him in a great veſſell vnder the Earth, that no Earth may come to him, and couering this veſſell with the Earth, make him a Houſe, where euery day they carry him meate. For when he is wearied with dancing, ſay they, hee comes thither to eate. Thus for a certaine time they goe to bewaile him euery day. With him they bury all his Iewels; if any had giuen him a Sword or other thing, now he challengeth his gift againe. The Mourners eat 40 not but by night. This mourning laſteth a Moone, after which they make Drinkings: but many after this will forbeare them.

They rule themſelues by the Sunne, and goe two or three hundred leagues thorow the Woods: no Horſe will hold out with them: they feare no Sea, being able to continue a night and a day ſwimming. When they returne from victory, their women receiue them with ſhouts, and buffeting themſelues on the mouth. The Keeper appointed to the Captiue, is one giuen him to be as his Wife for bed and bord. Some of theſe are ſo reſolute, that they will not be ranſomed, ſaying, it is a wretched thing to dye and to ſtinke & be eaten of Wormes. Sometimes their Keeper will runaway with them.

When they kill a Captiue at their Feaſts, if hee fall on his backe, it is an ominous ſigne 50 that the killer ſhall dye, which preſages they obſerue in other circumſtances. The taker hath
Gentilities. a new name, as a title of dignitie added to him, and muſt be content to fill his fancie with this new Gentility, for nothing is left him to fill his belly, euery one taking from him that which he hath. He ſtands all that day on certaine logges of the Tree Pilan, with ſtrange ſilence: he is preſented with the head of the dead, the eyes pulled out, his pulſes annointed with the ſtrings and ſinewes, and cutting off the mouth whole, they put it in manner of a Bracelet about his arme. Thus lyeth he downe in his Net, fearing if all Rites be not accompliſhed, that the ſoule of the dead will kill him. Within few dayes after they giue him the habit, razing his skin with the tooth of a Cutia, in forme of ſome worke, putting thereon Cole and iuyce of Broome-rape, he lying ſtill certaine dayes in ſilence, hauing water, meale, 60 and fruits ſet neere him. After this, they make a great Feaſt, and then may hee lay aſide his

mour-

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mourning, and cut his haire; and thence forwards may kill any without any painfull ceremonie. *Abaetes, Marnbixaba, Moczacara*, are names of Gentilitie amongst them.

The Fryers haue obtained some good liking with the Brasilians, for teaching their children to write, reade, and cipher: the Iesuits will be of esteeme euery where: yet two and fifty of them saying from Lisbon to Brasil, *Anno* 1570. by Frenchmen at [b] Sea were taken and slaine.

In [c] Marriages they abstaine (sayth *Lerius*) onely from Mother, Sister, and Daughter: they obserue no Marriage-ceremonies, but vpon consent of her friends and her owne, take her home. It is a credit to haue many wiues, amongst whom is no *Leah* to enuie *Rachels* greater portion of loue: the Husband may kill the Adulteresse; but for their vnmarried Maydens they are not scrupulous. Our Author hearing a woman cry in the night, thought shee had beene in some danger of deuouring by a wild beast, but found her Husband playing the homely Midwife to her in her trauell, byting the nauel-string, and pressing downe the nose. The Father washeth and painteth him. They vse to put to their male-infants little Bowes and Arrowes into one end of the bed, and herbs at the other, which are the Enemies his Son must be supposed to kill, and eate; chatting out their hope of the childes valour, in being auenged when he shall be a man, vpon his Enemies. They name their children at aduenture, by the name of a Beast, Bird, or otherwise, as this Child was called *Orapacou*, that is, Bow and Arrowes. The men are modest, in accompanying with their Wiues secretly. The women haue not the ordinary feminine sickenesse. *Lerius* thinkes, that humour was diuerted in their youth, seeing the Mothers cut their Daughters side downe to the thigh, at twelue yeeres of age. But twice while he was there, did he see any in priuate brawling, or contention: if such happens, as they began, so they are suffered to end it: if any hurt or kill other, he sustayneth the like in his owne person, inflicted by the Kindred of the party wronged. They haue their proper pieces of ground, which they husband with their Rootes and Mais. When they entertayne a Stranger, the *Moussacat*, or Good-man seemes to neglect him a while, and the guest sits him downe silent on the bed, the women sit by on the ground, and hold their hands before their eyes, weeping, with many prayses, that hee is a good man, a valiant man, that (if he be a Christian) he hath brought them fine Wares. The Stranger must endeuour, in some measure, to imitate the like weeping gesture. The *Moussacat* is all this while whitling his Arrow, not seeming to see his new Guest, till anon he comes. And are you come, sayth hee? How doe you? with many termes of his best Rhetoricke: and then askes, if he be hungry; and if he be, sets his cheere before him on the ground: which kindnesse is repayed with Glasses, Combes, or the like. They are very kind, both to their owne, and to such Strangers as they are enleagued with. They would carry burthen, or man, for the space of some miles, when they needed: their loue and hatred are in like extremes; the one to their owne, the other to their Enemies. They haue Physicians called *Pages*. They vse much mourning at the death of any, and making a round pit, bury him vpright therein, fixe houres after his death, with that wealth they had. In their Villages liue some six hundred persons: they remoue their Villages often, which yet carry the same name. *Stadius* [d] sayth, there are few Villages of aboue seuen Houses, but those Houses are a hundred and fifty foot long, and two fathoms high, without diuision into plurality of Roomes; and therein liue many Families, all of one Kindred.

What our Countrimen haue done on this Coast, I referre the Reader to Master *Hakluyts* Discoueries. The Iesuits [e] first came into these parts, *Anno* 1549. which whiles they sought to reduce the Brasilians from their Man-eating Feasts, had like to haue kindled a dangerous contention betwixt them and the Portugals: whereupon the Iesuits sought to bee permitted to speake with them whom they kept for the Boucan, instructing & baptizing them; but then also they complained, the flesh was distastfull (they laid) vnto them; so that the Iesuits being forbidden that, by stealth with a wet cloth, following them to execution, would performe a kind of Baptisme: and that also being espyed was prohibited. Since which, by schooling their children, teaching them to reade and write, they haue most (though not much) preuayled with these Barbarians.

Somewhat (as themselues write) they haue beene hindred in their Brasilian Conuersions, by the peruersenesse of some couetous Portugals, who sometimes vnder colour of peace, would betray these silly soules, and seize on them to cruell slauery; sometimes would counterfeit Iesuiticall habits, and vnder pretence of Religion, perswading them to goe with them, haue betrayed Religion and Them together; sometimes would vnder-hand, and closely threatten seruitude to all such as beleeued the Iesuits, with all promises of kindnesse to such as would follow them, which in effect proued, to the Mynes, or other offices of slauish drudgery; and sometimes by hostile violence haue seized on such as the Iesuits haue conuerted, and made slaues of them. Most strange is that which they write of certaine Brasilians within

[b] *Vid. Epist. ex Diario & Hieronimo Rodericio.*

[c] *Ler. c. vi.*

[d] *Stad. l. 2. c. 5. Carder* speakes of more, which (as in ours) might well happen, some Townes greater, some lesser.

[e] *P. Iarric. l. 3. & 5.*

Hieronimus Rodericus.

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in the Land, which eyther hauing seene the Religious Rites of the Portugals, or instructed therein by some Fugitiues or Apostata's, had set vp a new Sect of Christian Ethnicisme, or Mungrell-Christianity. This was about *Anno* 1583. They chuse one Supreme in their vnholy Holies, whom also they call *Pope*; other inferiour Prelates they call Bishops: These ordayne their Priests, which obserue in an Apish imitation their Confession, Absolution; Beads to number their Prayers, great Gourds or Rattles in stead of Bels, to assemble them together; Free-schooles for instruction of youth; Bookes of Barke, bound in wood, and strange Characters therein written; a kinde of Baptisme also, but wanting the essentiall words and forme; all the Men they name *Iesus*, the Women, *Marie*: the Crosse they haue, but without veneration; their Priests vow Continence. They conceiue a state of perfection in drinking the iuyce of the herbe *Petine*, till they fall downe distracted, as in the Falling-sickneſſe, quaking, and stretching out their limbes with terrible gestures, the Deuill speaking from within them, their mouthes not open, nor their lips moued: after they haue thus continued a while, they returne to themselues, and are washed all ouer their bodies; he is iudged the most sanctified Wight, that hath expressed most extaticall gestures. The most transcendent degree of perfection they ascribe to the muttering of certayne words ouer them by an Inchanter. They say, that their Ancestors, long since dead, will returne by shipping, and deliuer them from the Portugals, which all shall be slaine by them; and if any shall escape, they shall be turned into fishes or beasts. Those of this faith shall inherit Heauen, and all the vnbeleeuers shall be deuoured of Birds or Beasts. In the yeere 1602. a Iesuite was sent amongst these Sectaries; where their Great Father, or *Pope*, came to meete him, attended with many weaponed men, and Archers. He began a Song which the other Brasilians vnderstood not; and when he had sung one Verse, the rest (as with vs in the Quire) answered. Then did this Holy Father Catechize, or instruct them, with many idle words, often mixing and repeating *Sancta Maria Tupama Remireco*; that is, *Saint Mary the Wife of God, &c.* Kneeling, he lifted vp his eyes and hands to Heauen, after the fashion of the Priests at Masse. Hee and the Iesuite imbraced each other; and then hee told the Iesuite that hee liued in the Woods, as one that would not bee seene of Men. The next night hee caused a youth to bee hanged that had beene familiar with the Iesuite. A conference was appointed betwixt him and the Iesuite, where after much boasting of his sanctitie, the Iesuite interrupted him, and told him, he came to teach him the way to Heauen; but the other soone after conueyed himselfe away, and came no more.

CHAP. VI.

Of the Countries from the Riuer of Plate to the Magellane Straits.

§. I.

The Nations inhabiting neere the Riuer.

a *Solero.*

THis Riuer we haue already mentioned; the Indians a call it Parana: and *Iohn Dias di Solis* discouering the same in the yeere 1512. for some shew it seemed to haue of that Metall, called it the Riuer of Plata, or Siluer. It is forty leagues wide in the entrance, and preuayleth so farre against the Oceans saltnesse, that the taste of the fresh water sooner discernes his waters, then the eye can see his bankes. It ouerfloweth the Countrey; as Nilus in Egypt, and Orenoque, Marannon, with the other great Riuers in America. It ebbeth and floweth a hundred miles vp the streame. b *Dias*, whom some call the first Discouerer, was, with fifty of his companions, there slaine and eaten. But hee which hath most fully discouered the Nations that dwell neere this Riuer, is *Huldericus* c *Schmidel*, who sayled thither in the yeere 1534. and continued in those parts almost twenty yeeres. He sayled thither with *Peter* d *Mendoza*, who carried with him fiue and twenty hundred men, to discouer, conquer, and inhabit those Regions.

b *Sebastian Cabot* may rather be called the first discouerer
c *Admiranda Nauig. H. S.*
d *Herera* tels of one of that name taken out of his bed by a Tygre, and deuoured in a Caue.

They built the Citie *Buenas Aeres*, so called of the wholsome Aire, neere to an Indian Towne, named Carendies of three thousand Inhabitants; if that may bee called a Towne, whose Inhabitants stay not long in one place. They will drinke the bloud of the beasts they

they kill, for thirſt. The Spaniards deſtroyed them, whoſe parts famine ſeemed to take againſt that cruell people, which with inuiſible Darts ſo pierced their entrailes, that vile and venemous creatures were applyed to the curing of their wounded ſtomackes: and when ſuch Medicines failed, three of them ſtole a horſe, f minding to flee from famine on that dead beaſt but were therefore horſed on a Gibbet; where three others, that by this example were terrified from Horſe-fleſh, aduentured vpon theſe carkaſſes, cutting thence large gobbets, to pay that cruelleſt Tyrant, and greedieſt Exactor, Hunger, his Tribute. Another, whoſe Brother dyed, buried him in his owne body: halfe their company were conſumed with this plague.

f These horſes ſo multiplyed in theſe parts, that now they are diſperſed in wild troops, and they will hunt and kill them for the Hides, & which is a great commoditie in Angola) for the tayles.

The Indians of Carendies, Bartennis, Zeechuruas, and Tiembus, taking this aduantage, aſſayled their Towne of *Good Aires*, turning it into good fires, by ſhooting Arrowes, fired at the end, thereinto. They after paſſed vp the Riuer, and came to Tiembus, where the men are tall and great, their women alway deformed, with ſcratched and bloudy faces. The Tiembus could make fiue thouſand men. Of the Spaniards were not left fiue hundred in a ſmall time; and *Mendoza* dyeth, returning homewards. The Curenda, the next people, are like the Tiembus. The *Macuerendas* liue onely on fiſh, and a little fleſh. There they killed a Serpent fiue and twenty foot long, and as bigge as a man. The Saluaiſco goe ſtarke naked, and liue onely on fiſh, fleſh, and honey. The Curemagbas are of huge ſtature: the men bore a hole in their noſe, in which they weare a Parrots feather. The women paint their faces with indeleble lines. The Carios Countrie is large, neere to the Braſilians in Rites and Site. They goe naked: they will ſell; the father, his daughter; the husband, his wife; the brother his ſiſter. The price of a woman is a Hatchet, Knife, or ſuch like. They fat ſuch as they take in their warres, and then deuoure them with great ſolemnitie. The Lampere made neere vnto their Towne, Pits, with ſharpe ſtakes ſet vp in them, couered with ſticks and earth: theſe they made for the Spaniards, but in a confuſed flight fell therein themſelues. Here the Spaniards built the Towne of *Aſſumption*, which *Herera* ſaith, hath foure hundred Spaniſh houſholds, and three thouſand Meſtizas. The King of the Scherues, attended with twelue thouſand men, met the Spaniards, and gaue them friendly entertainment, with dancing, muſick, and feaſting. The women goe naked, and paint themſelues as artificially as any of our Painters could doe: they weare Carpets of Cotton, with the figures of Indian beaſts.

The King asked the Spaniards, What they ſought? who anſwered, Siluer and Gold. He then gaue them a ſiluer Crowne, which hee ſaid he had taken in the warres, which hee had waged with the Amazones, that dwelt two moneths iourney thence. Of theſe Amazones the Indians told the ſame things that *Orellana* told of, neere that Riuer, which hath receiued name of this ſuppoſition.

The Spaniards with ſome of the Scherues for their Guides, ſet forth for this Amazonian Diſcouery, but were encountred by the way with hote waters, in which they waded vp to the waſte, and ſo continued diuers dayes, till they came to a Nation called *Orthueſon*, who were then infected with a Peſtilence, cauſed by famine; which famine the Graſhoppers had effected, two yeeres together, eating vp all the fruits which nature or husbandry had prouided for their ſuſtinance.

Thus theſe Martiall and Venerean warres of the Spaniards, wanted food to hold out further toward the Amazons, if there were any ſuch people, and that they were not, as before I ſaid, the warre-like Wiues, or haply ſome gallant *Viragoes*, that by themſelues would let the World ſee what women could doe: but yet I cannot ſubſcribe to the reſt of their ſtorie.

But I am wearie of leading you any further in this Diſcouerie of this great Riuer and the neere Inhabitants, ſeeing little is obſerued in our Authour of their Religions. Some of theſe barbarous Nations, he ſayth, hanged vp the hairie skin of their ſlaine Enemies in their Temples or Houſes of deuotion: this people is called *Ieperi*. To giue you a Catalogue of the names of the Indian Nations that inhabited theſe parts, would be but tedious. Theſe Iournies of the Spaniards were to ſee what Gold, and not what Gods, the Indians had. They paſſed vp through the Land into Peru.

Betweene Peru s and theſe more Eaſterly parts, are the Hils *Andi* or *Andes*, which lift vp their ſnowie tops vnto the cloudes, and reach vnto the Magellane Straits. In them inhabit many fierce Nations, bordering vpon the Nations of Braſill and Plata. The Ciraguans, the Viracans, the Toui, the Varai. Theſe laſt exerciſe their children vnto Armes betimes, vnto them they commit their Captiues, for triall of their bloudy forwardneſſe; and he which at one blow can kill a Captiue, is of the greateſt hopes, and rewarded for his encouragement. To this end they name their children *Tygre*, *Lion*, that their names might teach them the like beaſtly furie. At the new & full Moone they wound themſelues with ſharpe bones, to inure themſelues to things of war. They weepe in the entertainment of a friend, as the Braſilians doe. In ſeuenteene degrees ſtands the Spaniſh Citie of *Holy Croſſe* of the Mountaine.

g *Botero.*

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The Riuer *Vapai* in those Vallyes riseth and falleth as Nilus doth. There is a Brooke at *Holy Crosse* of a wonderfull nature: it is but little aboue two yards broad, and shallow withall, not running aboue a league, but is drunke vp of the thirstie sands. Yet doth this Brooke prouide the Citie water, and three sorts of good fish, and that in great plenty from the end of February to the end of May. At other times there are few. They vse diuers meanes of shauing their heads, which, they say, they learned of one *Paicume*. In the womens lying in, the man keeps his bed, as is said of the Brasilians.

Generall Language.

More towards the East dwell the *Itatini* people, which call themselues Garay, that is, Warriours; and others, Tapuis or Slaues. The language of the Varrai is common to all these Nations with the Brasilians, that as in the other World, Latine, Sclauon, and Arabike, so in that New World the Varay, Cuscan, and Mexican Language, will generally serue a mans turne.

The Kingdome of Tucuma stretcheth two hundred leagues betweene Chili, Brasill, *Holy Crosse*, and Paraguay. The Spaniards haue therein fiue Colonies. It is a plaine Country. The Paraguay inhabit along the Riuer so called, whereof they take name. From Plata Southwards is the great Region of Chica, washed on the South, East, and West by the Sea. The Inhabitants are called Patagones.

§. II.

Of Giants, and other Nations neere the Straits.

h *Pigafetta ap. Ram.* Ot *Mag.* See *Mariana l.26. Oſor. &c.*

i *Ed Cliffe ap. Hakluyt.*

k M. *T. Candiſhes* Voyage, *ap. Hak. tom. 3.* written by *Fr. Pretty.*

l *Nauig. Ol. N. & Seb. W. in Additan. 9. par. Americæ.*

THe Spaniards h which with *Magellane* first discouered the Straits, saw Giants on this Coast, of which he carried away one with him to Sea, where after, for want of sufficient food, he died. *Edward* i *Cliffe*, that wrote Master *Winters* Voyage, (who first of all others, returned out of the Straits by the same way homewards) because he saw on this Coast men of common stature, excepteth against that report of Giants, as a Giant-like report, exceeding the stature and measure of Truth. But (besides that some of our owne k at another time measured the print of mens feete eighteene inches in the Sands) *Oliuer* l *Noort* in his World compassing Voyage, had three of his men slaine by men of admirable stature, with long haire, not farre from Port *Desire*, about seuen and forty degrees of Southerly latitude, and after, in the Magellane Straits discomfited a band of Sauages, which neither would yeeld, nor flee from their wiues and children, which were in a Caue iust by, till euery man was slaine. Foure Boyes the Hollanders carried away: one of which, learning their Language, told them of three Families, or Tribes, in those parts of ordinary stature, and of a fourth, which were Giants, ten or eleuen foote high, which warred vpon the former.

Sebalt de Weert being detayned fiue moneths in the Straits by foule weather, sent his men to fish for their prouision (which exceedingly failed them) who there were suddenly assayled by seuen *Canoas* of Giants, which they guessed to be so high, as is mentioned: who being put to flight by their Peeces, fled to land, and plucked vp Trees, in their rude manner barricadoing and fortifying themselues against the further pursuite of the Hollanders, who were no lesse glad that they were rid of such company.

These men, both Giants and others, went either wholly naked, or so clothed, as they seemed not to dread the cold, which is yet there so violent, that besides the Mountaintops, alway couered with Snow; their very Summer, in the middest thereof, freeth them not from Ice. Yea, at that time of the yeere those Hollanders encountred an Iland of Ice in the Sea, which the cold Aire had there mounted and maintained in despight of *Neptunes* rage, or the Sunnes volley of shot, in his neerest approach. The Trees in these parts, and the men (it seemeth) are naturally fortified against those Colds; the one (as is said) alwayes in manner naked: the other alwayes clothed, out-braving the Winters violence in their Summer-like Greene Liuery, seeming to stoope vnder the burthen of continuall Frosts and Snowes, and in a naturall wisdome clothe themselues, and hold their leaues the surer.

m *Th. Candiſh. M. A. Kniuet.*

Those Giantly men m about Port *Desire*, when they die, are brought to the Cliffes, and there buried, with their Bowes, Arrowes, Darts, and all their (almost no) substance. Master *Kniuet* writeth, that he saw footings at Port *Desire* as bigge as foure of ours: and two men newly buried, one of which was fourteene spans long. He also saw one in Brasil, taken by *Alonso Dias*, a Spaniard, being by foule weather driuen out of Saint *Iulians*, which was a yong man, and yet aboue thirteene spans high. They goe naked, and are faire and well proportioned. At Port Famine in the Straits, He saith, they saw some dwarfish Sauages, not aboue fiue or six spans high, which were thicke and strong, with wide mouthes (almost to the eares)

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eares) they eate their meat a little scorched, besmearing their faces and brests with the bloud running out of their mouthes: they lay young feathers to this bloud, which glues them to their bodies. Foure or fiue thousand traded with them at the Poles end. The cold is so extreme, that *Henry Barwell* became bald therewith, so continuing a yeere or two. One *Harris* a Goldsmith, blowing his frozen nose, cast it with his fingers into the fire: and our Author himselfe going on shore, and returning wet on his feet, the next morning pulled off his toes, together with his stockins, from his benummed feete, which were as blacke as soote, without feeling, and were after cured with words or charmes. Euery day some died of cold. They saw there a kind of beast bigger then a Horse, with eares aboue a span long, and a taile like a Cow, called Tapetyweson: he saw the like in Manicongo. The Sauages about the Straits feed (as both the same Author, and the Hollanders report) on raw flesh, and other filthy food, and are Man-eaters.

§. III.

Of the Magellan Straits.

IT is no small credit to our Nation and Nauigation, that these Straits haue more enlarged themselues, and giuen ottner and freer passage to vs, then to any other. *Drake* [n] swamme thorow; *Winter* both passed and returned; and so did *Carder* in the Pinnasse, as before is said; *Candish* passed, but returned (as *Drake* had done) about the World in his circuit. The *Delight* of Bristoll entred them, and with small delight spent sixe weekes in them: and Captaine *Dauies*, companion of Master *Candish* in his last Voyage, three times entred the South Sea, which three times forced him backe into the embracing armes of the vntrustie Straits. Some others haue attempted, but not attained them, as *Fenton* and *Ward*, and the Voyage set forth in the yeere of our Lord 1586. by the *Earle* of Cumberland. The Land on Larbord side (saith Sir *Richard Hawkins*) is without doubt Ilands, low, sandy, broken: on Starbord is very mountaynous, the lower Mountaynes whereof, although they be for their height wonderfull, yet (as we haue said of the differing statures of the men) they haue more Giantly ouer-lookers, with Snowie lockes, and Cloudy lookes; betweene them may be numbred three Regions of Clouds. These Straits are foure score and ten [o] leagues thorow, of vnequall breadth, in the narrowest place a league ouer. The mouth is in two and fifty degrees and an halfe, or as Sir *Richard Hawkins* obserued [p] in 52. degrees, 50. minutes. His company killed a thousand Penguins a day: this is a Fowle like a Goose hauing no feathers on their bodies but downe: it cannot flye, but will runne as fast as most men, feeds on fish and grasse, and harbours in Berries. Seales are many in these parts, which will fall dead with a blow on the snout (some affirme the same of the Crocodile) otherwise not easily pierced with a Sword, or fearing a Musket-shot. He saith they are like Lions, that they sleepe on Land, and haue euer one to watch: which is also reported of the Morse. Hee addeth of the Canoes of the Sauages there, that they are made artificially of the rindes of Trees, sowed together with the finnes of Whales, sharpe at both ends, and turning vp.

When these Straits were first discouered, they named them the *Strait of Victorie*, because the ship called the *Victorie* first descried them; a name fitly ascribed both to the Straits and Ship; the one first obtayning the Marine victory, & encompassing the compasse of the earth; the other still remayning the onely knowne passage, whereby that Sea-victory can bee atchieued. But the name soone passed from the Ship to the Generall, of whom still it is called *the Strait of Magaglianes*, or *Magellan*.

The Voyage of Sir *Francis Drake* so vexed the Spaniard, that hee sent *Pedro Sarmiento* to inhabit there, that he might prohibit other Nations to passe that way: but Tempest and Famine hating the Spanish insolence (whose ambitious designes alway aimed at a *Plus vltra*) brought them to a *Plus vltra* indeed, further then euer they had designed; diuers of the ships (which at first were three and twentie, with three thousand and fiue hundred men) perishing in the deuouring iawes of the Ocean, and others in their selfe deuouring mawes of Hunger, which eate them vp with not eating. The *Name of Iesus*, and *Philips Citie*, were their two newly erected Colonies, peopled with foure hundred men and thirty women, which by famine were brought to three and twenty persons, when Master *Candish* tooke *Hernando* one of that company, in his prosperous Voyage; another, [r] who had maintained himselfe by his Peece, and liued in a house alone a long time, was taken by the *Delight* of Bristoll, two yeeres after. The English gaue a name fitting to this distressed Citie, calling it *Port Famine*.

n See *Hak. to. 3.*

o *Herera* hath 110. *Acosta* saith 100. of which 70. the North-Sea floweth in, and the South-Sea 30. *l. 3. c. 13.*

p Sir *Richard Hawkins.*

q *Lopez Vaz.*

Narrat. d'un Portugheſe ap. Ram.

r *W. Magothes. ap. Hakluyt.*

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The last Voyage of Master *Candish* proued vnfortunate, both in the losse of himselfe, and many men: the blacke Pinnasse was lost in the South Sea: the *Desire* returned, but lost diuers of her men, surprised (as was [f] thought) and deuoured by the Sauages, neere to Port *Desire*. The Sauages heere presented themselues, throwing dust in the Aire, leaping, &c. and either had Vizards on their faces, like Dogges faces, or else their faces were Dogges faces indeed.

[f] *Iohn Lane.*

I haue seene a Copie [t] of a Discourse written by Master *Candish* himselfe to Sir *Tristram Gorges*, whom he made sole Executor of his last Will: where he thus affirmeth; *The running away of the Villaine* Dauis, *was the death of me, and decay of the whole action, and his onely treacherie in running from me, the vtter ruine of all.* Hee complaines also of mutinies; and that by South-west, and West South-west winds, he was driuen from shore foure hundred leagues, and from fifty to forty degrees; that he was taken with Winter and stormes in the Straits, and such Frosts and Snowes in May, as he neuer saw the like, so that in seuen or eight dayes forty dyed, and seuenty sickened. *Dauies* in the *Desire*, and his Pinnasse, left him in forty seuen. The *Ro-bucke* kept with him to thirtie sixe. Captaine *Barker* transgressing his directions, was slaine, with fiue and twenty men, on Land, and the Boat lost; and soone after 25. others followed the like fortunes: ten others, by the cowardise of the Master of the *Ro-bucke*, forsaken at *Spirito Sancto*, which stole away with sixe monethes victuals for an hundred and twenty persons, they being but forty sixe. At *Sebastians* happened another mutinie by treacherie of an Irish man (here Master *Kniuet* and other sicke persons were set on shore.) Intending againe for the Straits, he beate, and was beaten vp and downe the frowning Seas, and came within two leagues of Saint *Helena*, but could not attaine it; and professeth he had rather haue put himselfe on an Iland, if hee could not attaine it; and professeth hee had rather haue put himselfe on an Iland, if he could haue found one which the *Charts* place in eight degrees, then returne: and now was scarce able to hold a Pen when he wrote this. Hee dyed homewards. Since that, Sir *Richard Hawkins* passed the Straits into the South Sea, of which his Voyage I haue read a long Discourse written by himselfe. Hee fell into the hands of the Spaniards, which tooke him in the South Sea.

[t] *Ap. Hak. M. S.*

Let me adde this touching these Straits, that possession thereof was formally taken by turfe and twigge after the English manner, in the first Voyage, Captaine *Drake* deliuering the said seisin to Captaine *Winter*, in the name of Queene *Elizabeth* and her Successors. This did Captaine *Winter* himselfe relate to me at *Bathe* in the presence of many (desiring to haue it published) this last September 1618. forty yeeres after the performance, with many other particulars of that his Voyage.

CHAP. VII.

Of Terra Australis and Chili.

AS for the Land on the Southerne side of the Straits, it is called [a] the Land of *Fire*, either becauſe the Discouerers saw fire thereabouts, or becauſe that cold Climate so much needeth fire. More Easterly against the Cape of Good Hope, is the Land *Terra di Vista*. This Land about the Straits is not perfectly discouered, whether it be Continent, or Ilands. Some take it for Continent, and extend it more in their imagination then any mans experience, towards those Ilands of *Salomon*, and New Guinnee, esteeming (of which there is great probabilitie) that *Terra Australis*, or the Southerne Continent, may, for the largenesse thereof, take vp a fift place in order, and the first in greatnesse, in the diuision and parting of the whole World.

[a] *Botero.*

Enquiries of Lang. and Relig. 4. 14.

Master *Brerewood* our Learned Countriman (as is before obserued) perswadeth himselfe that it is as large as the Easterne Continent, which containeth Europe, Africa, and Asia altogether. His reasons are, that touching latitude, it is knowne to approch neere (if not on this side) the *Æquator*; and touching Longitude, to runne along in a continuall circuit about the Earth, fronting both the other Continents. Another reason, which he deemeth of more certaine importance, is this; that the Land to the North side of the Line in the other Continents of the Old and New World, is at least foure times as large as that part of them which lyeth to the South. Now for as much as the face of the Sea is leuell (so hee argueth) being therefore called *Æquor & Aqua*, and secondly, the Earth beeing equally poysed on both sides of her owne Centre; and thirdly, this Centre being but one to the Water, and the Earth, euen no other then the Centre of the World: it followeth thereupon, that the Earth should, in answerable measure and proportion, lift it selfe, and appeare aboue the face of the Sea, on the

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the South side of the Line, as it doth on the North. And consequently, that what is wanting in the South parts of the other Continents towards the counteruailing of the North parts (which is about three fiue parts of both the other Continents layed together) must of necessitie be supplyed in this Continent of the South.

Lopez Vaz writeth, That the Gouernours which the King of Spaine sendeth for Peru and New Spaine, haue a custome to discouer new Countries. The Licentiate *Castro* being Gouernour of Peru, sent forth a Fleet from Lima, which saying 800. leagues Westward, found certaine Ilands in 11. degrees to the South of the Equinoctiall, with a kind of people of yellowish complexion, and all naked. Heere they found Hogs, Dogges, Hens, Cloues, Ginger, Cinamon, and some Gold. The first Iland they named *Isabella*, the greatest *Guadalcanal*, on the Coast whereof they sayled 150. leagues, where they tooke a Towne, and some graines of Gold hanged vp in the Houses. They burnt their Towne, because they had in a sudden surprize killed fourteene of their men. They spent fourteene moneths in this Discouery, and named them the Ilands of *Salomon*, that by that name men might bee further induced to discouer and inhabit them, imagining that *Salomon* had his Gold from thence.

Noua [b] *Guinea* was discouered by *Villalobos*, sent from New Spaine in the yeere 1543. going to discouer the Moluccas. *Herera* saith, it was discouered by *Aluaro* of *Saauedra*, *Anno* 1527. and the Ilands of *Salomon* in the yeere 1567. by *Lope Garcia* of *Castro*, which are many and great, but eighteene principall; some of them 300. leagues in compasse, two of 200. others of 100. and of fifty, and lesse: the Inhabitants, some blacke, some white, some browne: the greatest, named Saint *Isabel*, 150. leagues in length, and eighteene in breadth: Saint *Nicholas* 150. leagues in compasse. The Inhabitants are blacke of hue and wittie. The Spaniards haue coasted it 700. leagues, and yet cannot tell whether it bee an Ile or Continent.

Hessselius Gerardus hath largely set forth the Petition or Memoriall of [c] *Peter Ferdinandez de Quir*, vnto the King of Spaine, about his discouery of those Southerne vnknowne Ilands, for the Plantation of the same. I haue since seen this his Supplication to the King in Spanish, with other memorials [d] thereof, wherein he saith that hee was sent with two ships to discouer the Ilands of *Salomon*, and taking his course about the height of the Magellan Straits, discouered a mayne Land, and sayled eight hundred Leagues on the Coast, till hee came in fifteene degrees Southward from the Line, where he found a fruitfull Countrey. He discouered a Bay, into which fall two great Riuers, where they purpose to settle a Plantation. Order was taken that he should presently be sent from Peru, with commission to take vp 1200. men, with shipping and other necessaries, and as many the yeere after out of New Spaine. He found out three and twenty Ilands, 230. leagues from Mexico; Taumaco, Chicayma (where are great Oysters with Pearles) Guaytopo (the people whereof are as white as the Spaniards) Tucopio, Fonofono, &c. They pray to the Deuill, which hath conference with an Indian vnseene, from a piece of wood; and to him and all the rest many times by night, he toucheth the face and brest with cold touches, but they could neuer learne what he was. He foretold of the Spaniards comming.

This *Pedro Fernandez de Quiros*, fourteene yeeres busied himselfe to no small endamagement of his state and person about this Discouerie. The length thereof he equalleth vnto all Europe, and as much of Asia, as thence extendeth to the Caspian Sea: and for the wealth and riches, he cals it a Terrestriall Paradise. The Inhabitants, hee affirmeth, are innumerable, some white, some like the Mulatos, and some other wise, in colour and habit of body diuersified. They neither haue King nor Lawes, nor Arts. They are diuided, and warre one vpon another, with Bowes, Arrowes, and other weapons, all of wood. They haue their Oratories and places of Buriall. Their Bread is made of three sorts of Roots. They haue varietie of Fruits, Cocos, Almonds of foure sorts, Pome-citrons, Apples, Dates: there are also Swine, Goats, Hens Partriches, and other Fowles; and as the Indians report, Kine and Buffals. Hee saw amongst them Siluer and Pearles, others added Gold: and the Coast Countries seemed to promise great wealth within Land: Many Riuers: Sugar Canes, Bayes, Hauens, and other commodities of Lands and Seas, making shew of another China, the ayre very wholesome and temperate.

He tooke possession thereof, in the name of the King, and set vp a Crosse and a Chappell, in the name of the Lady of Loretto. These Regions trend euen as high as the Æquinoctiall. When this Discouery was made he mentioneth not; onely hee sueth to the King for employment therein. It is rightly called *Terra Australis Incognita*, and therefore I will not take vpon me to be your Guide: in another sense [e] one of our Countrimen hath wittily and learnedly (according to his wont) described this Countrey, and paralelled therewith the Countries of Europe, and hath set vs see that wee are acquainted in those Coasts too much, and need a Pilot or Guide to conduct vs out of them.

[b] *Bot. part. 1. vol. 2. Herera.*

[c] *P. Ferdin. de Quir. Detectio Australis Incognitis.*

[d] *By Walsingham, Grisley, &c*

[e] *Mercurius Britannicus.*

But let vs come backe to our Straits of Magellan, that we may coast from thence, and visit the Countries of Chili and Peru: for of the Westerne borders of Chica, girt in betweene the salt waues, and cold Hils, little can be said fitting our purpose.

Of Chili. Hauing sailed out of the Straits, we haue a wide Sea before vs, and on our right hand the Countrey is so barren and cold, that I would not hold the Reader in any cold or tedious Narration thereof. *Iohn Ellis*, which was with Sir *Richard Hawkins* in his South-sea Voyage, reporteth, That being past the Straits, they sayled North-west, and by North, forty leagues into the Sea, and then due North, till they came at Mocha in 38. degrees 30. minutes, and thence held their course Northerly to Saint *Maries* in thirtie sixe, and so to *Val Paresa* in thirtie three: Where they made good purchase and prize, if they could haue kept it. From hence they came as farre as Areeca in two and twentie, and so passed the Line to Tacame, where they were taken. But our trauell must bee by Land (as was theirs after, against their will) where wee first encounter with Chili. This name [f] some extend euen to the Straits, where we haue placed Chica, and the Patagones [g] others straiten it in shorter bounds; betweene Chica on the South; Charchas and Collao on the North; Plata on the East; and the Sea on the West: it is called Chili of the chilling cold, for so the word is said to signifie. The Hils with their high lookes, cold blasts, and couetous encrochings, driue it almost into the Sea: only a narrow Valley vpon lowly submission to her swelling Aduersaries, obtayneth roome [h] for fiue and twentie leagues of breadth, where it is most, to extend her spacious length of two hundred leagues on that shore: and to withstand the Oceans furie, shee payes a large tribute of many streames, which yet in the [i] Night-time shee can [k] hardly performe; the miserable Hils in their *Frozen* charitie, not imparting that naturall bountie and dutie, till that great Arbiter the Sunne ariseth, and sendeth Day with his *Light*-horse-troupe of Sunbeames, to breake vp those Icie Dungeons, and Snowie Turrets, wherein Night, the Mountaynes Gaoler, had locked the innocent Waters. Once, the poore Valley is so hampered betwixt the tyrannicall Meteors and Elements, as that she often [l] quaketh with feare, and in these chill Feuers shaketh off, and loseth her best Ornaments.

Arequipa, [*] one of her faireſt Townes, by such disaster in the yeere 1582. fell to the ground. And sometimes the Neighbour Hils are infected with this Pestilent Feuer, and tumble downe as dead in the Plaine, thereby so amazing the fearefull Riuers, that they runne quite out of their Channels to seeke new; or else stand still with wonder, and the motiue heate failing, fall into an vncouth Tympanie, their bellies swelling into spacious and standing Lakes: the tydes seeing this, hold backe their course, and dare not approch their sometime beloued streames, by diuers miles distance; so that betwixt these two stooles the ships *come to ground* indeed. The sicke Earth thus hauing her mouth stopped, and her stomacke ouerlayed, forceth new mouthes, whence she vomiteth streames of oppressing waters.

I speake not of the Beasts and Men, which in these Ciuill warres of Nature must needs be subiect to deuouring miserie. These are the strange effects of colld and Earthquakes, not strange in Chili, where we are now arriued. The people are fierce and cruell, and some (as is reported) Giants. *Almagro*, one of the first Conquerours of Peru, in hope of Gold, passed from thence hither: but was deceiued by the Indians which led him the wrong way. In passing the Deserts of Chili, the Aire is so piercing (as before is obserued) [m] that men fall downe dead, or else lose their members suddenly, in manner without feeling. *Ierome Costilla* the General, one of *Acostaes* Acquaintance, had lost three or foure toes which fell off without any paine; many of his Armie dyed, whose bodies at his returne he found lying there without stinke or corruption; and one Boy remayned aliue, which had maynteined himselfe by eating Horse-flesh. The Horses also were found whole, as *Apollonius* [n] writeth, and the men sitting on them, as if they had beene aliue, with the Bridles in their hand.

In six and thirty degrees is that famous Valley of Arauco, which defend their persons and freedome, maugre all the force and furie of the Spaniards. [o] These killed two of Sir *Francis Drakes* men, and wounded himselfe: they destroyed also three and twenty Hollanders, of the company of *Cordes*: both which they did in detestation of the [p] Spaniards, of whom they esteemed the English and Dutch, because of their Apparell. They haue destroyed many of the Spaniards: they tooke the City Baldiuia in the yeere 1599. and slue the Spaniards. Twice before, if not oftner, they had burnt and spoyled it. Yea, *Baldiuia* himselfe, the first Conquerour of *Chili* (for *Almagro* stayed not) and of whom that Citie receiued name, was taken by these Indians, his Horse being slaine vnder him. They bid him feare nothing, hee should haue Gold enough: and making a great Banquet for him, brought in the last seruice, which was a Cup full of molten Gold, which they forced him to drinke, saying; *Now glut thy selfe with Gold.* This *Baldiuia* had entred Chili with foure hundred Horse, and easily conquered that part which had beene subiect to the Kings of Peru; but the other, which was the richer part, held out. The Spaniards sent them word, they were the Sonnes of God, and came

f *Botero.*
g *G. Eus l. 2. c. 4*
h *Lop. Vaz.*
i *L. Apollon. hist. Peru l. 1.*
k The Riuers of Chili in the night time frozen.
l Earthquakes in Chili, and their effects.
* Some reckon this Towne to Peru. It was vexed with Earthquakes. 1582. & 1586.
m *Acost. l. 3. c. 9.*
n *L. Apollon. Hist. Peru l. 3.*
o *Nano da Silua*
p *Olin. de Noort.*

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came to teach them the Word of God: and if they would not yeeld to them, they would shoote fire among them. The Indians would try this argument in the field, and there the great Ordnance so well pleaded the cause, that they beleeued and subiected themselues. The Spaniards imployed them in the Mynes, whence they gathered such plenty of Gold, that others had twenty thousand, but *Baldiuia* himselfe had three hundred thousand Pezos by the yeere.

The Indians after, perceiuing the Spaniards to be but mortall men, rebelled: and whereas they had vsed to carry grasse into the Fort for the Spaniards Horses, they conueyed in the same, Weapons, by which meanes being assisted by their fellowes without, they wonne the Fort; and when *Baldiuia* would haue recouered it, he lost himselfe, as you haue heard.

Euer since, q this hostility hath continued, and the Araucans are the Lists and Barres to the Spanish Conquests. Their Countrey (to consider Arauco by it selfe) is but small, about twenty leagues in length: neither could the Inguas or Kings of Peru conquer it: their manner of Warre is much like the Christians, in pitched Battels placing their Bowmen among their rankes of Pikemen. To speake of other Townes which the Spaniards haue built in this Coast, is not our purpose. When they sacked Baldiuia, *Anno* 1599. they feasted the Spaniards with the like golden Cups powred hot downe their throats: they r cut off the Images heads, triumphing ouer the Spaniards Gods as they termed them. They were then at the siege of Imperiall, another Spanish Citie, hauing before taken Baldiuia. They plucke out the hearts of the Spaniards which they kill, and drinke in their skuls.

q *Adams* and the Dutch Fleet lost many of their men in fight with the Indians 1608. about S. *Marie.*

r *Oliu. de Neuris.*

Lately the Hollanders haue not only taken the Bay and Towne of *All Saints*, on the Easterne shore of Brasil, but are also reported to haue done much harme to the Spaniards in Peru, the particulars whereof partly I haue expressed in the second part of my Pilgrimes after the Relation of the Amboyna Tragedy, partly haue left to more full discouery by Time the Mother of Truth.

Likewise since the last Edition of this Worke, that Expedition of *Mayre* and *Schouten* round about the Globe hath beene published (and in the second Booke of my Pilgrimes is extant) in which the Coasts of *Terra Australis* are best notified. But let (mee giue the Reader warning that Sir *Francis Drake* had discouered those Straits in 57. being forced by tempest out of the South Sea thorow them: and named that *Elizabeths* Iland in *Anno* 1578. which these Hollanders called *Barneuelts*, as in an old Map in his Maiesties priuy Gallery, dedicated to Queene *Elizabeth* is yet to be seene.

CHAP VIII.

Of the Conqueste of Peru by the Spaniards, and of their Ingua's or Emperours.

§. I.

Of PIZARRO, *his Discouery, and taking the King of Peru.*

Francis Pizarro s was the Bastard sonne of *Gonzallo*, a Captaine in the Kingdome of Nauarre: he was borne at Trusiglio, and exposed at the Church doore; and none being found that would giue him the brest, he was nourished by sucking a Sow for certaine dayes: at last his Father acknowledged him, and when hee was growne, set him to keepe his Swine; which being one day strayed and lost, hee durst not returne home for feare, and therefore went to Siuill, and thence passed to the Indies. In this Swinish education hee had not so much as learned to reade. Hee went to Vraua with *Alonso de Hoieda*; with *Valuoa*, to the Discouery of the South Sea; and with *Pedrarius de Auila*, Gouernour of Golden Castile, to Panama. In this Citie were diuers which affected Golden Discoueries. *Pedrarius* intended *Nicaragua*; but *Diego di Almagro*, *Hernando Luche*, or *Luques*, a rich Priest, and this *Pizarro* now growne rich, agreed to ioyne their Purses and best industry to search Southwards, where they had heard was store of wealth. They prouided a Naue, and two hundred and twenty Souldiers, and *Almagro* with *Pizarro*, in the yeere 1525. or (as *Benzo* hath it) 1526. set forward.

s *Gomar. c.* 144. *vid. historia general del Peru Escrita por el Ynca Garcilasso de la Vega in 8. lib.*

t *Gom. c.* 108. *Benzo l.* 3. *c.* 1. *L. Apol. l.* 1.

Alma-

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Almagro and he parting company, *Pizarro*, offering to land his men, was wounded and forced to retire to Panama: *Almagro* in another place had better ſucceſſe, the Indians vſing him kindly, and giuing him three thouſand Ducats of Gold. But ſeeking to land in that place of *Pizarro's* misfortune, hee was ſet vpon by the Indians, and loſt in fight one of his eyes. They meet at Panama, and hauing cured their wounds, repaire their forces, and with two hundred men, and many ſlaues, ſet ſayle, and land in another place, but are repelled to their ſhips by the Inhabitants, and goe to Gorgon, a little Iland, ſixe miles from the Continent, where *Pizarro* ſtayed, whiles *Almagro* went backe for better ſupply. At his returne *Pizarro* and his company were almoſt ſtarued, but being refreſhed, and all of them now together attempting the Indian ſhore, were repelled with loſſe to the Ile, which they called *Galli*. *Almagro* is againe ſent backe for new aide; the Souldiers would haue paſſed with him, and curſed this Land and their Couetouſneſſe. *Pizarro* and his Company agree to ſearch further, and hauing ſayled fiue hundred miles, came to Chira, a Prouince of Peru, and taking ſome of the Inhabitants to learne them the Spaniſh Tongue, returned to Tumbez.

Hauing learned of the Indians the great wealth of thoſe parts, he ſet one *Peter* a Candian, on ſhore, who was kindly entertayned of the Gouernour, that ſhewed him a Temple dedicated to the Sunne, wherein were vnſpeakable riches; which when he related to *Pizarro* at his returne, the Spaniards goe backe with theſe newes to Panama. His two fellowes, *Almagro*, and the Prieſt (called after the *Foole*, becauſe he had ſpent his eſtate on this buſineſſe, and at laſt was excluded by his companions) agreed with *Pizarro* to goe to Spaine to get licenſe for this Conqueſt; and borrowed one thouſand and fiue hundred Ducats, to ſet him forth. *Pizarro* ſeekes and obtaynes this Faculty onely for himſelfe, neuer mentioning his Partners, and with Letters Patents returneth to Panama with his foure Brethren, *Hernando*, *Gonzalo*, *Iohn*, and *Martin di Alcantara* his Brother by the Mothers ſide. His two Partners were not a little grieued, when they heard how things paſſed; but after much ſtirre, *Almagro* and *Pizarro* became friends, and agreed to communicate Purſes and Titles. *Pizarro* goes before with a hundred and fiftie Souldiers (taking order that *Almagro* ſhould follow with all the ſtrength he could make) and Lands in Peru, a Riuer ſo called, which gaue name to thoſe mighty and rich Prouinces, becauſe the Spaniards by this way diſcouered them. They went by land, enduring much miſery by the way to Coach, where they were well refreſhed. But a diſeaſe worſe then the French Poxe there warred vpon them, called *Pori*. Yet did *Pizarro* hold on his reſolution; he paſſed ouer to Puna, where the Gouernour intreated the Spaniards well, till the abuſing of their Wiues cauſed the Indians to take Armes, and ſo made their riches become a prey to the preuayling Spaniards.

Peru why ſo called.

There had *Pizarro* the firſt intelligence of *Atabaliba*. The Gouernour of this Iland, to ſatisfie his iealouſie, cut off the Noſes, the Members, and the Armes of his Eunuches, or Keepers of his women. *Pizarro* ſent to *Tumbez* ſixe hundred Priſoners, which the Gouernour of this Land had taken of the party of *Atabaliba*, who at that time mayntained Warre againſt his Brother *Guaſcar* about the Souereigntie, and this Gouernour had taken *Guaſcars* part. This ciuill diſcord was much to the Spaniards aduantage.

Pizarro [x] ſent three Meſſengers to *Tumbez* to demand peace and ſafe entrance, but they (notwithſtanding the freedome of their Captiues) deliuered them to the Prieſts to bee ſacrificed to their Idoll of the Sunne. Hee taketh *Tumbez* and ſacketh the Temple and Citie.

[x] *Gom. c. 112. Apol. l. 2. Ben. l. 3. c. 3.*

From thence he proceeded in his way to *Caximalca*: and *Guaſcar* ſent ſome vnto him with great promiſes to demand his aide againſt his Brother *Atabaliba*: ſoone after *Atabaliba* ſent one to him, to charge him to returne to his ſhips. *Pizarro* anſwereth, That hee came not to hurt any, but for their good, as his Emperour had giuen him in charge; nor could he now, (being the Embaſſadour of the Pope and Emperour, Lords of the World) returne without great diſhonour, before he had ſeene his Royall perſon, and communicated to him ſuch inſtructions as might be good for his body and ſoule.

As he paſſed the Prouince of Chira, the Lords thereof prouoked him againſt *Atabaliba*, who had lately conquered their Countries. And on the Riuer of Chira hee founded the Colonie of Saint *Michael*, for the ſafe keeping of his ſpoyles, and for his ſhips. Hee marcheth on to *Caximalca*, and ſendeth Meſſengers on horſe-back, to giue him notice of his comming. This ſtrange Beaſt made the Indians afraid, but *Atabaliba* was nothing mooued therewith more mooued to ſee thoſe bearded men giue him ſo little reuerence.

Atabaliba ſent *Pizarro* a paire of ſhooes, cut and gilded, that (as hee pretended) he might know him: others thought, that hee might bee knowne and deſigned to impriſonment or ſlaughter.

The next day the King was carried, as in ſolemne triumph, vpon mens ſhoulders, garded with fiue and twentie thouſand Indians in rich pompe and magnificence. *Vincentius de*

de Valle Viridi, a Dominican * Frier, holding in one hand a Crosse, in the other his Breuiarie, or (as some say) a Bible, came before him with great reuerence, and blessing him with the Crosse, said: *Excellent Lord*, it behoueth you to know, that *God* in Trinity and Vnity made the World of nothing, and formed a man of the Earth, whom hee called *Adam*; of whom wee all haue beginning. *Adam* sinned against his Creator by disobedience, and in him all his Posteritie, except *Iesus Christ*: who being *God*, came downe from Heauen, and tooke flesh of the Virgin *Mary*; and to redeeme Mankind, dyed on a Crosse like to this (for which cause wee worship it;) rose againe the third day, & after forty dayes ascended into Heauen, leauing for his Vicar in Earth Saint *Peter*, and his Successours, which wee call [a] Popes; who haue [b] giuen to the most puissant King of Spaine, Emperour of the Romans the Monarchy of the World. Obey the Pope, and receiue the faith of Christ; and if yee shall beleeue it most holy, and that most false which yee haue, yee shall doe well; and know, that doing the contrary, we will make warre on you, and will take away and breake your Idols; therefore leaue the deceiueable Religion of your false Gods. This preaching of the Frier might well seeme strange to *Atabaliba*, which it seemes hee learned of the Mahumetans, and not of the Apostles. He answered, that hee was Free, and would not become tributary to any, nor did acknowledge any greater Lord then himselfe: and for the Emperour, he could be pleased to be the friend of so great a Prince, and to know him: but for the Pope, he would not obey him, which gaue away that which was not his owne, and tooke a Kingdome from him, whom hee had neuer seene. As for Religion, hee liked well his owne, and neyther would nor ought to call it in question, being so ancient and approued; especially seeing *Christ* dyed, which neuer befell the *Sunne* or *Moone*; And how (saith hee) doe you know that the *God* of the Christians created the World? Frier *Vincent* answered, That his Booke told it him, and gaue him his *Breuiarie*. *Atabaliba* looked on it, and in it, and saying it said no such thing to him, hurled it on the ground. The Frier tooke it vp, and went to *Pizarro*, crying, Hee hath cast the Gospels to the ground: Reuenge it, O Christians, seeing they will not our friendship, nor our Law: or (to vse the words of a Spanish Captain therepresent in his relation [c] thereof) Come forth, Christians, come forth, and come to these Enemies, Dogs that wil not accept the things of God, and the *Cacique* hath cast our holy Law to the ground. *Francisco di Xeres*, who was *Pizarroes* Secretary, writeth, that the Frier would haue opened the book, because *Atabaliba* could not, and he in disdain smote him on the arme, and obiected to the Spaniards their abuses, and robbing of his *Caciques*, saying, hee would not depart thence till all were restored.

Pizarro commanded to bring forth the Standard and the Ordinance: the Horsemen in three Bands assailed *Atabaliba's* people, and slue many: hee himselfe arriued with his Footmen, which layed about with their Swords: all charged vpon *Atabaliba*, slaying them which carried him, whose Roome was presently supplyed by other, till at last *Pizarro* pulled him downe from his Litter by the clothes. All this while not one Indian fought, because they had no commandement; or, as *Xeres* saith, for feare and amazement to see their *Cacique* so vsed; [d] and therefore no Spaniard was slaine, and many Indians perished vpon the thrust; for so the Frier had bidden them fight for feare of breaking their Swords: neither were any wounded, but onely *Pizarro* by one of his owne, thrusting at *Atabaliba* in his taking, and wounding *Pizarro* therewith in the arme. Thus are the Indians chased, their King with other great spoyles remayning with the Spaniards: of which *Xeres* reckoneth 80000. Castilians in hold, and 7000. Markes (euery Marke being eight ounces) in Siluer of the houshold Plate of *Atabaliba*. And in *Caxamalca* they rifled houses full vp to the roofe of Garments, besides Armour and Weapons, of which some were Axes and Pole-axes, of Gold and Siluer.

* The Friers preaching. This Oration is expressed more at large by *Vega*, *p.2.l.1.c.22.* diuided into two parts. And *Philipillus* the Interpreter wanting fit words (which the Cusean Language hath not) to expresse his Oration, falsified the sense as by their *Quippos* hath appeared. So for Trinitie and Vnitie, hee interpreted Foure: for our sinne in *Adam*, that on a time all men being assembled layed their sinnes on *Adam*. Nothing of the Diuinitie of Christ but that hee was a great Lord, &c. and that their forces which they threatned were superiour to those of Heauen: as if they had Gods not men to fight against. Whereupon *Atabuallpa* (so he cals him) fetched a deepe sigh: and after made an answere far differing from this which Authors haue related. But this was written by the Spaniards to the Emperour to cleere themselues which had offered abuse to the *Inga*: neither would they suffer the truth to be written. His answere hee relateth at large, and is worth reading. The Spaniards weary of his prolixitie, made a rout and tooke him, no man resisting, *Miguel Astete* laying first hold (but *Pizarro* carrying the credit, such as it was) his Fringe or Diademe remayned with *Astete* till 1556. When he restored it to the *Inga Sayritupac*. The Frier was after a Bishop and lastly slaine by the *Indians*.

a *Gom. c.113.*

b This hee spake according to the Bul of *Alexander* the Sixt, which had giuen the Southerne and Western world to the Spanish Kings. The hornes of the Bull, and not of the Lambe, are the Popish weapons.

c *Rel. della conq. del Perù ap. Ram. tom. 3. Xeres ibid.*

d *Vega* saith, *Atabuallpa* forbad them whose command was a Religion to them, & death to transgresse: and there perished 5000. of which 3500. Souldiers, others of all ages and both Sexes which had come in great multitudes to heare and solemnize this Embassage of them which they tooke for Gods.

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§. II.

The huge Treasures taken by the Spaniards.

THE next day the Spaniards scowred about for spoyle, and found fiue thousand Women of the Kings with much treasure. *Atabaliba* was much grieued with his imprisonment, especially in regard of the chaine which they put vpon him.[a] And when they had spent much reasoning about his ransome, a Souldier named *Soto* (of whom you haue heard in our History of Florida) said vnto him, Wilt thou giue vs this house full of Gold and Siluer thus high[b]? lifting vp his Sword, and making a stroke vpon the wall. *Atabaliba* answered, that if they would giue him liberty to send into his Kingdome, he would fulfill their demand. Whereat the Spaniards much maruelling, gaue him three monethes time; but he had filled the house in two moneths and a halfe: a matter scarce credible, yet most true: For I (saith *Lopez Vaz*) know aboue twenty men that were there at that time, who all affirme, that it was aboue[c] ten Millions of Gold and Siluer. That Spanish Captaine in *Ramusius* relateth, that he promised to giue them so much Gold as should reach vp to that marke, a span higher then a tall man could reach, the Roome being fiue and twenty foote long, and fifteene wide: and the Gouernour asking how much Siluer he would giue; he answered, he would fill vp an inclosure which should be made there, with Vessels of Plate, for his ransome, which was promised him. This Captaine was appointed Guardian of that Golden roome, and saw it melted, and reckoneth vp the parcels and particulars that were brought in Vessels and Plates of Gold and Siluer. And the Gouernour sent to the Emperor his fift part, & parted the rest; to euery[d] Footman 4800. pieces of Gold (which make 7208. Duckets) to euery Horseman twice as much, besides the aduantages that belonged to any: To *Almagros* company (which were 150. that came after the victory) hee gaue 25000. Pezos, and gaue 2000. to the Inhabitants of Saint *Michel*. Many other gifts hee gaue to Merchants and others: and yet after the Gouernour was gone, there was brought more Gold then that which had beene shared. This also is affirmed by *Xeres*, that ten or twelue dayes after *Pizarro* was gone, the Spaniards which had beene sent to Cusco, brought as much Gold (which was taken from the wals of a House, and Roofe of a Temple in Cusco, being Plates of ten or twelue pound weight a piece, and other like) as amounted to two Millions and a halfe, and being molten, proued on Million 326539. Pezos of fine Gold; and 51610. Markes of Siluer. He addeth that *Atabaliba* was by sound of Trumpet freed from his promise; but was kept still vnder guard for the Spaniards securitie.

Howbeit they killed him notwithstanding,[e] and in a night strangled him. But God the righteous Iudge, seeing this villanous act, suffered none of those Spaniards to die by the course of Nature, but brought them to euill and shamefull ends.

During the time of *Atabalibas*[f] imprisonment, his Captaines had taken his Brother *Guascar*, who spake with Captaine *Soto*, and promised, that if they would restore him to his liberty, and to his Kingdome, he would fill vp the roome at Caximalca to the Roofe, which was thrice as much as *Atabaliba* had promised: and added that his Father *Guaynacapa* on his death-bed had commanded him to be friend to the white and bearded men, which should come and rule in those parts. *Atabaliba* hearing of these things, fained himselfe sorrowfull for the death of *Guascar*, whom he had heard that *Quisquiz* his Captaine had slaine: this hee did, to try how the Spaniards would take his death; which when hee saw they little respected, hee sent and caused him to bee slaine indeed. This was done in the yeere of our Lord God 1533. He had before slaine another of his Brethren and drunke in his Skull, as hee had sworne to deale with *Atabaliba*.

The Indians hereupon hid the Treasures of Gold, Siluer, and Gemmes, that were in Cusco and other places, and had belonged to *Guaynacapa*, which were far more then euer came to the Spaniards hands. *Chilicuchima*, one of *Atabalibas* chiefe Captaines, which visited him in his imprisonment with great reuerence (for hee and the chiefe of his company laid burdens on their shoulders, and so entred into his presence, lifting vp both his hands to the Sunne, with thankes to him for this sight of his Lord, and then with much crouching, kissed his hands and feet) told the Spaniards, that *Quisquiz*[h] another chiefe Captaine had conueyed away those Treasures of *Guaynacapa*, or *Cusco*, the elder, as hee cals him: and being forced by torments of fire put to him,[i] confessed where *Atabaliba* had a Tent full of Plate and Treasure. The Spanish Captaine which reports this, saith, that he saw a great house full of Vessels of Gold, and other pieces (as a Shepherd and his Sheepe all of Gold as great as the liuing) which were not shared amongst them: and he saw 10080. Pezos of the Emperours fifth part, ouer and aboue that which *Pizarro* sent by his Brother; so that both *Cesar* and Souldier were deceiued. He heard *Atabaliba* say, that in an Iland in a Riuer of Collas was a very,

a *Lap. Vnic.*

b *Gomara* saith that it was a great roome, and they made a line about it: it was all of wrought metal in vessels, &c.

c *Gom.* hath 252000. pounds of siluer, and 1326000. Pezos of Gold.

d *Xeres* saith, they were 102. Footmen, and Horsemen.

e They baptised him before his death threatning otherwise to burne him aliue, *Vegal* 1. c. 36. The gold & siluer which *Atabaliba* paid came to 4605670. Duc. *Blas Valeca* hath 4. Millions 800000. Duc. a summe not now maruailous when euery yeere 10. or 12. millions entreth the *Guadalquibir*: The naturall strength of the country is such that had there not bin contentiõ betwixt the Brethren, &c. Peru could neuer haue bin subdued.

f *Gom.* c. 115.

g The Spanish Captaine in *Ramus.* cals Cusco, & saith he promised 4. times as much

h He kept Cusco with 30000. Indians.

i They after burnt him.

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very great Houſe all couered with Gold, and the beames with all whatſoeuer in the houſe, was couered with plates of Gold, yea, and the pauement alſo. But in ſuch a diuided State, where were ſo many Indian Captaines of the Two Brethren *Inguas*, the Spaniards being but a handfull, and iealous of each other, the Countrey being ſo wide and rich, that they could not ſo much as ſee and take view of the ſame in ſhort ſpace: there was eaſie opportunitie offered to conuey away the greateſt part of their Treaſures: eſpecially Religion adding a helping hand both to conuey and to conceale from them which thus ſpoyled their Temples, Idols, and Altars. The Spaniards ſo abounded with Gold, that they would giue [k] 1300. (one gaue 1500.) Caſtilians or Pezos for a Horſe 60. for a ſmall Rundlet of Wine; forty for a paire of ſhooes; likewiſe a Sword, and other things after the ſame rate: and Debters ſought out their Creditors, with Indians laden with Gold, from houſe to houſe to pay them: They carried into Spaine one Veſſell of Gold, another of Siluer, each ſufficient wherein to boyle a Kow, beſides a huge Eagle, and other like Images, as an Idoll of Gold as bigge as a Childe of foure yeeres old: Drums of Gold: and at the conqueſt of Cuſco, *Xeres* tels of many Images of women of Gold, and as great, which they worſhipped, and diuers like of Siluer; Sheepe alſo in like pourtrature, of fine Gold; all well wrought.

[k] *F. Xeres & P. Sancho.*

Of their treaſures ſee *inf* §. 3. & 9. §. 3. & 11. §. 1 *&c.*

§. III.

The Kings of Peru, their originall proceedings and treaſures.

THe quarrell betweene the two Brethren, grew about their Inheritance: *Guaſcar* ſucceeding his Father in the reſt; and *Quito* being aſſigned to *Atabaliba*, who ſeizing on Tumebamba, a rich Prouince, prouoked his Brothers forces againſt him, which tooke him priſoner. But he eſcaping to *Quito*, made the people beleeue that the Sun had turned him into a Serpent, and ſo he eſcaped thorow a hole in the Priſon: and on conceit of this miracle drew them into armes againſt *Guaſcar*, with which hee made ſuch ſlaughter of his Enemies, that to this day there are great heapes of bones of the ſlaine: he ſlue 60000. of the Canari, deſtroyed Tumebamba, and conquered as farre as Tumbez and Caximalca: hee ſent a great Army with *Quiſquiz* and *Calicucima*, two valiant Captaines, with ſuch ſucceſſe as you haue heard, againſt *Guaſcar*, whom they tooke, and by his direction ſlue.

Gomara attributeth the death of *Atabaliba* to *Philippillus* the Spaniſh Interpreter, who to enioy one of his Wiues, accuſed him of conſpiracie againſt the Spaniards; but *Benzo* [l] with more likelihood affirmeth, that *Pizarro* from his firſt taking had intended it. For hee might haue ſent him into Spaine as *Atabaliba* requeſted, if he had feared ſuch ſecret practices: but his requeſt and purgation were reiected, and foure Negro's which hee vſed for that purpoſe, ſtrangled him at his command. He had many Wiues, whereof the chiefe was his Siſter, named *Pagba*. He ſeeing the glaſſes of Europe, maruelled much (as before is ſaid) that they hauing ſo faire a thing, would go ſo farre for Gold. His Murtherers dyed the like bloudie ends; *Almagro* was executed by *Pizarro*; and he ſlaine by young *Almagro*; and him, *Vacca de Caſtra* did likewiſe put to death. *Iohn Pizarro* was ſlaine of the Indians. *Martin* another of the Brethren was ſlaine with *Francis*. *Ferdinandus* was impriſoned in Spaine, and his end vnknowne; *Gonzales* was done to death by *Gaſca*. *Soto* dyed of thought in Florida; and Ciuill Warres ate vp the reſt in Peru.

[l] *Benzo. l. 3. c. 5*

Before the times of the *Ingua's*, their Gouernment [m] in theſe parts was (as ſtill it is in Arauco, and the Prouinces of Chili) by Cominalties, or the aduice of many. The Gouernment of the *Ingua's* continued betweene three and foure hundred yeeres, although for a long time their Signorie was not aboue fiue or ſixe leagues compaſſe about the Citie of Cuſco, where the originall of their conqueſts began, and extended from Paſto to Chili, almoſt 1000 leagues in length, betweene the Andes and the South Sea.

[m] *Acoſt. l. 6. c. 19. 20. 21. 22.*

The Canaries were their mortall Enemies, and fauoured the Spaniards, and at this day if they fall to compariſons, whether the *Ingua's* or Canari were the more valiant, they will kill one another by thouſands, as hath hapned in Cuſco. The practice which they vſed to make themſelues Lords, was a fiction, that ſince the generall Deluge (whereof all the Indians haue knowledge) the World had beene preſerued, peopled and reſtored by them: and that ſeuen of them came out of the Caue of Pacaricambo, and that they alſo were the Authors of the true Religion. The firſt of theſe *Ingua's* was *Mangocapa*, which came out of the Caue of Tambo, ſix leagues from Cuſco. Of him came two Families, the *Hanancuſco*, of whom came theſe Lords; and the *Vrincuſco*: *Ingaroca* the firſt Lord was no great Lord, but was ſerued in Veſſels of Gold and Siluer. And dying, he appointed that all his treaſure ſhould be employed for the ſeruice of his bodie, and for the feeding of his Family. His Succeſſor did the like:

Originall of the Inguas.

and

and this grew to a generall custome, that no *Ingua* might inherit his Fathers goods; He builc a new Palace.

Their Kings.

In the time of *Ingaroca*, the Indians had Images of Gold. *Yaguaraguaque* succeeded *Virococha*, the next successor was very rich. *Gonzale Pizarro* with cruell torments forced the Indians to confesse where his body was, for the report of the treasures buried with him: the body he burnt, and the Indians reserued and worshipped the ashes. They tooke it ill that this *Ingua* called himselfe *Viracocha*, which is the name of their God; but hee to satisfie them, said, that *Viracocha* appeared to him in a Dreame, and commanded him to take his name.

n *Gom. c.* 120. *Mariana lib.* 26. *Guaynacapa* propheſied by reuelation of his Oracles of the comming of bearded men, commanding at his death that they should yeeld subiection to them, hauing a better law, customes, &c. then they: as *Atahuallpa* in his answer to *Valle viridi* his oration *ap. Veg.* o *Acost. l.* 6. *c.* 22. 23.

Pachacuti Ingua Tupangui succeeded him, who was a great Conquerour, Politician, and Author of their Ceremonies; he raigned 70. yeeres, and fained himselfe sent of *Viracocha*, to establish his Religion and Empire.

After him followed *Guaynacapa* the Father of *Guascar* and *Atabaliba*, which brought this Empire to the greatest height. The Indians opened him after his decease, leauing his heart and entrailes in Quito, the body was carried to Cusco, and placed in the Temple of the Sunne. He was worshipped of his Subiects for a God, being yet aliue, which was not done to any of his Predecessors. When he dyed, they slue a thousand persons of his household, to serue him in the other life, all which dyed willingly for his seruice, insomuch that many offered themselues to death, besides such as were appointed. His treasure was admirable. Hee vsed alwayes to haue with him many *Oregiuni*, which were his men of Warre, and ware shooes and feathers, and other signes of Nobilitie: he was serued of the eldest Sonnes and Heires of all his chiefe Subiects, euery one clothed after his owne Countrey Rite; he had many Counsellours and Courtiers in differing degrees of honour. Euery one at his entrance into the Palace put off his shooes, and might not looke him in the face when they spake to him.

p His Son *Sayri Tupac* was baptised by the name of *Diego Amaru* was his Brother.

All the Vessels of his House, Table, and Kitchin, were of Gold and Siluer, and the meanest of Siluer and Copper for strength and hardnesse of Metall. He had in his Wardrobe hollow Statues, which seemed Gyants, and were of Gold: and the figures in proportion and bignesse of all the Beasts, Birds, Trees, and Herbs, in his Kingdome, and of the Fishes likewise. He had Ropes, Budgets, Troughs, and Chests, of Gold and Siluer: heapes of Billets of Gold, that seemed Wood cut out for the fire. There was nothing in his Kingdome, but he had the counterfeit in Gold. Yea they say, That the *Ingua's* had a Garden of pleasure in an Iland neer Puna, which had all kind of Garden herbs, flowres, and trees of Gold and Siluer. He had also an infinite quantitie of Siluer and Gold wrought in Cusco, which was lost by the death of *Guascar*, which the Indians concealed (as is said) from the Spaniards. *Xeres* saith, hee had three houses full of pieces of Gold, and fiue full of Siluer: and a 100000. Plates or Tiles of Gold, euery of which weighed fifty Castlins. What honors were done to him after his death, appeares by that his golden Temple or Chappell where he was buried, where hee had continuall attendance of Dancers and Musicians, and such as stood with Fans to scarre away the Flyes. When any came to see the Cacique, they came first to performe their Ceremonies to this Image. He had 200. children by diuers women. *Acosta* o sayth, That he had (descended from his owne loynes) aboue 300. children and grand children.

q One of which hath written a generall History of the Indies in two parts: in the former of the *Peruuian* Antiquities & Acts: in the later of the Spanish: *viz. Garcilasso de la Vega* Naturall of *Cusco*: his Mother was *Palla Isabel* daughter of *Huallpa Topac Inga*, one of the Sons of *Topac Inga Yupangui* and of *Palla Mama Ocllo* his lawfull wife, His Father was *Garcilasso de la Vega* one of the Conquerors of Peru, a Captaine, who went thither with *Pedro de Aluarado* 1531. and there continued till his death 1559. *Francisco de Toledo* being Viceroy entred Processe against the *Ingas* and all the *Mestizos* of that bloud: but would not execute them. Instead whereof he sent and dispersed them (lest by their Fathers conquests or mothers bloud they should challenge that Empire) into *Chili*, *Pinama*, *New Granada*, *Nicaragua*, and into *Spaine*. 36. *Indians* of that bloud they sent to *Ley Reyes* there to remayne, of which 35. dyed in little more then two yeares with griefe, &c. Others also elsewhere dyed. *Don Carlos* had a Son in *Spaine* which there dyed 1610. of griefe: and soone after a little Infant which he left, and so all *Guaynacapas* propheſie touching his Posterity was accomplished. In *Mexico* they tooke not that course, because the Kingdome passed by Election, not Succession. The present *Inga* they presently sentenced to lose his head: who desired to be sent into *Spaine*, protesting his innocency; & that if his Father could do nothing against 200. *Spaniards* in *Cusco* with 200000. *Indians*, what could they feare of him so poore? He appealed to the King and to *Pachacamac*: was baptised also by the name of *Philip* his *Inga* as he called him: moued pitie in the *Spaniards*, who would haue besought for him to be sent into *Spaine*, there to remayne exiled, but might not be suffered on paine of death to speake to the Viceroy. Thus was *Amaru* or *Philip* brought forth on a Mule, his hands fastned (the Cryer proclayming him a Tyrant and Traytor) with a halter about his necke. 300000. were gathered together in the streets and wayes to this sad spectacle with much teares and cryes, the Priests desired him to enioyne them silence, whereupon hee lifted vp his hand, and laying it on his eare, and thence by degrees to his thigh, there followed such silence as if there had not beene a man in the Citie. And thus with protestation of his innocencie hee sustayned their crueltie with great magnanimitie: the last of that race, which had continued as *Blas Valera* reckons almost 600. yeeres in that Soueraignte. After his death followed that dispersion before related of his children and kindred. The Viceroy returned with 500000. Pezos gotten in his gouernment, which was arrested, and himselfe discountenanced by the King, who told him that he was sent into Peru to serue Kings, not to kill Kings: wherewith agrieued hee dyed in few dayes. *Garcia Loyola* which tooke *Amaru*, married his Neece the Daughter of *Sayn Tupac*, and was made Gouernour of Chili: who one night was slaine with all his Company by the *Araucos*. He left only one Daughter which was married to *Don Iuan Enriquez de Boria* in Spaine, whom the King entituled Marquesse of *Oropesa* a Towne founded by *Toledo* in *Peru*.

Fa-

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Family of the *Ingua's*, which descended of the first *Mangocapa* called *Yincusco*, had their successions also and Gouernment; which here to discourse of, were to my proposed scope impertinent. Leauing therefore the Conquerours and Conquest of Peru, let vs consider the Countrey it selfe, with such obseruations as we shall there find touching their Religions.

CHAP. IX.
Of the Countrey of Peru, Naturall, Oeconomicall, and Politicall Obseruations.

§. I.
Of the Scite, Windes, Hils, Plaines, Lakes, Raines, Seasons.

THe Kingdom of Peru extendeth [b] seuen hundred leagues in length, in breadth a hundred in some places, in some threescore, in others fortie: more or lesse, according vnto the difference of places. Quito and Plata are the vtmost Cities thereof, the one bordering on Popayan, the other vpon Chili. It is not heere meant of that spacious Kingdome of the *Ingua's*, for that reached twelue hundred leagues, whereof this of Peru was but a part. *Acosta* [c] numbreth diuers strange specialties, excepted from the generall Rules of Natures wonted course.

[b] *P. de Cieça part. 1. c. 36.*

[c] *Acost l. 3. c. 20*

The first, that it blowes continually on all that Coast with one only winde (and that also differing from that which vsually bloweth betweene the Tropikes) namely, the South and Southwest. The second, that this winde (in other places vnhealthfull) is here so agreeable, that otherwise it could not be habitable. The third, that it neuer Raines, Thunders, Snowes, nor Hailes in all this Coast: And yet (which is a fourth wonder) a little distance from the Coast, it Snowes and Raines terribly. Fifthly, there are two Ridges and Mountaynes, which both runne in one altitude; and the one in view of the other, almost equally, aboue a 1000. leagues: & yet on the one part are great Forrests, and it Raines the greatest part of the yeere, being very hot; the other is all naked, & bare, and very cold. So that Peru is diuided into three parts, which they call *Llanos Sierras*, and *Andes*: the first runne alongst the Sea Coast; the *Sierras* be Hils with some Valleyes; and the *Andes* bee steepe and craggie Mountaynes. The *Llanos* or Plaines on the Sea Coast haue ten leagues in breadth, in some parts lesse, and in some a little more. The *Sierra* contayneth with equall inequalitie twentie leagues: and the *Andes* as much, sometimes more, and sometimes lesse. They run in length from North to South, and in breadth from East to West: and in this so small a distance it raines almost continually in one place, and neuer in the other: In the Plaines neuer; on the *Andes* in a maner continually, though somtimes it be more cleere there then other. The *Sierra* in the midst are more moderate, in which it Raines from September to April, as in Spain, but in the other halfe yeere, when the Sunne is further off, it is more cleere. The *Sierras* yeeld infinite number of Vicagues, which are like wild Goats; and Pacos, a kinde of sheepe-asses, profitable for fleece and burthen: the *Andes* yeeld Parrots, Apes, and Monkeyes. Some [d] report that monstrous births doe sometimes proceed (as by Natures vnwilling hand) from the copulation of these Barbarians and these Monkeyes. The *Sierre* opening themselues, cause Valleyes, where are the best dwellings in Peru, and most plentifull of Maiz and Fruits. It is [e] strange that in the Valley of Pachacama, neyther the higher Element yeeldeth Raine, nor the lower any streame, and yet there is plenty of Roots, Maiz, and Fruits. They haue large and deepe Ditches, in which they sow or set, and that which groweth is nourished with the deaw: and becaufe the Maiz will not grow, except it first die, they set one or two Pilchards heads (which fish they take with their nets very plentifully in the Sea) therewith, and thus it groweth abundantly. The water which they drinke, they draw out of deep pits. [f] Comming from the Mountaines to the Vallyes, they do vsually see (as it were) two Heauens, one cleere and bright, the other obscure, and (as it were) a gray veile spread vnderneath, which couers all the Coast: and although it raines not, yet this mist is wonderfull profitable to bring forth grasse; and to rayse vp and nourish the Seed: and where they haue plenty of water, which they draw from the Pooles and Lakes, yet if this moysture faileth, there followeth great defect of grain. And (which is more worthy of admiration) the dry and barren sands in some places, as in the sandy Mountaine neere the City *de los Reyes*, are by this dew beautified with grasse & flowres. In some places they water their fields out of the riuers.

The winds and weather.

The Hils.

[d] *Botero.*

[e] *Cieza p. 1. c. 72.*

[f] *Acost l. 3. c. 21*

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Lakes.

Beyond the Citie of Cuſco the two ridges of Mountaynes ſeparate themſelues, and in the middeſt leaue a plaine and large Champaine, which they call the Prouince of *Callao*, where there are many Riuers and great ſtore of fertile paſtures. There g is alſo the great Lake of Titicaca, which containeth foureſcore leagues in compaſſe, and robbeth ten or twelue great Riuers of their waters, which they were carrying to the Sea, but here are drunke vp (by the way) of this Lake. They ſayle in it with Shippes and Barques. The water is not altogether ſowre nor ſalt, as that of the Sea, but is ſo thicke, that it cannot be drunke. Vpon the Bankes of this Lake are habitations as good as any in Peru. The great Lake paſſeth by a Riuer into a leſſe Lake, called *Aulagas*, from whence it hath no manner of paſſage, except there be any vnder the Earth. There are many other Lakes in the Mountaines, which ſeeme to ariſe rather from Springs then from Raines or Snowes, and ſome of them yeeld Riuers. At the end of the Valley of Tarapaya neere to Potozi, there is a round Lake, whoſe water is very hot, and yet the Countrey is very cold: they bathe themſelues neere the bankes, for further in it is intolerable. In the middeſt is a boyling aboue twentie foote ſquare: it neuer encreaſeth nor decreaſeth, although they haue drawne from it a great ſtreame for Metall Mils.

g *Acoſt. lib. c. 16. Cieza p. 1. c. 103.*

No raine: the cauſe.

But to returne from this plenty of water in Lakes, to that want thereof in the Plaines of Peru. The naturall reaſon which ſome yeeld of this want of Raine, is, partly their ſandie and dry qualitie, which of themſelues can yeeld no further exhalations, then to produce thoſe miſts or deawes: partly the height of the Hils, which ſhadow the Plaines, and ſuffer no wind to blow from the Land vpon them, but intercept them wholly with their vapours and Cloudes; ſo that their winde is onely from the Sea, which finding no oppoſite, doth not preſſe nor ſtraine forth the vapours which riſe to engender Raine. This ſeemeth the rather to be probable, for that it raines vpon ſome ſmall Hils along the Coaſt which are leaſt ſhadowed. In the ſame Coaſt alſo, where the Eaſterly or Northerly winds be ordinary, it raineth as in Guayaquill. The South winde in other places is h accounted a cauſer of Raine, which here reigneth without rayning.

h *Tellus Nubibus aſſiduis pluuiaque madeſcit ab Auſtro. Ouid.*

As ſtrange is the difference of ſeaſons, after the Indians account. For in the i Sierras their Summer beginneth in Aprill, and endeth with September: October beginneth their Winter, which not the abſence, but the preſence of the Sunne doth cauſe. Contrariwiſe in the Plaines, iuſt by in ſite, they haue their Summer from October to Aprill, the reſt their Winter. (The like is noted in the Eaſt Indies at the Hils of Balegate, where that Ridge parteth Winter and Summer in the ſame neerneſſe to the Sunne, at the ſame time, and a few miles diſtant.)

i *Cieza c. 59.*

The Raines in the Hils are cauſe why they call it Winter, and the deawes or myſts in the Plaines, ſo that when the Raines fall moſt in the Hils, it is cleere weather in the Plaines, and when the deaw falleth in the Plaines, it is cleere on the Hils: and thus it commeth to paſſe, that a man may trauell from Winter to Summer in one day, hauing Winter to waſh him in the morning, and ere night a cleere and dry Summer to ſcorch him. Yea in ſome places (ſayth *Alexandro Urſino*) within ſixe miles ſpace both heate and cold are intolerable, and enough to kill any man. From Saint *Helen* to *Copiapo* it neuer raineth, which Coaſt extends forty miles, in ſome places fiftie, in breadth, and twelue hundred leagues in length.

§. II.

Of the firſt Inhabitants, their Quippos, Arts, Marriages.

k *Cieza c. 25.*

ABout the point of Saint *Helena* in Peru, they k tell that ſometimes there liued Giants of huge ſtature, which came thither in Boates, the compaſſe of their knee was as much as of another mans middle: they were hated of the people, becauſe that vſing their women they killed them, and did the ſame to the men for other l cauſes. Theſe Giants were addicted to Sodomie, and therefore as the Indians report, were deſtroyed with fire from Heauen. Whether this be true or no, in thoſe parts are found huge and Giantlike bones. *Cieza* writes that *Iohn di Holmos* at Porto Vieio digged and found teeth three fingers broad, and foure long. Contrariwiſe, in the Valley of Chincha m they haue a Tradition that the Progenitors of the preſent Inhabitants deſtroyed the native people, which were not aboue two Cubits high, and poſſeſſed their roomes: in teſtimonie whereof they alledge alſo that bone-argument.

l The like doth *Apolodorus*, and the Poets tell of *Typhon*, and other Giants. *Ap. de Ded. Origi. l. 1. & Hyginus fab. 152.*

m *Cieza c. 74.*

Concerning the Indians conceit of their own originall: we haue mentioned their opinion of

of a floud, and the repeopling of the World by them, which came out of a Caue. They haue another Legend, that all men being drowned, there came out of the great Lake Titicaca, one *Virococha*, which stayed in Tiaguanaco, where at this day is to bee seene the ruines of very ancient and strange buildings, and from thence came to Cusco, and so beganne Mankinde to multiply. They shew in the same Lake a small Iland, where they faine that the Sunne hid himselfe, and so was preserued: [o] and for this reason they made great Sacrifices vnto him in this place, both of Sheepe and Men. They held this place sacred, and the Inguas built there a Temple to the Sunne, and placed there Women and Priests with great treasures.

[n] *Acost. l.5.c.25*

[o] *Cieça.p.2. c.103.*

Some [p] learned men are of opinion, that all which the Indians make mention of is not aboue foure hundred yeeres; which may bee imputed to their want of writing. In stead of writing they vsed their *Quippos*. These *Quippos* are Memorials or Registers made of cords, in which there are diuers knots and colours, signifying diuers things: these were their Bookes of Histories, of Lawes, Ceremonies, and accounts of their affaires. There were officers appointed to keepe them, called *Quipocamayos*, which were bound to giue account of things as Notaries and Registers. They had according to the diuersitie of businesse, sundry cords and branches, in euery of which were so many knots little and great, and strings tyed to them, some red, some greene, and in such varietie, that euen as wee deriue an infinite number of words from the Letters of the Alphabet, so doe they from these kinds and colours. And at this day they will keepe account exactly with them. I did see (sayth *Acosta*) a handfull of these strings, wherein an Indian woman did carrie (as it were) written a generall confession of all her life, and thereby confessed herselfe, as well as I could haue done in written paper, with strings for the circumstances of the sinnes. They haue also certaine wheeles of small stones, by meanes whereof they learne all they desire by heart. Thus you shall see them learne the *Pater-noster*, *Creed*, and the rest: and for this purpose they haue many of these wheeles in their Church-yards. They haue another kinde of *Quippos*, with grains of Mays, with which they wil cast hard accounts, which might trouble a good Arithmetician with his Pen in the Diuisions. They were no lesse wittie, [q] if not more, in things whereto they apply themselues, then the men of these parts. They taught their young children all Arts necessary to the life of men, euery one learning what was needfull for his person and family, and not appropriating himselfe to one profession; as with vs, one is a Tayler, another a Weauer, or of other Trade. Euery man was his owne Weauer, Carpenter, Husbandman, and the like. But in other Arts, more for ornament then necessitie, they had Gold-smiths, Painters, Potters, and Weauers of curious workes for Noblemen, and so of the rest. No man might change the fashion vsed in his owne Countrey, when hee went into another, that all might be knowne of what Countrey they were.

[p] *Acost. ibid.*

Quippos.

[q] *Id. ibid. c.16.*

For their Marriages, they had many Wiues, but one was principall, which was wedded with Solemnitie, and that in this sort: The Bridegroome went to the Brides House, and put *Ottoya*, which was an open Shooe, on her foot: this, if shee were a Mayd, was of wooll, otherwise, of Reeds, and this done, he led her thence with him. If she committed Adulterie, shee was punished with death: when the Husband dyed, shee carried a mourning Weed of blacke a yeere after, and might not marry in that time, which befell not the other Wiues. The Ingua himselfe with his own hand gaue this woman to his Gouernours and Captaines, and the Gouernours assembled all the young men and Mayds in one place of the Citie, where they gaue to euery one his Wife, with the aforesaid Ceremonie in putting on the *Ottoya*: the other Wiues did serue and honour this. None might marry with his Mother, Daughter, Grandmother or Grand-childe: and *Yupanqui*, the Father of *Guaynacapa* was the first Ingua that married his Sister, and confirmed his fact by a Decree, that the Inguas might doe it, commanding his owne children to doe it, permitting the Noblemen also to marrie their Sisters by the Father side. Other Incest, and Murther, Theft, and Adulterie were punished with death. Such as had done good seruice in warre, were rewarded with Lands, Armes, Titles of honour, and Marriage in the Inguas Linage.

They had *Chasquis* or Posts in Peru, which were to carrie tidings or Letters: for which purpose they had houses a league and a halfe asunder, and running each man to the next, they would runne fifty leagues in a day and night. *Posts.*

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§. III.

The Regall Rites, Rights, Workes, and of RVMINAGVI *and* ALVARADO.

When the Ingua was dead, his lawfull heire borne of his chiefe Wife succeeded. And if the King had a legitimate Brother, he first inherited, and then the Sonne of the first. Hee inherited not the goods (as is sayd already) but they were wholly dedicated to his Oratorie or Guaca, and for the mayntenance of the Family he left: which, with his Off-spring, was alway busied at the Sacrifices, Ceremonies, and Seruice of the deceased King: for being dead, they presently held him for a God, making Images and Sacrifices to him. The Ensigne of Royaltie was a Red Rowle of Wooll finer then Silke, which hung on his forehead, which was a Diadem that none else might weare in the middest of their forehead; at the eare the Noblemen men might. When they tooke this Roll, they made their Coronation Feast, and many Sacrifices with a great quantitie of vessels of Gold, and Siluer, and many Images in the forme of Sheepe of Gold and Siluer, and a thousand others of diuers colours. Then the chiefe Priest tooke a young Child in his hand of the age of sixe or eight yeeres, pronouncing these words with the other Ministers to the Image of Viracocha: *Lord, wee offer this vnto thee, that thou mayest mayntaine vs in quiet, and helpe vs in our Warres: mayntaine our Lord the* Ingua *in his Greatnesse and estate, that hee may alway increase: giuing him much knowledge to gouerne vs.* There were present at this Ceremonie, men of all parts of the Realme, and of all Guacas and Sanctuaries. It is not found that any of the Inguas Subiects euer committed Treason against him. Hee placed the Gouernours in euery Prouince, some greater, and some smaller. The Inguas thought it a good rule of State to keepe their Subiects alway in action, and therefore there are seene to this day long Causeys of great labour, diuiding this large Empire into foure parts.

Hauing conquered a Prouince, they presently reduced them into Townes and Communalties, which were diuided into Bands: one was appointed ouer tenne, another ouer a hundred, and another ouer a thousand, and ouer tenne thousand another. Aboue all, there was in euery Prouince a Gouernour of the House of the Inguas, to whom the rest gaue accounts of, what had passed, and who were either borne or dead. At the Feast called *Raymer*, the Gouernours brought the Tribute of the whole Realme to the Court at Cusco. All the Kingdome [r] was diuided into foure parts, Chinchasuyo, Collosuyo, Andesuyo, and Condesuyo, according to the foure wayes which went from Cusco, East, West, North and South.

[r] *Cieza pag. 1. cap. 29.*

When [f] the Ingua conquered a Citie, the Land was diuided into three Parts, the first for Religion, euery Idoll and Guaca hauing his peculiar Lands appropriated to their Priests and Sacrifices; and the greatest part thereof was spent in Cusco, where was the Generall and Metropolitan Sanctuary, the rest in that Citie where it was gathered, which all had Guacas, after the fashion of Cusco, some being thence distant two hundred leagues. That which they reapt on the Land, was put into Store-houses built for that purpose.

[f] *Acost. l. 6. c. 15*

The second part of that diuision was for the Ingua for the mayntenance of his Court, Kinsmen, Noblemen, and Souldiers: which they brought to Cusco, or other places where it was needfull.

The third part was for the Communaltie for the nourishment of the people, no particular man possessing any part hereof in proper. As the Family encreased or decreased, so did the portion. Their Tribute was to till and husband the Lands of the Ingua, and the Guacas, and lay it vp in Store-houses, being for that time of their labour nourished out of the same lands. The like distribution was made of the Cattel to the same purposes, as that of the lands, and of the wooll, and other profits that thence arose. The old men, women and sicke folkes were reserued from this Tribute. They payed other Tributes also, euen whatsoeuer the Ingua would choose out of euery Prouince. The Chicas sent sweete Woods; the Lucanas, Brancars to carrie his Litter; the *Chumtilbicas*, Dancers: others were appointed to labour in the Mines: and all were slaues to the Ingua. Some hee employed in building of Temples, Fortresses, Houses, or other Workes, as appeareth by the remnants of them, where are found stones of such greatnesse, that men cannot conceiue how they were cut, brought and layed in their places, they hauing no Iron or Steele to cut, Engines to carrie, nor Morter to lay them: and yet they were so cunningly layed, that one could not see the ioynts. Some of eight and thirtie foot long, sayth *Acosta*, eight broad, and sixe thicke. I measured; and in the walles of Cusco are bigger; none so little (sayth *Sancho*) in some buildings there, as three Carts might carrie, and some thirty spannes square. *Iohn Ellis*

which

which lately was there, sayth some of them are twentie tunne weight, strangely ioyned without morter.

They built a Bridge at Chiquitto, the Riuer being so deepe, that it will not admit Arches: they fastened bundles of Reedes and Weedes, which being light, will not sinke, which they fasten to eyther side of the Riuer, they make it passable for man and beast: it is three hundred foot long. Cusco [t] their chiefe Citie standeth in seuenteene degrees: it is subiect to cold and Snow, the Houses are of great and square stone. It was besieged by *Soto*, and by *Pizarro*, and by him entred, where they found more treasure then they had by the imprisonment of *Atabaliba*. *Quito* [u] is said to haue beene as rich as *Cusco*. Hither *Ruminagui* fled with fiue thousand Souldiers, when *Atabaliba* his Master was taken by the Spaniards, and slue *Illescas* his Brother, that withstood his Tyrannicall proceedings, flayed him, and made a Drumme of his skinne; slue two thousand Souldiers that brought the bodie of *Atabaliba*, to *Quito* to be interred, hauing in shew of Funerall pompe and honour, before, made them drunke; and with his Forces scoured the Prouince of *Tumebamba*: hee killed many of his Wiues for smiling, when hee told them they should haue pleasure with the bearded men, and burnt the Wardrobe of *Atabaliba*: that when the Spaniards came and entred *Quito*, which had almost dispeopled *Panama*, *Nicaragua*, *Cartagena*, and other their Habitations in hope of Peruuian spoyles, they found themselues disappointed of their expected prey, and in anger set fire on the Towne. *Aluarado* with like newes came from Guatimala into those parts, with foure hundred Spaniards, but was forced to kill his Horse, to feede his famished Company (although at that time Horses were worth in Peru aboue a thousand Ducats apiece) was almost killed with thirst, was assaulted [x] with showres of Ashes, which the hote Vulcane of *Quito* dispersed two hundred and fortie myles about (with terrible Thunders and Lightnings, which *Pluto* had seemed to steale from *Iupiter*, and here to vent them) and after with Snowes on the colde Hils, which exacted seuenty Spaniards for Tribute in the passage, found many men sacrificed by the Inhabitants, but could finde no Gold, till *Pizarro* bought his departure with an hundred thousand Duckets. Hee gaue, *Thankes*, (hee sayd) to God for his deliuerance, by that *Tract*, by which hee had passed, to the Deuill. This was hee that afterward being bruised with the fall of his Horse, (whereof hee dyed) and asked where hee was most pained, sayd, *in his Soule*, as guilty to himselfe of his former cruelties and couetousnesse. This is the profit of vnsanctified and ill-sanctified Gold: the one whereof we see in these Peruuian Temples thus spoyled by the Spaniards, who (in the other respect) were more spoyled by this spoyle and purchase. What golden dayes these were to the Spaniards, this History in diuers places sheweth. From one Palace of *Cusco* (sayth *Xeres*) they tooke seuen hundred plates of Gold, each whereof weighed fiue hundred Castlins: from another House the weight of two hundred thousand. Two Houses of Gold hee speakes of, the very thatch being counterfeit in Gold, the strawes with the eares artificially wrought. But euery where are these Relations wrought and embrodered with *Cusco* Gold. *Aluarados* Armie, which he brought into Peru, had perished, as *Cieza* relateth, with drought, but for certaine Canes as bigge as a mans legge, which betweene the knots contayned a pottle of water, exstracted from the dewes: for there fell no raine in those parts.

Girava sayth that the Inhabitants of Anzerma were in their Warres armed with complete Harnesse of Gold: and that about Quito there were Mynes, whence more Gold was taken then Earth. I tye no mans credit to these reports, but sure it is, that they had these Metals in abundance, which the Spanish warres haue made our European World to feele, more managed and mayntayned by Indian wedges, then Spanish Blades.

But let vs come from their Mynes, to their Minds, which for heauenly things were as full of drosse, as the other were of purer Metals.

t *Gom. c. 124.*

u *Gom. c. 125. 126.*

x Not far from Lima, on the South Sea. *Oliuer Noort* was bemisted two dayes on the Sea, with such a showre of ashes, which made them seeme as they had bin sprinkled with Meale. The Spaniards say, they are there common.

y *Benzo. l. 2. c. 17*

z *F. Xeres. Ortel. Theat.*

Strange Canes

62

CHAP. X.

Of the many Gods of Peru, their opinions of the Creation, Floud, and end of the World.

§. I.

Of their Gods.

THe Peruuians acknowledged a Supreme Lord and Authour of all things, a which they called *Viracocha*, and gaue him names of great excellencie, as *Pachacamac*, or *Pachayachachic*, which is, the Creator of Heauen and Earth, and *Vſapu*, that is, admirable, and other the like. Him they did worſhip as the chiefeſt of all, and honoured him in beholding the Heauens. Yet had b they no proper name for God, no more then the Mexicans, but ſuch as in this ſort might ſignifie him by his attributes or workes, and therefore are forced to vſe the Spaniſh name *Dios*. c In the name of *Pachacamac*, or Creator, they had a rich Temple erected to him, wherein they worſhipped notwithſtanding the Deuill and certaine figures. The name of *Viracocha* was of the greateſt ſound in their deuotions, and ſo they called the Spaniards, eſteeming them the Sonnes of Heauen. *Benzo* d alledgeth another cauſe of that name giuen to the Spaniards. It ſignifieth (ſaith he) the froth of the Sea (e *Vira* is froth, *Cochie* the Sea) becauſe they thought them ingendred of Sea froth, and nouriſhed therewith, in regard of their couetouſneſſe and crueltie deuouring all things: applying that name to them in reſpect of their wicked practices, and not for Diuine Originall. Yea, they curſe the Sea, which ſent ſuch a curſed brood into the Land. (The Spaniards came thither by Sea, as you haue heard.) If I, ſayth *Benzo*, asked any of them for any Chriſtian by that Title, they would neyther looke on me, nor anſwere: but if I enquired for them by the name of *Viracochie*, they would preſently make anſwere. And there (would the Father point to the child) goes a *Viracochi*. In this they agreed with the ancient Grecian Ethnikes, which termed the moſt inhumane Monſters of humanitie, and the cruelleſt Tyrants, the Sonnes of *Neptune*, as procreated of the Sea. Such were f *Procruſtes Polyphemus*, and others.

To reconcile theſe two wholly, is impoſſible; not ſo, to ſhew ſome reaſon why the ſame name might bee giuen both to their Idoll, and the Spaniards. Theſe might bee ſo termed, as comming thither at firſt by Sea: and haply, becauſe at the firſt they thought ſomewhat more then humane to be in them; and that which at firſt they gaue for honour, may now bee continued in an *Ironie*, or *Antiphraſis*, whiles they thought them better then Men, and found them little inferiour to Deuils.

Viracocha their great Authour of Nature, may bee called by this Sea name g for ſome eſpeciall Sea Rites obſerued in his honour, or for the ſame cauſe that the Mythologians aſcribe to *Venus* h her Sea-generation. For they pictured *Venus* ſwimming on the Sea (as *Albricus* i affirmeth) and the Poet ſinge th *Venus Orta Mari*: which the Mythologians apply to the motion and moyſture required to generation, and to that frothy nature of the Sperme. So ſayth *Phornutus*: k *Venus è Mari nata perhibetur, quòd ad omnium generationis cauſam motu & humiditate opus ſit; Et fortè quòd ſpumoſa ſint animantium ſemina*: therefore (ſayth l *Fulgentius*) ſhe is called *Aphrodite*: for *Aphros* is Froth; and ſo is Luſt, in regard of the vanitie, and ſo is Seed in regard of naturall qualitie. Perhaps alſo the firſt Maſter of *Viracochas* Myſteries, which taught them firſt in Peru, came thither by Sea.

But to returne to *Acoſta*, m he telleth that the *Ingua Yupangui* (to make himſelfe more reſpected) deuiſed, that being one day alone, *Viracocha* the Creator ſpake to him, complayning, that though hee were vniuerſall Lord and Creator of all things, and had made the Heauen, the Sunne, the World, and Men, and ruled all, yet they did not yeeld him due obedience, but did equally honour the Sunne, Thunder, Earth, and other things: giuing him to vnderſtand, that in Heauen where hee was, they called him *Viracocha Pachayachachia*, which ſignifieth vniuerſall Creator: promiſing alſo that hee would ſend men inuiſibly to aſſiſt him againſt the *Changuas*, who had lately defeated his Brother.

a *Acoſt. l.5.c.3. Viracocha.*
b No name in the Culcan or Mexican tongues to ſignifie God.
c Which they pronounce *Tius* wanting the letter *d* in their Language, *Veg. l.1.c.40.*
d *Benzo. l.3.c.21*
e *Vega* ſaith they called the *Spaniards Viracah* becauſe they reſembled a *ſpectrum* which appeared to *Inga Viracocha* with a beard, &c. They therefore thought them ſent frō Heauen to doe iuſtice on *Atabaliba* for his tyrannie. And were further confirmed in this errour by their Harquebuzes and Ordnance which they called *Yllapa*, thūder, and *Hatun Yllapa* great thunder the proper weapōs of the Sunne. They called them alſo *Inca* or *Ingua*. But after experience of their wickedneſſe they forbeare to call them ſo any longer: & called them *Cupay* i. Deuils. The people were ſo loyall and ſubiect, as they held the Spaniards their conquerours as Gods, and obſerued them as they vſed their Idols.

f *A. Gell. l.15.21. I. Hygin. Fab.* g See *c.12.* h *Orta ſalo, ſuſcepta ſolo, patre edita Cœlo Venus. Auſonius.* i *Albricus de Imag. deorum.* k *Phornuti de Nat. dier. Speculum. Vid. Im. de. i Dei. Vinc. Cartar.* l *Fulgentij Mytholog. l.2.* m *Ac. l.6.c.21.*

Vnder

Vnder this colour he assembled a mightie Armie, and ouerthrew the *Changas*: and from that time commanded that *Viracocha* should be held for vniuersall Lord, and that the Images of the Sunne and Thunder, should doe him reuerence. And thenceforth they set his Image highest: yet did he not dedicate any thing to him, [n] saying, that hee being Lord of all had no need. As for those inuisible Souldiers (a conceit like that which wee haue mentioned of the Turkes) he said that no man might see them but himselfe: and since they were conuerted into stones: and in that regard gathered a multitude of stones in the Mountaynes, and placed them for Idols, sacrificing them. He called them *Pururaucas*, and carried them to the warres with great deuotion, making his Souldiers beleeue that they had gotten the victory through their helpe. And by this meanes he obtayned goodly victories.

n So haue some reasoned, *In Templis quid facit aurum? Per.*

Next to *Viracocha* they worshipped the Sunne: and after him the Thunder, which they called by three names, *Chuquilla*, *Catuilla*, and *Intiyllapa*, supposing it to be a man in Heauen with a Sling and a Mace, in whose power it is to cause Raine, Haile, Thunder, and other effects of the ayrie Region.

This *Guaca* (so they called both their Idols and Temples) was Generall to all the Indians of Peru: and in Cusco they sacrificed to him children, as they did to the Sunn. These three, *Viracocha*, the Sunne, and Thunder, had a more especiall worship then the rest: they put as it were a Gantlet or Gloue vpon their hands, when they lifted them vp to worship them. They worshipped the Earth in the name of *Pachamama*, and esteemed her the Mother of all things: the Sea also, and called it *Mamacocha*: and the Rain-bow, which with two Snakes stretched out on each side, were the Armes of the Inguas. They attributed diuers offices, to diuers Starres, and those which needed their fauour, worshipped them: so the Shepheard sacrificed to a Starre, by them called *Vrcuchillay*, which they hold to be a sheepe of diuers colours, and two other Starres called *Catuchillay* and *Vrcuchillay*, which they fayned to bee an Ewe and a Lambe: others worshipped a Starre which they name *Machaenay*, to which they attributed the power ouer Snakes and Serpents, to keepe them from hurting them. To another Starre called *Chuginchincbey* (which is as much as Tigre) they ascribed power ouer Beares, Tigres, and Lions. They haue generally beleeued of all the Beasts in the earth, there is one like vnto them in heauen, which hath care of their procreation and encrease. Many other Starres they worshipped, too tedious to rehearse. They worshipped also Riuers, Fountaines, the mouthes of Riuers, entries of Mountaynes, Rockes or great stones, Hils and the tops of Mountaynes, which they call *Apachitas*. They worshipped all things in Nature, which seemed to them remarkeable and different from the rest.

They shewed me (it is [o] *Acostas* speech) in Cazamalca, a Hill or Mount of Sand, which was a chiefe Idoll or Guaca, of the Ancients. I demanded what Diuinitie they found in it; they alledged the wonder, it beeing a high Mount of Sand in the middest of the thicke Mountaynes of stone. In the Citie *de los Reyes*, for the melting of a Bell, wee cut downe a great deformed Tree, which for the greatnesse and Antiquitie thereof had beene their *Guaca*. They attributed the like Diuinitie to any thing that was strange in their kind, as Stones, or the Roots *Papas* and *Lallatrecas* (which they kissed and worshipped:) Beares also, Lions, Tigres and Snakes, that they should not hurt them. And such as their Gods be, such are the things which they offer vnto them in their worship. They haue vsed, as they goe by the way, to cast in the crosse wayes on the Hils and tops of Mountaynes, olde shooes, feathers, and Coca chewed. And when they had nothing else, they cast a stone as an offering, that they might passe freely and lustily; hence it is, that they find in the high wayes great heaps of stones offered, and such other things. They vsed the like ridiculous offering in pulling off their haires of the eye-browes to offer to the Sunne, Hils, Winds, or any other thing which they feare. They report of one of the *Inguas*, that said he did not take the Sunne to be a God, because he laboureth so much in his daily iourny. In fine, [p] euery one worshipped what liked him best. The Fishers worshipped a Sharke or some other Fish: the Hunter, a Lion, Fox, or other Beast; with many Birds; the Countriman, the Water, and Earth. They beleeued that the Moone was Wife to the Sunne. When they sweare, they touch the Earth, and looke vp to the Sunne. Many of their Idols had Pastorall Staues, and Mitres like Bishops, but the Indians could tell no reason thereof: and when they saw the Spanish Bishops in their *Pontificalibus*, they asked if they were *Guacas* of the Christians.

o *Acost. l. 5. c. 5.*

p *Gom. 2. 213.*

They worshipped also (as before is said) the dead bodies of the *Inguas*, preseruing them with certaine Rosin, so that they seemed aliue. The body of *Tupangui*, the Grandfather of *Atabaliba*, was thus found, hauing eyes made of a fine cloth of Gold so artificially set, as they seemed naturall, hauing lost no more haire then if he had died the same day, and yet he had beene dead seuenty eight yeeres. There also the Spaniards found his Seruants and *Mamacomas*, which did seruice to his memory.

In some Prouince [q] they worshipped the Image of a Bull, in another of a Cocke, and in other,

q *Cieza c. 50.*

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other, others. In the Principall Temple of *Pachicama*, they kept a shee Fox and worshipped it. The Lord of Manta kept a great and rich Emerald, as his Ancestors also before him had holden it, in great veneration: on some dayes it was brought forth in publike to be worshipped. They which were sicke, came in Pilgrimage to visit it, and there offered their gifts, which the Cacique and Ministers turned to their owne profit. The Deuill in many places did appeare vnto them, and he indeed was Author of all these Superstitions.

r *Com. hist gen. cap* 122. *Apollon. l.* 1. They haue a Tradition concerning the Creation, r that at the beginning of the World there came one from the North, into their Countrey, called *Con*, which had no bones, went very light and swift, cast downe Mountaines lift vp the Hils only with his Will and Word: He said he was the Sonne of the Sunne, and filled the earth with men and women which they created, giuing them fruits and bread, and other things necessary for humane life. But being offended with some, he countermanded all that former good, and turned the fruitfull Lands into barren Sands, as they are now in the Plaines, and tooke away the water that it should not raine (hence it came that it raines not) only leauing them the Riuers, of pure

f *Calueto in Benz. l.* 3. *c.* 28. compassion, that they should maintayne themselues with labour. Afterwards f came another from the South, called *Pachicama*, the Sonne also of the Sunne and Moone, who banished *Con*, and turned his men into Cats, Monkeyes, Beares, Lions, Parrots, and other Birds, and created the Progenitors of the present Indians, and taught them to husband the Earth and the Trees. They againe, to gratifie him turned him in their imaginations and superstitions vnto a God, and named the Prouince foure leagues from Lima of his name. He t con-

Cieza c. 72. tinued till the Christians came to Peru. He was their great Oracle, and as some Indians affirme, he still continueth in secret places with some of their old men, and speaketh to them. Of this Temple we shall after speake.

u *Com. vbi sup.* They hold opinion u also, that on a time it rained so exceedingly, that it drowned all the lower Countries, and all men, saue a few, which got into Caues vpon high Hils, where they shut vp themselues close, that no raine could get in: there they had stored much prouision and liuing creatures. And when they perceiued that it had done raining, they sent forth two Dogges, but they returning all myrie and foule, they knew that the waters had not yet ceased: after that, they sent forth more Dogges, which came backe againe dry, then did they goe forth to people the Earth: but were mightily afflicted with multitudes of great

x This is like *Guids* tale of *Tython*, &c. *Met. l.* 1. Serpents, which had sprung vp out of those mirie Reliques of the Floud: x but at last they killed them. They beleeue also that the World shall haue an end, but before the same, shall goe a great drought, and the Sunne and Moone, which they worship, shall be consumed: and therefore they make grieuous lamentations when there is any Eclipse, especially of the Sun, fearing the destruction of it and the World. They beleeue the immortalitie of the Soule, as as we shall more fitly see when we come to their Buriall Rites.

CHAP XI.

Of the Religious Persons, and Places, Confessions, and Sacrifices in Peru.

§. I.

Of their Priests, Oracles and Temples.

a *Apollon. l.* 1. NO man might come to the a *Guacas*, or Idols, but Priests. These were clothed in white, and when they came to worship, they prostrated themselues on the ground, and holding in their hands a white cloth, did speake to their God in a strange Language, that the people should not vnderstand. These haue the authoritie in their holies, and consecrate both the things liuing, and the offerings of other things. In the Sacrifices they diuined by inspection of the inward parts, especially by view of the heart, if it were of a man. And if they find not signes answerable to their expectation, they neuer cease off from sacrificing till they doe find them; beleeuing, and making the people beleeue, that God is not till then pleased with their Sacrifices. They bare incredible shew, and were had in great reputation, of holinesse. When they were to sacrifice, they abstained from women, and if they had committed any trespasse, they did expiate and purge the same with fasting: in sacrificing they did binde, and blinde their eyes, and were sometimes so transported with Zeale, that with their nayles they scratched

ſcratched or pulled out their eyes, as hath beene ſeene. Neyther did the people alone admire their holineſſe, but the Princes alſo, who would doe nothing of moment without their aduice. They alſo without feare or flattery, declared vnto them what they had receiued from their Oracles. The manner of their Deuils conſultation was this: In [b] the night time commonly they entred backward to their Idoll, and ſo went bending their bodies and heads after an vgly manner, and thus conſulted with him. The anſwere he made, was for the moſt part like vnto a fearefull hiſſing, or to a gnaſhing, which did terrifie them. Theſe Oracles are now ceaſed. b *Acoſt. l.5.c.12*

Apollonius [c] ſpeakes of two mighty Princes, not farre from Chili, one of them named *Lychengorme*; they are able to bring into the field two hundred thouſand men, and are very rich: but the cauſe why I heere mention them, is that number of Prieſts, which hee ſayth are reported to belong to one of their Temples, to the number of two thouſand. *Cieza* writeth, that the doores of their Temples were Eaſtward; that in euery Temple were two Images of the bigneſſe and likeneſſe of Goats, before which they burnt ſweet wood: there were alſo Images of Serpents. Euery profeſſion had their ſeuerall God. In ſome Temples were hanged the dead carkaſſes of men ſacrificed. c *Leo Apoll. l.1*

In euery Prouince of Peru, there was one principall houſe of adoration. The ruines [d] of the Temple of *Pachacama* are ſtill to be ſeene. That, and the Temples of *Collao*, and *Cuſco*, were lined within with Plates of Gold and Siluer; and all their ſeruice was of the ſame, which proued great riches to the conquerours. In *Pachacama* the Sun was worſhipped with great deuotion. There were kept in the ſame many Virgins. *Francis Pizarro* [e] ſent his Brother *Hernando* (when he had taken *Atabaliba*) to ſpoyle this Temple, but the Prieſts and chiefe men had carried away aboue foure hundred burthens of Gold before he came, and none doth know what became of it. Yet did he find there ſome quantitie of Gold and Siluer remayning. They ſacked the Sepulchres alſo, and thence drew abundance of the ſaid Metals. From that time hitherto, the Temple went to ruine. d *Gom. c.221.* e *Cieza.cap.72.*

The Temple of *Cuſco* [f] was very ſumptuous, the pauement and ſtones yet remayne witneſſes of the ancient ſplendour and magnificence. This Temple was like to the *Pantheon* of the Romans: for that it was the houſe and dwelling of all the Gods. For the Inguas did there behold the Gods of all the Nations and Prouinces they had conquered, euery Idol hauing his proper place, whither they of that Prouince came to worſhip it, with exceſſiue charge for the ſame. And thereby they ſuppoſed to keepe ſafely in obedience thoſe Prouinces which they had conquered, holding their Gods as it were in hoſtage. In this Houſe was the *Pinchao*, which was an Idoll of the Sunne, of moſt fine Gold, wrought with great riches of Stones, the which was placed to the Eaſt with ſo great Art, as the Sunne at his riſing did caſt his beames thereon, which reflected with ſuch brightneſſe, that it ſeemed another Sunne. They ſay, that at the ſpoyle of this Temple, a Souldier had for his part this goodly *Pinchao*, and loſt the ſame in a night at play, whence grew a Prouerbe of Gameſters in Peru, *They play the Sunne before Sun-riſing*. This Temple towards the Eaſt (if our Spaniſh Captaine in *Ramuſio* deceiues not) was couered with Gold, which the Spaniards (Religion forbidding Indian helpe) tooke away. There were many boyling pots and other Veſſels of Gold. In the houſes of the Citie was great ſtore of Gold. In one houſe or Temple where they ſacrificed, was a ſeat of Gold which weighed nineteene thouſand Pezos, in which two men might ſit. The houſe wherein old *Cuſco* [g] lay buried, the pauement and wals were couered with Gold and Siluer, many Pots and Iarres were couered with like metal. *Xeres* alſo reporteth the ſame, who was *Pizarros* Secretary, and his Relation ſubſcribed by *Pizarro*, and other Chieftaines: that this Temple was on the pauement, wals, and roofe, couered with plates of Gold and Siluer, wrought one into another: and that there were twenty other houſes in that Citie, the wals whereof within and without were couered with plates of Gold. f *Acoſt. l.5.c.12.* g *Guaynacapa.*

Both theſe Authors, eye-witneſſes, report, that at Caximalca was a Temple of the Sunne, (into which they entred vnſhod) walled and planted with trees round about: the like is alſo in euery great Towne: here were many other Temples beſides. In the middeſt was the ſtately Place of *Atabaliba*, with pleaſant Gardens and Lodgings, in one of which was a Golden Ciſterne, whereto were by two Pipes from contrary paſſages brought both cold water and hot, to vſe them mingled, or aſunder at pleaſure. The Towne had about two thouſand houſes, feuered by ſtreets as ſtraight as a line, about two hundred paſes long, with wals of ſtone. Ten dayes iourney from hence, *Atabaliba* told the Spaniards, that in the way toward *Cuſco*, was a Temple generall to all the Countrey, which was very rich with Offerings of Gold and Siluer, much honoured by his Father and himſelfe: other Temples had their particular Idols; this Idoll was generall, and that the cuſtodie thereof was committed to a wiſeman, which they thought could foretell things future, by reuelation of the ſaid Idoll.

The

The Citie of *Pachacama* was famous for Peruuian deuotions. Their Idoll was placed in a darkesome painted Roome, stinking and close shut, made of filthy wood, hauing at his feete many Offerings of Gold: none but the Ministers of his Holies durst enter, nor touch the wals of the House. Three hundred leagues they came thither on Pilgrimage with rich Offerings: first speaking to the Doore-keeper, who went in and consulted with the Idoll concerning them, and returned his answere. His Priests were of his owne appointment, and might not approch to him without preparations of fasting, and abstinence from their wiues. Thorow all the streets of the Citie, and on the principall Gates, and round about the Temple, were many Idols of Wood which they worshipped. All the Countrey about payed a yeerely tribute hereunto. The Spaniards told them this their God was a Deuill, and taught them to defend themselues from him with the signe of the Crosse. Neere to this Temple was an House or Oratorie of the Sunne, on an high place, engirt about with fiue wals. At Tichicasa was a Temple and Oracle of the Sunne, which had aboue sixe hundred men and a thousand women that did seruice therein, and made *Chica* there. Much Gold and wealth was here offered.

h *Cieza. c.64.* Sodomites.

In some part of Peru, [h] as at Old Port and Puna, they vsed the detestable sinne against Nature: yea, the Deuill so farre preuayled in their beastly Deuotions, that there were Boyes consecrated to serue in the Temple: and at the times of their Sacrifices and Solemne Feasts, the Lords and principall men abused them to that detestable filthinesse. And generally in the Hill-countries, the Deuill vnder shew of holinesse, had brought in that vice. Euery Temple or principall house of adoration kept one man or two or more, which went attired like women, euen from the time of their child-hood, and spake like them imitating them in euery thing. Vnder [i] pretext of holinesse and Religion, their principall men, on principall dayes, had that hellish commerce. A Frier dealt with two of these *Ganimedes*, about the filthinesse of this Vice: and they answered that they held it no fault; for from their child-hood they had beene placed there by their *Caciques*, both for that employment, as also to bee Priests and to keepe the Temple. Thus farre had they banished Nature, to entertaine Religion, and thus farre had they exiled the soule of Religion, retayning onely a stinking Carkasse.

i *Tantum Religio potuit suadere malorum.*

k *Cieza. c.77. & 80.*

At Ganada in [k] Caximalca the *Ingas* built a Temple in honour of the Sunne. There were Virgins kept, which intended nothing but to weaue, and spinne, and dye clothes, for their Idolatrous seruices. The like was in other places. In Guanuco was a stately Palace of great stones, and a Temple of the Sunne adioyning, with a number of Virgins and Ministers, which had thirtie thousand Indians for the seruice thereof. The seruice which most of them did, is like to be the tilling of the ground, feeding of Cattell, and such like before mentioned, which they were bound to doe for the *Ingas*, and also for the *Guacas*, that is, Idols, and Idol-houses. But it were a wearisome Pilgrimage to goe and leade my Reader with mee, to euery of their Temples, which for the most part had the same Rites, according to that proportion of mayntenance which belonged to them.

§. II.

Of their Nunnes, Sorcerers, Confessions and and Penances.

l *Gom. c.121.*

Gomara [l] reporteth, that their houses of women were as Cloysters or Monasteries, encloſed, that they might neuer goe forth. They gelded Men, which should attend on them, cutting off also their Noses and Lips, that they should haue no such appetite. It was death for any to be found false and incontinent. The men that entred into them, were hanged vp by the feet. These made Robes for the Idols, and burned the ouerplus with the bones of white sheepe, and hurled the Ashes into the Ayre towards the Sun. If they proued with childe, and sware that *Pachacama* did it, the issue was preserued.

m *Acost. lib. 5. cap. 15.*

Of these Monasteries or Nunneries, thus writeth *Acosta*. There were in Peru, many Monasteries of Virgins, [m] (but not any for men, except for the Priests and Sorcerers) at the least one in euery Prouince. In these were two sorts of women; one ancient, which they called *Mamacomas*, for the instruction of the young; the other of young Maydens, placed there for a certaine time, after which they were drawne forth, eyther for the Gods, or for the *Ingas*. They called this House or Monastery *Aclaguagi*, that is, *the House of the Chosen*. Euery Monastery had his Vicar, or Gouernour, called *Appopanaca*, who had libertie to chuse whom he pleased, of what qualitie soeuer, being vnder eight yeeres of age, if they seemed

to

to be of a good ſtature and conſtitution. The *Mamacomas* inſtructed theſe Virgins in diuers things needfull for the life of man, and in the Cuſtomes and Ceremonies of their Gods. Afterwards they tooke them from thence, being aboue fourteene, ſending them to the Court with ſure Guards, whereof ſome were appointed to ſerue the Idols, and Idol-Temples, keeping their Virginitie for euer: ſome other were for ordinary Sacrifices that were made of Maydens, and other extraordinary Sacrifices they made for the health, death, or warres of the *Inguas*: and the reſt ſerued for Wiues and Concubines to the Ingua, or ſuch as hee gaue them to. This diſtribution was renued euery yeere. Theſe Monaſteries poſſeſſed rents, for the maintenance of theſe Virgins. No Father might refuſe his Daughter, if the *Appopanaca* required her: yea, many Fathers did willingly offer their Daughters, ſuppoſing it was a great merit to be ſacrificed for the *Ingua*. If any of theſe *Mamacomas* or [n] *Aellas* were found to haue treſpaſſed againſt their honour, it was an ineuitable chaſtiſement to bury them aliue, or to put them to death, by ſome other cruell torment.

n The young Virgin Nuns.

The *Inguas* allowed a kind [o] of Sorcerers or Sooth-ſayers, which (they ſay) tooke vpon them what forme and figure they pleaſed, flying farre thorow the Ayre in a ſhort time. They talke with the Deuill, who anſwered them in certaine ſtones, or other things, which they reuerence much. They tell what hath paſſed in the furtheſt parts, before newes can come. In the diſtance of two or three hundred leagues, they would tell what the Spaniards did or ſuffered in their ciuill warres. To worke this diuination, they ſhut vp themſelues vp into a houſe and became drunke, till they loſt their ſenſes: a day after; they anſwered to that which was demanded. Some affirme they vſe certaine vnctions. The Indians ſay, that the old women doe commonly vſe this office of Witchcraft, eſpecially in ſome places. They tell of things ſtolne or loſt. The *Anaconas* (which are the ſeruants of the Spaniards) conſult with them, and they make anſwere, hauing firſt ſpoken with the Deuill in an obſcure place: ſo as the *Anaconas* heare the ſound of the voyce, but vnderſtand it not, nor ſee any body. They vſe the Herbe *Villca* with their *Chica*, (drinke made of Mayz) and therewith make themſelues drunke, that they may bee fit for the Deuils conference. The conference with theſe Witches is one of the greateſt lets to the proceeding of the Goſpel amongſt them.

o *Acoſt. l. 5. c. 26* Sorcerers.

Among their Religious perſons, I may reckon their Confeſſors. They [p] held opinion that all Aduerſities were the effects of ſinne: for remedie whereof they vſed Sacrifices. Moreouer, they confeſſed themſelues verbally almoſt in all Prouinces, and had Confeſſors appointed by their Superiours to that end, with ſome reſeruation of Caſes for the Superieurs. They receiued Penance, and that ſometimes very ſharply, when they had nothing to giue the Confeſſor. This office of Confeſſor was likewiſe exercited by women. The manner of the *Ychuyri* was moſt generall in the Prouinces of *Collaſuio*. They diſcouered by lots, or by the view of ſome beaſts, if any thing were concealed, and puniſhed them with many blowes of a ſtone vpon the ſhoulders, vntill they had reuealed all: after that, they enioyned them Penance, and did ſacrifice. They likwiſe vſed Confeſſion, when their Children, Wiues, Husbands or *Caciques* were ſicke, or in any great exploit. When the *Ingua* was ſicke, all the Prouinces confeſſed themſelues, chiefly thoſe of *Collao*. The Confeſſors were bound to hold their Confeſſions ſecret, but in certaine caſes limited. The ſinnes which they chiefly confeſſed, were, killing one another out of warre, ſtealing to take another mans Wife, to giue poyſon, or Sorcery to doe any harme, to be forgetfull in the reuerence of their *Guacas*, not to obſerue Feaſts, to ſpeake ill of, or to diſobey the *Ingua*. They accuſed not themſelues of ſecret ſinnes. The *Ingua* confeſſed himſelfe to no man, but to the Sunne, that hee might tell them to *Viracocha*, of him to obtayne forgiueneſſe: which done, hee made a certaine Bath to cleanſe himſelfe in a running Riuer, ſaying, *I haue told my ſinnes to the Sunne, receiue them then, Riuer, and carrie them to the Sea, where they may neuer appeare more.* Other that confeſſed, vſed likewiſe thoſe Baths. When any mans children dyed, hee was holden for a grieuous Sinner, ſaying, that it was for their ſinnes, that the Sonne dyed before the Father. Such therefore, after they were confeſſed, were bathed in the ſaid Bath, and then came a deformed perſon, to whip them with certaine Nettles. If the Sorcerers or Inchanters, by their lots or diuinations affirmed that any ſick bodie ſhould dye, the ſicke man makes no difficultie to kill his owne Sonne, though he had no other, hoping by that meanes to eſcape death, ſaying that in his place he offered his Sonne in Sacrifice. The Penances enioyned them in Confeſſions, were, to faſt, to giue apparell, Gold, or Siluer, to remayne in the Mountaynes, and to receiue many ſtripes vpon the ſhoulders.

p *Idem. c. 25.* Confeſſions lik the Popiſh

Ychuyri.

§. III.

Of their Sacrifices.

q *Gom. c.* 121. *Acoſt. l.* 5. *c.* 18.

THe Sacrifices of the Indians may be reduced q into three kinds; of Inſenſible things; of Beaſts; of Men. Of the firſt ſort were their Sacrifices of Coca (an Herbe of much eſteeme) of Mayz, Feathers, Gold and Siluer, in figures of little Beaſts, or in the forme of that which hee ſought for: alſo of ſweet Wood, and diuers other things, whereby their Temples became ſo rich. They made theſe Offrings to obtayne a good winde, health, faire weather, and the like.

Sacrifices and Offerings.

Of the ſecond ſort of Sacrifices, were their *Cuyes*, which are like Rabbets, and for rich men in matters of importance, *Pacos* (the great Camel-faſhioned ſheepe) with curious obſeruation of the numbers, colours, and times. The manner of killing their Sacrifices is the ſame which the Moores now vſe, hanging the beaſt by the right fore-legge, turning his eyes toward *the Sunne*, ſpeaking certayne words, according to the qualitie of the Sacrifice. For if it were coloured, they directed their words to the *Thunder*, that they might want no water; if white, to the *Sunne*, that he might ſhine on them; if gray, to *Viracocha*. In Cuſco they did euery yeere kill and ſacrifice with this ſolemnitie a ſhorne ſheepe to the *Sunne*, and did burne it, clad in a red Waſtecoate, caſting ſmall baskets of Coca into the fire. They ſacrificed alſo ſmall Birds on this manner: they kindled a fire of Thornes, and caſt the ſmall Birds in, certaine Officers going about with round ſtones, wherein were carued or painted, Snakes, Lions, Toads, Tigres, and ſaying, *Vſachum*, that is, Let the victory bee giuen vs, with other words. They drew forth certaine blacke ſheepe, called *Vrca*, which had beene kept certaine dayes without meate, and therefore vſed theſe words: *So let the hearts of our Enemies bee weakened, as theſe Beaſts.* And if they found, that a certaine piece of fleſh behind the heart were not conſumed by faſting, they tooke it for a bad ſigne. They ſacrificed alſo blacke Dogges, which they ſlue and caſt into a Plaine, with certayne Ceremonies, cauſing ſome kind of men to eate the fleſh, which they did, leſt the *Ingua* ſhould bee hurt with Poyſon.

r Faſting.

And for this cauſe they r faſted from morning till the Starres were vp, and then glutted themſelues. This was fitting to withſtand their Enemies Gods. They offered ſhels of the Sea to the Fountaines, ſaying, that the ſhels were the Daughters of the Sea, the Mother of all waters. Theſe ſhels they vſed (in manner) in all Sacrifices. They offered Sacrifice of whatſoeuer they did ſowe, or rayſe vp. There were Indians appointed to doe theſe Sacrifices to the Fountaynes, Springs, and Riuers, which paſſed through their Townes or by their Farmes, that they might not ceaſe running, but alwayes water their grounds. *Gomara* f ſaith, that their Prieſts married not, went little abroad, faſted much, although no faſt laſted aboue eight dayes; and that was in their Seed-time, and in Harueſt, and in gathering of Gold, and making Warre, and talking with the Deuill: yea, ſome of them (I thinke) for feare, becauſe they are blind-folded when they ſpeake with him, put out their eyes; they enter into the Temples weeping and lamenting, which the word s *Guaca* ſignifieth. They touch not their Idols with their hands, without cleane and white Linnen, they bury in the Temples the Offerings of Gold and Siluer, in their Sacrifices they cry aloud, and were neuer quiet all that day nor night: they anointed with bloud the faces of their Idols, and doores of their Temples; they ſprinkle alſo their Sepulchres. The u Sorcerers did coniure, to know what time the Sacrifices ſhould be made: which being ended, they did gather of the contribution of the people what ſhould be ſacrificed, and deliuered them to ſuch as had charge of the Sacrifices.

f *Gom. quo ſup.*

s *Guaca* ſignifieth mourning

u *Acoſt. quo ſup.*

In the beginning of Winter, at ſuch time as the waters increaſed by the moyſture of the weather, they were diligent in ſacrificing to the Fountaynes, and Riuers which ranne by their Cities and Farmes. They did not ſacrifice to the Fountaines and Springs of the Deſarts. And euen to this day continueth this their reſpect to theſe Springs and Riuers. They haue a ſpeciall care to the meeting of two Riuers, and there they waſh themſelues for their health, firſt anointing themſelues with the flowre of Mayz, or ſome other things, adding thereto diuers Ceremonies, which they doe likewiſe in their Baths.

Their third kind of Sacrifices was the moſt vnkind and vnnaturall, namely, of Men. Wee haue ſhewed before of their Butcheries, at the Burials of their great Lord. Beſides this, they vſed in Peru to ſacrifice yong Children, from foure or ſixe yeeres olde to ten: the greateſt part of Sacrifices were for the affaires that did import the *Ingua*, as in ſickneſſe for his health, for victory in warre, at the Coronation or giuing him the *Royall Roll*. In this ſolemnitie they ſacrificed two hundred Children. The manner of Sacrifice, was to drowne and bury them with certayne Ceremonies: ſometimes they cut off their heads, anointing themſelues with the bloud from one eare to another. They did likewiſe ſacrifice Virgins, of ſuch as were brought

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brought from their Monasteries. The common sort (as you haue heard) being like to dye, would sacrifice their owne Sonne to the Sun, or *Viracocha*, desiring him to be so content, and spare the Fathers life.

Xeres relateth that they sacrificed their Children, and with their bloud anointed their Idols faces, and their Temple-doores, and sprinkled the same also on the Sepulchres of the dead; and that those which are sacrificed, goe thereunto voluntarily with Dances, Songs, and Mirth. *Xeres.*

When they sacrificed, they [y] obserued the heart, and other the inward parts for diuination, and if they saw a good signe (after their bad construction) [z] they danced and sung with great merriment; if a bad, they were very heauy, but, good or bad, they would bee sure to drinke deepe. They eate not their humane Sacrifices, but sometimes dryed them, and preserued them in Coffins of Siluer. [y] *Gomara.* [z] *Sanſouin. & Selua, p. 5.*

It were an endlesse toyle, to reckon vp all the Superstitions of Peru, in which were so many Nations agreeing in disagreeing from truth, yet disagreeing in their diuersified errours. To let passe *Paucura*, which fat, Sacrifice, and eate their Captiues, and euery Tuesday offer two Indians to the Deuill: and the drunken Prouince of Carapa, where they eate little, and drinke much, at once drinking in, and pissing out; the Mitimaes which are eatly at their meate, and make but one drinking in the day (which lasts from morning till night) by *Bacchus* Priuiledge, enioying without controll any woman they like: The Canari put their Wiues to the drudgery abroad, whiles themselues spin, weaue, tricke vp themselues, and performe other womanish functions at home: The Galani make their Captiues drunke, and then the chiefe Priest cutteth off their heads, and sacrificeth them. Generally, in the Mountaines they were more cruell, but all obserued bloudy, beastly, Diabolicall Ceremonies, the recounting whereof must needs weary the patientest Reader.

CHAP XII.

Of their Feasts, Sepulchres, and other Peruuian Superstitions.

§. I.

Of their Kalender and Holy-dayes.

BEfore we speake of the Peruuian Festiuall times, it is not amisse to take some more generall view of their Kalender. They [a] diuided their yeere into so many dayes iust as we doe, and into so many Moneths or Moones. To make the computation of their yeere certaine, they vsed this industrie: Vpon the Mountaynes about Cusco there were twelue Pillars set in order, and in such distance, as euery moneth one of these Pillars did note the rising and setting of the Sunne. They called them *Saccanga*; by meanes whereof, they taught and shewed the Feasts, and the Seasons fit to sowe, and reape, and for other things. They did certaine Sacrifices to these Pillars of the Sunne. Euery Moneth had his peculiar name and Feasts. They sometimes began the yeere in Ianuary: but since, an *Ingua* called *Pachacuto*, which signifieth a Reformer of the Temple, began their yeere in December, by reason, as it seemeth, of the Sunnes returne from *Capricorne*, their neerest Tropicke. I reade not of any weekes they obserued: for which they had not so certaine a rule, as the Sunnes course was for the yeere, and the Moones for the Moneth. [a] *Acoſt. l. 6. c. 3.*

They obserued in Peru two kinds of Feasts: some ordinary, which fel out in certain moneths of the yeere, and others extraordinary, which were for certaine causes of importance. Euery Moneth of the yeere they made Feasts and Sacrifices: and had this alike, the offering of a 100. Sheepe, but of vnlike colour and forme, according to the Moneth. In the first Moneth they made their first and principall Feast, therefore called *Capacrayme*, that is to say, a rich and principall Feast. In it they offered a great number of Sheepe and Lambes in Sacrifice, and burnt them with sweet wood: then they caused Gold and Siluer to bee brought vpon certaine Sheepe, setting vpon them three Images of the *Sunne*, and three of the *Thunder, the Father, the Sonne*, and *the Brother*. In these Feasts they dedicated the [b] *Inguas* Children, putting the *Guaras* or Ensignes vpon them, and they pierced their eares: then some old man [b] Knights of Peru.

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did whip them with Slings, and anoint their faces with bloud, in ſigne that they ſhould be true Knights to the *Ingua*. No ſtranger might remayne in Cuſco during this moneth, and this Feaſt, but at the end thereof they entred, and were made partakers of the Feaſts and Sacrifices after this manner. The *Mamacomas* or Nunnes of the Sunne made little loaues of the flower of Mays, dyed and mingled with the bloud of white Sheepe, which they did ſacrifice that day: Then they commanded that all ſtrangers ſhould enter; who ſet themſelues in a certaine order: and the Prieſts which were of a certaine Linage, deſcending from *Linqui Ypangui*, gaue to euery one a morſell of theſe ſmall loaues, ſaying that they gaue it them to the end they ſhould bee vnited and confederate with the *Ingua*: and that they aduiſed them not to ſpeake or thinke any euill againſt the *Ingua*, but alwayes to beare him good affection: for that this piece ſhould be a witneſſe of their intentions, and if they did not as they ought, would diſcouer them. They carried theſe ſmall loaues in great Platters of Gold and Siluer, appointed for that purpoſe; and all did receiue and eate thoſe pieces thanking the *Sunne* and the *Ingua*. This manner of *Communicating* they vſed likewiſe in the tenth moneth called *Coyarayme*, which was September, in the Feaſt called *Cytua*. They likewiſe ſent of theſe loaues to all the Guacas of the Realme, whither the people aſſembled to receiue them: to whom they ſaid, that the *Sunne* had ſent them that, in ſigne that hee would haue them honour *Him*, and the *Caciques*. This continued from the time of *Ingua Ypangui*, whom we may call the Peruuian *Numa*, till the Spaniards ſubſtituted in place thereof their *Maſſe*, a maſſe of c more monſtrous abſurdities (in their Tranſubſtantion, Bread-worſhipping, God-eating, which they can alſo vſe to combine Subiects, not to their *Ingnas* or lawfull Princes, but againſt them, as our Powder-traytors did) then the former, notwithſtanding the faireſt pretexts of Chriſtian and Catholike Titles.

Acoſt. l. 5. c. 23.

b A rare reſembling the Chriſtians Communion in a Deuilliſh Apiſhneſſe.

c *Corruptio optimi peſſima.* Powder-traitors.

Vega pag. 2. lib. 8. c. 1. tels of the *Corpus Chriſti* Solemnities in Cuzco obſerued by the Spaniards carrying in Proceſſion ſumptuous Herſes with Images in them of Chriſt, our Lady, &c. attended by the Indians, their Caciques and Nobles honouring the Feaſt after their wonted Pagan Rites: *viz.* Some clothed with Lions skins, their heads encloſed in thoſe of the beaſts, becauſe (they ſay) the Lion was beginner of their ſtocke; others with the wings of the great Bird *Condore* or *Cuntur* (as Angels are painted) from which they ſuppoſe themſelues deſcended; Others with other deuiſes, painted with Riuers, Fountaynes, Lakes, Hils, Mountaynes, Caues, becauſe their firſt Progenitors came forth of ſuch. Others with ſtrange deuiſes of apparell plated with Gold and Siluer, others with Garlands thereof, others in monſtrous ſhapes with vizors with skinnes of diuers beaſts with ſtrange geſtures, and fayning themſelues Fooles, &c. One counterfeiting Riches another Pouertie: and euery Prouince with that which ſeemed to them the beſt inuention with greateſt varietie they could imagine to giue content. Thus had they vſed to ſolemnize the Feaſts of their Kings, and thus in my time, ſayth *Vega*, they ſolemnized the Feaſt of the moſt holy Sacrament, the true God our Redeemer and Lord, euery diuiſion of the Indians ſinging in their owne Languages and not the generall of the Court with Flutes and Muſical Inſtruments, ſome hauing their wiues alſo to helpe them ſing prayſes, to God and the Spaniſh Prieſts and Seculars for their Conuerſion: after they aſcend ſeuen or eight ſteps to worſhip the Sacrament, each ſquadron diuiſion or company ſeuered from the reſt ten or twelue paſes, deſcending another way, each Nation according to their antiquitie, as they had beene conquered by the *Ingas*, the laſt firſt, and the *Ingas* themſelues laſt of all. Theſe went before the Prieſts in the leaſt and pooreſt company, as hauing loſt their Empire and Inheritance. Theſe ſquadrons being gone, the Canaries ſucceeded in a ſquadron with their Herſes, &c. The *Ingas* and they being ready to quarrell, and the Spaniſh Officers forced to quiet them, by reaſon the Canarie carried a head of an Indian which he had ſlaine in a Duell, in a battle betwixt the Spaniards and the Indians, which the *Inga* ſaid was not by his owne force but by the power of our Lord *Pachacamac* here preſent, and the Spaniards bleſſing, &c. The Iuſtice was faine to take away the head from the Canaries, the other crying *Auca, Auca*, againſt them. The Couent of Saint *Domingo* in Cuzco, was ſometimes the Temple of the Sunne: of a Proceſſion from thence on Saint *Markes* day with a tame Bull. See *cap. 2. ſeq.* which tooke vp an excommunicate perſon, and caſt him forth of the Church, &c. 1556. The Indians called the Sacrament *Pachacamac*.

But to returne to our *Capacrayme*, it is ſtrange, that the Deuill had not only brought in an Apiſh imitation of Chriſtian Sacrments, but of the Trinitie alſo in their Pagan Rites. For the *Father, Sonne*, and *Brother*, called *Apompti Churunti*, and *Intiquacqui*, that is, *Father Sunne, Sonne Sunne, Brother Sunne*, had ſome ſhew of that great Myſtery. In like manner they named the three Images of the *Chuquilla*, or God of the Aire, whence are thunders, raines and Snowes. They had one Guaca, where they worſhipped an Idol called *Tangatanga*, which they ſaid, was One in Three, and Three in One. Thus doth the Deuill deſpite the truth,

which

which he would ſeeme to imitate. In the ſecond moneth, called *Camey*, beſides the Sacrifices which they made, they caſt the aſhes into the Riuer, following fiue or ſix leagues after, praying it carrie them into the Sea, for that the *Viracocha* ſhould there receiue this preſent.

In the third, fourth, and fifth moneth, they offered a hundred Sheepe, black, ſpeckled, and gray, with many other things. In the ſixt moneth they offered a hundred Sheepe more, of all colours: and then made a Feaſt; bringing Mayz from the fields into the houſe, which they yet vſe. This Feaſt is made, comming from the Farme to the Houſe, ſaying certaine Songs; and praying that the Mayz may long continue. They put a quantitie of the Mayz (the beſt that groweth in their Farmes) in a thing which they call *Pirua*, with certaine Ceremonies, watching three nights. Then doe they put it in the richeſt garment they haue, and being thus wrapped and dreſſed, they worſhip this *Pirua*, holding it in great veneration, and ſaying, It is the Mother of the Mayz of their Inheritances, and that by this meanes the Mayz augments, and is preſerued. In this moneth they make a particular Sacrifice, and the Witches demand of this *Pirua*, if it hath ſtrength enough to continue vntill the next yeere. And if it anſweres no, then they carrie this Maiz to the Farme whence it was taken, to burne, and make anothe *Pirua* as before: and this fooliſh vanitie ſtill continueth. In the ſeuenth moneth they made the Feaſt *Intiraymi*, and ſacrificed an hundred Guanacos in honour of the *Sunne*: they made many Images of Quinua-wood carued, all attired with rich garments; they danced, and caſt flowres in the high-wayes, and thither came the Indians painted and ſinging.

In the eighth moneth they burned an hundred Sheepe, all gray of the colour of *Viſcacha*, with the former Solemnities. In *Yapaguis* their ninth month, they burnt a hundred Sheepe of Cheſnut colour; and likewiſe a thouſand Cuyes (a kind of Rabbet) to the end the Froſt, Ayre, Water, and Sunne, ſhould not hurt their Farmes. In the tenth moneth called *Coyarami*, they burnt a hundred white Sheepe that had fleeces; and then they made the Feaſt *Situa* in this manner: They aſſembled together the firſt day of the Moone before the riſing thereof, carrying Torches in their hands: and when they ſaw it, they cryed aloud, ſaying, [d] *Let all harme goe away*, ſtriking one another with their Torches: which being done, they went to the common Bath, to the Riuers and Fountaynes, and euery one to his owne Bath, ſetting themſelues to drinke foure dayes together. In this moneth alſo the *Mamacomas* made their Loaues (as is ſaid) of communicating with the *Sunne*, and the *Ingua*. The Bathes, Drunkenneſſe and ſome reliques of this Feaſt *Situa* remayne ſtill, with the Ceremonies a little different, but very ſecretly. In the eleuenth moneth they offered alſo three hundred Sheepe. And if they wanted water, to procure raine, they ſet a black Sheepe tyed in the midſt of a Plaine, powring much Chica about it, and giuing it nothing to eat till it rayned. This [e] Chica is a drinke or wine made of Mayz, ſteeped and boyled, and will ſooner make one drunke then Wine of Grapes: they haue another way to make it, by champing the Maiz, which they hold then beſt, when it is done (after the beaſtlieſt manner) by olde withered women. This drunken people will ſpend whole dayes and nights in drinking it, and it is therefore forbidden by the Law. But what Law can preuaile againſt the Deuill and the Drunkard? We need not goe to Peru to proue this.

d They which did this, were called *Paucomcos*.

e *Acoſt. l. 4. c. 16.* Chica, what it is.

The twelfth and laſt moneth they ſacrificed a hundred Sheepe, and ſolemnized the Feaſt called *Raymacantar Rayquis*. In this moneth they prepared what was neceſſary for the children that ſhould be made Nouices: the moneth following the old men made a certaine ſhew, together with the children, in rounds and turnings, which they commonly doe, when it raineth too much, or too little, and in the time of Plague.

Among the extraordinary Feaſts (which were many) the moſt famous was that which they call *Ytu*. This had no time prefixed, but by Neceſſitie or Diſtreſſe. And then the people prepared themſelues thereto, by faſting two dayes; during which, they did neyther company with their wiues, nor eat any meate with Salt or Garlicke, nor drinke any Chica. All did aſſemble together in one place, where no Stranger, nor any beaſt might be admitted; they had Garments and Ornaments which ſerued onely for this Feaſt. They marched very quietly [f] in Proceſſion, their heads couered with their veiles, ſounding of Drummes, without ſpeaking one to another. This continued a day and a night: The day following, they danced and made good cheere for two dayes and two nights together, ſaying, that their Prayer was accepted. Euen ſtill they vſed one which is ſomewhat like this, called *Ayma*, with Garments onely ſeruing to that end, and make Proceſſion with their Dummes, hauing faſted before, concluding with good cheere. And although the Indians forbear Sacrifices becauſe of the Spaniards, yet they vſe many Ceremonies ſtill, which had their beginning from their ancient Superſtitions.

Feaſts extraordinary.

f Proceſſion.

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§. II.

Of the Funerals in Peru, and the places adioyning; and somewhat of the present estate of those parts.

g *Acost. li.5.c.7.* h Funerals.

THE Indians g of Peru beleeued commonly, that the Soule liued after this life, and that the good were in glory, and the bad in paine. They vsed a wonderfull care h to preserue the bodies, which they honoured after death: their Successors gaue them garments, and made Sacrifices to them, especially of the Inguas, of whom wee haue spoken before. In their bloudie Funerals the Women he loued best were slaine, and multitudes of other Attendants of all sorts for his new Family in the other World, and that, after many Songs and drunkennesse. They sacrificed to them many things, especially young children, and with the bloud they made a stroke on the dead mans face, from one eare to another. This crueltie is common through a great part of the East and West Indies, as in their places this History doth shew you: wittily auoyded once by a i Portugall, who was a Captiue, and to be slaine at the Funerals of his Lord, and hauing but one eye, saw better to saue his life then if hee had both. For he told them, that such a deformed and maymed fellow would be a disgrace to his Master in the other life, and so perswaded the Executors, or Executioners (if you will) to seeke a new choice. The Indians haue another Ceremony more generall, which is, to set meate and drinke vpon the graue of the dead, imagining they did feed thereon. At this day, many Indian Infidels doe secretly draw their dead out of the Church-yard, and bury them on Hils, or vpon passages of Mountaynes, or else in their owne houses. They haue also vsed to put Gold and Siluer in their mouth, hands, and bosome, and to apparell them with new garments, durable, and well lined. They beleeue, that the soules of the dead wander vp and downe, enduring cold, thirst, hunger, and trauell: and for this cause they vse their Anniuersaries, carrying them clothes, meate, and drinke.

i Wittie escape

Pedro de Cieza k reporteth, that in Cenu in the Prouince of Cartagena (which we here mention for proximitie of Rites, rather then of place) neere to a Temple built in honour of the Deuill, there was taken forth an innumerable quantitie of Sepulchres, more then a Million of them, old and new. Himselfe was there present. Much treasure was found in the Graues. *Iuan de la Torre* tooke forth of one Sepulchre l more then fiue hundred thousand Pezoes. The Great Men adorned their Sepulchres with Vaults and Towres, and had with them interred their Women, Seruants, Meate, Chicha, Armes and Ornaments. He addeth, that the Deuill (in the shape of some principall person deceased) would sometimes appeare, and shew them newes out of that other World, how he liued and fared there. And hence (it seemes) came that spoyle of so much wealth, and so many persons for their Funerals. But take heed (Reader) that you doe not beleeue it was the Deuill that was wont to appeare in some habit of afflicted soules, and demanded Dirges and Masses for their manumission out of Purgatory! Alas, the Deuill was confined to the Indies, and would neuer haue beene so good a Purueyor for the Popes Kitchin. And certes, if our Christian Ancestors had not their wiues and goods buried in their graues, with Food, Rayment, and Ornaments: yet these things were also buried with them, whiles the feares of Purgatory made them willing to endow the Priests and Monasteries, and bestow on Lights and other Rites, that which should haue maintayned their Houses, their Wiues, and Children. But how come we from Peru to Rome? Nay, how comes Rome, if not from Peru, as more lately discouered, yet with Peru, and with, and from, other Heathen Nations in the World, in her manifold Ceremonies and Superstitious Rites? as this Relation of Peru, for their Confessions, Processions, and many other Rites will shew: And one day I hope more fully to acquaint the World, when wee come in our Pilgrimage to visit Christian-Antichristian Rome. Worse Sepulchres then the former (to returne to our *American* Historie) were those which *Herera* mentions within fifty leagues of Popayan, where the Husband hath bin seene to eate the Wife; Father and Son, Brother and Sister haue renewed aneerer proximitie and butcherly incorporation: where Captiues are fatted and brought forth with Songs; his members by piece-meale cut off and eaten, whiles himselfe liueth and seeth it. Since the inhabiting of Saint *Iames* of Arma, they haue eaten more then eight thousand Indians and some Spaniards.

k *Cieza, p.1.c.62.*

l Rich Sepulchres.

Purgatorie.

This our Author testifieth (let vs a little view the present state of Peru) that *Los Reyes* in twelue degrees consisteth of three thousand households: it is one of the best Climates in the World, not subiect to plagues, hunger, raine, thunder, but alwayes cleere. It is the Seat of the Viceroy and Royall Councell and Inquisition. *Iohn Ellis*, which was partaker of Sir *Richard Hawkins* his Aduentres, saith, that *Lima* is neere as big as London within the Wals: the Houses are of Lome there are nigh an hundred thousand Negros: it raineth not there, but

it

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it doth within twelue leagues. There are maintayned a hundred [m] Horſemen, and an hundred Carbines. At Paricauo it is as cold as in England, in Winter. They paſſed to Cuſco in thoſe wayes before mentioned, made by *Guainacapa*. Cuſco is now without a Wall, as large as Briſtoll. At Potoſſi there worke neere an hundred thouſand Indians, brought in courſes thither to the Mynes by the *Caſiques*. Betweene Cuſco and Potoſſi is continuall Trade; the Lords by the way will entertaine men with abundance of Plate, and Guard (if they like) them with three or foure hundred Indians. Imperiall Village of Potoſi is in nineteene degrees, it hath fiue hundred houſholds of Spaniards, and about fifty thouſand Indians going and comming. *Alexandro Vrſino*, who ſayth he liued in Peru thirty and foure yeeres, and had trauelled thorow all the Kingdome, hath written, that in Potoſi and Porto are three hundred Mynes of Spaniards, and fiue thouſand of Indians; and that the Kings part there is two Millions of Siluer; in Chili one, and one and a halfe of Gold; all the Gold and Siluer which yeerely comes to Lima is twelue Millions. This Lima is the ſame [n] with *Los Reyes* before mentioned, and is an Archiepiſcopall See; and hath vnder it the Biſhops of *Quito, Cuſco, Guamanga, Arequipa, Pax, Plata, Trugillo, Guanuco, Chachapora, Portas Vetus, Guaiaquil, Popaian, Carchi*, Saint *Michael*, and Saint *Francis*.

[m] 1000. Duckets a yeere a piece.

Al. Vrſiuo.

[n] *Ortel. Theat.*

§. III.

Obſeruations of American Rites out of IERONYMO ROMAN.

Ieronymo Roman a Spaniſh Fryer, hath written ſomewhat largely of the Indian Ceremonies, in his ſecond Tome of the Common-wealths of the World; eſpecially of New Spaine and Peru: but therein and in other his Relations differs from other, perhaps more vnderſtanding Writers. From Florida to Panama, hee affirmes, there was little Religion or Politie; that they acknowledged One True God Immortall and inuiſible, reigning in Heauen, whom they called *Tocahunaguamaorocoti*: which, they ſaid, had a Mother named *Atabex*, and a Brother called *Guaca*. He tels of their Images, that an Indian, going through a Wood, ſaw the tree ſhake, which ſtriking him in feare, hee approched to that which made moſt noyſe, and asked what hee would haue, and who hee was. The tree (the Deuill, or the Lyer) made anſwere, That hee ſhould firſt goe call a *Bohique* or Prieſt; which comming to the tree demanded, Why hee was ſent for; and was by the tree inſtructed how to make thereof an Image and Temple, and ordayned Sacrifices and Ceremonies; which by cutting of that tree was preſently effected, and the Dedication yeerely ſolemnized. The truth of the Hiſtory I know not; of the Myſtery is plaine, that *they which make them, are like vnto them*; and ſuch Blocks may beſt be taught of Blocks their blockiſh Deuotions.

De la Repub. de las Indias Occident. l. 1. c. 2. He hath written 3. whole Bookes of American Rites and cuſtomes.

In New Spaine the Sunne (he ſayth) was their chiefe God, and they erected to him the moſt ſumptuous Temples in the World; beſides other artificial Deities innumerable, in matter and forme infinitely diuerſified like Birds, Beaſts, Serpents (one kind like the Picture of *Eue* with the Serpent) like the Grecian *Bacchus*, like their mitred Biſhops, like Frogs, or other naturall or imaginary formes. Any thing which could eyther hurt or benefit them, they obſerued as Gods. In Mexico they had (hee ſayth) diuers degrees of their Prieſts: the firſt of the High Biſhop or *Pope*, in the Mexican Language called *Ilchuatecotl*, in the Totona tongue *Papa* (as alſo we haue before obſerued) the ſecond was as a Biſhop, and had other inferiour Prieſts ſubordinate. When the Spaniards erected their Deuotions in Mexico; they did not pray for the *Papa* (leſt they might be interpreted of this Ethnike Pope) but called him the High Biſhop. Their Biſhop they called *Hupixe*, which ſignifies the Great Miniſter of God; Their Prieſts *Tetuy Pixque* that is, Gods Officers. Other Functions bare name of their particular Offices, Treaſurer, Veſtry-keeper and the reſt. Some Prouinces in New Spaine had ſixe Prieſts, which were as it were Patriarkes or Archbiſhops, all vnder the Pope aforeſaid: all addicted to Abſtinence and Chaſtitie, not drinking ſtrong drinke, and caſting their eyes to the ground if they ſaw a woman; profeſſing much grauitie and mortification; eſteemed as Saints, and of great authoritie and ſway in the State.

Degrees of Prieſts. In Cholola was a Metropolis which had as many Temples as were dayes in the yeere: One the moſt famous (he ſaith) in the World, the foot or foundation of the Spire containing a Croſſe-bow ſhoote in breadth and much more in height, the Spire it ſelfe being a league or a Lie, in height, &c.

The eldeſt Sonnes of Lords ſucceeded in their temporall eſtates, the ſecond was made a Prieſt; and the Pope was Sonne to the King or ſome chiefe Lord in the Countrey: after whoſe death the moſt Ancient ſucceeded, being ſolemnely anoynted by the Prieſts, with an Oyntment mixed with the bloud of circumciſed Infants.

The Temples were all called *Tehutlamacax*, a word compounded of *Tehu*, which ſignifies God and *Tlamacax*, a Houſe or Manſion. Many inferiour Offices in the Temple were execu-

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ted by Citizens or honourable persons, and others which liued neere the Temple, vnder a speciall Master of Ceremonies called *Telpuchtlato*. Many other things he writes of the Religion of New Spaine, partly agreeing with our former Relations, partly diuers, or contrarie. The like also of Peru: where the chiefe Priest (he sayth) was stiled *Vilaoma*: the Temples were most magnificent, which they erected on high grounds or Hil tops, making foure round Mounts of earth, higher each and lesser then the former; in the middest building the Temple in foure squares like Cloysters of Monasteries, within which were Altars, and in the most eminent place the rich and pompous Image of the Sunne. Their Temples had two doores, to which they ascended by thirty steps. They were rich on the inner side, being for the most part Gold, Siluer, or other rich Metals. On the Easterne part was an Oratorie or Chancell against the Sun-rising, ascended by six steps with a thicke wall, and a hollow part therein, which contayned the Image of the Sunne with rayes of Gold (as we paint it) by reflexion of the Sun-beames yeelding a Sun-like lustre. Of all their Temples those of Pachicama and Cusco were most famous: to which were Pilgrimages from the Prouinces (as to Saint *Iames*, our *Lady*, and other famous Holies in Christendome) three hundred leagues distant. If I should follow this Fryer in his large Obseruations of the American Rites, I might soone out-goe your patience, and somewhere perhaps the Truth: contenting my selfe therefore with that before obserued out of the most indicious Authors (if your Author bee iudicious) I remit those that would further know his Relations to himselfe; hauing chosen a little, and that here by it selfe inserted.

And thus we take our leaue of this Continent, and must into the adioyning Sea, to obserue matters of principall note we shall there find.

CHAP XIII.

Of the Seas and Ilands adioyning to America.

§. I.

Of the Ladrones; Margarita, and Cubagua, and the Seas betwixt them.

a *Ben. l. 3. c. 22.*

AND now I must obey the Spaniards Law, which will admit no strangers trafficke in Peru, and are iealous of any Corriuall, which shall hold longer and more familiar Discourse with America, although they haue rather forced her to their lusts, then wooed her to their loues. I also beginne to grow wearie of this trauell in another *World*, willing to looke homewards; and therefore am now embarqued on the Peruuian Coast, where the *Peaceable Sea* may free me of those former dangers whereto my Pilgrimage was subiect in passing along snowie and fierie Hils; deceitfull, vnwholsome Bogs; scorching sandy Plaines; Wildernesses inhabited with wild beasts; Habitations peopled with wilder and more beastly Men; and now by this commoditie of my Paper-barke, I may both direct my course homewards, and yet walke, as intending another contrary, or diuers Voyage. And euen as those Heauenly Planets c in their *Wandering* and yet most constant course, are guided by the generall *motion* of that Vniuersall Wheele, and yet forget not their owne peculiar: so I, in my wandering Discoueries propound all and euery place of the World, to be the place of my Exercise, and subiect of my labour, but yet the *smoke of Ithaca* d is sweetest, and my knowing all, would bee but a melancholy Maze, if I should not come home to fill English eares with the newes. The Reader also, by this time wearied, will be glad to heare of an end.

b To Leigh & London too. *Silues. in Du Bartas.*

c *Planeta* signifies a *Wanderer.*

d Ithaca was the place wher *Vlysses* dwelt: which (after many yeeres trauell) he so much desired to see.

In this Sea we may see many Ilands which Nature hath seemed to set, as Centinels along the Coast, to hold their watch, as Skowts to espie, and as Garrisons to defend their Soueraigne, Earth, lest the Ocean (by secret vndermining, or by violent and tempestuous force) should be too busie an encrocher.

e The Tides are stronger on the South Sea, then on the North and higher by many degrees. *Pet. Mart. Dec. 3 lib. 2.*

The Earth also on this e side, finding her selfe more strongly assayled then on the other, hath summoned them all home to her borders, and placed them for her better defence in stations neere her, not suffering them to stay abroad, as in other Seas is vsuall: so that there are almost no Ilands in this widest of Seas, the Peaceable, but neere the mayne. If there bee any, they are obscure, small, and not worthy our Relation: as for those of *Salomon* and *New Guinea*,

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Guinea, with their Neighbours, they are reckoned to [f] another Continent, if they bee not continent themselues; and for the *Arcipelago* of Saint *Lazaro*, these Ilands may be reckoned vnruly Borderers, which, while it is vncertaine whether they should acknowledge the Soueraignetie of Asia, *Terra Australis*, or America, are to all to none; and therefore, where they are best knowne, are knowne by the name of [g] *Theeues*; a name fitting their nature and disposition. Thus did *Magellane* [h] find them, from whom (besides other things) they stole his Boat, which by force he was forced to recouer. Such did our Countrimen [i] in Master *Candishes* renowmed Voyage find them, who saw also their Images of Wood in the head of their Boats, like the Images of the Deuill, Temple, and Saint, best fitting their deuotions: and such did [k] *Oliuer Noort* find them, who came crying about him, *Iron, Iron*, offering him Fruits in exchange for pieces of Iron; and if any opportunitie offered it selfe, stealing closely, or openly, any thing they could lay hold on. They shot at them in vaine, so actiue were they in diuing vnder the water, and continuing there, as if they had beene fitted alike to both Elements. The women also, no lesse then the men. They are a beastly people, polluting themselues in promiscuous lusts, and branded (many of them) with the markes of their intemperance; the Pockes hauing eaten their noses and lips. They are browne, fat, long of stature: the men goe naked; the women weare a leafe before them, so that they beare some resemblance to the Pictures of *Adam* and *Eue*. Their Boats are twentie foot long, and but a foot and halfe broad, cunningly wrought. They are extremely greedie of Iron, of which metall the Hollanders cast fiue pieces into the Sea, to try them, and one of them fetcht them all out. But lest these *Theeues* rob vs of our intended Deuotions, and our Reader of patience in longer stay heere, wee will looke backe towards the Straits, and so compasse the other side of America. Many Ilands wee may see heere neere the shore, all along as wee passe. But what should wee trouble the Reader with names? I haue small deuotion to them, vnlesse I had some intelligence of some Deuotion in them, further then that wherein they agree with the Peruuian Rites, wherewith you were last tired.

In the Straits are some Ilands of small quantitie, of smaller dignitie: and who would stay there, where the Pengwins [l] are your best Hosts? the rest are Giants or Man-eating Sauages: and in the next out of the Straits, but Seales, who all can yeeld but an inhospitall hospitalitie. Neyther hath prouident Nature in all those Coasts of Chica, or Brasil, beene prodigall of her Iland store, fore-seeing that they would, eyther bee vsurped by Seales and Sea Monsters, or other more vnnaturall and monstrous inhumane shape, of Deuillish inhumanitie, from the Land. It seemes she hath beene the more sparing in the numbers, nobleneſſe, or quantitie of Ilands, in all those Seas, which wee haue most swiftly furrowed, that shee might in the great Bay more bountifully impart her plentie, and shew her excellence in that kind. This is a great field, as it were, sowne with Ilands of all sorts; the Earth seemes a louing Mother, which holds open her spacious lap, and holds out her stretched armes betweene Paria and Florida: the Ocean also, as iealous of the Earths more natural Inheritance and claime vnto them, seemes to neglect his course to the Southward, and heere sets in with a violent current, alway forcing his watery forces to walke (or rather to runne and flie) these rounds, to see that the Continent keepe her hand off, and not once touch his conquered possessions; that though (like *Tantalus*) she seemeth alwayes to bee closing her open hands and mouth vpon them; yet are they kept by this officious watchfulnesse of the Sea, that shee can neuer incorporate and vnite them to her selfe. Easily can they vnfold this Mystery, that are acquainted with the scite of the Earth, [m] and the swiftnesse of the current in this vast space of Earth and Sea, setting in at Paria, and after out againe at Florida, with admirable and incredible violence.

To begin then at Paria: (for of Orenoque and his mouth full of Ilands, and of *Trinidad*, that hath escaped the Riuer, and betaken her selfe wholly to *Neptunes* Loues, we haue already spoken.) Heere two rowes and rankes of Ilands make shew and muster of themselues: the one extending East and West, the other North and South. Of the former is Margarita, which (like many a Gallant, whose backe robbeth his belly, whose bowels emptie of necessaries, alway are croking and complayning of superfluitie in ornament and fashion) so hath shee a [n] *World* of Pearles to adorne her, but wanteth water to satisfie her thirst: store of Pearles shee can communicate of her plentie; water shee is faine to borrow of her Neighbours.

The like we may say of Cubagua, her next Neighbour, that by her store of Pearles, hath wonne Suiters from our, and the American World, whom she can neyther bid eate or drinke of her Land-hospitalitie, where Grasse and Water are wanting. But as it vsually comes to passe with these Fashion-mongers, which neglecting necessaries, must at last be neglected of their ornaments too: So this Iland, which sometimes was so rich, notwithstanding all her

Pearles

f *Terra Australis.*

g The Ladrones or Ilands of Theeues.

h *A Pigafetta. Pet. Mart. Dec. 5. lib 6.*

i *Nauig. Thom. Candish ap. Hak.*

k *Nauig. Ol. N. in Additament. 9. p. Americ.*

l Certaine Fowles which breed on the Ilands.

m *Pet. Mart. Dec. 3. l. 6.*

n *Mundus muliebris.*

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o *Botero del Isole, l. 3.*

Pearles she pawned for her dyet (in so much that the Kings o fift amounted ordinarily to fifteene thousand Duckets a yeere) yet now seemes almost beggered, her Pearle-fishes, and Pearle-fishers, most of them gone; and now it is time for vs to be gone from her too.

p Description of the Indies.

Yet let vs heare this Relation of *Herera* p before we goe, of an Earth-quake which happened there the first of September 1530. which raysed the Sea foure fathome, ouerthrew the Fortresse, opened the Earth in many places, whence issued much Salt-water, as blacke as Inke, stinking of Brimstone. The Mountayne of Cariaco remayned open. Many died of feare, and some were drowned. Captaine *William Parker Anno* 1601. hauing taken *Puerto Bello*, and *Melendes* the Gouernour, landed in *Margarita*, and receiued fiue hundred pound in Pearle, for ransome of Prisoners: tooke a ship which came from Angola with three hundred and seuentie Negros. *Oviedo* hath written in his nineteenth Booke of the Iland of *Cubagua*. It hath no trees, and but little grasse. There is a Fountaine on the East part thereof, neere the Sea, which casteth forth a bituminous substance like Oyle, which is said to be profitable for medicine, and may be found two or three leagues floting in the Sea.

§. II.

Of the Caniball Ilands; the Whale, Thresher, Sword-fish, Sharke, and other fishes, and Obseruations of those Seas.

LIttle businesse can we find any further, in following that Westerne ranke, Orchilla, Oruba, and the rest, and therefore will looke Northwards, to that other ranke we spake of: where leauing Tobago on the right hand, wee see before vs *Granata*, Saint *Vincent*, Saint *Lucia*, *Dominica*; and then circling to the Northwest *Desiderata*, Saint *Christopher*, *Holy Crosse*, and others, whose names, without other matter of Historie, would be but tedious to the Reader. These, and a multitude of others vnmentioned, are called the Ilands of the *Caribes*, or Canibals. The Inhabitants q eate mans flesh, and passe to other Ilands with their Boats to the hunting of Men, as other Hunters doe for Beasts. *Carib* signifieth Stranger, for so the more innocent Indians esteeme them.

q *Pet. Mart. Dec. 8. l. 6.*

At home they onely couer their priuities, but in time of Warre they vse many ornaments. They are nimble, beardlesse (vsing little Pincers to pull out the haires) shoote poysoned Arrowes, bore holes in their eares and nostrils for elegancie, which the richer sort decke with Gold, the poorer with Shels. From the tenth or twelfth yeere of their age they carrie leaues, to the quantitie of Nuts, all the day in eyther cheeke, which they take not out, but when they receiue meate or drinke. With that Medicine they make their teeth blacke: they call other men, *Women*, for their white teeth, and *Beasts* for their haire. Their teeth continue to the end of their liues without ache or rottennesse.

When the men went on man-hunting (which they did sometimes in long and farre Expedions) the women manfully defended the Coast against their Enemies: and hence it is in *Martyrs* r iudgement, that the Spaniards tell of Ilands inhabited only with women: which may be f the true interpretation, happily, of I know not how many places in America, besides those of Asia and Africa, reported Amazonian. *Pontius* t would warre vpon the Canibals, but on the Iland of Guadalupea, his women were taken, his men slaine, himselfe forced to depart from that, both place and enterprise. *Columbus* in his second Voyage landed on this Iland, where he saw their round houses, hanging beds of Cotton, and certaine Images which he had thought had beene their Gods: but by Interpreters after learned, that they were but for ornament, and that they worshipped nothing but the Sunne and Moone, although they make certaine Images of Cotton, to the similitudes of such phantasies as (they sayd) appeared to them in the night. They found Earthen Vessels, like ours, also in their Kitchins, Mans flesh, Duckes flesh, and Goose flesh, all in one pot, and other on the Spits, readie to be laid to the fire. Entring into their inner Lodgings, they found Faggots of the bones of mens armes and legges, which they reserue to make heads for their Arrowes. They found in their Villages one Hall, or Palace, to which they assemble, as to their Theatre, or Playing place.

r *Pet. Mart. Dec. 3. l. 9.*

f *Palephatus fab. l. 1.* saith the Amazones were Thracian men, close shauen, in long garments, and therefore called women: but denieth, that there was euer any such Amazonian Expedition, as Histories speake of.

t *Pet. Mart. Dec. 1. l. 2. Oviedo ge. hist. l. 3*

The Inhabitants at the sight of the Spaniards were fled. In their houses they found about thirtie children Captiues, which were reserued to bee eaten, but they tooke them for their Interpreters. Here they had Parrots bigger then Phesants, with backes, brests, and bellies of Purple colour. They vsed to prey on *Hispaniola*, and Saint *Iohns* Ilands, or *Buriquen*: and if these, in their warres with the Canibals, tooke any of them, they were sure to goe to pot (euen in the first sense) and to be eaten. Master *Perey* saith in *Guadalupa* they found a Bath so hot, that it boyled them piece of Porke in halfe an houre. In *Menis* also they found a Bath

like

like ours in England. In *Mona* they killed two wilde Boares, and saw a wilde Bull, which was an ell betweene the hornes. Three leagues from thence is *Monetta*, where the Fowles flew ouer them as thicke as haile, and made them deafe with their noyse: they cannot set foot on the ground, but shall tread on Fowles or Egges, wherewith they laded two Boates in three houres. Master *Chalenge* saith, that in the seuen *Antiles* of Saint *Vincent*, *Granado*, *Lucia*, *Matalina*, *Dominica*, *Guadalupa*, and *Ayfey*, are not aboue one thousand Indians. They brought away a Frier, named *Blasius*, which had beene sixteene monethes Slaue in *Dominica*, whom they saued, his fellowes beeing slaine, because hee taught them to make Sayles. M. *Chalenge.*

10 A little before Master *Hawkins* was there, in the yeere 1564. [u] a Spanish Carauell comming to water at *Dominica*, one of the Caniball Ilands, the Sauages cut her cable in the night, and so she draue on shore, and all her company was surprised and eaten by them.

u *Nau.* M. *Iohn Hawkins ap. Hak tom.* 3.

Master *George Peercie* relateth of the Dominicans (which they visited in their Virginia Voyage) that they paint themselues to keepe off the *Muskitas*: that they weare the haire of their heads a yard long, platted in three plaits, suffer none on their faces, cut their skinnes in diuers Workes or Embroderies: they eate their Enemies; lap spittle spit in to their mouthes like Dogges; worship the Deuill; poyson their Arrowes. When they were heere, they had sight of the chiefe game which Nature yeeldeth, the fight of the Whale with the Sword-fish and Thresher, which killed him in two houres fight. The Sword-fish is not [x] great, but
20 strong-made: his Sword groweth vpright out of his neck, like a bone, foure or fiue inches broad, and aboue a yard long (sometimes they are greater) with prickles on both sides. The Thresher hath a broad and thicke tayle. Both these hold a naturall conspiracie against this Giant of Nature, the one on the top [y] of the water threshing him vpon the head with violent blowes, that sound as a peece of Ordnance, and may be heard two leagues; forcing him to hide his head in his Mothers lap, which yet betrayeth him there to the Sword-fish, who is readie to receiue him on his Naturall Blade, and stayneth the Sea with his bloud. The Whale hath no remedie, but with bellowing grones, heard further then the Threshers blowes, to seeke to the shore, and there embayed to make his part good without danger of an Vnderminer: otherwise becomming prey to these his Aduersaries. Thus we see Greatnesse not
30 alway exempt from dangers, yea perishing by fine force of weaker Enemies. This our Author (for we cannot passe from Iland to Iland but by Sea, and may not be wholly idle by the way) telleth, that betwixt the Tropikes, they were attended continually with three kinds of Fishes, Dolphins, Bonitos, and Sharkes; the first like to the Rain-bow, his head differing from other fishes, being halfe a span straight vp erected from his mouth, the greatest foure foot long: a scole of these followed them neere one thousand leagues, knowne to bee the same, by some hurts wherewith they had marked them.

x *S. R. Hawkins.*

y The like Sea-hawking is betweene the flying fish (which hath as it were Bats wings) & the Bird Alcatraz, and the Bonito, the one in the Aire, the other in the Sea, pursuing him.

The Bonitos are like Mackrils, but greater, some as bigge as a man could lift. The Sharkes haue their mouthes vnder their bellies, that they cannot bite their prey without a halfe turne, and the helpe of his tayle. These are the most rauenous, and some hold, ominous: they
40 haue found in their bellies, Hats, Caps, Shooes, Ropes ends, and whatsoeuer hanged by the Ships sides: they haue thirteene rowes of teeth: They spawne not, but whelpe, like the Dogge, or Wolfe, and at night or towards stormes, receiue their young into their mouthes for safetie. I haue seene them (sayth Sir *Richard*) go in and out, being aboue a foot and halfe long. Little fishes alway accompany them, and feed on the scraps: they are lesse then a Pilchard, streaked blacke and white (as in coloured Liueries) keeping on the head, fins, and backe of the other.

Another obseruation of this our Author, is the Scuruie or Scorbute, [a] whereunto they are much subiect in Nauigations neere the Line; the cause he ascribeth, the weakenesse of the stomacke in immoderate heate; salt meates, specially fish, Calmes and the Sea-water, which
50 could not but infect the World, if it were not otherwise affected and moued with Windes, Tides, and Currents: an instance whereof he sheweth in the Queenes Nauie, in the yeere of our Lord 1590. at the *Asores* many moneths becalmed, the Sea thereby being repleniished with seuerall sorts of Gellies and formes of Serpents, Adders, and Snakes, Greene Yellow, Blacke, White, and some partie-coloured, whereof many had life, being a yard and halfe, or two yards long. And they could hardly draw a Bucket of water, cleere of some corruption withall. In twentie yeeres, wherein he vsed the Sea, hee could giue account of two thousand consumed with this disease.

a Oranges, Limons, and the like are excellent remedies to this disease.

In this Voyage, they were forced for want of fresh Water, to distill Sea-water, which they found wholsome and nourishing. I might follow our Author in his Obseruations of
62 these Seas (which he sayth, vnder the Line, is best to crosse in Ianuary, February, and March) and of the Ilands of Cape Verde [b] (elsewhere by vs obserued) being in the height of these Ilands, where now we are discouering: which he sayth, are the most vnwholsome in the World,

b The flames of Fuego, hee saith, are seene twenty leagues in the Night.

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World, and had halfe his people on this Coast ſicke of ſhaking, burning, frenzie-feuers: a man can ſcarcely goe on the Earth, though well ſhod, when the Sun ſhineth: and the Breeze, which in the afternoone cooles them from the North-eaſt, pierceth them alſo with ſudden cold; ſo that the Inhabitants goe thicke clothed with Caps and Kerchers, beſides their Hats, their Suites of thicke cloth, and Gownes well lined or furred to preuent danger. Sleeping in the open Ayre, or in the Moone-ſhine, is there very vnwholſome: The Moone ſhining on his ſhoulder on the Coaſt of Guinee, left him with ſuch paine, that for twentie houres ſpace he was like to run mad. But what Moone-ſhine hath made mee lunatike, to run from theſe American Ilands, to thoſe, and the Coaſt of Africa? Patience, Reader, and I will bring thee backe in a freſher purſuit.

In Dominica (where we were laſt on ſhore) it is related by one which wrote the Earle of Cumberland his Voyage to Port Rico, that they haue their ſeuerall Houſes to other vſes priuate, but haue a common Hall or Dyet for to eate in together, as *Lycurgus* inſtituted to preuent Riot, amongſt his Spartans. The Maydes in this Iland are ſaid to weare no Garters, and the firſt night of their Marriage they tye them ſo hard, that the fleſh hangs ouer. In Tortuga they tolled certaine Spaniards aſhoare, vnder pretence of Traffique, and then ate them.

§. III.

Of Boriquen, Iamaica, Cuba, and the Lucayæ.

c *Botero, vol. 2.*

BOriquen c or Saint *Iohn* is three hundred miles long, and ſeuenty broad, trauerſed with a rough Mountayne, which yeelds many Riuers. The Spaniards haue there ſome Townes. The Earle of Cumberland in the yeere 1597. hauing by his Sea forces ſtayed the going of fiue Carikes to the Indies, whereby the King of Spaine loſt three Millions, and the Merchants foure times as much; ſayled to Saint *Iohn Port Rico* in this Iland, and tooke it with diuers Forts; here was a Biſhops See d and Cathedrall Church with a Fryery, foure hundred Souldiers in pay, beſides three hundred others: it was accounted the Mayden Towne and inuincible, and is the Spaniſh Key and their firſt Towne in the Indies. He brought from thence neere foureſcore caſt Peeces, and much other wealth. This Iland was firſt conquered by *Iohn Ponce* and by him inhabited: the Naturals were altogether like in Religion and manners to the Inhabitants of Hiſpaniola; and ſo were the Plants and Fruits alſo. *Oniedo* hath written hereof largely in his ſixteenth Booke. There growes the Tree called *Legno Santo*, more excellent then Guaiacan for the Neapolitan and many other diſeaſes: there is alſo white Gumme good for Ships in ſtead of Pitch, and there are Bats, which the Inhabitants did eate. Theſe Ilands are not ſo well peopled as in former times: and many of them are retyring places of Rebels and Fugitiues, which take this ſhelter againſt the Spaniſh cruelties. *Hiſpaniola* is the next Iland of name, but ſhall haue a place by it ſelfe, as a Map and Summarie of all the other.

d *Ouied. l. 6. c. 1.* mentions this Biſhopricke & Monaſterie.

e Of it reade *Ouied. l. 18.*

Iamaica is almoſt as large as *Boriquen*. e It is extremely ſubiect to the *Vracani*, which are ſuch terrible guſts of Winde, that nothing can reſiſt them. They turne vp Trees, ouer-turne Houſes, tranſport the Ships from Sea to Land, and bring with them a moſt dreadfull and horrible confuſion. They raigne, or tyrannize rather, in Auguſt, September, and October. f The Inhabitants are of quicker wits then the other Ilands.

f *Mar. Dec. 1. l. 2.*

g Of this Iland read *Ouied. l. 17 part. tot.*

h *Ortel. Thea.*

Cuba is more Northerly, and g extendeth it ſelfe three hundred leagues in length, and twentie in bredth, full of Mountaynes, Woods, Fennes, Riuers, Lakes, both ſalt and freſh. This h Iland hath had many names giuen by the Spaniards: *Fernandina, Ioanna, Alpha* and *Omega*. The Woods are repleniſhed with Swine and Kine; the Riuers yeeld Golden Sands. It hath ſixe Spaniſh Colonies. Saint *Iago*, a Biſhops See, is the chiefe Towne in the Iland; and *Hauana* is the chiefe Port of the Indies. *Oniedo* reckons two things moſt admirable therein: one a Valley, trenling betweene two Hils three leagues, which produceth abundance of ſtones, enough to lade many Ships, of a perfect round forme, like Bullets: The other a Fountaine, whence *Bitumen*, or a certaine Pitchie ſubſtance floweth and floteth ieuen to the Sea, excellent for pitching of Ships. In this Iland the common people were prohibited the eating of Serpents, as being reſerued for Royall Dainties, and the Prerogatiues of the Kings Table.

i *Mar. Dec. 1. l. 2.*

Columbus i ſayling by this Iland, lighted into a Nauigable Riuer, the water whereof was ſo hot, that none might endure his hand long therein. He eſpied alſo a Canoa of fiſhermen, which after a ſtrange faſhion vſed to hunt fiſh, and take them by the helpe of another fiſh, which they kept tyed in a cord by the Boats ſide, and when they eſpied a fiſh, looſed the cord; this hunting fiſh preſently layes hold on the prey, and with a skinne like a Purſe growing

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ing behind her head, graſpeth it ſo faſt, that by no meanes it can be taken from her, till they draw her vp aboue the water, and then not able to abide the Aire, ſhe reſigneth her prey to the fiſhers, which leape out into the water, and take it; in recompence whereof they giue her part of her purchaſe. He found alſo in this Coaſt Waters, for the ſpace of fortie miles, white and thicke like Milke, and as though Meale had beene ſtrewed through that Sea: other waters he found [k] ſpotted with white and blacke, and others all blacke. An old man of foureſcore yeeres being a Gouernour in Iland, came to *Columbus*, and with great grauitie ſaluted him, and counſelled him to vſe his victories well, remembring, that the ſoules of men haue two Iournies, after they are departed from their bodies: The one foule and darke, prepared for iniurious and cruell perſons: the other pleaſant and delectable, for the peaceable, and louers of quiet.

[k] *Botero.*

Many other Ilands might be heere mentioned, and but mentioned: little to our purpoſe I finde in them. Of Acuſamil, neere Iucatan, is alreadie ſpoken. Of the *Lucata* or *Iucata*, the greateſt thing is their great number, which ſome [l] eſteeme aboue foure hundred. *Lucaio* is a generall or collectiue name, as *Zeland*, *Lequio*, *Malacco*. The Spaniards haue carried the Inhabitants, as *Martyr* ſignifieth, into ſeruitude, to ſatisfie their inſatiable deſire of Gold. The women of theſe Ilands were ſo faire, that many of the bordering Countries, forſooke their owne Countrie, and choſe this for their loue. Theſe women ware nothing till the time of their menſtruous purgation, at which time the Parents made a Feaſt, as if ſhee were to be married; and after that, ſhe weareth before thoſe parts Nets of Cotton, filled with leaues of Hearbs. They obey their King ſo ſtrictly, that if he command them to leape downe from an high Rocke, alledging no other reaſon then his will, they performe the ſame. But they are now, and were long ſince deſolate, [m] being waſted in the Mines of Hiſpaniola and Cuba, or by Diſeaſes and Famine, to the number of twelue hundred thouſand.

[l] *P.M. Dec.7.1.*

[m] *Dec.7.8.*

But I am loth to wilder my ſelfe further in this Wilderneſſe of Ilands (for ſo haue the Spaniards made them:) [n] *Columbus* in one Voyage gaue names to ſeuen hundred Ilands; of which I can report little fitting this our Pilgrimage. Hiſpaniola is the Lady and Queene of them all, and (as it were) the common Store-houſe of all their excellencies: and therefore we will there make ſome longer ſtay.

[n] *Dec.1,l.2.*

CHAP XIIII.

Of Hiſpaniola: and a touch homewards at Bermuda.

§. I.

The Names, naturall Rarities, and Creatures thereof.

HIſpaniola or Spagniola [o] is Eaſtward from Cuba, it was of the firſt Inhabitants called *Quiſqueia*, afterwards *Haiti*, and by *Columbus* [p] *Cipanga* and *Ophir*. The Spaniards call it as we firſt mentioned, and alſo Saint *Dominike* or *Domingo* of the chiefe Citie an Archiepiſcopall See. It contayneth in compaſſe fiue hundred and fiftie leagues. They called the Iland *Quiſqueia*, which ſignifieth *Great* and *All*, thinking that the Sunne gaue light to no other World then this, and the other Ilands adioyning. *Haiti* ſignifieth *Craggie*, and ſuch is the Iland in many places, with high Craggie Hils, ouerlooking the deepe and darke Valleyes. But in many places it is moſt beautifull and flouriſhing. It ſeemeth to enioy a perpetuall Spring, the trees alway flouriſhing, and the Medowes clothed in greene. The Ayre and the Waters are wholeſome. It is in manner equally diuided with foure great Riuers deſcending from high Mountaynes, whereof *Iuana* runneth Eaſt; *Attibunicus*, Weſt; *Nabiba*, to the South; and *Iache*, Northward. Some diuide it into fiue Prouinces, *Caizcimu*, *Hubaba*, *Caibabo*, *Bainoa*, *Guaccaiarima*. In the firſt of theſe there is a great Caue, in a hollow Rocke, vnder the root of a high Mountayne about two furlongs from the Sea; the entrie is like the doores of a great Temple. Many Riuers ſtole their waters from the ſight of the Sun, the vſe of men, and the ordinary Officers of *Neptunes* Cuſtome-houſe, and by ſecret paſſages came and hid themſelues in this Caue. So the Ilanders imagined, ſeeing diuers riuers ſwallowed vp

[o] *Ortel. Theat. p. Columbus* called it *Cipanga*, thinking it to be that Iland which *Marcus Paulus* cals by that name in the Eaſt. *Ens. l.3.* He called it alſo *Ophir*, thinking it to bee that whence *Salomon* had his Gold. *Mart. Dec.3.l.7*

of

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of the earth, after they had runne foureſcore and ten miles, and ſuch a ſinke or channell of waters in the Caue.

The Ilanders beleeued, that the Iland had a vitall ſpirit, and that there it doth breathe: and a hole therein is the female nature thereof (for of that ſexe they deeme it) euen as Antiquitie conceited the ebbing and flowing of the Sea to be the breath of *Demogorgon*.

Dec.7.8. *Andreas Moralis* entred in with his ſhip, which was almoſt ſwallowed with the Whirlepooles, and boyling of the water. Clouds engendred of thoſe watery conflicts, and darkneſſe, layed hold on his eyes; terrible noyſe, as of the fals of Nilus, made deafe his eares, that when with labour he had gotten out, he ſeemed to haue eſcaped the barkings of *Cerberus*, & the obſcure Vaults of Hel. Vpon the tops of high Mountaynes, the ſame *Moralis* ſaw a Lake, three miles in compaſſe, into which many little Riuers ran, without any other apparant iſſue.

In Bainoa is a Lake of Salt water, notwithſtanding it receiueth foure great freſh Riuers from the Eaſt, Weſt, North, and South, and twenty ſmaller: and within a furlong of the Lake, on the Northſide, are two hundred freſh-ſprings. It is thought to haue a large entercourſe with the Ocean, becauſe they are Sharkes (great Sea-fiſhes, which deuoure men) in the ſame. Here are ſtormes and tempeſts, which ſeeme to bee the Caters and Purueyors for thoſe fiſhes, in drowning many. Diuers other Lakes are mentioned in this Iland; one whereof partly Salt, partly freſh, is fiue and twenty miles long, and eight broad. They are all in a large Plaine 120. miles in length & bredth, betweene 18. and 25. There is another Vale 200. miles long, and broader then the former: another as broad as that, which is 180. miles long.

Bart. de las Caſas telleth of a Kingdome in Hiſpaniola, called *Magna*, which ſignifieth a Plaine, compaſſed about with Hils, which watered the ſame with 30000. Riuers and Brookes; twelue of them were very great: and all which come from the Weſt (twenty thouſand in number) are enriched with Gold.

Cotebi is a Plaine on the tops of Hils, ſo high, that it is ſubiect to the foure ſeaſons of the yeere. There is alſo another Region of the ſame name, moſt barren, and yet moſt rich; full of Mynes, otherwiſe vnfruitfull; a thing common in Nature, that great Mynes vndermine fertilitie; and not ſtrange amongſt men, that the greateſt hoorders of Treaſures are the moſt vnfruitfull, and barren in good workes. The Gold (they ſay) is as a liuing tree, which rooting in the centre of the Earth, ſendeth forth branches vnto the vppermoſt face of the earth, and there ſheweth forth certaine beautifull colours in ſtead of flowres, round ſtones of Golq *Dec.1.4.* den Earth in ſtead of Fruits, and thinne Plates in ſtead of Leaues. From this Iland q was yeerely brought foure or fiue hundred thouſand Duckets of Gold. They imagine ſome Diuine Nature to bee in Gold, and therefore neuer gather it, but they vſe certaine Religious expiations, abſtayning from women, delicate meates and drinkes, and all other pleaſures.

There is an Iland a little from Hiſpaniola, which hath a Fountaine in it, comming by ſecret paſſages vnder the Earth and Sea, and riſeth in this Iland: which they beleeue, becauſe it bringeth with it the leaues of many trees, which grow in Hiſpaniola, and not in this Iland;

L.6.C.12. the Spaniards call the Ile *Arethuſa*. *Onedo* mentions a little Iland betweene this and *Iamaica*, called *Nauazza*, halfe a league from which are many Rockes in the Sea about fiue foot couered with water: out of which iſſueth and ſpouteth, aboue the water of the Sea, a ſpout of freſh water as great as a mans arme, that it may bee receiued and taken ſweet and good. This was ſeene by *Stephano della Rocca* a man of good credit.

r *R. Tomſon. ap. Hak. tom.3.* The Ile r of Hiſpaniola is much infeſted with Flyes, or Gnats, whoſe pricking cauſeth wonderfull ſwelling: alſo there is a Worme called Nigua, which creepeth into the ſoles of mens feet, and makes them grow as bigge as a mans head, with extremitie of paine; for which they haue no remedy, but to open the fleſh ſometimes three or foure inches, and ſo

s *Mart.dec.7.9. Ouied.l.15.c.8.* digge them out. The Gnats s are ſo troubleſome, that the Inhabitants doe therefore build low Houſes, and make little doores, which they keepe cloſe, and forbeare to light Candles. Nature hath to this diſeaſe ordained a remedy, namely, certaine Creatures, called *Cucuy*, which is a kind of Beetles. Theſe haue foure lights, which ſhine in the night; two in the ſeate of his eyes, and two which he ſheweth when hee openeth his wings. The people get theſe and bring them to their houſes, which there doe them a double ſeruice: they kill the Gnats, and giue ſo much light, that men may ſee to reade and write Letters by the light of one; and many of them ſeeme as ſo many Candles. They had but three ſorts of foure-footed Beaſts, and thoſe very little. Now men are exhauſt, and Beaſts multiplyed, in ſo ſtrange manner, that one which was *Deane* of the Conception, carrying a Cow thither, ſhee was aliue ſix and twentie yeeres after, and her fruitfull generation was multiplyed in the Iland to eight hundred. They are now growne wild, as their Dogges alſo. They kill their Kine for the Hides: fiue and thirtie thouſand were tranſported to Spaine when *Acoſta* returned, in the yeere of our Lord 1587. Ants haue beene as noyſome to *Hiſpaniola*, as Graſſhoppers in many parts of the World: in the yeere 1519. and two yeeres after they ruined their Farme-

Encreaſe of Kine & Dogs.

Ants hurtfull. *Ouied.l.5.c.1.*

houſes,

houſes, and ſpoyled their Oranges, Cannafiſtula, and their fruit-trees. They could keepe nothing in their houſes which was fit to be eaten, from them: and if they had continued in like quantitie, they would haue dishabited the Iland and left it deſolate. But they choſe by lot a Saint, to whoſe tuition they might commit themſelues in that extremitie, which fell vpon *Saturninus*, who was faine to become their Patron againſt the Piſmires. Theſe Ants were little and blacke: another ſort were enemies to theſe, and wrought againſt them and chaſed them out of their holds, and were not hurtfull, but as good Benefactors (if *Oniedo* ſay true of them) as I can beleeue of *Saturninus*. Other ſorts there are many, of which ſome become winged and fill the Aire with ſwarmes: which ſometimes happens in *England*. On *Bartholomew* day 1613. I was in the Iland of *Foulneſſe* on our *Eſſex* ſhore, where were ſuch cloudes of theſe flying Piſmires, that we could no were flie from them, but they filled our clothes; yea the floores of ſome houſes where they fell, were in a manner couered with a blakee Carpet of creeping Ants; which they ſay drowne themſelues about that time of the yeere in the Sea. *Oniedo* tels of other Ants with white heads, which eate through wals and timbers of houſes and cauſe them to fall. There are ſome Caterpillers a ſpan long, and others leſſe, but more venemous. There are Wormes which doe ſo much harme in Timber, that a houſe of thirty yeeres in this Iland would be ruinous, and ſeeme as old as one of a hundred in Spaine; and thoſe which could not be old when hee wrote this, ſeemed as if they had ſtood 150. yeeres. Many other ſmall creatures this our Author mentions, but my Relations would be too great if I ſhould follow him.

§. II.

Of their Idols, Songs and Dances, Prieſts, Oracles, Superſtitious Opinions and Cuſtomes.

BEfore the Diſcouerie of this Iland by *Columbus* and the Spaniards, theſe Ilanders of Hiſpaniola were forewarned thereof by Oracle. Their [t] *Cacikes* and *Bubiti* (that is, their Kings and Prieſts) reported to *Columbus*, that the Father of *Garionexius*, the preſent King, and another *Cacike*, would needs be importunate demanders of their *Zemes*, or Gods of future euents, and therefore abſtayned fiue dayes together from all meate and drinke, ſpending the time in continuall mourning. The *Zemes* made anſwere, That there would come, not many yeeres after, vnto that Iland, a ſtrange Nation, clothed, bearded, armed with ſhining Swords, that would cut a man aſunder in the middle; which ſhould deſtroy the ancient Images of their Gods, aboliſh their Rites, and ſlay their children. To remember this Oracle, they compoſed a mournfull Dittie, which they call *Areito*, which on ſome ſolemne dayes they vſed to ſing. Their Prieſts were Phiſicians and Magicians, or Diuinours.

[t] *Mar.dec.1.l.9 Oniedo.gen.hiſt. lib.5.*

Oniedo ſayth, that they danced at ſinging of their *Areiti* or Ballads, which word I vſe becauſe it hath that deriuation which argueth dancing aſwell as ſinging. Theſe dances are generall thorow *America*. In this Iland they danced, ſometimes men alone, and ſometimes women alone, but in great Solemnities they were mixed, and danced in a circle, one leading the dance; the meaſures whereof were compoſed to the *Areito*, of which one ſang a Verſe, and all the reſt followed ſinging and dancing, and ſo thorow euery Verſe of the ſame till it was ended, which ſometimes continued till the next day. *Anacaona* the widow of the Cacique *Caonabo*, entertained the Spaniards with a dance of three hundred Maids. Thus theſe *Areitos* were their Chronicles and Memorials of things paſſed, as we read of the *Bards* in theſe parts. They vſed ſometimes Drummes or Tabers to theſe dances, made onely of wood, hollow, and open right againſt that place where they did ſtrike. In ſome places they couered them with Deere skins, but here were no beaſts in this Iland that could yeeld any for ſuch purpoſe. They had Tobacco in Religious eſtimation, not onely for ſanitie, but for ſanctitie alſo, [u] as *Oniedo* writeth, the ſmoke whereof they tooke in at the Noſe with a forked Pipe fitted to both noſthrils, holding the ſingle end in the ſmoke of the hearbe burning in the fire, till they became ſenſeleſſe. Their Prieſts moſt vſed this, which comming to themſelues after this ſleepie fume, deliuered the Oracles of their *Zemes* or Deuils, which ſometimes ſpake by them.

[u] *Non ſolamente coſa ſana, ma ſanto ancho.*

[x] *Mart.ibid.*

[y] They worſhipped the Sunne, and prayed to it at Sun-riſing.

Now concerning the *Zemes* (which could foretell that which they could not auert) and the Superſtitions of Hiſpaniola, [x] the Spaniards had beene long in the Iland before they knew, that the people worſhipped any thing but [y] the Lights of Heauen; but after, by further conuerſing and liuing amongſt them, they came to know more of their Religion, of

which, one *Ramonus*, a Spaniſh Heremite, writ a Booke, and *Martyr* hath borrowed of him to lend vs. It is apparant by the Images which they worſhipped, that there appeared vnto them certaine illuſions of euill Spirits. Theſe Images they made of Goſſampine Cotten hard ſtopped, ſitting, like the Pictures of the Deuill, which they called *Zemes*; whom they take to be the Mediators and Meſſengers of the great God, which they acknowledge, One, Eternall, Infinite, Omnipotent, Inuiſible. Of theſe they thinke they obtayne raine, or faire weather; and when they goe to the warres, they haue certaine little ones which they bind to their fore-heads. Euery King hath his particular *Zemes*, which he honoureth. They call the eternall God by theſe two names, *Iocauna*, and *Guamanomocon*, as their Predeceſſors taught them affirming, That he hath a Father called by theſe fiue names, *Attabeira*, *Mamona Guacarapita*, *Liella*, *Guimazoa*.

They make the *Zemes* of diuers matter and forme: ſome of Wood, as they were admoniſhed by certaine Viſions appearing to them in the Woods: others, which had receiued anſwere of them among the Rocks, make them of Stone: ſome of Roots, to the ſimilitude of ſuch as appeare to them when they gather the Roots whereof they make their bread, thinking that the *Zemes* ſent them plenty of theſe Roots. They attribute a *Zemes* to the particular tuition of euery thing; as ſometimes the Pagan, and now the Popiſh Romanes: ſome aſſigned to the Sea, others to Fountaynes, Woods, or other their peculiar charges. When the *Beity* conſult with the *Zemes*, they goe into the Houſe dedicated to him, and with the powder of the herbe *Cohobba*, ſnuffed into their noſthrils, are diſtracted; after which, returning as out of a trance, he telleth, That the *Zemes* had ſpoken to him, and vttereth his Reuelations. They ſay, That a certaine King, called *Guamaretus*, had a *Zemes*, whoſe name was *Corochotum*, which often vſed to deſcend from the top of the houſe, where *Guamaretus* kept him cloſe bound: the cauſe of his breaking looſe was either to hide himſelfe, or to goe ſeeke for meate, or elſe for the act of generation: and that ſometimes being offended, that the King *Guamaretus* had not honoured him diligently, hee was wont to lie hid for certaine dayes. In this Kings Village were ſome children borne with two Crownes, which they ſuppoſed to be the iſſue of this *Zemes*. And when this Village was burned by the Enemie, this *Zemes* brake his band, and was found a furlong off, without any harme. He had another *Zemes* called *Epileguanita*, made of wood, being in ſhape like a foure-footed Beaſt, which went often from the place where he was honoured, into the woods. When they perceiued that he was gone, a great multitude gathered together to ſeeke him, with deuout Prayers: and when they had found him, brought him home religiouſly on their ſhoulders, to the Chappell dedicated vnto him. But after the Spaniards comming into the Iland, hee fled for altogether; and could neuer be found; whereby they diuined the deſtruction of their country.

They honoured another *Zemes*, in the likeneſſe of a woman, on whom waited two other, like men. One of theſe executed the office of a Meſſenger to the *Zemes*, that had authoritie of Clouds, Winds, and Raine, & are at command of this woman: the other performed the like to the *Zemes* of the waters that fall from the Hils, that being looſed, they might breake into flouds, and ouerflow the Countrey, if the people doe not giue due honour to her Image.

a *Mart. Dec. 2. lib. 6.* Let vs adde to this Relation of the *Zemes* of Hiſpaniola a an accident in Cuba. A Mariner being ſicke, was there left on ſhore, who recouering, grew into fauour with the King, and was employed in his warres with great ſucceſſe againſt the Enemie. He attributed his victories to the Virgin *Mary*, whoſe Picture hee had in his boſome. The King by his perſwaſion reiected his *Zemes*, and dedicated a Chappell and Altar to this Picture, whither hee and all his Family reſorted a little before the Sun-ſet, bowing their heads, and ſaying, *Aue Maria*, *Aue Maria*; further they could not ſay. They beſet the ſame with Iewels, and many Earthen pots, ſome with ſundry meates, ſome with water, round about the Tabernacle, which they offered in ſtead of ſacrifice, as before they had done to their *Zemes*. Being demanded, why they did thus, they anſwered, Leſt it ſhould lacke meate. For they beleeue, that Images may hunger, and doe eate and drinke.

They told of this Picture, That being carried with them into the warres (as they vſe to bring their *Zemes* with them into the battle.) This made the *Zemes* of the enemy turne his backe; yea, a woman (a lye, or a Deuill) deſcended in the ſight of them all to play the *Bellona* for her followers; and in a contention betwixt them, whether the *Zemes* or this Ladie were more excellent, two young men of each ſide were bound, and whether Deitie ſhould looſen her party, that ſhould be their God. Both inuoke: the Deuill appeared in vgly ſhape, and by and by a faire Virgin, whereat the Deuill vaniſhed (doe you beleeue it?) and the Virgin with touch of a Rod looſed her mans hands, which were found on the other aduerſe party, being now double bound. Thus can the Deuill transforme himſelfe into an Angell of Light, at Loretto, in Hiſpaniola, and where elſe ſoeuer hee can bee entertained; the name of Saints, and promiſe of Heauen, ſhall further his Helliſh deſignes.

They

They had festiuall Solemnities in Hispaniola [b] to their *Zemes*, whereunto the Kings summoned their Subiects by publike Cryers: and they, neatly dressed after their manner, painted with diuers colours of hearbs, resorted thither, with their armes, thighes, legs, adorned with shels, to make Musicke in their dancing. Thus they presented themselues before the King, who sate drumming at the entrance of the Gate. When they were to sacrifice, they purged themselues first, thrusting downe a sacred hooke into their throat, and by vomit emptied their bodies. After, they went into the Kings Court, and all sate in a Ring about the Idoll, crosse-legged like Taylors, and wry-necked for reuerence, praying, that their Sacrifice might be accepted. The women in another place, when the Priests gaue warning, fell to dancing and singing (in manner as is before expressed) the prayse of their *Zemes*, and offered Cakes in baskets, concluding with Songs in prayse of their ancient Kings, and Prayers for future prosperitie. After this, both Sexes kneeled downe, and offered their Cakes; which the Priests receiuing, cut in pieces, giuing to euery man a portion, which hee kept vntouched the whole yeere, for a holy Relique, esteeming that house in danger of Fire and Whirle-winds, that is not preserued with this reserued piece of Cake. They seemed sometimes to heare a voyce from their *Zemes*, (whether by the illusion of the Priests, or the Deuill) which the Priests interpreted by their behauiour: for if they danced and sung, all was well: but if they went sorrowfully, the people went forth sighing, and gaue themselues to fasting, euen to extreme faintnesse with weeping, vntill they thought their *Zemes* reconciled. In this Iland they had [c] as many wiues as they were able to sustaine: the Cacique *Behechius* had thirtie, two of which were buried with him perforce. Some of them were addicted to lusts of Sodomie, and others more (if more may be) vnnaturall. Generally they were very luxurious, both men and women: yet they abstained from Mother, Sister, and Daughter (other degrees they spared not) thinking that such Incest would bring them to an euill death. In their buying and selling they weighed not the worth of things, but onely their owne fancie, as we see in Children. Theeues they cruelly punished, empaling them on sharpe stakes aliue.

[b] *Dec. 7. 10.*

Sacrifices.

[c] *Oniedo gen. hist. l. 5. c. 3.*

Touching the originall of man, thus they fable. There is in the Iland a Region called Caunana, where they faine that Mankind came first out of two Caues of a Mountayne called Cauta: and that the biggest sort of men came forth of the mouth of the biggest Caue, and the least sort out of the least Caue: this Caue they name *Amaiauna*, the greater, *Cazibaxagua*. Before men might come out of the Caue, the mouth thereof was kept and watched nightly, by a man whose name was *Machocbael*, who departing further to looke abroad, was by the Sunne (the sight of whom he was forbidden) turned into a stone. They faine the like of others turned into trees; for going so farre a fishing in the night, that they could not returne before the rising of the Sunne. A certaine Ruler also, called *Vagoniona*, sent one forth of the Caue a fishing, who by the Sunnes surprisall, was turned into a Nightingale, which therefore in the night bewayleth his misfortune. *Vagoniona* sore troubled with this losse, leauing the men in the Caue, brought forth the women and sucking children, and leauing the women in an Iland of that Tract, called *Matinino*, carried the children away with him, which being oppressed with famine, fainted; and remayned on the bankes of a certaine Riuer, where they were turned to Frogs, and cryed *toa, toa*, as children with them vse to cry for the dugge. And hence also come those pittifull cryings of the Frogs in the Spring-time. As for *Vagoniona*, he by speciall priuiledge was not transformed: wandering in diuers places, he descended to a certaine faire woman, whom he saw in the bottome of the Sea, and receiued of her bright plates of Laten, and a kind of stones which their Kings greatly esteemed. Another Caue they had (for the former tale is endlesse, as Superstition commonly is) called *Iouanaboina*, adorned with Pictures of a thousand fashions. In the entrance were two grauen *Zemes*, whereof one was called *Binthaitel*, and the other *Marohu*. Out of this Caue they say the Sunne and Moone first came to giue light to the World. They made as Religious concourse to these Caues, as they which goe on Pilgrimage to Rome, Compostella, or Ierusalem.

They had a superstitious conceit of their dead: who (they thought) walked in the night, and eate the fruit *Guannaba* (which is like to a Quince) and that they would deceiue women, in taking the shape of men; making, as though they would haue to doe with them, and suddenly vanish away. If any feeling a strange thing in his bed, made doubt whether it were a dead bodie, he might be resolued by feeling on his belly, because these Ghosts could take all other members of mans bodie, but not the nauell (as some with vs imagine that the Deuill can take the whole shape of a man, onely his clawes excepted:) these dead men, they say, often met them by the way, and if a man were not afraid, they vanished; but if hee were afraid, they would assault him, and many hereby haue beene taken with the losse of their limbes. These Superstitions were left them by tradition in Rithmes and Songs from their

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fore-fathers, which it was lawfull for none to learne, but onely the Kings Sonnes. They ſung them before the people on ſolemne Feaſts, playing on an inſtrument like a Timbrel. Their *Boiti* or Prieſts inſtruct them in theſe Superſtitions: theſe are alſo Phyſicians, making the people beleeue that they obtaine health for them of the *Zemes*. They tye themſelues to much faſting, and outward cleanlineſſe and purging; eſpecially where they take vpon them the cure of great men: for then they drunk the powder of a certayne herbe, which brought them into a furie, wherein they ſaid they learned many things of their *Zemes*.

Much adoe they make about the ſicke partie, deforming themſelues with many geſtures, breathing, blowing, ſucking the forehead, temples, and necke of the patient; ſometimes alſo ſaying that the *Zemes* is angry for not erecting a Chappell, or dedicating to him a Groue or Garden, or the neglect of other holies. And if the ſicke partie dye, his Kinſfolkes by Witchcraft enforce the dead to ſpeake, and tell them whether he dyed by naturall deſtinie, or by the negligence of the *Boiti*, in not faſting the full due, or miniſtring conuenient medicine: ſo that if theſe Phyſicians be found faulty, they take reuenge of them. They vſed in miniſtring their Phyſicke, to put certayne ſtones or bones in their mouthes, which if the women can get, they keepe religiouſly, beleeuing them to be profitable for them in trauell, and honour them, as they doe their *Zemes*.

When their Kings dyed, they buried the beſt beloued of their Concubines with them, who alſo had other women buried for their attendants, together with their Iewels and Ornaments. They had in the Sepulchre beſide them a cup full of water, and ſome of their *Caſſani*-bread. Hiſpaniola is (ſayth *Herera*) in 19. degrees and an halfe, hath ten Spaniſh Townes, and hath ſometime had in it fourteene thouſand Caſtilians. *Ouiedo* reporteth of a Huricano or Tempeſt, which, 1508. threw downe all the houſes, except ſome which were built of ſtone in *Domingo*: and the whole Towne of *Buona Ventura* changed his name into *Mala Ventura*, being hereby quite ouerthrowne. Twentie Sayle and more were loſt in the Harbour of *Domingo*. Many men were lifted vp and carried in the Ayre many Bowſhots, ſome being thereby miſerably bruiſed. In *Iuly* the next yeere happened another more terrible then the former. But now, ſayth hee, theſe *Huracanes* are nothing ſo fierce ſince the Sacrament is placed in the Churches.

§. III.

Of the Bermudas, or Sommers Ilands.

HAuing thus wearied you with this long ſtay in *Hiſpaniola* (by which yee may gueſſe of the neighbouring Ilands) we will haſte homeward, and not touching in any Iland by the way (for we could but touch and away) we may aduenture, notwithſtanding the wonted danger, vpon Bermuda. Danger hath made it now not ſo dangerous: *necuments* haue beene *documents*. For while ſome haue beene wracked there, they haue made vertue of Neceſſitie, and ſo well obſerued the Coaſt, that skill hath almoſt ſecured that, which Nature had ſeemed to ſet there in defiance both of Habitation and Nauigation, to both which it is now ſubiected by our Nation. It was called Bermuda, as [d] *Ouiedo* ſayth, of *Iohn Bermudez* which firſt diſcouered it, and *Garza*, of the ſhips name wherein hee then ſayled: *Ouiedo* writeth that hee was iuſt by it, and had thought to haue ſent ſome Hogs on ſhore there to haue multiplyed, but by force of tempeſt was driuen thence: and others eyther of like purpoſe, or by force of ſhipwracke haue ſince done it. It [e] is alſo called the *Iland of Deuils*, which they ſuppoſe inhabit there; and the *Inchanted Iland*: but theſe are inchanted conceits. *Iob* [f] *Hortop* relateth, That in the height of Bermuda they had ſight of a Sea-monſter, which three times ſhewed himſelfe from the middle vpwards, in ſhape like a man of the complexion of a Mulato or tawny Indian. But this name was giuen it not of ſuch Monſters, but of the monſtrous tempeſts which here they haue often ſuſtayned. Sir *G. Sommers* hath deſerued that it ſhould beare his name, by his indeuours thereabouts teſtified in life and death. Hee with Sir *Thomas Gates*, as before is ſaid, were wrackt on the Iland, which loſſe turned to ſome gaine, as if God would giue them this into the Virginia-bargaine. Before, *Anno* 1593. *Henry* [g] *May*, an Engliſhman, in a French ſhip was wracked thereon, and hath giuen vs ſome Diſcourſe thereof: more fully hath *Syluester* [h] *Iourdan*, one of that Virginian Company, one of the company of thoſe worthy Knights, in a Treatiſe of that ſhipwracke, and the Diſcouerie of Bermuda. The Commodities whereof, he reckoneth, varietie of fiſhes, plentie of Hogges (which it ſeemeth haue eſcaped out of ſome wrackes) diuers Fruits, Mulberries, Silke-wormes, Palmitos, Cedars, Pearles, Ambergriſe: But the moſt ſtrange thing ſeemes the varietie of Fowle, of which they

d *Ouiedo lib. 2. del. Hiſt. Ind.*

e *Botero.*

f *Iob Hortop ap. Hak.*

g *Henry May ap Hak. tom. 3.*

h *Syl. Iourdan.*

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they tooke a thousand of one sort in two or three houres, being as bigge as a Pidgeon, and laying speckled Egges, as bigge as Hens Egges, on the sand, where they come and lay them daily, although men sit downe amongst them. When Sir *Thomas Gates* his men haue taken a thousand of them, Sir *George Sommers* men haue stayed a while by them, and brought away as many more. Another Fowle there is, that liueth in holes, like Cony-holes; their Egges like in quantity and qualitie to Hen-egges. Other Birds were so gentle, that whistling to them, they would come and gaze on you, while with your sticke you might kill them. Other Egges they had of Tortoyses, a bushell in the belly of one very sweet: they tooke forty of them in a day: and one would serue fiftie men at a meale. Two were there borne, and other two married, to make the most naturall possession thereof for our Nation; which now in hope of good successe hath there planted an habitation. That wracked Company built there a Ship and a Pinnasse, and set saile for Virginia.

William Strachie in a large Discourse, with his fluent and copious pen hath described that tempest which brought them to this Iland, affirming that there was not an houre in foure dayes, in which they freed not out of their almost captiued Ship, twelue hundred Barricoes of water, each containing sixe gallons, and some eight: besides three Pumps continually going: euery foure houres they bestowed an hundred tuns of water on the cruell Sea, which seemed the more hungry after their bodies, or thirstie for their bloud from Tuesday noone till Friday noone, they bayled and pumped two thousand tunnes, and were ten foot deepe; nor could haue holden out one day longer, when they first had sight of the *Bermudas*. These (he sayth) are an *Archipelagus* of broken Ilands, not fewer then fiue hundred, if all may be so called which lye by themselues: the greatest (which lyeth like an halfe moone) is in 32. degrees 20. minutes. At their first landing they killed with Bats seuen hundred Fowles, like to Guls, at one time. The Ilands seeme rent with tempests of Thunder, Lightning, and Raine, which threaten in time to deuoure them all: the stormes in the full and change keepe their vnchangeable round Winter and Summer, rather thundring then blowing from euery corner, sometimes 48. houres [i] together; especially when the *Halo* (or circle about the Moone) appeareth, which is often, and there foure times as large as with vs. The North and Nort hwest winds cause Winter in *December*, *Ianuary*, and *February*: yet not such, but then young Birds to be seene. Without knowledge a Boat of ten tuns cannot be brought in, and yet within is safe harbour for the greatest Ships. They found there for their sustenance wild Palmitos, the tops of which trees rosted did eate like fried Melons, sodden, like Cabbages: with the leaues they couered their Cabins: Berries blacke and round, as bigge as a Damson, ripe in *December*, and very luscious: in the Winter they shed their leaues. No Iland in the World had more or better Fish. Of Fowles was great varietie. They killed a wild Swan. Some there are which breed in high Ilands in holes, to secure them from the Swine. They haue their seasons, one kind succeeding another. Besides this reliefe of Fowles, they had plenty of Tortoise Egges, which they lay as bigge as Goose Egges, and commit to the Sun and Sands hatching nurserie. They had sometimes fiue hundred in one of them. Euen heere (lest the Iland should lose that former name *of Deuils*) some entred into Deuillish conspiracie three seuerall time. Some were banished, and after reconciled. *Henry Paine* was shot to death. Some fled to the Woods, but all reduced, except *Christopher Carter* [k] and *Robert Waters*. But these Ilands haue now beene possessed diuers yeeres by an English Colonie; and my friend Master *Barkley* (which hath beene there, and is now [l] onwards on a second Voyage thither) seemeth rauished with the naturall endowments, both for health and wealth, of these Ilands: which now are to be shared amongst the Aduenturers, and fortified against all inuasions; Nature it selfe being herein readie to further their securitie against the greatest forren force, mustering winds (which some say are violent further off, but calmer neere the Ilands) and Rockes many leagues into the Sea, for their defence: which now yet they are gone to strengthen, both with men and munition. The Colonie that is there, haue not onely sent verball, but reall commendations of the place: as may appeare by a Treatise [m] thereof lately set forth by one, which in the Shippe called the Plough, sayled thither *Anno* 1612. wherein is declared the Commodities there found, as Mullets, Breames, Lobstars, and Angel-fish, Hog-fish, Rock-fish, &c. as before is said. The Ayre is very healthfull, as their experience (the best argument) hath found, and agreeing well with English bodies: the ground as fertile as any (they say) in the World: Ambergreece, Pearle, Cedars and other vnknowne Timbers: store of Whales and other Commodities, which would bee tedious to rehearse: which I hope and pray, may further prosper, to the profit of this and the *Virginia* Plantations. From hence and thence, I am now passing in an English Ship for *England*, where to passe away tediousnesse of the Voyage, I will entertayne my Reader with a Discourse of the more then tedious and fastidious Spanish cruelties.

W. Strachie.

i My friend Master *Barkley* a Merchant, reports better of the *Bermudas* seasonablenesse, &c. and the Plantation it selfe testifieth the health and wealth thereof.

k He continued there til the Colonie was planted.

l *Anno* 1614.

m Newes from *Bermudas*, or *Sommer Ilands*. There is report of some *English* this Winter come home, which came from *Bermuda* to *Ireland* in a little Boat, &c. which I write not, for want of certaine intelligence neither (for that cause) of the present state of the Colonie, which (some say) are neere 700. *English*, &c.

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CHAP. XV.

Of the Spaniſh cruelties in the Weſt Indies: and of their peruerſe Conuerſion of the Indians vnto Chriſtianitie.

FOr as much as the Papiſts doe vſually glory in the purchaſe of a New World vnto their Religion, and would haue men beleeue, that ſince this Scripture-Hereſie hath made new Rome to tremble now, no leſſe then *Hannibal* did her Pagan-mother, they haue a new [a] ſupply with much aduantage in this Weſterne World of America; and they make this their Indian Conuerſion, one of the Markes of [b] the trueneſſe and Catholiciſme of their Church, which hath gained (if *Poſſeuine* lye not) an hundred times as much in the New World towards the Weſt, South, and Eaſt, by new Conuerts, as it hath loſt in the North parts by Heretickes: where through both the Hemiſpheres (ſaith *Hill*) theſe thouſand yeeres, nay as farre as the Sunne ſhineth, there is no tongue, nor people, nor climate, which hath not in ſome meaſure (ſuch a meaſure perhaps as he meaſured his truth and wit withall in this aſſertion) the Catholike Roman Religion: I would we could borrow the height of this Hill, whereon to ſtand and ouer-view ſo many parts of the World yet vnknowne, and learne of this Giant *Atlas* (how eaſily may this Mute become a Liquid?) which beareth thus the Hemiſphere of his Roman Heauen on his mounting ſhoulders, a new Geographie. But his impudencie is already ſufficiently whipped and expoſed to the Worlds deriſion, by Him, the neereneſſe of whoſe preſence doth now ſo much glad me after ſo long and farre a Pilgrimage. His learned Pen hath ſhewed the like bold brags of *Briſtow* and *Stapleton* his Maſters, and prooued them Fables. For further confutation whereof, it ſhall not be amiſſe to obſerue the proceedings of the Spaniards in theſe parts. And herein we will vſe the witneſſe of men of their owne Romiſh Religion. *Ioſephus* [c] *Acoſta*, a Ieſuite, writeth, that the Indians conceiue an implacable hatred againſt the Faith, by the ſcandall of the Spaniards cruelties: and that they haue baptized ſome by force. *Vega* [d] accuſeth them of baptizing without making them know the faith, or taking knowledge of their life. And how could it otherwiſe be, when [*] we find it recorded of ſundry of their Preachers, that baptized each one of them aboue an hundred thouſand, and that in few yeeres? In ſo much that (as is ſtoried by *Surius*) it is to be found among the Records of *Charles* the fift, that ſome old Prieſt hath baptized ſeuen hundred thouſand, another three hundred thouſand. Some of theſe were ſo good Chriſtians, that they ſtill continued (as *Nunno de Guzman* writeth to the Emperour) the Sacrifices of humane fleſh. *Oniedo* writeth, that they haue but the name of Chriſtians, and are baptized rather becauſe they are of age, then for deuotion to the faith; and none, or very few of them are Chriſtians willingly.

He that will read what they lately haue done in Spaine with the remnants of the Moores, may perhaps ſatisfie himſelfe with the reaſons of [e] Frier *Fonſeca*, in defence thereof. But for the poore Indians, *Bartholomæus de las Caſas*, a [f] Dominike Frier, of the ſame Order with *Fonſeca*, and after a Biſhop in America, hath written a large and vnanſwerable Treatiſe of the enormous cruelties, and vnchriſtian Antichriſtian proceedings in the New World, the ſumme whereof is this, That the Indians were a ſimple harmeleſſe people, loyall to their Lords, and ſuch as gaue no cauſe to the Spaniards of diſlike, till they by extreame iniuries were prouoked: they are alſo docible and pliant, both to good doctrine and liuing. To theſe Lambes, ſayth he, the Spaniards came as cruell and hungry Tygres, Beares, and Lions, intending nothing thoſe forty yeeres (hee wrote this *Anno* 1542.) but bloud and ſlaughter, to ſatisfie their Auarice and Ambition: inſomuch that of three Millions of people, which were contayned in Hiſpaniola of the Naturall Inhabitants, there ſcarce remayned at that time three hundred, and now as *Alexandro Vrſino* reporteth, none at all: onely two and twenty thouſand Negros, and ſome Spaniards reſide there.

Cuba, and the other Ilands had indured the like miſerie, and in the firme Land ten Kingdomes, greater then all Spaine, were diſpeopled and deſolate, and in that ſpace there had not periſhed leſſe then twelue Millions by their tyrannie: and he might truly ſay that fifty Millions had payed Natures debt.

In the Iland Hiſpaniola the Spaniard had their firſt Indian habitations, where their cruelties draue the Indians to their ſhifts, and to their weake defence, which cauſed thoſe enraged Lions, to ſpare neyther man, woman, nor childe: they ripped vp the great bellied women, and would lay wagers, who could with moſt dexteritie ſtrike off an Indians head, or

ſmite

a *Alan. Cop. vel potius N. Harpsfield, Dialogi, vt teſtatur Io. Hart.*

b *Bellar. de Not. Eccleſiæ, lib. 4. Coſter Enchirid. Poſſeuin. Apparat. l. 16. c. 6. Hill.* Reaſon 5.

Archbiſhop *Abbot.*

c *Acoſta l. 4. de procurand. Ind. ſalute, c. 3.*

d *And. Vega de ſ. & operibus. quæſt 3.*

* *Ed. Brerewood of Religion and Lang. c. 10 & lit. Mart. de Valentia. N. di G. ap. R. v. 3. Oniedo lib. 17. c. 9*

e *F. Damiano Fonſeca del giuſto ſcacciamento de Moreſchi da Spagna*, which are alſo expreſſed in the Kings Proclamation to be Hereſie, Apoſtaſie, Treaſon, conſpiring with the Turk, &c.

f *Bar. Caſ. Hiſpan. Crudelitat.*

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ſmite him aſunder in the middle: they would plucke the Infants by the heeles from their Mothers breſts, and daſh out their braines againſt the ſtones, or with a ſcoffe hurle them into the Riuer. They ſet vp Gibbets, and in honour of Chriſt and his twelue Apoſtles (as they ſaid, and could the Deuill ſay worſe?) they would both hang and burne them. Others they tooke, and cutting their hands almoſt off, bid them carry thoſe Letters (their hands dropping bloud, and almoſt dropping off themſelues) to their Countrimen, which (for feare of the like) lay hidden in the Mountaines. The Nobles and Commanders, they broyled on Gridirons: I once (ſayth our Author) ſaw foure or fiue of the chiefe of them thus roaſted, which making a lamentable noyſe, the nicer Captaine bade they ſhould be ſtrangled, but the cruell Tormentor choſe rather to ſtop their mouthes, ſo to preuent their out-cryes, and to continue their broyling till they were dead. They had Dogs to hunt them out of their couerts, which deuoured the poore ſoules: and becauſe ſometimes the Indians, thus prouoked, would kill a Spaniard, if they found opportunitie, they made a Law, that a hundred of them ſhould for one Spaniard be ſlaine. The King of *Magua* offered to till the ground for them fifty miles ſpace, if they would ſpare him and his people from the Mynes. The Captaine in recompence deflowred his Wife, and hee hiding himſelfe, was taken, and ſent into Spaine; but the ſhip periſhed in the way, and therein that admirable [g] graine of Gold, which weighed in the firſt finding (being pure) ſo many thouſand Crownes as in the firſt Chapter of the eight Booke is mentioned.

In the Kingdome of *Xaraqua* in *Hiſpaniola*, the Gouernour called before him three hundred Indian Lords, which he partly burned in a Houſe, and put the reſt to the Sword, and hanged vp the Queene, as they did alſo to *Higuanama* the Queene of *Higuey*. Of all which cruelties our Author an eye-witneſſe affirmeth, that the Indians gaue no cauſe by any crime, that had ſo deſerued by any Law. And for the reſt that remayned after theſe Warres, they ſhared them as ſlaues. They which ſhould haue inſtructed them in the Catholike Faith, were ignorant, cruell, and couetous. The men were ſpent in the Mines, the women conſumed in tillage, and both by heauie burthens which they made them carry, by famine, by ſcourging, and other miſeries.

And thus they did in all other parts whereſoeuer they came. In the Iles of Saint *Iohn*, and *Iamayca*, were fixe hundred thouſand Inhabitants, whereof then when the Authour wrote this, there were ſcarcely left two hundred in eyther Iland. Cuba extendeth furtheſt in length of any of theſe Ilands. Here was a Cacique named *Hathuey*, which called his Subiects about him, and ſhewing them a Boxe of Gold, ſaid, That was the Spaniards God, and made them dance about it very ſolemnely: and leſt the Spaniards ſhould haue it, hee hurled it into the Riuer. Being taken and condemned to the fire, when he was bound to the ſtake, a Frier came and preached Heauen to him, and the terrors of Hell: *Hathuey* asked if any Spaniards were in Heauen? The Frier anſwered, Yea, ſuch as were good. *Hathuey* replyed, hee would rather goe to Hell, then goe where any of that cruell Nation were.

I was once preſent, ſayth *Caſas*, when the Inhabitants of one Towne brought vs forth victuall, and met vs with great kindneſſe, and the Spaniards without any cauſe ſlue three thouſand of them, of euery Age and Sexe. I, by their counſell, ſent to other Townes to meet vs with promiſe of good dealing, and two and twenty Caciques met vs, which the Captaine againſt all faith cauſed to be burned. This made the deſperate Indians hang themſelues (which two hundred did, by the occaſion of one mans cruelty:) and one other Spaniard ſeeing them take this courſe, made as though he would hang himſelfe too, and perſecute them in the Regions of death; which feare detayned ſome from that ſelfe-execution. Sixe thouſand children dyed, ſayth our former Author, in three or foure moneths ſpace, while I was there, for the want of their Parents which were ſent to the Mynes: they hunted out the reſt in the Mountaynes, and deſolated the Iland. Neyther did the other Ilands ſpeed better. The Lucaiæ they brought to an vtter deſolation: and ſhipping multitudes of men for the Mynes in Hiſpaniola (wanting food for them) the third part commonly periſhed in the way; ſo that an vnskilfull Pilot might haue learned this way by Sea, by thoſe floting markes of Indian carkaſſes. This Spaniſh peſtilence ſpred further to the Continent, where they ſpoyled the ſhoares, and the Inland Countries of people. From Dariena to Nicaragua, they ſlue foure hundred thouſand people with Dogs, Swords, Fire and diuers tortures.

Their courſe [h] of Preaching was, to ſend, vnder paine of confiſcation of lands, libertie, wife, life, and all, to acknowledge God and the Spaniſh King, of whom they had neuer heard. Yea, they would ſteale to ſome place halfe a mile off the Citie, by night, and there publiſh the Kings Decree in this ſort, being alone by themſelues: *Yee Caciques and Indians of this place, or that place* (which they named) *Bee it knowne to you, that there is one God, one Pope, and one King of Caſtile, who is Lord of theſe lands: Come quickly and doe your homage.* And then in the night, while they were aſleepe, fired their houſes, and ſlue and tooke Captiues at their pleaſure,

g *P. Mart.* mentioneth this graine of Gold: and likewiſe the *Spaniſh* cruelties, though not ſo largely as *Caſas*

h Marke this way of conuerting Infidels.

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pleaſure, and after fell to ſearch for Gold. The firſt Biſhop that came into theſe parts, ſent his men to be partakers of the ſpoyle. A Cacique gaue the Spaniſh Gouernour the weight in Gold of nine thouſand Crownes; he (in thankfulnes) to extort more, bound him to a poſt, and put fire to his feet, and forced him to ſend home for a further addition of 3000. They not ſatisfied, perſiſted in their tormenting him, till the marrow came forth at the ſoles of his feet, whereof he dyed. When any of the Indians, employed by the Spaniards, fayled vnder their heauy burthens, or fainted for want of neceſſaries, leſt they ſhould loſe time in opening the Chaine wherein he was tyed, they would cut off his head, and ſo let the bodie fall out. The Spaniard robbed the Nicaraguans of their Corne, ſo that thirty thouſand dyed of Famine, and a Mother ate her owne childe: fiue hundred thouſand were carried away into bondage, beſides fiftie or ſixtie thouſand ſlaine in their Warres: and now, ſayth *Caſas*, remayne foure or fiue thouſand, of one of the moſt populous Regions of the World. Heere did *Vaſchus* [i] giue at one time foure Kings to be deuoured of Dogs.

i *P. Mart. dec. 3 l. 2. Cortes* accuſtomed himſelfe to haue 4. Kings attend on him. *Dec. 8. lib. 3.*

In New Spaine, from the yeere 1518. to 1530. in foure hundred and eighty miles about Mexico, they deſtroyed aboue foure Millions of people in their Conqueſts by fire and ſword, not reckoning thoſe which dyed in ſeruitude and oppreſſion. In the Prouince of Naco and Honduras, from the yeere 1524. to 1535. two Millions of men periſhed, and ſcarcely two thouſand remayne. In Guatimala, from the yeere 1524. to 1540. they deſtroyed aboue foure or fiue Millions vnder that *Alnarado*, who dying, by the fall off his Horſe, as is before ſaid, complained (when hee was asked where his paine was moſt) of his Soule-torment: and his Citie Guatimala was with a three-fold deluge of Earth, of Water, of Stones, oppreſſed and ouer-whelmed. He forced the Indians to follow him in his Expeditions, in Armies of tenne or twentie thouſand, not allowing them other ſuſtenance, then the fleſh of their ſlaine Enemies, mayntayning in his Army Shambles of mans fleſh. In Panuco and Xaliſco their ſtate was much like; one made eight thouſand Indians wall about his Garden, and let them all periſh with Famine. In Machuacan they tortured the King that came forth to meet them, that they might extort Gold from him. They put his feet in the Stockes, and put fire thereto, binding his hands to a Poſt behinde him; and a Boy ſtood by, baſting his roaſted feete with Oyle, another with a Croſſe-bow bent to his breaſt, and on the other hand another with Dogges; of theſe tortures he dyed. They forced the Indians to deliuer their Idols, hoping they had beene of Gold, but their Golden hope failing, they forced them againe to redeeme them. Yea, where the Fryers had in one place made the Indians to caſt away their Images, the Spaniards brought them ſome from other places to ſell them. In the Prouince of Saint *Martha*, they had deſolated foure hundred and fiftie miles of Land. The Biſhop wrote to the King, that the people called the Spaniards Deuils, or *Tares*, for their Diabolicall practices; and thought the Law, God, and King of the Chriſtians had beene authors of this crueltie.

He burned 60. Kings, their heires looking on.

The like they did in the Kingdome of Venezuela, deſtroying foure or fiue Millions, and out of that firme Land, carried to the Ilands for ſlaues at times, in ſeuenteene yeers, a Million of people.

But why doe I longer trace them in their bloudy ſteps; ſeeing our Authour that relates much more then I, yet proteſteth that it was a thouſand times worſe. Or what ſhould I tell their ſparing no perſons? plucking the child from the breſt, to quarter it to his Dogs? Torturing Kings with new deuices, borrowed eyther from the Inquiſition, or from Hell? Cutting off the noſes and hands of men and women, that liued in peace with them? Selling the Father, Mother, Child, to diuers places and perſons? Lying with the women (as one of them bragged) that being with childe, they might yeeld more money in the ſale? How was Nature become degenerate in theſe prodigious monſters? Euen the nature of things might bee abaſhed with the ſenſe of this vnnaturall ſenſeleſneſſe. The Tygre would but deuoure his prey, and not curiouſly torment it; the Lion ſometimes ſpares it; nay, their Dogges haue ſometime beene leſſe dogged, then their doggiſh Deuilliſh Maſters. How may wee admire that long ſuffering of God, that rained not a floud of waters, as in *Noahs* time; or of fire, as in *Lots*, or of ſtones, as in *Ioſuas*; or ſome vengeance from Heauen vpon theſe models of Hell? And how could Hell forbeare ſwallowing ſuch prepared morſels, exceeding the beaſtlineſſe of beaſts, inhmanitie of wonted Tyrants, and Deuilliſhneſſe, if it were poſſible, of the Deuils? But theſe you will ſay were [k] Souldiers: let vs leaue the Campe, and looke to their Temples.

k *Nulla fides pietaſq; viris qui caſtra ſequuntur. Lucan.*

There perhaps you ſhall ſee their Prieſts reading, praying, and (this they moſt glory of) preaching, to conuert the Indians by their word and workes. Aske *Colmenero*, a Prieſt of Saint *Martha*, who being asked what hee taught the Indians, ſaid that hee deuoted them with curſes to the Deuill, and this ſufficed, if he ſaid to them, *Per ſignum Santin Cruces*. You haue heard what good Diuinitie the Dominican preached to *Atabaliba* King of Peru (which wan-

wanted not her wants of Millions by their cruelties, as well as the former.) They teach them (saith [l] *Acosta*) a few Prayers in the Spanish Tongue, which they vnderstand not; and they which are more painfull, a Catechisme without explanation. [l] *Acost. de Procu. Ind. sal. l. 4. c. 46*

Their teaching is but a iest and shadow to get mony: they follow dicing, hunting, whooring; in so much that Baptisme is scorned, and the Indians are forced to it against their wils: and a sincere and [m] vpright Iudge was wont to say, that if hee came into Spaine, hee would perswade the King to send no more Priests into America; such is their dissoluteness. They had then indeed three Archbishopricks; that of Dominico, which had sixe Suffragane Bishops; the second of *Mexico*, which had 7. the third of *Los Reyes*, to which were subiect three Bishops: yet these teach the people vices, by their practise and ill example; insomuch that the Indians (sayth *Casas*) are of opinion, that the King of *Spaine* (which hath such subiects, as the Spaniards shew themselues) is himselfe most cruell, and liues on mans flesh; and that of all Gods, the God *of the Christians* is the worst, which hath so bad seruants; longing for their owne Gods, of whom they neuer receiued such ill, as now by this of the Christians. The Spaniards cannot endure the Indians to heare a Sermon, thinking it makes them idle (as *Pharaoh* said [n] of the Israelites) and captious: they learne them Vsury, lying, swearing, blasphemie, and things repugnant to their nature. Thus did a Cacique [o] describe a Christian to *Benzo*, by the vnchristian course of the Spaniards. *Christians!* (sayth he, looking *Benzo* on the face) *what are Christians? They imperiously demand Maiz, Hony, Silke, Rayment, an Indian woman to lye with them; they call for Gold and Siluer, they will not worke; are Gamesters, Dicers, Wicked, Blasphemers, Backbiters, Quarrellers:* and concluded that Christians could not be good. *Benzo* said, that euill Christians did such things, not the good ones: hee replyed, Where are those good, for I neuer saw any but bad? Hee was seuenty yeeres old, and spake Spanish perfectly. *Benzo* sayth, that they would not looke on the Christians, but curse them and as before is said, called them [p] Sea-froth. Hee being very inquisitiue to see what they thought of our Faith, reporteth, that some of them taking a piece of Gold, will say, Loe, heere the Christians God: for this they kill vs and one another; for this they play, blaspheme, curse, steale, and doe all manner of villanies. [q] A *Franciscan* publikely said, that there was neyther Priest, Monke, nor Bishop, good in all India: and the Priests themselues will say, they came thither for gaine. A Caciques Sonne which was towardly in his youth, and proued after dissolute, being asked the reason thereof, said, *Since I was a Christian, I haue learned to sweare in varietie, to dice, to lye, to swagger; and now I want nothing but a Concubine (which I meane to haue shortly) to make me a compleate Christian.* These indeed are the Miracles that the Spaniards worke in the Indies, sayth our Author. I asked an Indian once if he were a Christian; he againe asked me, if hee should be the Bishops Groome a doozen yeeres to keepe his Mule. Others of the Indians, saue a little washing and some cold Ceremonies, know nothing of our Religion.

[m] *Io. Metall. Scq. præfat. in Osor.*
[n] *Exod. 5. 8. 17.*
[o] *Benzo, l. 2. c. 16*
[p] *Viracochie.*
[q] *Cap. 18.*

You haue heard what Commerce and conference many of them were wont to haue with the Deuill: and [r] how the Spaniards haue taught them, now to scarre him away with the signe of the Crosse. And this is the report of a certaine Spanish *Treatise of Prelates*, that the Deuill is now frayed away with the presence of the holy Sacrament of the Eucharist, and of the holy Crosse: weapons spirituall in pretence, carnall in the intention, but neither preuayling like the spirituall which [s] *Paul* mentions, nor effecting so much as some say [t] of those which are indeed carnall and wholly materiall: Yea these thus vsed (with deniall of the power of the Crosse and godlinesse) are the Scepters of his Empire amongst them. And for those carnall weapons which *Paul* disclaymed, the Spaniards doe not onely acknowledge, but glory off. *Nunno* [u] *di Gusman* auerreth in a writing to the Emperor, that howsoeuer some find fault with their wars vpon the Indians so to bring them to the faith, yet he accounts it a most worthy & holy work, & of so great merit, that in the seruice of God none can be greter.

[r] *Vid. ap. Hak.*
[s] *2. Cor. 10. 4.*
[t] *Zanch. de Op. Dei, p. 1.*
[u] *Ap. Ramus. vol. 3.*

The Indians haue liued at more quiet with the Spaniards, since the King proclamed them free; yet still hate them: and for their Christianitie, *Franciscus* [x] *à Victoria* protesteth, that it doth not appeare to him, that Christian Religion had beene propounded in meete sort to the Indians; Miracles he heard not of, but on the contrarie, scandals, villanies, and many impieties. This is the Preaching and Conuersion the Romists boast of, and gull our European World with musters of their Miracles, and thousands of their Proselytes which we rather pitie then enuie.

[x] *F. à Vic. Rel. 5 De Indis.*

How the case is altered, since that new generation of the *Ignatian* brood hath taught (especially the Spaniards, *whose they are, and whom they serue*) a better Catholicisme; let *Arnauldus* [y] tell you: he sayth, that they haue indeed wrought Miracles amongst Indians: among which he reckoneth conuerting the Pagans, by butcherly subuerting and rooting them out. In Hispaniola, by keeping the husbands and wiues in diuers workes asunder, the old generation being thus worne out, and a new preuented. In Peru they had publike places of tor-

[y] *Arnauld. against the Iesuits.*

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torture within the Marches, wherein they might put a thouſand at once, by tortures to draw forth confeſſions of their hidden treaſures: ſuch as eſcaped, hanged themſelues in the Mountaynes, and their wiues by them, with their children at their feete. By their Dogs at land they worried them: and in their Pearle-fiſhing expoſed them to the rauening Sharkes, themſelues more dogged and ſharking then the brute creatures; by fire and Sword conſuming 20. Millions of the people, I would giue the Deuill his due, and therefore would not aſcribe all this to thoſe later *Locuſts*, the Ieſuits (who are yet accounted the moſt cunning and zealous Architects, in ſetting vp the roofe of that aſpiring Spaniſh Monarchie) theſe and the like bloudie foundations notwithſtanding; and therefore may be called *Acceſſories after*. As for the Spaniards, we ſee them by teſtimonie of their owne, accuſed of the ſame things. And how the *Ignatians* waſh their hands not from, (but in) bloud, our *Europe* can teſtifie.

What Deuill brought into *America* the Inquiſition (his faire Daughter much reſembling his accurſed preſence) I know not: our Countrimen [z] *Philips*, *Hortop*, and others, knew it to their coſt. But what ſhould we ſpeake of the Spaniſh crueltie to others? Locke on their dealing with each other in ciuill broyles: thus dealt they with *Columbus*, rewarding him with Chaines, and ſending him Priſoner to Spaine by that way which he firſt of all, and for Spaine had diſcouered. What *Roldanus* and his rebellious faction did in Hiſpaniola, and *Vaſthni* in the Continent, *Martyr* relateth. But the bloudieſt butcheries paſſed in Peru: where Couetouſneſſe, which before had ioyned, now diuorced the hearts of *Pizarro* and *Almagro*; and after that, that neerer coniunction of the head and body of *Almagro*, [a] reuenged in the perſons of all the *Pizarri*, which againe retorted the like vengeance vpon the *Almagriſts*; their Ghoſts ſeeming, or ſome helliſh furies rather, to be looſed on that Peruuian ſtage, and to haue brought like miſchiefes to the beholders and actors in this Tragedie. Vengeance ſeemed to haue broken forth of *Atabalibas* Tombe, armed with Sword, fire, halters, chaines; yea the Spaniards themſelues offered themſelues her officious Vaſſals, to become cruell Executors of her bloudy Will, in mutuall executions vpon themſelues. The awfull names of Vice-royes, Gouernours, and Captaines, were no leſſe ſubiected to impriſonment and death, then the pooreſt Souldier. But for theſe ciuill vnciuill cruelties amongſt themſelues, they require a good Orator to deſcribe them: and thoſe former tyrannies vpon the Indians, are beyond all Oratory and deſcription. Thunders from Heauen had need be the voice to vtter ſuch Helliſh and vnheard-of Maſſacres; Deuils from Hell were fitteſt Scribes, with the fierie Characters of their infernall work-houſes to regiſter them; the reading whereof might aſtoniſh the *ſenſe* of the Reader, amaze his *reaſon*, exceed his *faith*, and fill his heart with horrour and vncouth paſſions. For mee; I want fit words to paint them in their blacke colours: my Hand with reluctation trembleth at the writing: my Tongue faltereth in the ſpeaking, and wholly I ſeeme to my ſelfe ſurprized with diſtraction, and not to bee my ſelfe, whiles the view of this *Spaniſh Meduſa* transformeth mee into a ſtone: the rather, when I thinke ſuch ſhould our *Engliſh* Conuerſion haue beene, if in that diſmall yeere 1588. *England* had as well ſucceeded to them as the *Indies*: or if ſince, our Catholike Preachers had preuayled in their Powder-proiects, in the yeere 1605. Who for a Temple choſe a Vault, that their workes of darkneſſe might be done in the darke, and their Work-houſe might be neerer to Hell, thence to borrow at hand ſupplies of Deuilliſh deuices, and in neerer familiaritie to conſult with the Deuill. For words, they had prepared a Sulphurous breath, the ſmoke whereof might darken the Heauens; the fire might rent the trembling and aſhoniſhed Earth; the noyſe might make the hearers paſt hearing, and being together. Once, thoſe Helliſh *Cerberi* by ſuch preaching had intended there to haue opened the mouth of Hell vpon vs, which ſhould haue ſwallowed our Lawes, our Religion, our Sun, Moone, and Morning Star (the King, Queene, and Prince) Our faireſt Skie of fixed and well ordered lights, then ſhining in their greateſt ſplendour of Parliament-brightneſſe. The Giants of old were ſaid to bee the ſonnes of the Earth; but theſe, as they were engendred of Earth, ſo had they inceſtuouſly violated that their Mother (whether you vnderſtand it in a literall or myſticall ſenſe) and begotten in her wombe this Hel-monſter of their bloudie Catholiciſme; they had deſigned the time of her Trauell, and themſelues would haue beene the Mid-wiues; the Deuils had bidden themſelues as Goſſips, and at that opening of the Earths wombe in her fierie trauell, would haue ſent that way into the World (to attend the Babe) all the black-guard of Hell, Treaſon, Superſtition, Atheiſme, Ignorance, Fire, Sword, and all confuſion, in a reuolution of a worſe *Chaos* then that [b] *Tohu* and *Bohu* of old could haue effected. Then ſhould it haue beene no maruell, if Rome, France, Spaine, or any other had exerciſed tyrannie or crueltie, ſeeing all muſt haue come ſhort of the firſt crueltie, which our *Engliſh* Catholikes had executed, to open the floudgates of bloud vnto them. And all this was the Catholike cauſe, and theſe the Preachers, or the Vſhers rather to the Preachers (for the Ieſuits will bee angry if wee take

from

z *Miles Phil. Iob. Hort. ap. Hak.*

a *See Gomara, Apollonius, Ben. &c.* of theſe ciuill warres in Peru.

Powder-treaſon.

b The words of *Moſes, Gen. 1.* interpreted, *without forme and void.*

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from them their bloudie priuiledge of this new Catholicisme) which the Deuill (till now he is an older and cunninger Serpent) had neuer learned himselfe, nor could learne others, before he had gotten *Ignatian* Vshers in his Hellish Schoole.

But whither is your Pilgrime transported? Friend, I draw neere my Port, and leauing *America* behind mee, still red with this bloud; now also hauing *England* in sight, which (as from a greater height) was neere to a more dangerous fall: and in this subiect, which is of the Spanish cruelties (not written in hatred of their Nation, because they are *Spaniards*) but of their Pseudo-catholike Religion, vnder shew whereof, they there did, and heere would haue executed those butcheries: and for thankfulnesse to God for our later deliuerance, of which the time when I relate these things (being the returne of that very Day, [c] wherein those things should haue beene effected) iustly demandeth my testimony: I haue thus told out my Storie.

And now, me thinkes, I see the shoares of *England*, from which my lingring Pilgrimage hath long detayned me: I heare the Bels, and see the Bon-fires, with publike acclamations of thankfulnesse for that Deliuerance, all singing their *Hallelu-iahs*, and saying, [d] *This is the Day which the Lord hath made, wee will reioyce and bee glad in it.* And now I see a better sight then all my Pilgrimage could yeeld; Christian Churches, without Heathenish, Iewish, or Antichristian pollutions: a Royall King, truely entituled *Defender of the Faith*: a Learned Clergie; wise and Honourable Counsellers; peaceable and loyall Commons: in a word; *England* presents it selfe to mine eyes, representing to my mind a Map of Heauen and Earth, in the freedome of Bodie and Soule, yea where our subiection and seruice is Freedome (which I haue not else-where found in all my Perambulation of the World) I feele my selfe herewith rauished, and in a ioyfull extasie cannot but crie out: [e] *It is good for vs to bee heere*, in the true Church and Suburbs of the true Heauen:) Heere then,

Reader, let me rest me, till I see whether thy kind acceptation of this, will make mee willing to accept another and neerer (but harder *European*) Pilgrimage.

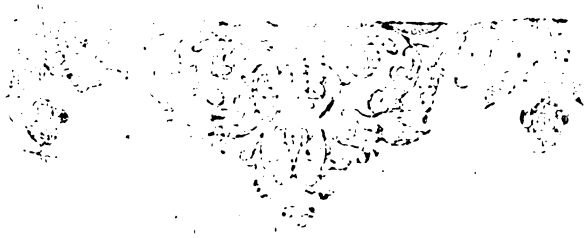
[c] *November 5.* on this day this in the first Impression came in due order (without any special appointment) to the Presse.

[d] *Psal.* 118. 24.

[e] *Matth.* 17. 4.

Trin-vni Deo gloria.

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TWO

RELATIONS,

ONE OF THE NORTHEASTERNE PARTS, EXTRACTED OVT OF SIR IEROME HORSEY KNIGHT, HIS

many yeerēs obſeruations and experience *in his frequent and Honourable Employments to and from the* Muſcouite Emperours and the adioyning PRINCES.

THE OTHER, OF THE SOVTHEASTERNE

Parts, *viz.* GOLCHONDA, and other adiacent Kingdomes within the Bay of *Bengala:*

Written by Mr. *William Methold.*



LONDON,
Printed by *William Stansby* for *Henry Fetherſtone*, and are to bee ſold at his ſhop in *Pauls* Church-yard at the ſigne of the Roſe.
1626.

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TWO

RELATIONS

OF THE

NORTHERNMOST

PARTS, EXTRACTED

OUT OF SIR JOHN

HOBSEY KNIGHT, HIS

Many years observations and experience

in his frequent and Famous Travels

plyments to and from the Muscovite

Emperours and the adjoyning

PRINCES.

OF THE

SOUTHERNMOST

Parts, viz. DOLGOMORA, and

other adjacent Kingdomes

within the Bay of

Bengala.

Written by Mr. William Bruton.

LONDON,

Printed by William Gurney for Henry Fetherstone, and are to be sold at his Shop
in Paul's Church-yard at the Signe of the Rose.

1654.

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To the Reader.

READER, I here present vnto thee in a later seruice, that which deserued a fitter place in another Worke; and which I had sought with much industrie before, without successe. I am ashamed againe to tell thee with what little effect my Russian labours for Intelligence were seconded: but since my PILGRIMES published, Sir Ierome Horseys kindnesse offered me (without seeking) better Intelligence then any others could haue giuen; for the times of Iuan and Feodore, with the politike preparations of Boris vnto the Muscouian Empire: a Story whereof I was so much more desirous, to publish, because our Age (if euer so short a time in any Age or any State) can hardly parallel the like practises of humane Policies, to couetous, cruell, ambitious ends, ended in the Authours and Actors owne Tragedies; God taking the wise in their craftinesse, and iustly spoyling the vniust spoylers, of their spoyles, liues, states, yea, rooting out their whole Families, the greatnesse and glory whereof they had sought to aduance by such wicked courses; and withall punishing the wickednes of the people by so frequent forreigne Inuasions and intestine Combustions: that wee may out of others euils learne this good, Discite iustitiam moniti, the true vse of all Historie. I had out of Alexander Gwagninus, Paulus Oderbornius and others collected some Relations of Iuan Vasiliwich and his Sonnes, but those could see but the out-sides of things, and giue vs but huskes, shels, and rumours, (which often are vncertaine, sometimes false) but here wee present an Eye-witnesse, which tooke not vp Newes on trust by wonted Bils and Tales of Exchange, but was admitted vnto the Mysteries of that State, in the Historie of the Imperiall Acts written in their Records; and in his owne personall and honourable Employments betwixt Queene Elizabeth of glorious Memory, and the Russian Emperours. And indeed want of the Languages of remote Regions hath hatched many imperfect Histories, the blind leading the blind into errour; wherein as I haue euer loued truth, so was I glad to rectifie our Russian Relations by opportunitie of so worthy a Guide; whose Papers had before furnished Doctor Fletcher with the best peeces of his Intelligence. Euen here also I was straitned in time, the Presse pursuing me so fast, that I had not leisure to transcribe at large the Authours Danish, Polish and Germane

See my *Pilgrimes*, Part. 3. l. 4. c. 9.

See *Purchas* his *Pilgrims*, Part. 3. l. 3. c. 1.

Relations; nor to adde forme or beauty from Arte: and perhaps this native nakednesse in a Iournall or Trauelling Method will be to some most acceptable. The Author and matter addes better lustre to the Worke then my words can; the one so full of varietie and weight, the other an experienced and Religious Knight, employed in many and honourable Seruices of State, and honouring the Name and Family of the Horseys, *with his Acts, Arts, and good Parts. Who had long since also dedicated this Worke to that Honourable Patriote Sir* Francis Walsingham.

Now for Master Methold, *I had spared some of* Frederikes, Balbies, *and* Fitches *Relations, if these had comne in time, which so many times I had both by messages and in person sought, and by reason of the Authours absence or businesses was frustrate. But the Reader will finde his labour and cost recompensed in the Rarities of matter, and stile also trauelling beyond the wonted pace of a Merchant-Traueller. The Relation is correspondent to the Subiect, it entreates of a Mine of Diamants, and is a Mine of Diamants it selfe. Gemmes may bee put on after the whole bodie (so I call my former large Worke) is attired and after that full repast, as Indian Drugs vsed in second Seruices, it will second thee with a new, and refresh thee with a fresh Indian appetite, and present vnto thee (like Spectacles after great Feasts) such a muster of Indian Elements, affaires, men, arts, Religions, customes, and other varieties, as before we were not able to bring on our Stage.*

Vale & fruere.

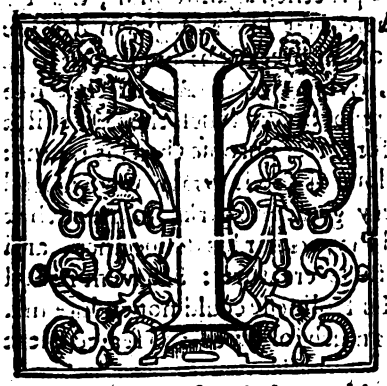
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EXTRACTS OVT OF SIR IEROME HORSEYS OBSERVATIONS IN SEVENTEENE YEERES TRAVELS AND EXPERIENCE IN RVSSIA, AND OTHER COVNTRIES ADIOYNING.

Having before seene FRANCE and the Low Countries by Sir EDWARD HORSEYS meanes, and in the company and charge of Master *William Mericke* Agent *for the Company.*



Arriued in Muscouia, *Anno* 1573. and hauing some smack in the Greeke, by affinity thereof in short space attained the ready knowledge of their vulgar speech, the Sclauonian Tongue, the most copious & elegant Language of the World; with some small difference of (Dialect) comming neere the Polish Lestois and Transyluanian, and all those Countries adiacent, being vsed by Merchants in Turkie also, Persia, & in India. I read their Chronicles written and kept in secret by a great Prince of that Country, *Knez Misthislofskie*; who out of his loue and fauour imparted vnto mee many secrets obserued in the memory of his fourescore yeeres time, of the nature and gouernment of that State. To omit things of former ages, *Vasily Andreowich* hauing enlarged his Dominions vpon the Pole and Swethen, and specially on the Crimme Tartars, left his people strong and rich; his Countries diuided into foure parts, and two Sonnes, the eldest of fiue yeeres called *Velica Knez Iuan Vasiliwich* which reigned after him, the other of two yeeres Duke of Vaga.

Large extent of the Sclauonian tongue.

Russian Chronicles.

Vasily or *Basilius* great Duke of Russia.

Iuan grew vp comely in person, indued with excellent gifts. At twelue yeeres age he married *Nastacia Romanowa*, which became so wise and vertuous, that she was much loued and feared a long time carrying the whole sway. Her Husband being young and riotous, she ruled with admirable wisdome, so that he cast off the yoke of homage to the Crym, conquered diuers Tartarian Princes, the Empires of Casan and Astracan 2700. miles downe the Volga from Mosco, and by a generall Councell of his Princes, Prelates, and Nobles was crowned and stiled the Emperour, and Great Duke of Volladamiria, Muscouia, Cazan and Astracan &c. His Conquests grew with his yeeres. He tooke from the King of Poland the famous Citie of Polloza, the great Citie of Smolensco, Doragabus, Vasma, and many other Townes with much riches, and infinite numbers of captiues, seuen hundred miles within their confines, Lituania and Bela Russia, goodly Townes of Traffieke, and Countries yeelding Waxe, Flaxe, Hempe, Tallow, Hides, Corne and Cattell in abundance. He grew puissant

His two Sons, *Iuan* & *Andrew Iuan* succeedeth.

Entituled Emperour.

issant and proud, ouermightie for his next Neighbours, and bloudie in all his Conquests. When his good Queene *Nastacia* dyed, she was canonized a Saint, and to this day worshipped in their Churches. By her he had two Sonnes *Iuan* and *Theodore*.

Nastacia the Empresse made a Saint.

The Emperour after this married one of the *Circas* by whom hee had no issue that hee would be knowne of. The manner of this Marriage was strange and heathenish, which I forbeare out of their owne History to relate. By this Marriage hee was much strengthened by the Tartars better Souldiers then the Natiues, of whom he made vse to curbe his Princes and Nobles which were discontent with his cruell robbing, and incessant murthering of his Nobilitie. He set forward with 100000. Horse and 50000. Foot with prouisions of Cannon and Munition towards Liuonia and Swethia, kils men, women and children in his way to Nouogrod and Plesco the two greatest Townes of Trafficke in all the East, with the Narue, which three stand triangle wise at the end of the Baltike Sea within the Sound. In this last hee built a Castle called *Iuan Gorod*, and caused the eyes of the Architect to bee bored out. Thence he enters the Confines of Liuonia, sends *Knez Iuan Grinscoy*, to besiege Newhous, which was taken with all the Townes in the way to Dorp. This also yeelded, and the Tartars carried away eight thousand Captiues, the Merchandize and Treasure was sent to Nogrod for the Emperours vse. He proceedeth, deuideth his Army into foure parts, ten thousand are appointed to draw the Ordnance ouer the frozen Lakes, takes all in his way, thirty walled Townes and Castles neere the Easterne Sea within two hundred miles compasse, drowning, burning, rauishing Maydes and Wiues, stripping them naked notwithstanding the cold, tying them by two and three at their Horse tayles, and dragging them some aliue, some dead, the wayes and streets lying full of carkasses of euery age and sexe. These Liuonians are accounted the faireſt people in the World. Infinite numbers were sent into Russia with infinite treasure. Sixe hundred Churches were robbed and destroyed. He and his Tartars at last came to Reuell, besiegeth and battersit with twentie Cannons. The Inhabitants by night make vp the breaches by carrying and casting hote and cold water which froze so thicke, that after sixe weekes siege, and 20000. Cannon shot spent with losse of 7000. he hasted away, the sudden thaw also making him to leaue much of his Artillery behind, with former booties, baggage, and 30000. men, in his retiring.

Narue Castle. Architect blinded that hee might not doe the like to others.

Crueltie.

Ice-fortification.

Enraged with fury for this repulse and losse hee comes backe to the Narue, spoyles the Towne of all the Riches and Merchandise, kils men, women, and children, and giues the spoyle to his Tartars, which bred no small emulation in his Russe Captaines. Thence hee marcheth to Plescoue (*alias Vobsco*) where he intended to doe the like, easily beleeuing those which reported that these two Townes and Nouogrod had practised against him, that by their meanes hee had sustayned his losse at Reuel. But there met him a Magician *Mikula Sweat* which that Towne held their Oracle, who with bold Imprecations and Exorcismes calling him Bloud-sucker and Deuourer of Christian flesh, swore by his Angell that hee should not escape death by a present Thunderbolt, if he or any of his did touch the least childs haire in that Citie, which God by his Angel did preserue for better purpose then his rapine: that therefore he should get him thence before the fierie Cloud of Gods wrath were rayſed which he might behold hanging ouer his head, it being a very great and darke storme at that instant. The Emperour trembling at these words, desired Prayers for his deliuerance, and forgiuenesse of his cruell thoughts. I saw this Impostor, a foule creature: hee went naked Winter and Summer, induring extreame frost and heat. His Holinesse could not endure me. He did many strange things by Magicall Illusions, and was much followed and feared there of Prince and people.

Plesco by a Magician deliuered.

The Emperour returning to Nouogrod, where all his Captiues and Prisoners remayned, in exceeding discontent he chargeth it with 30000. Tartars, and 10000. Gunners of his Guard, who without respect rauished the women and maides, robbed and spoyled all that were within it: murthered young and old, burned the household stuffe and Merchandises with Ware-houses of Waxe, Flaxe, Cordage, Tallow, Hides, Salt, Wines, Cloth of Gold, Silkes, Furres, all set on fire. The Waxe and Tallow melted ran downe the Kennels of the streets together with the bloud of 700000. men, women, and children, as some affirmed, besides beasts: insomuch that with bloud and carkasses the Riuer *Volca* was as it were stopped. He vanted that this Massacre should exceed those of Ninive and Ierusalem. The Citie being thus destroyed and desolate he returned towards Musco, and in the way employes his Captaynes to take the people in the Townes and Villages within a hundred miles compasse, Gentlemen, Peasants, Merchants, and Monkes, old and young, with their Families, Goods, and Cattle to goe and inhabit this ruined Nouogrod, exposing them to a new slaughter. For many of them dyed with Pestilence and poyson of that infected place, which could not bee repleniſhed to any purpose.

Nouogrod spoiled with horrible cruelties.

700000. slaine.

Another cruelty added.

Not long after God empties the Emperours Kingdome and chiefe Cities of his people by Pesti-

Pestilence, Famine, Fire and Sword: and this his cruel tie bred such discontent, that many practised to destroy him, which were still discouered. Hee countenanced the *Rascalitie* and the most desperate Souldiers against the chiefe Nobility. Hee setled his Treasures in Mosco and the principall Monasteries. Many of the Nobilitie he put to shamefull deaths and tortures: and now suspecting his Chercas Tartars also, he placed them in his new Conquests of Leefland and Sweathland. The Crim Tartar his ancient Enemy inuaded him, incited by his Nobilitie as he found out: against whom he leuies out of remote Prouinces a huge Army of strangers; with his owne hundred thousand horse, and fifty thousand foot. He discards his *Chercas* wife, and puts her in a Monastery, and among many of his owne Subiects, chuseth *Natalia* Daughter to *Kneas Pheodor Bulgalone* a great Commander in his warres, who soone after lost his head, and his Daughter within a yeere was shorne a Nunne. Newes came of his Enemies approch (God suffered this wicked people who liued and wallowed in the height of their wickednesse and lust of crying Sodomiticall sinnes, to be thus punished both by so bloudy a King, and this Scythian Enemy) who came with two hundred thousand Horsemen within fifty miles compasse on the Riuer Occa neere Circapoe, and vpon secret intelligence, as was thought, he passed the Riuer without repulse of the Emperours Army, who durst not on paine of death stirre beyond their bounds vpon whatsoeuer aduantage. The Enemy approching the great City of Musco, the *Russe* Emperour flies with his two Sonnes, Treasure, Seruants and his Guard of twenty thousand Gunners towards a strong Monastery *Troiets*, or the *Trinity* sixty miles off.

The Crimme inuadeth Russia.

Iuans third Wife.

Vpon *Ascention* day, the Enemy fires the high steeple of Saint *Iohns* Church, at which instant happened a tempestuous wind, whereby all the Churches Houses, Monasteries, and Palaces within the City and Suburbs thirty miles compasse, built most of Firre and Oke were set on fire and consumed in sixe houres space with infinite thousands of * Men, Women, and Children burnt and smothered to death by the fierie aire; few escaping, without and within the three walled Castles. The Riuer and Ditches about Musco were stopped and filled with multitudes of people laden with Gold, Siluer, Iewels, Eatings, Chaines, Bracelets, Rings and other Treasure, which went for succour to saue their heads aboue water. All which notwithstanding, so many thousands were there burnt and drowned, that the Riuer could not with all meanes and industry that could bee vsed, bee in two yeeres after cleansed; those which were left aliue, and many from other places being daily occupied within great circuits to search and dragge for Iewels, Plate, bags of Gold and Siluer. I my selfe was somewhat the better for that fishing. The streets of the City, Churches, Sellers and Vaults lay so thicke and full of dead carkasses as no man could passe for the noysome smels long after. The *Crim* and his Army beheld this fire, solacing himselfe in a faire Monastery foure miles off, and tooke the spoyle of such as fled from the fire, besetting all the wayes about the Citie, and returned with much Treasure, and store of Captiues passing ouer the Riuer the same way they came.

1571.

* D. *Fletcher* expresseth this number to bee 800000. which may seeme credible not only by the multitudes of Inhabitants at that time, but also the Neigbour Villages and Countries fleeing thither for refuge. Musco neuer recouered that losse. Simon Monastr

The *Russe* Emperour fled further to *Vologda*, fiue hundred miles from Mosco, accompanied with his Clergy, in whom he had most confidence. He summons a Councell Royall, dissolues his Army which fought not a stroke for him, examined, racked and tortured many of his chiefe Captaines; executes, confiscates, destroyes their Race and Families: takes order for clensing, repayring and replenishing Musco. In the midst of this Parliament *Chigaly Mursoy* sends an Embassadour attended with many *Mursoys*, (in their account Noblemen) all well horsed, clothed in sheepes skinne Coats girt to them with blacke Caps of the same, hauing Bowes and Arrowes with curious Cymitars by their sides. They had a Guard to keepe them in darke Roomes; stinking Horse flesh, and water was their best dyet, without Bread, Beere, Bed, or Candle. At the time of their audience bad vsage was offered them which they puffed at and scorned. The Emperour sate with his three Crownes before him in great Royalty, his Princes and Nobles attending, richly adorned with Iewels and Pearle. He commanded the Embassadors sheepe skinne Coate and Cap to be taken off, and a Golden Robe and rich Cap to be put on, who laughed aloud thereat, enters the Emperours presence, his followers being kept backe in a space grated with Iron. The Embassadour chates with a hollow, hellish voyce looking fierce and grimly on the Emperour, beeing otherwise a most vgly Creature. Foure Captaines of the Guard bring him neere His seate, and then without reuerence he thunders out that *his Master and Lord* Chigaley *great Emperour of all the Kingdomes and* Chams *that the Sunne doth spread his beames ouer, hath sent to him* Iuan Vassilliwich *his Vassall and great Duke ouer all Russia by his permission, to know how he liked the scourge of his displeasure by sword, fire, and famine; and withall had sent him for remedie, a present of his indignation* (pulling out a foule rustie Knife) *to cut his throat withall.* This done, hee hasted out of the Roome without answere. They would haue taken off his golden Gowne and Cap, but he and his company stroue with them, and would not permit it. The Emperour fell in-

A strange Embassador from the Crim.

to

to an agony, tore his haire and beard, sent for his Ghostly Father. The chiefe Captaine desired leaue to cut them all in pieces, but he gaue no answere. After he had detayned him some time, his fury being alayed, he sent him away with better vsage and this Message: *Tell the Merchant and vnbeleeuer thy Master, it is not he, it is my sinnes and the sinnes of my people against my God and Christ: he it is that hath giuen him a limme of the Deuill this power and oportunitie to be the instrument of my rebuke, by whose pleasure and helpe I doubt not of reuenge, and to make him my Vassall, though he be now but a Runnegate, and hath no place of abode to be found out in.* Hee answered, *he would not doe him so much seruice to speake so arrogant a message from him.* Where-vpon, not long after, hee did addresse a Noble Gentleman *Alfonasy Phedorowicz Nagoy* in that Embassie, who was there detayned and indured much misery for seuen yeeres space.

The Tartars haue no Cities, &c.

The Emperour was loth to come to Musco, but sent for the chiefe Merchants, Handicrafts and Tradesmen from all other Cities and Townes within his Kingdome to build and inhabit there: and further to draw Trafficke thither, tooke away all Impositions, and granted freedome of Customes; set seuen thousand Masons and Workmen to build a faire stone Wall round about the Musco, which was finished in fiue yeeres space, strong and beautifull, and furnished with faire brasse Ordenance: he also setled his Offices and Officers of Iustice therein as before.

Stone wall about Musco.

Himselfe kept much at *Vologda*, on the Riuer *Dwina*, the Centre and safest place of his Kingdome. He conferred much with one *Elesius Bomelius*, a Mathematician come out of *England*. He also sent for skilfull Architects, Carpenters, Ioyners, Masons, Goldsmiths, Physicians, Apothecaries and such like out of *England*. He builds a Treasure-house of stone, great Barkes and Barges to conuey and transport Treasure vpon any sudden occasion to *Sollauetzcoy* Monastery standing on the North Sea, the direct way to *England*. Hee fleeced his Merchants by taking their Commodities to exchange with Merchant Strangers for Gold, Dollers, Iewels and Pearles which he tooke into his Treasury, paying little or nothing, hee borrowed great summes of Cities, Townes, and Monasteries, exhausting all their wealth by great Impositions and Customes, to augment his owne Treasure, which he neuer would diminish vpon any occasion whatsoeuer; whereby hee became so odious that in a desperate resolution he deuised to preuent and alter his estate, to annull and frustrate all these ingagements of his Crowne. He made a diuision of his Subiects, calling the one *Oprosny*, and the other *Somscoy*, and established a new King or Emperour named *Cbar Spinon*, Sonne to the Emperour of *Casan*, transferring on him his stile and Crowne with the authority incident, but crowning him without any solemnitie or consent of Peeres. Hee causeth his Subiects to addresse their persons, sutes, and affaires to him & in his name, all Priuiledges, Charters, and Writings to be called in, and new to be granted in this Emperours Name and vnder his Seale: in his name are all Court pleadings, Coynes, Customes, Fines, Reuenues for the maintenance of his House, Officers and Seruants. Hee sits in Maiesty and is lyable to all debts and matters concerning his Treasury. The old Emperour and his Sonnes prostrate themselues and his Bishops, Nobility, and Officers are caused to do the like: Embassadors also to resort to him (which some refused) and he further married him to the Daughter of a Prime Prince of the bloud Royall, named *Kneaz Mestbisloskoie*.

Vologda on Dwina.

Bomelius.

Rapacitie.

Strange policy to frustrate debts by resigning his Empire.

Now would the old Emperour take no notice of debts owing in his time, Letters Patents and Priuiledges of Townes and Monasteries are made voyd, States of Inheritance for want of confirmation and other things are at a stand. His Clergy, Nobility and Commons for remedy hereof, after a yeeres discontinuance must petition *Iuan Vassilwich*, that hee will bee pleased to resume the Crowne and Gouernment vpon many conditions and authenticall instruments confirmed by Act of Parliament in a very solemne new Inauguration. Hee being content, infinite Gifts and Presents of worth were sought to bestow on him, his old debts and former incumbrances discharged. Now he is againe inuested *in statu quo prius*, regrants Priuiledges to Townes, Monasteries, Noblemen and Merchants, vpon new compositions, whence a portion is made for his Neece, daughter to *Knez Andrew* his late Brother, who in iealousie (as was thought) of the peoples loue to him was made away, in pledging the Emperour in a Cup of Mead which he had drunke to him. This his daughter was married to *Hartique Magnus* Brother to *Frederike* King of Denmarke, borne before his Father *Christianus* Duke of Holst was elected King of that Countrey. To pacifie dissention betwixt them, King *Frederike* was content to exchange for the Dukedome of Holst all his Townes, Castles and Lands during his life which hee had in Liefland. This Emperour makes vp the Match, and marries them in Mosco, giues him in dowre with his Neece *Elena*, all the interest he had in the Townes and Castles conquered by him in Liuonia, establishing him therein, and stiling him *Corall*, that is, King *Magnus*; giues him a hundred good Horse well furnished, 200000. *Nobles* in Gold, Siluer, Plate, Iewels, and rich apparell, with liberall gifts to all his Followers, sends 2000. horse to see this King and Queene setled in their estates at the City of Dorp.

Emperours Brother made away.

King *Magnus*.

A *Noble* is about a Marke English, three Dollers.

But

But in steed of expected amity, wars follow from Denmarke and Swethia; those two Kings ioyning with *Stephanus* that valiant King of Poland, who not long after got from him the Narue, and besieged Plescoue. The Dane and Swethen are also competitors with him in certaine Territorites on the North Coast, Wardhouse, Cola, Sollauetsca, Varsague, &c. Put him from his Customes and Trafficke there, offering also to debarre the English Merchants in their passage for fishing on those Coasts, and trading with them at Saint *Nicholas* and *Colmogro*. The Emperour notwithstanding these incursions, sends for all his Nobles and Gentlemens faireſt daughters (Virgins) thorow his Kingdome, out of whom hee chuseth a wife for himselfe, and another for his eldest Sonne *Charewich Ivane*. Her name was *Nastacia*, daughter to *Ivan Sherimitten a Viouod* of a good Family. The Emperour liueth in feare, * daily discouers Treasons, and spends much time in torouring and execution.

His fourth Wife.

* *Necesse est multos timeat, quem multi timent.*

One *Knez Pheodor Curakin* Gouernour of *Wendon* in *Livonia*, when King *Stephanus* came to besiege it, and found drunke (as was pretended) was stripped naked, layd in a Cart, whipped thorow the Musco with sixe whips of Wire (which cut his backe, belly, and bowels) to death. *Ivan Chiglicone* was hanged naked by the heeles on a Gibbet, the skin and flesh of his body from top to toe cut off and minced with Knives by small gobbets. Foure *Pallarinkes* were Executioners, one of which thrusting his Knife too farre (it seemes, purposing to dispatch him) was presently had to a blocke, and that hand cut off, whereof (not well seared) he dyed the next day. Many other were knocked on the head, and cast into the Pooles and Lakes at Slobida, their flesh fed on by ouer-growne Carpes, Pikes & other fish, whose fat was such that hardly any thing else could be seene on them. *Knez Boris Telupa*, a great Fauourite, was set on a long sharpe stake entring at his fundament, and comming out at his necke; on which he languished fifteene houres, and spake vnto his Mother the Dutchesse which was brought to behold that wofull spectacle: after which sight she was giuen to a hundred Gunners of his Guard, which one after another defiled her to death. Her body swolne and lying naked in the field, open to the view of all which passed by, hee commanded his Huntsmen to bring their hungry Hounds to deuoure her flesh, and bones dragged vp and downe. The Emperour at this sight said, such as I fauour I haue honoured, and to such as bee Traytors I will doe thus. I could enumerate many more like Obiects, but I forbeare; his chiefe exercise being to deuise and execute new torture, especially on his Nobility best beloued of his Subiects.

I saw it.

Fish fed fat on mans flesh.

Abhominable execution.

But his estate still growing daily more dangerous, he enquired of *Elizius Bomelius* Doctor of Physicke, a rare Mathematician or Magician, and of others of Queene *Elizabeths* yeeres, and what hopes there might be if he should be a Suter vnto her for himselfe: notwithstanding that he had three wiues then liuing, and many Kings could not preuaile in that Suite. Presently he puts his last wife into a Nunnery, and thinking to make *England* in case of extremitie his safest refuge, built and prepared many goodly Barkes, large Boats, or Barges at Vologda, and brought his richest Treasure thither to be embarked in the same to passe downe the Riuer *Dwina*, and so into *England* by the English ships vpon a sudden, leauing his eldest Sonne *Charrewich Ivan* to gouerne and pacifie his so troubled estate. To this purpose hee experimented a rare proiect, which increased his treasure and hatred together. He cals for the principall Priors, Abbats, Archimandrites and Egomens of the richest Monasteries of his Kingdome, which were very many, and told them that what he had to say was best knowne vnto themselues. *He had spent the most part of his time, wits, vigor and youth in warfaring for their wealth and safetie, who had receiued increase by that which had exhausted his treasure and safetie (by his danger) from forreine Enemies and disloyall practisers: nor could hee or they longer subsist without assistance. Their Prayers preuailed not whether for his, their or his peoples sinnes; supply out of their infinite abundance must bee the triall of their fidelities, which vrgent necessitie of the time exacted, the soules of their Patrons and Donors (Saints and Wonderworkers) for redemption of their sinnes and soules command, and they must prepare their best thoughts without sophisticall refusals.* Vpon these Rhetoricall threats at the Prouinciall Conuocation called in the great Consistory of the Holy Ghost, the Oath of Soueraignetie was ministred in the Citie of Mosco. Some feare there was that he did ayme at all.

His purposes for *England*.

New Policy.

After many disputes and allegations (which appeare in the Originall) prepared for the Kings audience, hee hauing intelligence by priuy Spyes from their Register, framed delayes of audience, meane whiles thundering threats to be carried by his Instigators to their eares. He cals forty of the most pragmaticall, tels them, hee vnderstands of their consultations and that they *were the principall, whom his mild Relation of his disaduentures, and the peoples miseries had not mollified. What shall we render you for reward? the Nobilitie and people cry out that You haue got all the treasure in the Land, by trading in all kind of Merchandises, taking the benefit of all other mens trades, being priuiledged to pay no Custome to our Crowne, nor charge of warres: and by terrifying the best sort of our Subiects. You haue gotten by due computation the third part of*

the

the Townes, Royalties, and Villages of this Kingdome into your Possessions, by your Witchery, Inchantments and Sorcery. You buy and sell the soules of our people, you line a most idle life in all pleasure and delicacie, commit most horrible sinnes, Extortion, Briberie and excessiue Vsurie. You abound in all the blondie and crying sinnes, Oppression, Gluttony, Idlenesse, Sodomitry, and worse (if worse may be) with beasts. We haue much to answere before God to suffer you to liue, and so many more worthy to die for you. God forgiue my taking part with you. Did not the Pope of late by his Nuncio earnestly perswade to haue the Supremacie ouer you, and to dispose of all your Places and Reuennes? Hath not the Greeke Church often sollicited vs for the change of your Metropolitan Sea, by mediation of the Patriarke of Alexandria? Yea and often I haue beene moued for your dissolution to the reparation of thousands of my ancienteſt and poore ſt Nobility, from whose Ancestors most of your Reuennes came, and to whom it most iustly belongs; that haue spent their liuings and liues for your safeties and enrichings, and my rich Subiects are impouerished thorow your rapine and deuillish Illusions. A faire Example wee haue of that valorous King of* England, Henry *the Eighth; your Reuennes being much more, besides your standing treasure, then your prodigall and luxurious maintenance can expend. By which meanes our Nobilitie and seruiceable Subiects are decayed and our treasure so exhausted, that we are inforced by the secret inspiration, by the Soules and holy Saints, the holy workers of Wonders, from whom you professe to hold that infinite treasure, not yours, that lies as a dead talent in your custodies, put to no Religious vse. In their names and all the Donors and Benefactors we coniure and command that by such a day, least you be all then through the plague of Gods iust wrath deuoured by wild beasts of the Forrest (who attend the execution of your iudgement with a more sudden and fearefull death then befell the falshood of* Ananias *and* Saphyras *deniall) you bring vs a faithfull and true Inuentorie what treasure and yeerely Reuenues euery of your Houses haue in possession. Necessitie will not permit delay nor excuse for the contrary. By that time we intend to call a Parliament Royall to be Iudges of our vrgent necessitie for defence of our Realme against the Kings and Princes of Poland, Swethia, Lituania, and Denmarke, all combined, and our Rebels confederated with the* Crimme, *and to bee witnesses also of the discharge of our dutie to God and his Angels (to incite you in their name) and his poore distressed people, for whose necessities and preseruation of you all we are thus earnest, their so miserable estates lying yet in your hands and power, in time to remedie and sustaine.*

* *Ant. Possenius.*

The chiefe of the Clergy often assembled and dissembled, deuising with the discontented Nobility to make warre and resist. But they wanted sufficient Commanders, and were otherwise vnprouided of Armes. Hereof the Emperour tooke aduantage, and proclaymed the heads of those Houses to be Traytors, endites twenty of the principall, and chargeth them with Treasons and other odious crimes, hauing fitted pregnant proofes to manifest the same to be true. He commands his great wild Beares to be brought out of their darke Caues, kept of purpose for such pastimes at Slobida Velica. Vpon Saint *Isaies* day, in a spacious place walled about, seuen of the principall fat bellied Fryers were brought forth one after another, each with his Crosse and Beads in one hand, and (through the Emperours great fauour) a Bore-speare of fiue foot in length in the other hand for his defence. A wilde Beare was let loose, which ranging against the wall, sented the Fryer and made more mad with the peoples shouting and cry, runnes at him fiercely, and crusheth his head, body, bowels, legs, and armes as a Cat doth a Mouse, and hauing thus deuoured or torne the Fryer, was shot and killed by the Gunners. Then was another Fryer and a fresh Beare in like sort committed and likewise serued, and so the rest, of which only the last had so much skill and agility that setting the end of his Speare in the ground, and guiding it to the breast of the Beare, he ranne himselfe thorow on it, and both dyed in the place. This Fryer was canonized for a valiant Saint by the rest of his liuing Brethren, of *Michalla Swesti* in Susdal. Seuen other Fryers were condemned to be buryed aliue. Hereupon the Metropolites Bishops, Monkes, and Fryers of all Houses resorted with Petitions and Prostrations to pacifie the Emperour, not only suffering his Ghostly Father to absolue him, but acknowledging the others to haue suffered iustly, hoping that it would be example to all which professed holy Orders. They all, their Treasurers, and Heads of all the chiefe Monasteries and Nunneries did in the name of themselues and the soules of their holy founders present a true and perfect Inuentory of all their Treasure, Moneyes, Townes, Lands, and Reuenewes particularly belonging to any Saint which commended the same to their trust and custodies successiuely for the euerlasting maynteniance of those holy Seminaries and Sanctuaries, hoping and assuredly beleeuing that his sacred Soule in commemoration of all others, will not suffer any violation in his age, which must passe away with accounts before the Trinity of things in all Ages done: if otherwise, that it would please him to giue them some authenticall discharge to remayne to Posteritie. I haue with my best skill translated thus much *verbatim* out of the Originall.

Execution by Beares.

The Frier killeth the Beare with his Spear, and is killed by her.

These Inchantments preuented their dissolution, but preuayled not against the Emperours resolute demand of 300000. Markes sterling brought speedily in Coyne vnto his Treasury,

sury, besides the resignation of many Precincts, Townes, Lands, Villages and Royalties, at leſt as much more worth, to diſpoſe of (though with great grudge) to the diſcontented Nobles, whoſe Houſes were thereby made to ſerue his turne in all his deſignes. Here hath hee rayſed a new treaſure without diminiſhing any part of his old, being moſt prepared for *England*. But neyther his Embaſſadour *Andrew Sauen*, nor Maſter *Anthonie Ienkinſon* did ſo thorowly expreſſe his minde, being darkely and cauteloufly made knowne to them, or elſe Queene *Elizabeth* would not apprehend the meſſage. But this ſecrecy notwithſtanding, his eldeſt Sonne and Fauourites tooke knowledge of it, which bred ſuch iealouſie in the Emperour, that he was faine to diſſemble his affection, and couer his purpoſe therein with a new Marriage at home, one *Feodor Nagois* daughter a Subiect of his owne, by whom afterwards he had a third Sonne called *Demetrius*.

Iuans fifth wife, mother of *Demetrius*.

He ſpends now his time in pacifying his diſcontented Nobility and people, kept two Armies on foot with ſmall charge (his Princes and Nobles going moſt on their owne charge, the Gentlemen and *Sinebarskeys* hauing portions of Money, Corne and Land, certayne Reuenewes being put a part for that purpoſe, beſides Eſcheats, Robberies, and Cuſtomes payed them whether they goe to warre or no) without diminution of his Crowne Reuenew, or great ſtanding Treaſure. The one Army conſiſted moſt of Tartars employed againſt the Pole and Sweden which ſought to recouer Liuonia. The other Army conſiſted commonly of 100000. Horſe, moſt his owne Subiects, ſome few *Poles*, *Swedens*, *Dutch* and *Scots*, employed againſt the *Crimme*, which commonly doth not laſt aboue three moneths, *May*, *Iune*, and *July* euery yeere. His *Tartars* notwithſtanding King *Stephens* preuayling, bring away many Captiues out of Liefland, the fruitfulleſt Land in all the Eaſt, flowing with Milke and Honey, the faireſt women and beſt conditioned people in the World to conuerſe and commerce with, but giuen much to Luxury, Idleneſſe and Pleaſure: for which ſinnes they themſelues ſay that God hath thus plagued and rooted them out, and planted Strangers in their Countrey. It was my fortune, by ſpeciall fauour, to buy and redeeme diuers men, women, and children of theſe Captiues, for ſmall ſummes of money, ſome being Merchants of good quality; and got leaue to conuay ſome to *Liefland* againe, ſome to *England*, ſome to *Hamborow* and *Lubeck*.

Liuonia commended.

Amongſt them were taken ſome *Dutch*, *French*, *Scots*, and *Engliſh*, which had ſerued vnder *Pontus* a *French* Captain, who were placed about the Suburbs of the *Muſco*, & by my mediation had leaue to build a Church. I contributed well thereto, and got them a Learned Miniſter; their Aſſembly were at leaſt two thouſand euery Sunday; their Rites after the *Lutherane* faſhion. Of theſe eighty fiue were *Scots* Souldiers left of ſeuen hundred ſent from *Stockholme*, and three *Engliſh* in their company. I got them well houſed at *Boluan* neere the *Moſco*. I appeaſed the Emperours fury againſt them, cauſing to be told him the difference of theſe remote Aduenturers (ready to ſerue any Chriſtian Prince for pay) and the Natiue *Swedens*; and that they would be of good vſe againſt the *Crimme Tartar*. Some vſe was after made of my aduice, and 1200. of them did better ſeruice againſt the *Tartar*, then 12000. *Ruſſes*, with their ſhort Bowes and Arrowes. The *Tartars* (not knowing before the vſe of Piſtols) were ſtrucke dead off their Horſes with ſhot they ſaw not, and cryed, away with thoſe new Deuils that come with their thundring puffs of fire: whereat the Emperor laughed and wiſhed for more of them: and they had Penſions and Lands allowed, and married with the *Liuonian* women increaſed into Families. I was glad hee tooke no notice of the *Engliſh*, which might haue yeelded him an opportune quarrell to my ſelfe, and to the Merchants goods in his Countrey worth 100000. Markes. A little before hee had ſold Maſter *Thomas Glouer* a chiefe Agent for the *Engliſh* Company, a Wife borne of a Noble Houſe in *Poland*, *Baſmanana*, taken Captiue with her Siſter at *Polletzca*, for 10000. *Hungarian* Duckets in Gold; and yet ſhortly after on diſpleaſure, tooke from him 16000. pounds more in Cloth, Silkes, and other merchandiſe, and ſent him with his Wife empty out of his Land.

Engliſh & *Scots*.

Capt. Silke of Briſtow.

M. T. *Glouer* father to Sir Th. *Glouer* the Embaſſadour into *Turkie*.

The Emperour expecting ſome returne and anſwer of his Letters out of *England*, the Queene addreſſed one *Daniel Sylueſter* therewith, who arriued at Saint *Nicholas*, paſt vp to *Colmogro*, and there making Clothes for his paſſing vp to the Emperour, whiles the Taylor was putting on him his new Sute in the *Engliſh* houſe, a Thunderbolt ſtrooke him dead, piercing downe his necke and coller in the inſide of his new Coat, not outwardly ſeene. A flaſh of Lightning killed alſo his Boy and Dogge by him, burnt his Deske, Letters and the Houſe at that inſtant: at which newes, the Emperour much perplexed, ſaid Gods will bee done. But raging and in deſperate caſe, his Enemies beſetting three parts of his Countrey (the *Pole* and *Sweden* Eaſtward, and *Crimme* Southward) King *Stephen* threatning alſo ſhortly to viſit the *Moſco*: He made preparation, but pretending that he could no way be furniſhed of Powder, Salt-peeter, Lead and Brimſtone, the *Narue* being ſhut, but out of *England*, hee ſent for me and told me he had a meſſage of honour, weight, and ſecreſie to employ me in, to

Daniel Sylueſter ſent from Q. *Elizabeth*, hee could well ſpeake the Language. His death. *July* 15. 1575.

the

Iuans discourse with the Author.

the Queenes Maiesty; Perceiuing that I had attayned the familiar knowledge of his Language the *Polish* and *Dutch* Tongues, he questioned me of diuers things, liked my answere, asked if I had seene his great Vessels at Vologda. I told him I had. What Traytor hath shewed them you? I ventured in company of thousands more (I said) to behold their beauty, &c. He said, You shall see double the number ere long, but much more to bee admired, if you knew what inestimable treasure they are inwardly to be-beautified with. It is reported that your Queene my Sister hath the best Nauy of Ships in the World. It is true said I, and entred into a large discourse and description of them.

Sir *Ierom Horsey* sent from the Emperour to Q. *Elizabeth*.

He gaue me charge to prepare my selfe and to be silent and secret, and to attend euery day till he were prepared for my dispatch, he commanded his Secretary to take in writing of me a description of the Queenes Nauy Royall, to which I added the Picture of a Ship with all her glorious and Martiall accoultrements. About this time, the Emperour was much busied in searching out a Treason against him plotted by *Bomelius* and the Archbishop of *Nouogrod* with some others, discouered by their Seruants on the Racke, Letters sent in Cyphers three sundry wayes to *Swethen* and *Poland*. The Bishop confessed all, and *Bomelius* denyed all: But being racked, his backe and body cut with wyre whips, he confessed more then the Examiners were willing the Emperour should know. He sent word they should roast him, being taken from the Pudkie and bound to a wooden Spit, which being done till they thought no life left, they brought him in a Sled thorow the Castle, where I with others saw him, and he espying me, called vpon Christ. They threw him into a Dungeon, where hee miserably ended his life. He had liued in pompe, and beene Authour of much mischiefe, had conuayed much treasure out of the Countrey, by way of *England* to *Wesell* in *Westphalia* where hee was borne, though brought vp in *Cambridge*; an Enemy alway to our Nation. Hee had deluded the Emperour with tales of Queene *Elizabeths* youth and hopes (by his Calculations) of obtayning her. (But the Emperour, out of hope hereof, heard that there was a young Lady of the bloud Royall, the Lady *Mary Hastings*, daughter to the Earle of *Huntington*, whom he now affected.) The Bishop of *Nouogrod* was condemned of coyning and sending money to *Swethen* and *Poland*, of keeping Witches, buggering Boyes and Beasts, confederating with *Bomelius*, *&c.* All his goods were confiscated, and himselfe throwne into a Dungeon with Irons on his head and legges, where he made painted Images, Combes and Beads, liued with bread and water. Eleuen of his confederate Seruants were hanged in his Palace gate at *Mosco*, and his women Witches shamefully dismembred and burnt.

Bomelius rosted

I beheld all this.

The Emperour passed ouer those which had beene accused, and now consulted about marrying his second Sonne *Chariwich Theodor*, being of great simplicitie, the eldest hauing no issue. But hauing his Prelates and Nobles together, could not but euaporate some of his conceits from the former confessions of their Treasons, being *Ascension* day, on which before *Musco* had beene burned. He spent some houres in Rhetoricall enlarging the dismalnesse of that day with great eloquence, darting still with his eye at many Confederates in the late Conspiracie, protesting to leaue them a naked disloyall and distressed people, and a reproch to all Nations of the World. The Enemies are at hand, God and his prodigious creatures in the Heauens fight against vs, Scarcity and Famine witnesse it, and yet no Iudgements moue remorse in you. The Originall is too long to recite. Little was done, but all prostrating themselues to his Maiesty, and mercy desired God to blesse his holy purpose for the marriage of his Sonne, for whom he chose *Irenia*, daughter of *Theodor Iuanowich Godonoue*, and after the solemnization of the marriage with great Feast dismissed the Nobles and Prelates with better words and countenance, which was taken for a reconciliation. But the Nuptials could not be performed by vsuall cohabitation, which much distempered the King; it is not decent to write the courses taken therein.

Theodore marrieth *Irenia* sister to *Boris*, whose Storie followeth. Bewitched.

The Emperous Letters & Instructions were ready, himselfe & his chiefe Secretarie *Sauely Frowlow* (whiles I was present) closed them vp in one of the false sides of a woodden Bottle filled with *Aquauitæ* to hang vnder my Horse-mayne not worth one penny: appointed me foure hundred *Hungarian* Duckets in Gold to be sowed in my Boots, and quilted in some of my worst garments. He said, he forbare to tell me of some secrets of his pleasure, fearing left I passing thorow his Enemies Country might bee inforced to discouer what hee would not haue knowne. The Bottle you carry with you shall declare what you shall say to Queene *Elizabeth* my louing Sister, of which you must haue careas of your life, vntill you come in safe place to open it. In meane while, and alway, beethou my sweet Sunshine, *Eremiska*, trusty and faithfull, and thy reward shall be my goodnesse and grace from me hereafter. I fell prostrate, layd my head on his foot with a heauy heart to bee thus exposed to vnauoydable danger. *Docasie Vlunow* a Gentleman of good ranke, and daily Wayter on the King attended me; my Sled and Horse and twenty Seruants were ready at the posterne-gate. I posted that night to *Otuer* ninety miles, where victuals and fresh Horses were prepared, and so to

Letters sent to the Queene inclosed in a Bottle, by Sir *Ierome Horsey*.

Eremiska, is their name for *Ierome*.

Ne-

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Nouogrod and *Pleſco*, 600. miles, in three dayes, where entring into *Liuonia*, my Gentleman and Seruants tooke their leaues, and deſired ſome token to the Emperour of my ſafe comming thither. They left me with a poore guide only. By miles vnderſtand Ruſſian miles, which are about three quarters of ours.

Within three houres after, the Centinell tooke me vpon the borders, and brought me to Newhouſe into the Caſtle before the State-holder or Lieutenant, who ſtraitly examined and ſearched me, ſuſpecting me as one comming from their enemies Country. I ſaid I was glad to come into their hands out of the vaſte of miſery the *Moſcouites* Country, not without loſſe. On the third day vpon ſome mediation, they appointed mee a Guide, and ſuffered mee to paſſe. The Guard expected gratuitie, but I excuſed, as pinched by the *Ruſſe*. I paſſed three dayes by Land and frozen Meares to *Oſſel* in *Liefland*, an Iland large and ſpacious vnder the King of *Denmarke*; Raggamuffin Souldiers tooke me and vſed me roughly, and carried me to *Seuen Burgh*, and ſo to *Orent Burgh*, the chiefe Townes and Caſtles in thoſe parts, and there deliuered me to the State-holders Lieutenant. I attended his pleaſure kept hardly as a Spie, the Snakes creeping in my Lodging, on Bed and board, and Milke pans: the ſoyle was ſuch they did no harme. I was called before the chiefe Gouernour (a graue Gentleman in good fauour with the King, many Halberds attending) who examined me with many queſtions. I anſwered I was a Subiect of the Queene of *England*, who had peace with all Chriſtian Kings, ſpecially with the King of *Denmarke*; but was committed againe to cuſtody, whence (hauing diſmiſſed his company) he ſent for me againe by his Sonne and being priuate, holding a Letter in his hand, ſaid, I haue receiued ſundry Letters from my friends, and one of late from my daughter, captiue in *Moſco*, which ſheweth of much friendſhip ſhee hath found at an *Engliſh* Gentlemans hand, which negociates in that Court for the Queen of *England*. My Lord, ſaid I, is your daughter called *Magdalen Vrkil*: yea Sir, ſaid he. I anſwered I was the man, & that within theſe ten dayes ſhe was well. He ſayd he could not procure her ranſome, and claſps me about the neck, crying as did his Sonne likewiſe: Gods Angell hath brought your goodneſſe thus to me, how euer diſguiſed in this turbulent time, that I might render you thankes and furtherance. I deſired free paſſe and ſafe conduct. He feaſted me ioyfully, and made ready his Letters and Paſports to Captaines of Townes and Caſtles, gaue mee a faire *German* ſtriking Clocke, offered his Sonne and Seruants armed to guard me out of danger, which I could not accept of, and commended his daughter to me.

Oſell an Iland in the Baltike Sea in 59. deg.

I paſſed on to Pilton a ſtrong Caſtle where King *Magnus* lay, who vſed mee roughly, becauſe I could not drinke with him exceſſiuely. Hee had riotouſly ſpent and giuen moſt of his Townes and Caſtles, Iewels, Plate, &c. to his followers and adopted daughters; which hee receiued in Dowre with the Emperours Neece, and not long after dyed miſerably, leauing his Queene and only daughter in very poore eſtate. I roade thorow the Duke of *Curlands* Country, and *Pruſſia* to *Konninſburgh*, *Melsin* and *Danzike* in *Poland*, *Pomerania* and *Mickelburgh* to *Lubeck*, where I was knowne and honourably entertayned. I had now gotten foure or fiue Seruants *Dutch* and *Engliſh*. The Burgomaſters ſent mee a Preſent of Fiſh, Fleſh, and Wines, taking notice of the fauours I had done to them and theirs: diuers came with thankfull acknowledgement of their Redemption by my meanes and Purſe, from *Muſcouite* and *Tartarian* Captiuity, and preſented me with a Boll couer guilt, in it *Ricks* Dollers, and *Hungarian* Duckets, which Coyne I returned againe. They brought mee their Towne Booke, and prayed mee to write my Name and place of Birth and abode, that they and their Poſteritie might honour my Name in Record for euer. At *Hamburgh* likewiſe, they for like cauſe preſented me their thankes, and Preſent, and the Burgomaſters feaſted me. Pilton. Gratitude.

I landed at *Harwich*, opened my *Aquauitæ* Bottle (which had beene girt cloſe vnder my Caſſocke by day, and my beſt Pillow by night) and tooke thence the Emperours Letters, which I ſweetned aſwell as I could. But yet the Queene ſmelt the *Aquauitæ*-ſauour. I had acceſſe three or foure ſeuerall times, and ſome diſcourſe by meanes of my Lord Treaſurer, Sir *Francis Walſingham*, and ſome honourable countenance of my Lord of *Leiſter*, by Sir *Edward Horſey* my Kinſman his meanes. I was well entertayned by the *Muſcouie* Company, to whom the Queene had giuen command to prepare thoſe things for which the Emperour had giuen directions. With which, and her Maieſties Letters & gracious fauour (ſworne her Seruant, Eſquire of the Body, giuing me her Picture & Hand to kiſſe) I departed in company of twelue tall Ships. Wee met with the King of *Denmarke* his Fleet of Shippes and Gallies neere the North Cape, fought with them and put them to the worſt, and after arriued at S. *Nicolas*. I poſted ouer *Vaga*, and came to *Slobida Alexandriſca*, where I deliuered the Queenes Letters to the Emperour, with her pleaſure, by word of mouth ſhort of his expectation. He commanded my ſilence, commended my ſpeed and buſineſſe done for him, gaue me allowances and promiſed his goodneſſe for recompence of my ſeruice. He commanded alſo that thoſe Commodities ſhould be brought vp to the *Muſco*, and receiued into his Treaſury, *viz.* Sir *Iet. Horſey* returne into Ruſſia.

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Copper, Lead, Powder, Salt-peeter, Brimstone, &c. to the value of 9000. pounds, and ready mony payd for them.

He came to the Citie of *Musco*, and cast his displeasure vpon some *Grandes*: hee sent a Parasite of his with 200. Gunners to rob his Brother in Law *Mekita Romanowich* our next Neighbour, which tooke from him all his Armour, Horses, Plate, Mony, Lands and Goods to the value of 100000. Marks sterling. He sent the next day to the *English* House for as much course Cotton as would make himselfe and his children Gownes to couer them. The Emperour sent likewise *Simon Nagoy* another of his Instruments, to squeeze or spunge *Andria Shalkan* a great bribing Officer, who brought his faire young Wife *Solomaneda* out of her Chamber, defiled her, cut and gashed her naked backe with his Cemitar; killed his trusty Seruant *Iuan Lettish*, tooke all his Horses, Goods and Lands, and beat out of his shinnes 10000. Robles or Markes sterling in mony. At that time did the Emperour also conceiue displeasure against the *Dutchmen* and *Liuonians* before mentioned (to whom a Church and libertie of Religion had beene giuen by my meanes) and appointed certaine Captaines with 2000. Gunners in the night to take the spoile of all they had, who stripped them naked, rauished and defloured the women and virgins, carrying away diuers of the youngest and faireſt to serue their lusts. Some escaping came to the English house, where they were cloathed and relieued not without danger of displeasure, amongst whom was that daughter of the Gouernour of *Osell* in *Liefland* commended to my fauour, whose freedome I also afterwards procured and conueyed her to her father.

The Emperors excesses. This *Mekita* was Brother to *Nastacia* the first Emperors first Wife, and Grandfather to the present Emperour.

His crueltie grew now ripe for vengeance; and hee not long after falling out with his eldest Sonne for his commiseration to those distressed Christians, and for greeuing at his Vnkles wronge, iealous also of the peoples affection to him, gaue him a boxe on the eare (as it was tearmed) which he tooke so tenderly that hee fell into a burning Feuer, and in three dayes departed this life. Whereat the Emperour tore his haire and beard, like a mad man, lamenting too late for that irrecouerable losse, not to himselfe so much as to the Empire, whose hopes were buried with him; being a wise, milde and worthy Prince of three and twenty yeeres. Hee was buried in *Michala* Archangell Church in the *Musco* with Iewels and Riches put in his Tombe valued at 50000. pounds; watched after by twelue Citizens in course, euery night deuoted to his Saint *Iohn* and *Michael*, to keepe both body and Treasure till his Resurrection.

The Emperour striketh his Sonne; some say with his staffe on his head.

Death and buriall of yong *Iuan*.

Now was the Emperour more earnest to send into *England* about his long conceited match, his second Sonne being weake of wit and body, without hope of ability for gouernment, and the third not only young but disallowed in Sanctitie, and according to the fundamentall Lawes illegitimate, borne out of Wedlocke of the fift vnlawfull Wife, not solemnised with the Rites of their Church, but in the Church-yard by a depriued and excommunicated Prelate, in which respect neyther she nor her Issue were capeable of the Crowne.

So sayth the Originall.

The Emperour peruseth the Queenes last Letters, and addresseth one of his trustiest Seruants in Embassage *Theodore Pissempskoie* a wise Nobleman about the Lady *Mary Hastings* aforesaid, and that her Maiesty would bee pleased to send some Noble Embassadour to treate with him therein. This Embassadour tooke shipping at Saint *Nicolas*, and arriuing in *England*, was magnificently entertayned and admitted audience. Her Maiesty caused that Lady to bee attended with diuers Ladies and young Noblemen, that so the Embassadour might haue a sight of her, which was accomplished in *Yorke* House Garden. There was he (attended also with diuers men of quality) brought before her, and casting downe his countenance fell prostrate before her, and rising ranne backe with his face still towards her. The Lady with the rest admiring at this strange salutation, hee sayd by an Interpreter; it sufficed him to behold the Angelicall presence of her, which hee hoped should bee his Masters Spouse and Empresse, seeming rauished with her Angelicall countenance, state and beauty. Shee was after that by her familiar friends in Court called Empresse of *Moscouia*. Sir *William Russell*, third Sonne to the Earle of *Bedford*, a wise and comely Gentleman was appointed her Maesties Ambassadour to the *Moscouite:* but hee and his Friends considering of the businesse, and not so forward thereto, the Company of Merchants intreated for Sir *Ierome Bowes*, mooued theretowith his presence and tall person.

Embassadour to the Queene for Lady *Mary* daughter to the Earle of *Huntingdon*.

He was well set forth, most at their charge, and with the *Russian* Embassadour arriued at S. *Nicolas*. The Emperours Ambassadour posted ouer land, and deliuered his Letters with the accounts of his Embassage which was ioyfully accepted. Sir *I.B.* passed slowly vp the *Dwina* 1000. miles to *Vologda*. The Emperour sends a Pensioner *Michael Preterpopone* well attended to meet him and make his prouisions. At *Teraslaue* another, Querry of the Stable, met him. At *Musco* hee was honourably entertayned. *Knez Iuan Suetzcoie* attended with 300. Horse brought him to his lodging. *Saualle Frollone* the Secretary was sent to congratulate his welcome with many dishes of dressed meate, and promise of best accommodating.

Sir *Ier. Bowes* Embassadour into Russia. You haue his Voyage, &c. in M. *Hakluyt*.

The

The next day, the Emperour sent a Noble man *Ignatie Tatishoue*, to visit him with faire words and promise of speediest audience, which was on Satturday following. About nine of the clocke the streets were filled with people, and a thousand Gunners attired in yellow and blue Garments set in rankes by the Captaines on Horsebacke with bright Harquebuses in their hands from the Ambassadours doore to the Emperours Palace, *Knez Iuan Sitzcoie* attended him mounted on a faire Gennet richly bedecked, with a faire Gelding well furnished for the Embassadour, attended with three hundred Gentlemen gallantly adorned. The Embassadour being displeased that the Dukes Horse was better then his, mounted on his owne Horse, and with his thirty men liveried in Stamell Clokes well set forth, each hauing a part of his Present (being most Plate) marched onward to the Kings Palace, where another Duke met him, and told him that the Emperour stayed for him. He answered, that hee came as fast as he could. By the way the people ghessing at the vnpleasingnesse of his message, cryed *Carenke*, (that is, Cranes-legs) in mockage of him, whereat hee stormed much. The passage, stayres and Roomes thorow which hee was conducted, were all beset with Merchants and Gentlemen in Golden Coats. His men entred before him with their Presents into the Roome where the Emperour sate in his Robes and Maiesty, with his three Crownes before him, foure young Noble men called *Ryndes*, shining in their Cloth of beaten Siluer, with foure Scepters, or bright Siluer Hatchets in their hands, on each side of him, the Prince and other his great Dukes and Nobles in rankes sitting round about him. The Emperour stood vp, and the Embassidour making his courtesies, deliuers the Queenes Letters, which hee receiued and put off his Imperiall Cap, asking how his louing Sister Queene *Elizabeth* did. His answere made, he sate downe on a side forme couered with a Carpet, and after some little pause and mutuall view, was dismissed in manner as hee came, and his Dinner of two hundred dishes of dressed meats sent after him, by a Gentleman of qualitie.

I was forewarned by my secret and best friends not to intermeddle in those businesses. Some secret and publike conferences passed, but good note was taken that none of the great Family of the *Godonoues* were consulted with therein. The King feasts the Embassadour, grants great allowance of daily prouision, and nothing would please him: yea he made great complaints about friuolous matters. The Merchants and the Emperours Officers were reconciled in their accounts, grieuances remedied, Priuiledges granted, and an Embassadour to the Queene resolued on; if Sir *I. B.* could haue conformed himselfe to the time, any thing might haue beene yeelded: yea, he promised, that if his Marriage with the Queenes Kinswoman tooke effect, her issue should inherit the Crowne; for assurance whereof he had a masse of ready treasure presently to be transported with his Embassadour vnto Queene *Elizabeths* trust. The Clergy and Noblity (especially the neerest allied to the old Empresse, the Princes wife and her Family of the *Godonoues* found meanes to crosse all these Designes.

But England was not so happie.

The King much distracted in fury caused many Witches, Magicians, or *Wors* presently to be sent for out of the North, where there are many betweene *Colmogro* and *Lappia*. Threescore of them were brought post to *Musco*, where they were guarded, dyeted and daily visited by the Emperours great Fauourite *Bodan Belscoy* to receiue from them their Diuinations or Oracles on the Subiects giuen them in charge by the Emperour. (Note that a great blasing Star and other prodigious sights, were seene a moneth together, euery night ouer *Musco* that yeere.) This Fauorite now sought to serue the turne of the rising Sunne, wearied with the wicked disposition of the Emperour. The Sooth-sayers tell him that the heauenly Planets and Constellations would produce the Emperours death by such a day. But he not daring to tell the Emperour so much, said to them that on that day they should be all burned. The Emperour began grieuously to swell in his Cods (wherewith he had offended so long, boasting that he had deflowred thoulands of Virgins, and a thousand children of his begetting destroyed) was carried euery day in his Chaire into his Treasury. One day *(two dayes before the Emperour his death)* the Prince beckoned to me to follow, and I aduenturously stood among the rest, and heard him call for his Precious Stones and Iewels. He then held discourse to the Nobles about him, directing his eye and speech most to *Boris Godonona*, of the nature and properties of his Gemmes: of the World compassing Load-stone (causing the Wayters to make a Chaine of Needles therewith touched) of the Corall also and Turkesse, whose beautifull colours (sayd he) layd on my arme poysoned with inflammation, you see are turned pale, and declare my death. Reach out my Staffe Royall (an Vnicornes Horne garnished with very faire Diamonds, Rubies, Saphires, Emeralds and other Precious Stones, it cost 70000. Markes sterling, bought of *Danid Gowell* of the *Fulkers* of *Ausburge*) seeke out some Spiders; caused his Physician *Iohannes Eiloff* to scrape a Circle thereof vpon the Table, and put within it one Spider, and after another, which burst presently, others without the Circle running away from it aliue. It is too late, it will not preserue me. Behold these Precious Stones, the Diamond most precious of all other, I neuer affected it; it restraines Fury and Luxury, the pow-

Iuan consulteth with Witches.

Bodan Belscoy the Emperours Minion.

1584.

Vasiliwich his discourse of Gemmes.

An Vnicornes Horne cost 70000. Marks.

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der is poyson. Then he points to the Rubie; this comforts the Braine and Memory, clarifieth congealed bloud. That Emerald of the nature of the Rainbow, is enemy to all vncleanenesse, and though a man cohabit in Lust with his owne Wife, this Stone being about them will burst at the spending of Nature. The Saphyre I greatly delight in, it preserueth and increaseth Nature and Courage, reioyceth the heart, is pleasing to all the vitall Senses, soueraigne to the Eyes, strengthens the Muscles. Hee takes the Onyx in hand, &c. All these are Gods wonderfull gifts, secrets in Nature, reuealed to mans vse and contemplation as friends to grace and vertue, and Enemies to vice. I faint, carry me away, till another time. In the afternoone he peruseth ouer his Will, and yet thinkes not to dye. His Ghostly Father dares not put him in minde of annointing in holy forme. Hee hath beene witched in that place, and often vnwitched againe.

He commands the Master of the *Apotheke*, and the Physicians to prepare a Bath for his solace, enquires the goodnesse of the Signe, sends his Fauourite to his Witches to know their Calculations. Hee tels them, the Emperour will bury or burne them all quicke for their Illusions and Lyes, the day is comne, he is as heart-whole as euer he was. Sir (they answered) bee not so wrathfull, you know the day is comne, and you know it ends with the Sun-setting. He hasts him to the Emperour, made preparation for his Bath about the third houre of the day. The Emperour therein solaced himselfe, and made merry with pleasant Songs after his vse, came out about the seuenth houre well refreshed, sate downe vpon his Bed, cals *Rodouone Birken* a Fauourite of his to bring the Chesse-board, sets his men, his chiefe Fauourite and others with *Boris Federowich Godonoue*, being then about him. He in his loose Gowne, Shirt and Linnen Hose, faints and fals backward. Great was the stirre and out-cry; one sends for *Aquauitæ*, another to the *Apotheke*, for Vineger and Rose-water, with other things and to call the Physicians. Meane time he was strangled * and starke dead. Some shew of hope was made of his recouery to still the out-cry.

Ivan Vasiliwich his death.

*Supposed the act of *Belskoy* and *Boris*.

Bodan Belscoy and *Boris* (to whom the dead Emperour had bequeathed, as the first of foure Princes, to take charge of his Sonne and Kingdome, being Brother to the Successors Wife) goe out on the Terras accompanied with so many of the Nobility his familiar friends as was strange so suddenly to behold. They called out to the Captaines and Gunners to keepe their Guards strong, and the Gates sure with their Peeces and Matches light: whereupon the Gates of the great Castle were presently shut with watch and ward. I offered my Selfe, my Men, Powder and Pistols, to attend the Prince Protector. Hee accepted mee among his Familiars and Seruants, passing by with a cheereful countenance towards me, speaking aloud, Be faithfull and faint not *Eremiesca*. The Metropolitans, Bishops, and Nobility flocked into the inner Castle, holding it a day of Iubilee for their redemption, pressing who could first, to the Booke and Crosse to sweare to the new Emperour *Feodor Iuanowich*. It was admirable what dispatch there was in sixe or seuen houres; The Treasury sealed vp, and new Officers added to the old, twelue thousand Gunners with their Captaines set for a Garrison about the Wals of the great Citie of *Musco*. A Guard was giuen mee to keepe the *English* House. The Embassadour S. *I. B.* trembled, and expected hourely nothing but death from the rage of the Nobilitie and people. His gates, windowes and Seruants were shut vp, his former plentifull allowance taken away. *Boris* and three others of the greatest Peeres ioyned assistance with him in the Emperours Will for the Gouernment of the Kingdome (*viz. Knez Misthisloskie, Knez Iuan Suskoy*, and *Mekita Romanowich*) began to mannage and dispose of all affaires: they proclayme the Emperour *Feodore* in his late Fathers stile thorow all the Kingdome, take Inuentories of all the Treasure euery where, Gold, Siluer, Iewels, which was infinite; make a suruay of all the Officers and Bookes of the Crowne Reuenues. New Treasurers, Counsellors, and Officers in all Courts of Iustice are made, new Lieutenants also, Captaines and Garisons in all places of charge and importance; most out of the Family of the *Godonoues*, best to be trusted for attendance and seruice about the King and Queene, by which meanes the Protector became strong. He was with great obseruation magnified of all, and so behaued himselfe to the Princes, Nobility and people as he increased their loue. After some pause I was sent for, and asked what they should doe with S. *I. B.* his businesse being at an end, he was not now (said they) to be reputed an Ambassadour. I answered, it stood with the honour of the King and Kingdome to dismisse him with honour, and safely according to the Law of Nations; otherwise the Queene whose Seruant hee was would take it ill, &c. They shooke their heads, reuiled him, saying he had deserued death by the Law of Nations, practising so much mischiefe in a State. They would haue sent a message to him by me to prepare his present dispatch with some other terrible words of displeasure. I besought that I might not be the messenger, which somewhat offended them.

Theodore or *Feodore* Emperour.
Boris Protector

The Protector and Chiefes Commissioners course of gouernment.

The Lord Protector sent for mee at Euening, whom I found playing at the Chesse with *Knez Iuan Gemskoy* a Prince of the bloud, and taking mee aside said, I wish you to speake little

little in defence of *B.* the Lords take it ill. Goe shew your selfe from me, and pacifie such and such. Your answer was well considered of, but many perswade reuenge vpon him for his ill behauiour. I hope, said I, your greatnesse and wisdome will pacifie their furies. I'le do my best (he sayd) to make all well, and so tell him from me. I went to those Noblemen accordingly, which complayning of their sufferings for his arrogance, willed me to be quiet in the businesse. Yet did not I leaue to deale effectually vnderhand for him, intreating he might be sent for and dispatched, beeing cooped vp and kept close as a prisoner, and allowances taken from him.

At last he was sent for, attended but with a meane messenger, lead into a with-drawing Roome, where the Lords vsed him with no respect, charged him with heynous matter practised against the Crowne and State; would not spend time to heare his answere, rayled on him (especially the two *Shalkans*, great Officers, and some others who had suffered displeasures & beatings from the Emperour through his complaints) saying it were requisite to make him an example, cutting off his Crane-legges, and casting his withered carkasse into the Riuer (pointing out of the window) vnder him: but God hath now giuen vs a more mercifull Emperour, whose eyes he should see for Queene *Elizabeths* sake. But put off your Sword (which hee refused to doe, saying it was against his Order and Oath) they would inforce him else, comming into the presence of so peaceable a Prince, whose soule being clothed with mourning, was not prepared for the sight of Armes. And so hee put on patience, and was brought single to the presence of the Emperour, who by the mouth of his Chancelour commended him to Queene *Elizabeth*. Wherewith Sir *I. B.* was conuayed to his Lodgings, three dayes giuen for his departure out of *Muscouia*; perhaps hee should haue a Letter sent after him. He had now little meanes, lesse money, and none to supply him but my selfe, who made meanes to get him thirty Carts to conuay his and his Seruants Stuffe, and as many Post-horse; for he could be allowed none of the Emperours charge. I asked leaue of the Lord Protector to speake with him, and to bring him out of the City. Watch and ward was appointed in the streets that the people should not stirre at him. A meane *Sinoboarscoie* was appointed to conduct him, who vsed him with small humanity, and much against the height of his mind to endure. I with my Seruants and good friends accompanied him wel mounted out of *Muscouia*, cauled my Pauillion to be pitched by a Riuers side ten miles off, and with my prouisions of Wines and Mead, tooke leaue of him and his company. He sadly prayed me to haue an eye an eare to his safety, doubting of some trechery, & much perplexed with feare, as were the Gentlemen with him. I procured the Lord Protector to send his Letters after him to the Queene, & a Timber of Sables a gift from himselfe. When he came to Saint *Nicolas* aboard the Ship, he vsed intemperate words to the Gentleman that conducted him, for him to tell the Emperour and his Counsell, cut his Letters and Sables in pieces, &c. The Nobility hearing hereof after he was gone laid much blame on me, especially the *Shalkans*.

Now was the Gouernment much altered hauing put on a new face, Iustice administred and euery man liuing in peace. Mans capacitie cannot comprehend how the infinite treasure which the former Emperour left behind him could be gotten together, and much lesse how it should be so soone consumed, and this Kingdome, Princes and people so ruined. His standing Reuenewes and my Collections out of their owne Records in my Description of the *Russe* Common-wealth may bee worth reading. The traffique attracting many Nations, *Persians*, *Armenians*, *Turkes*, *Italians*, *Germanes*, *French*, *Dutch*, *English*, *Polonians*, which bring store of Gold and Siluer Coyne, Precious Stones, Iewels, and Pearles, which are taken into his Treasury for the Commodities of that Countrey, by him taken from his Subiects to serue his turne at easie rates, leauing them their traffique besides for Cloth, Silkes, Veluets, Ounce-gold, Tissue, Cloth of Gold and Siluer, Wines, Fruits, Spices, Sugar, Copper, Lead, Tinne, Paper, Indico, Brasill, Calicoes, &c. which that Countrey most needs: This course of traffique and treasure with the surplusage of his Reuenues, amounting yeerely vnto 1300000. Markes sterling, besides all charges for his house and ordinary Salaries of his Souldiers. This hath he continued to lay vp neere sixty yeeres, besides the great treasures left him by his Predecessors, neuer exhausted nor diminished. My selfe haue seene many thousand bags rotten, of old Siluer and Gold Coyne, and Plate in great barred Chests, piled vp in many Vaults, Sellers, and Stone Houses, and many trustie Merchants continually weighing, numbring, and new bagging vp the same: so that I am confident (hauing conuersed much and many yeeres with those Nations) that all the Kings in Christendome haue not like Riches and quantity of treasure.

Russian gouernment vnder *Theodore*. The great treasure which *Basilwich* gathered. See Doctor *Fletchers* Tract in my Third Part, *l.* 3. *c.* 1.

Now to adde some thing of his Acts, Conquests, and conditions. Hee conquered *Casan*, *Astracan*, the *Nagaies* and *Chorcas Tartars* and many others of that kind inhabiting aboue two thousand miles on both sides the *Volga*, Southward to the *Caspian* Sea. He freed himselfe from *Tartarian* homage. Hee conquered *Pollotzka*, *Smolensco*, and many Townes, and

Iuan Bas. his Conquests.

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Caſtles ſeuen hundred miles Southweſt from *Moſco* into the Countries of *Bela*, *Ruſſia*, *Lituania*, &c. belonging to the Crowne of *Poland*: as much and as many Townes and Caſtles Eaſtward in *Liuonia* and the parts belonging to *Swethan* aud *Peland*, the Kingdome of *Siberia* alſo, bringing away the King (whom I ſaw in *Muſco*) and the adiacent Countries Northward 1500. miles.

His Acts for Iuſtice.

His Acts Eccleſiaſticall for Religion.

He reduced the Ambiguities and vncertayne Rules of their Lawes and pleadings into a more perſpicuous and plaine forme of a written Law for euery man to vnderſtand and plead his owne cauſe without any Aduocate, and to challenge (vnder great penalty and mulct to the Crowne) iudgement without delay. He eſtabliſhed and publiſhed one vniforme confeſſion of Faith, Doctrine and Diſcipline conſonant to the three Symbols or Creeds; profeſſing the Religion of the Greeke Church, deriuing their antiquitie from their Apoſtle Saint *Andrew*, and their Patron Saint *Nicolas*: and in regard of later diſſentions in doctrine and Ceremony in that Church, he hath acquitted the See of *Muſco* from that Society, and the Synodals and Oblations * heretofore contributed to that Church, the Patriarch *Ieremy* reſigning the Patriarchſhip of *Conſtantinople* to the Metropolitan of *Muſco*. Hee vtterly diſclaymes the doctrine of the Pope, holding it the moſt erronious, maruelling that any Chriſtian Prince would yeeld him any Secular authoritie; which hee cauſed his Clergie to declare to Fryer *Anthonie Poſſeuinus* the Popes *Nuncio* at the Church doore at *Prechiſta*. Hee hath built in his time fortie faire ſtone Churches richly adorned within, and the Turrets all gilded with fine pure Gold without. He hath built and dedicated aboue ſixty Monaſteries and Nunneries, and endowed them with Bels, Ornaments and mayntenance to pray for his Soule. He built a goodly ſteeple of hewne ſtone in the inner Caſtle of *Muſco*, called *Blanaſena*, *Collacalitza*, with twenty great ſweet ſounding Bels in it, which ſerue to all the Cathedrall Churches ſtanding about it, ringing all together euery Feſtiuall day (which are many) and euery midnight Prayers.

* Twelue thouſand Robles annually.

1582.

His charitie.

1575.

One deed of his Charity I may not omit. A great Famine followed the Peſtilence of the better ſort of people. The Townes, ſtreets, & wayes were peſtered with Rogues, idle Beggers, and counterfeit Cripples: nor could any riddance be made of them, Proclamation was made that they ſhould reſort to *Slobida Alexandriſca*, to receiue the Emperours great almes on ſuch a day. Out of ſome thouſands that came, ſeuen hundred of the vileſt and moſt counterfeit Rogues were all knocked on the head, and caſt into the great Lake for the fiſh to receiue the dole of their carkaſſes, the reſt were diſperſed to Monaſteries and Hoſpitals to be relieued.

His Caſtles & Colonies.

He built aboue 100. Caſtles in his time, in diuers parts of his Kingdome, and planted them with Ordenance and Gariſons. He built 200. Townes in waſt and diſhabited places thorow his Kingdome to repleniſh thoſe parts, being a mile or two miles in length called *Yams*, giuing euery Inhabitant a portion of Land and Money, to keepe ſo many ſpeedy Horſes for his vſe and for Poſts. He built a goodly ſtrong ſtone Wal about the Citie of *Muſco*, and planted it with Ordenance and Gariſons.

His perſon deſcribed.

His buriall.

He was a goodly man of preſence, well fauoured, of a high fore-head, and ſhrill voyce, a right *Scythian*, full of readie wit and wiſdome, cruell and mercileſſe: his owne experience ruled State cauſes and affaires publike. Hee was ſumptuouſly entombed in *Michael* Archangell Church, where his memory is ſtill dreadfull, though guarded day and night, they which paſſe by or heare his name croſſing and bleſſing themſelues from his Reſurrection againe.

The Empreſſe *Anna* fifth wife to the late Emperour, with her young Sonne *Charlwich Demetrius*, and their Family *Nagais* were confined to *Onglets*, to reſide in that Caſtle at the Emperours pleaſure with Royall allowance for their mayntenance. New Embaſſadors were choſen by *Boris* the Protector, ſuch as he beſt affected, to illuſtrate his greatneſſe, to bee ſent from the new Emperour to all Kings and Princes his Allies. The Coronation was firſt ſolemnized, whereof I was an eye and eare witneſſe (as Maſter *Hakluyts* and Doctor *Fletchers* Diſcourſes, in this and other Relations of that State and Common-wealth procured at my hands, declare) My ſelfe was nominated to bee ſent to Queene *Elizabeth*. The ſubſtance of our Embaſſies was much alike to make knowne, that by the Prouidence of God *Feodore Iuanowitch* was crowned and ſetled in the Imperiall Throne of his late Father *Iuan Vaſilowich* of famous memory: who thought good out of his tender care of peace to make knowne to their Princely wiſdomes, how deſirous he was of their aliance and brotherly amity, promiſing all correſpondence, trade and commerce with them and theirs. Letters alſo and Commiſſions to treate of ſuch other matters as fell properly in queſtion for the good of both ſides.

Sir *I. Horſey* ſent Embaſſadour from the Emperour to Q. *Elizabeth*.

I was diſpatched with extraordinary grace, termes and titles from the Emperour, but eſpecially from the Protector in priuate and publike, and with Inſtructions and Commiſſions apart. Hauing taken my leaue of the principall Princes and Officers I ſet forth well attended

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ded and accommodated in the reputation of an Embassadour whereſoeuer I came. My iourney was ouer-land from *Muſco*, the twentieth of *Auguſt*, ſixe hundred miles to *Vobſco*. 1584.
and thence to *Derp* in *Liefland*, *Perno*, *Lebo*, *Wendon* in *Curland*, and ſo to *Riga* chiefe Citie of that Prouince: where my Commiſſion was to treat with Queene *Magnus* (the next heire to the *Ruſsian* Crowne) ſhe being now in great diſtreſſe and hauing ſmall allowance iſſuing from the Crowne treaſure of *Poland*. She was kept in the Caſtle of *Riga*, where by leaue of the Cardinall *Raganile* very hardly obtayned, I ſpake with her, found her dreſſing her daughters head, both of them in old Garments of cloth of Siluer. I told her, her Brother (ſo Couſin Germans call) the Emperour *Feodor* had taken notice of the diſtreſſe wherein ſhe and her daughter liued, and deſired her returne into her natiue Countrey, there to hold her eſtate according to her birth. And the Lord Protector *Boris Fedorowich* with due remembrance of his ſeruice doth vow the performance of the ſame. I was interrupted and haſted away by the Lieutenant, and got leaue a ſecond time. Shee complained of her ſmall allowance not a thouſand Dollers a yeere, which I ſaid ſhe might remedy if ſhe pleaſed. Shee ſaid ſhe had no meanes to eſcape, the King and State minding to make vſe of her birth and bloud, & knowing their faſhions in Ruſſia, ſhe had ſmall hope there to be otherwiſe dealt with, then they vſe to doe with their Queene Widowes, which is to ſhut them vp in a Helliſh Cloyſter, to which I preferre death. I anſwered, her caſe was different, and times had altered that courſe, none that hath a child being thereunto enforced. After other words and promiſe of meanes to effect her eſcape, within two moneths I left with her a hundred *Hungarian* Duckets; and your Grace (ſaid I) ſhall receiue foure hundred more this day ſeuen weekes or thereabout. Her Highneſſe receiued them very thankfully, and her daughter (then ten yeeres old) twenty more, and I tooke my leaue. The next day as I paſſed out of the Towne Gates, a Gentlewomanlike Mayden in her pleyted haire, preſented me a curious white wrought Handkerchiefe, in the corner whereof was a little Hoop-ring ſet with Rubies, but told mee not from whom. I hied out of the Cardinals iuriſdiction thorow Curland, Pruſſia, Meluin, Danzike, whence I ſent one of my Seruants to the Narue with my Letters, Handkerchiefe and Relation to the Emperour and Protector, all ſewed vp in his quilt doublet. He paſt ſo ſpeedily and ſafely, that this Queene and her daughter were ſent for, ſtolne away very ſecretly, and poſted with thorow *Liuonia* before ſhe was miſſing. The Lieutenant ſent diuers Horſemen after her but too late, and was therefore diſplaced. At her firſt comming (as I learned after my returne) ſhe was much eſteemed by the Empreſſe and Ladies, had her Officers, Lands and allowances appointed according to her ſtate: but not long after, ſhee and her daughter were diſpoſed into Maydes Monaſtery within two miles of *Muſco*, among the reſt of the Queenes, whereupon ſhe exclaymed that ſhe was betrayed, and that ſhee had giuen faith to me. But neyther could I be permitted to ſee her, or ſhee mee. This piece of Seruice was very acceptable, whereof I much repent me.

King *Magnus* his Widow ſeduced by *Boris* his policie.

From *Danzike* I paſſed *Caſſubia*, *Pomorenia*, *Statine*, *Meckelburgh*, *Roſtok*, *Wiſmar* (where I eſcaped death miraculouſly) *Lubek*, where I had honourable entertaynment againe, and from *Hamborough* arriued in *England*, had gracious acceſſe to the Queene at *Richmond*, her Maieſty profeſſing much ioy that a Subiect of hers had attained to knowledge, truſt and abilitie for ſo waighty employment from ſo great a Prince. I after tranſlated the Letters, and Maſter Secretary read them to the Queene. I was well houſed, attended, prouided, and feaſted by the *Muſcouie* Company: was called againe to *Greenwich*, and deliuered to her Maieſty what I was to ſay, and what it pleaſed her to enquire of me. In fine ſhee ſayd, well *Ierome*, we haue loſt a faire time and a great deale of treaſure that our Realme might very opportunely haue beene poſſeſſed of, harſhly cenſuring *Bowes* his want of temperance, &c. Such was the Lord Treaſurers good husbandry anſwerable to Her Maieſties frugality, that though this buſineſſe had beene kept ten yeeres afoot, and the Emperour ſtill vpheld in hope, yet all the charge of Ambaſſadors and Meſſengers were layd on the Merchants both for entertainments, and gifts giuen and ſent, of which the Queene bare the name and countenance, receiuing thence many and rich Preſents, for that which at times coſt the Company 20000. pounds. The imputations and aſperſions caſt on me by falſe ſuggeſtions and ſubornations of *Finch* a hang-by of Sir *Ierome Bowes*, who firſt ſaltered, and after the other being remooued out of preſence, confeſſed that he was ſet on by him; I omit, ſo repaying the courteſie in releaſing him when he had beene taken as a Spie, &c.

One was committed to the Marſhall, the other forbidden her Maieſties preſence.

With much helpe of friends Sir *Francis Walſingham* and Sir *George Barnes*, prouiſion was made of Lions, Buls, Dogs, gilt Halberds, Piſtols, Peeces, curious Armour, Wynes, Drugs of all ſorts, Organs, Virginals, Muſicians, Scarlets, Pearles, curious Plate and other things of good value according to my Commiſſions. I tooke my leaue of the Queene, receiued her Highneſſe Letters to the Emperour, and Protector with Letters Patents of grace and title for my paſſage with many good words and gracious promiſes. Inſtructions alſo from the

Lords

Lords and the Company, with some recompence for fauour already done for them in the Emperours Court.

I departed well accommodated in company of tenne good ships, arriued at Saint *Nicolas*, posted twelue hundred miles to the *Musco*, came to the Lord Protector, now stiled Prince of the Prouince of *Vaga*, who receiued me gladly; sends for me againe the next day, tels me of many strange alterations since I had gone from thence, practises of the Mother of *Demetrius* and that Family, discontents twixt him and his ioynt Commissioners for the Gouernment by the Emperours will. (Hee was now loth to haue any Competitor) you shall heare much said he, beleeue little more then I tell you. On the other side I heard much discontent of the Nobility, dissembling, working on the aduantage, &c. I was brought before the Emperour, the Counsell sitting in State, and deliuered the accounts of my employment (as did other his Embassadours) with the Queenes Letters. Commandement was giuen to a Gentleman with fifty Huntsmen to attend the speedy bringing vp of the Presents. I had commendation for the seruice done about Queene *Magnus*.

Boris his bloudy staires to the Throne.

Bodan Belscoie the chiefe Fauourite to the old Emperor, was now sent to a remote Town and Castle called Casan in displeasure, as a man feared to sow discontent in the Nobility. *Peter Gollanine* chiefe Treasurer to the old Emperour and peremptory against *Boris*, was likewise sent away vnder the conduct of *Iuan Voiacone* a Fauourite of the Protectors, and on the way to *Musco* was dispatched of his life. *Kneaz Iuan Suscoy* a prime Prince of the bloud, one in commission for the Gouernment, was commanded to depart the Coure and City of *Musco* to his owne repose, surprised with a Coronels Guard, and not farre off the City was smothered in a Cottage with wet hay and stubble set on fire. Thus were the chiefe blockes remoued out of the *Godonones* way: many more were quarrelled, and by degrees had the like measure.

I was sorry to see in what hatred the Protector grew with the people. He tooke me out with him at the Posterne with small attendance besides his Falconers to see his Gerfalcons flye at the Crane, Herne, and Swanne (Princely pastimes for their lardy Hawkes, not caring for their killing, hauing such choyse) but a beggerly Fryer wished him to hast home speedily, all were not his friends. Some fiue hundred horse, young Nobles and Courtiers, were comming to meet the Protector for honour, to attend him as was said to the Citie. His meaning was that none should know of his going out. He followed the Fryers aduice, ventured the Ford a neerer way, and was at the Castle gate before that company could come about. I saw him perplexed and glad that he had recouered the Palace: where Bishops, Dukes, Gentlemen and other Suters attended him, and could not at other times come in his sight in three or foure dayes together, he passing by a priuy way. I prayed him to looke backe (the rather because they should not enuy my passing with him) to shew himselfe on the Terras. He cast a displeasing countenance on mee, yet stayed and went towards them, saluted many and tooke their Petitions, great acclamations were made, God saue *Boris Fedorowich* his health. He told them, he would present their Petitions to the Emperour. They answere; Thou most Noble Lord art King, say thou the word and it is done. I recite this because I perceiued his liking and ayme at the Crowne.

Publike audience to Sir *I. Horsey*.

My Presents were now come: the day appointed that I must againe appeare before the Emperour from her Maiesty, with a Gentleman of good esteeme, and was as well mounted as he, attended with twenty men in faire Liueries; my selfe attyred after their fashion, stayed in a withdrawing Roome till the Emperour and Empresse had viewed out of the Palace windowes the Bull, Doggs and Lions: a goodly white Bull all spotted with naturall black dapples, his gorge hanging downe to his knees, washed with Sope and sleeked ouer, with a greene veluet Collar studded, and a red Rope, made to kneele before the Emperour and Empresse, and standing vp looked fiercely on euery side appearing some other strange beast, which they call *Buenall*: twelue goodly masty Doggs with Roses and Collars in like fashion led by twelue men, two faire Lions brought forth of their Cages drawene on Sleds, &c. The Emperour being set in his Chaire of State, I was sent for in, my men carrying their Presents in their hands, most pieces of curious Plate. I deliuered my Speech; the Emperour said little, shewed good countenance, and the Chancellor whispering in his eare, stood vp, put off his Cap, and said he was glad to heare that his louing Sister Queen *Elizabeth* was in good health, and therewith I was dismissed in manner as I came. The perticulars of the Presents were deliuered in a Schedule to the Lord Treasurer. There followed me *Iuan Shamadanoe* a Kinsman of the Lord Protectors with a hundred and fifty dishes of all sorts of meates for my Dinner from the Emperour, Drinkes, Bread and Spice, sent by one hundred and fifty Gentlemen thorow the streets to my Lodging. I presented the chiefest cloth of Scarlet garment, and rewarded each of the others. The next day my friends, their Priests, Officers, &c. came (as the manner is) to make merry with that cheere.

The

The Protector ſpent a whole day in viewing the Prouiſions ſent him, hee and the Empreſſe his Siſter liking all, admiring nothing more then the Organs and Virginals; neuer hauing ſeene or heard the like before. Ready mony was ſent 4500. pounds, and my choyce of one of three Horſes ſent by the Maſter of his Horſe, eſteemed worth 300. Markes. Hee ſent me by another three thouſand pounds in fine Siluer Coyne of his free gift, and earneſt of his fauour. I was continually remembred with other gifts in bountiful meaſure, ſo that Townes, Monaſteries, Officers, Merchants, Natiue and Forreigne made vſe of my fauour to procure Freedomes and Exemptions. The Emperour (I might ſay the Lord Protector) being poſſeſſed of ſo great a Treaſure, knew not how to make vſe thereof to illuſtrate his fame. The *Perſian* and *Georgian* both inuaded by the *Turke*, were Sutors for ayde. Hee lent the *Perſian* 200000. pounds for fiue yeeres *gratis*, and halfe ſo much to the *Georgian* King. Hereupon grew a quarrell betwixt the *Turke* and the *Moſcouite*. The Protector ambitious of greater Rule, or Title rather, ſent *Knez Pheodor Forreſten* in Embaſſage to the King of *Denmarke*, about a Match with his Daughter, and *Hartique Hans* the Kings third Sonne; little was reſolued till foure yeeres after. *Alphonaze Maſolane* Secretary of State was ſent to *Maximilian* the Emperour, with great and rich Preſents, and offer of ayde againſt the *Turke* in *Hungary*, if he would procure paſſage for an Army thorow *Poland* of King *Stephen*, which the Emperour could not effect, and in liew thereof, deſiring by his Embaſſadours ſent into *Ruſſia* the lone of 300000. Rials, ſuch hoſtage was deſired for aſſurance that the effect was fruſtrate and proued ridiculous and vnfortunate, the *Turke* ſetting the *Crimme* on the *Ruſſe* with a huge Army, which coſt the *Moſcouite* infinite charge and loſſe of men. The *Pole* and *Swethen* combined alſo & recouered their ancient Territories, the *Ruſſe* at that time being employed in new Conqueſts in *Siberia*, whence *Chiglicaloth* the Emperour with his Mother and beſt *Murſeys* were brought to the *Muſco*, where they liued with better maintenance then in their owne Country. I ſaw the King there doe many feats of actiuity on Horſeback and Foot. He told me of men of like complection to me in his Country, taken with a Ship two yeeres before, intending to paſſe vp the *Ob* to ſeeke *Cathay*.

The diſcontented Nobility now practiſed againſt the Protectors greatneſſe, which hee durſt not then take notice of. Soone after a practice was diſcouered to poyſon the young Prince *Demetrius*, his Mother and all that Family guarded in *Ouglets*. Alſo *Mekita Romanowich* the Emperours only Vnkle, truſted in the third place for the gouernment in the old Emperours Will with *Boris*, who could indure no Competitor, (two prime Princes made away) was bewitched, his ſpeech taken ſuddenly from him. I came to viſit him, hee ſet pen to paper and writ that hee was bewitched, and by whom, and ſhould not liue. The Protector told me alſo that *Mekita Romanowich* was not like to diſturbe him long. He dyed ſoone after, and the ſilly Emperour his Nephew fearing his turne next, deſired he might be ſhorne a Fryer.

That Nobleman left three Sonnes of great hope, *Feodor* the eldeſt (for whom I had made aſwell as I could a kind of *Latine* Grammer in the *Sclauonian* Tongue and Letters. He was now enforced to marry, and had a Sonne. The Protector being iealous of him, hee alſo not long after his Fathers death was made dead to the World and ſhorne a Fryer, made Archbiſhop of *Roſtoua*. His next Brother of no leſſe generous ſpirit, not able to diſſemble his diſcontents longer, tooke opportunitie to ſtab the Protector, though not ſo dangerouſly as hee intended, and eſcaped into *Poland* where hee and *Bodan Belſcoy*, and others at home practiſed the vtter ruine of *Boris* and all his Family. Meane while I procured many Priuiledges for the *Engliſh* Merchants with Releaſes, Payments, Ratifications, &c. The Protector iealous and fearefull, ſends Treaſure, Siluer and Gold Coyne to *Sollauetzca* Monaſtery on the Sea ſide neere the *Daniſh* and *Swethen* Confines, that it might be ready (as himſelfe told me) to tranſport into *England*, holding that his ſureſt refuge in caſe of neceſſity. It was of infinite value, and not pertayning to the Crowne. I was now ſuſpected by the diſcontented Nobility who ſhewed me not wonted countenance, which cauſed mee to haſte away hauing ſpeeded my buſineſſe and Inſtructions from the Counſell and Merchants.

Hee is now their Patriarch

Rich Preſents were ſent from the Emperour for the Queene, and *Boris* ſent with ſecret meſſages a curious Robe for me of Cloth of Siluer wrought without ſeame made in *Perſia*, with a faire imbroydered Tent, wrought Handkerchiefes, Shirts, Towels, &c. brought by his neere Kinſman. I intreated two fauours for a farwell, the freedome of the *Liuonian* men, women and children, ſent before to *Nouogrod* in diſpleaſure: a Catalogue of their names were taken, and they freed by the Letter of *Irenia* the Empreſſe: the other was the liberty of a Noblemans Sonne of *Gilderland*. Here *Sacarius Gilſenberg*, which neyther the King of *Denmarke*, nor *States* Letters could before procure; which his Mother well recompenſed.

Sir I. *Horſey* is ſent againe for England.

After rich allowance by the way, honourably attended, and ample prouiſions added at Saint *Nicolas*, I was ſhipped in the *Centurion*, and after fiue weekes arriued in *England*, at Richmond had audience of the Queene, deliuered the Emperours Letters and Merchants Priui-

ledges

ledges with Golden Spread-eagle Seales at them, and account of my whole employment to her good ſatisfaction and approbation of me. Shee obſerued the Characters by the affinitie they had with the *Greeke*, and asked if they had not ſuch and ſuch ſignifications, ſaid ſhee could quickly learne it, and bade my Lord of *Eſſ.* learne it. When the Ships with the Preſents were comne, I had a ſecond audience, her Maieſtie much liking to handle the Preſents.

After this, I weary of Court Holy-water; was willing to retire my ſelfe to a priuate life, but by reaſon of my skill in thoſe Languages, a more dangerous employment was committed to me. *Frederike* King of *Denmarke* had embarqued the Engliſh Merchants Ships in the Sound about Cuſtomes, and they ſued to the Queene for redreſſe: likewiſe diuers in Poland which there had obtayned Priuiledges and Protection, had refuſed to pay Debts to the Engliſh Merchants, &c. I was appointed to take *Collen* in the way, where the Imperiall Dyet was appointed thither to accompany Sir *Horatio Palauicino* the Queenes Embaſſadour, and *Monſieur de Freze*, the French Kings Embaſſadour: and thence I to the *Dane* and the *Pole*. I came to *Copenhagen*, had acceſſe to the King of *Denmarke*, deliuered the Queenes Letters: and after had audience, and propounded what was giuen me in Commiſſion.

He is againe employed to the Kings of Denmarke and Poland; and to Ruſſia, &c.

An. 1589. The King of *Denmarke* anſwered with a ſad countenance, Our Siſter the Queenes Maieſtie of England requires at our hands too great a loſſe: wee are poſſeſſed of forty thouſand pounds, and twenty tall Ships forfeited to our Crowne by the treachery and falſhood of her Subiects, &c. But in fine, he made his minde knowne to the Queene by his Letters, requiring an exchange of certayne Ships of the Eaſterlings * embarked in England, for the freedome of the Engliſh Ships and goods. This was beyond my Commiſſion to conclude. And I haſted away hauing dined with the King, who beſtowed on mee a Gold Chaine. I returned to *Lubek* and thence to *Danzik*, where Maſter *Barker* Deputy and other ſubſtantiall Merchants, * inuited my way by *Meluin*, where they reſided. But I tooke my way by *Torne*, and came to *Warſouia*, where *Sigiſmundus* King of *Poland* then held his Court, and after ſome diſguſts, at laſt obtained the Merchants Suite againſt diuers Debters which had their ſought protection. The great Chancelor *Zamoitſcoy*, the principall Stateſman of that Kingdome ſent vnto me a friendly meſſage, offering alſo for my ſolace his Hounds, Hawkes, or any other paſtimes for recreation. I was inuited and dined with the King, receiued his Letters Patents, and Diſmiſſion, and after feaſted by the Lord High Chamberlaine *Pan Lucas Obroſemoue*. I alſo had ſight of Queene *Anne* daughter to *Sigiſmund* the Third, and Wife to King *Stephen Batore*: but priuately, hauing to that end put on one of my Seruants Liueries, which notwithſtanding, I was diſcouered, and had conference with the Queene, who ſeemed much to magnifie Queene *Marie*, and no leſſe diſaffected to Queene *Elizabeth* for the death of *Storie*, *Campion*, &c. which I ſayd had beene vnnaturall Subiects, and practiſers of Rebellion. Shee then obiected, But how could ſhe ſpill the bloud of the Lords Anoynted, a better Queene, &c. which I anſwered was done by the Parliament, without her Royall conſent. She ſhooke her head with diſlike, and would haue replyed, had not *Poſſeuine* the Popes Legate, as they termed him (whoſe skirts I had before preſſed in *Muſco*, being there the Popes *Nuncio*) comne in: wherevpon I with a Glaſſe of *Hungarian* Wine (which I refuſed till ſhe had taken the ſame into her owne hand) was diſmiſſed.

* Theſe ſhips were of Lubek, Danzik, Stetine, Meluin, Quinborough, loaden with munition for the Queenes enemies, and therefore ſtayed, &c.

* Maſter *William Coſkayne* ſince Lord Maior of *London*.

A Popiſh Queene diſtaſts Queene *Elizabeth*.

On that Euening in which I departed from *Warſouia*, I paſſed ouer a Riuer, by the ſide whereof there lay a dead Serpent (like a Crocodile with foure feet, hard skales, and in length about ſix or ſeuen foot) which my men brake with Boare-ſpeares, the ſtench whereof ſo poyſoned me, that I lay ſicke many dayes in the next Village. When I came to *Vilna* the chiefe Citie in *Lituania*, I preſented my ſelfe and my Letters Patents from the Queene, which declared my employment, vnto the Great Duke *Raganil*, a powerfull Prince and Religious Proteſtant. Hee gaue me great reſpect and ſayd, Though I had nothing to ſay to him from that Renowmed Queene of England, the Myrrour of all the Queenes that euer reigned, yet he did ſo much honour and admire her excellent vertues and graces, that he would alſo hold me in the reputation of her Maieſties Ambaſſadour: and that it was in his Supreame power and pleaſure to allow or not allow of the King his Letters Patents for my paſſage thorow that great Principalitie, his Inheritance, and differing from the Crowne of *Poland*. That his Subiects might thinke I negotiated with him, he tooke me with him to his Church, heard Diuine Seruice, Pſalmes ſung, and a Sermon, the Sacrament alſo was adminiſtred as in the Reformed Churches; whereat his Brother Cardinall *Raganill* did murmure.

A kind of Crocodile.

Vilna.

A Proteſtant Prince magnifies Queene *Elizabeth*.

The great Dukes Feaſt.

His Highneſſe inuited me to Dinner, honoured with fifty Halbardiers thorow the Citie, Gunners placed, and fiue hundred Gentlemen (his Guard) to bring me to his Palace; where himſelfe accompanied with many young Noblemen receiued me vpon the Terras, and then brought me into a very large Roome, where were Organs with ſinging. A long Table was ſet with Lords and Ladies, Himſelfe vnder a Cloth of State, and I was placed before him in the middeſt of the Table. With ſound of Trumpets and Kettle Drummes the firſt Seruice

was

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was brought in, and after Prayer sayd by his Almoner, Iesters and Poets discoursed merrily, Instruments of lowd, and other of lower Musicke were added: twenty Dwarfes, men and women attired curiously made sweet harmony with mournfull Pipes and Songs, using also *Dauids* Tymbrels and *Aarons* Bels, as they called them, and danced, dealing themselues, man and woman, hand in hand. His Highnesse dranke for the Maiestie of the Angelicall Queene of *England* her health, illustrating her greatnesse and graces with many good words. The Princes & Ladies euery one with their glasses of sweet Wine pledged: & I did the like for his Highnesse health. Then were serued in strange portraytures of Lions, Vnicornes, Spread Eagles, Swannes, &c. made artificially of Sugar past gilded, with Spickets in their bellies filled some with Sacke, others with Rhenish or Hungarian Wines (euery one thence to fill his Glasse) others also had Suckets to be taken out of their bellies with their Siluer Forkes. It were tedious to relate all the particulars. After sixe houres spent in this Feast, I was conducted to my lodging in manner as I had beene brought; and afterwards had my Letters Patens and a Gentleman to conduct mee thorow his Countrey. I passed by *Smolensko* to *Muscouia* 1200. miles from *Vilna*. My entertaynment at *Vilna*, and negotiating with the King of *Poland*, now made me suspected to the *Russian* Nobility. The Bishop of *Susdales* House was appointed for my lodging, where I was guarded and attended by meane Gentlemen; the pretence was, lest I should haue conference with the *Polish* Embassadour. The Protector was not present when I had audience of the Emperour, and after priuately sent for me, professed himselfe sorry he could not bee so fauourable as in former times to me, but promised that a haire of my head should not fall to the ground, &c.

I perceiued many of my good Friends were gone and made away: had warning of many Articles framed against me, which against their wils being diuulged, I answered so as I gained reputation thereby. Yet the water which was daily brought mee from the Riuer was poysoned, as also my drinke, Herbs and Muske Melons sent to my House: my Landresse was hired likewise to poyson me, which she confessed with the circumstances. I had a Seruant, a Lords Sonne of *Dantzike*, which brake out with Blaynes and escaped narrowly: my Cooke and Butler both dyed of poyson. I writ to the Lord Protector hereof, but receiued no answere. I must remoue to *Yeraslaue* till the *Polish* Embassadour was gone, and the third night after I came to this Towne, I commended my Soule to God, expecting death. One rapped at my gate at midnight, and I with my Seruants well appointed came to enquire the cause. *Alphonasie Nagoy* Brother to the Emperour (Mother of *Demetrius*) which were placed at *Onglets* fiue and twenty miles off, cryed out and sayd, O sweet *Yeremie* the *Charowich Demetrius* is dead, his throate was cut about the sixt houre by the *Deaks* Sonne one of his Pages: confessed vpon the Racke, by *Boris* his setting on: and the Empresse poysoned, and vpon point of death, her haire, nayles and skinne fall off; helpe, helpe with some good thing for the passion of God. This outcry did not a little astonish me, till I saw his face ouer the wall. I durst not open my gates, sayd I had nothing worth the sending, yet giue a little Viall of Balsam (which Queene *Elizabeth* had giuen me as an Antidote against Poysons (giuen her by Sir *F. Dr.*) with a boxe of Venice Treacle. Some three dayes before the Suburbs of *Muscouia*, were set on fire, and 12000. houses burned, *Boris* his guard had the spoyle. It was giuen out that *Demetrius* his Mother, her Brother and that Family of the *Nagoies* had practised to kill the Emperour and Protector, and to burne the whole Citie of *Muscouia*. Fiue desperate Souldiers were suborned to indure the Racke, and confessed there that they were the men which should doe this exploit. This was published to make the name of *Demetrius* hatefull to the people with that whole Family. The Bishop of *Ornatesca*, was sent accompanied with fiue hundred Gunnes, and diuers Nobles and Gentlemen to see *Demetrius* buried vnder the high Altar of Saint *Iohns* in *Onglets* in *Onglets* Castle. Little did *Boris* thinke that his Ghost should after root out him and his Family. The sicke poysoned Empresse was presently shorne a Nunne: all her Allies, her Brother, Vncles, Friends and Officers dispersed in displeasure to diuers secret Dens, not to haue communitie with men, or see the light.

I was hasted away also. I had Letters from *Boris*, he could not doe as he would, but time would worke me more grace, as amply as euer. If I wanted money or prouision hee would impart of his owne. Some secrets he had committed to mee, which now made a dangerous impression in his memory. I arriued in *England*, deliuered my Letters to the Queene, which I found much more fauourable then I expected: the Company of Merchants payd me 1845. pounds in ready money for my goods in their hands; a generall releale past on both sides, &c. I furnished Master *Hakluyt* and Doctor *Fletcher* with Intelligences &c.

Thus the Race of *Iuan Vasilwich* which had continued aboue 300. yeeres was raced out and extinguished in bloud, the Emperour soone following: as I receiued by Letters from thence from my worthy friends, and haue since had conference with two Embassadours, and a Fryer of good intelligence. *Boris* had made away most of the chiefe and ancient Nobility, and

* Pardon this prolixity in narration of a Feast: I doe it partly for Q. *Elizabeths* sake to whose honour it was intended; and partly to expresse the magnificence and customes of Lithuania, little knowne to most.

Practise to poyson Sir *Iere. Horsey.*

Demetrius slaine and his Mother poysoned.

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and now remooued the Emperour *Theodor*, placed his Sister the Empresse in a Monastery, causeth the Patriarches, Metropolites, Bishops, and new sprung Nobility, his Officers, Merchants, and other his owne creatures to petition him to take the Crowne vpon him. He was solemnely inaugurated accordingly. Hee was of comely person, well fauoured, affable, easie and apt to ill counsell, but dangerous in the end to the giuer, of good capacity and ready wit, about forty six yeeres of age; much affected to Necromancie, made shew of great Deuotion and Religion, not Learned, of a sudden apprehension, very precipitate, subtle, a naturall good Orator, reuengefull, not much giuen to luxury, temperate in dyet, Heroicall in outward shew, one which gaue great entertaynment to forreigne Embassadours, sent rich Presents to forreigne Kings to illustrate his owne greatnesse. Hee now desired league by his Embassadours sent with Letters and Presents to the Emperour, Pole, Dane & Swethen, which the three last refused but vpon conditions to his losse: To them adhered those which loued him not, and procured his ruine. Hee continued the same course of gouernment, but made shew of more security and liberty to the Subiect. Still fearing his owne safety and continuance, he desired to match his Daughter with *Hartique Hans* the King of *Denmarks* third Sonne. Conditions were agreed on: time appointed for the Marriage, but this valorous hopefull Prince on that day whereon he should haue beene married dyed in the *Musco*. Not long after he was put to extreame exigents by the Crimme, the Pole and Swethen, all inuading the neerest Confines.

Boris is made Emperour. Description of his person, and qualities.

Bodan Belskoy the old Emperours Minion (vpon whom hee serued *Boris* his trusty turne, making him away, and so opening a way to that which *Boris* aymed at, none being also better able to bring in subiection the aduerse Nobilitie and others) was rewarded with such recompence as vsually followeth such treacherous Instruments. *Boris* and the Empresse fearing his subtle wit, found occasions and placed him remote with his Confederates, sure as they thought. But he in the time of his greatnesse hauing conuayed infinite Treasure, now vseth it to reuenge, and ioyning with many discontented Nobles, stirres vp the King and Palatines of Poland with the power of Lithuania, and with a meane Army hoping of assistance in Russia, gaue out that they brought the true *Dmetrius* Sonne to *Iuan Vasilowich*. *Boris* wants courage to fight, notwithstanding sufficient preparations: hee, his Wife, Sonne and Daughter tooke poyson whereof three presently dyed, the Sonne liued to bee proclaymed but quickly dyed.

Boris his ruine.

He poysoneth himselfe.

And now the Counterfeit *Demetrius* was admitted and crowned, Sonne to a Priest, sometimes carried *Aquanita* to sell about the Country: Married the *Palatines* Daughter, and permitting the Poles to domineere ouer the Russe Nobility, and to set their courses of Religion and Iustice out of ioynt, hauing rooted out *Boris* his faction and Family, &c. The Russes conspire and kill *Demetrius*, take him out of his bed, dragge him on the Terras: the Gunners and Souldiers thrust their Knives in his body, hacke, hew and mangle his head, body, and legs, carry it to the Market place, shew it for three dayes about the City, the people cursing him, and the Traytors that brought him. The *Palatine* & his Daughter were conuayed away.

The Counterfeit *Demetrius* raigneth.

He is slaine.

Suskoy is crowned and captiued by the Poles.

A new Election was made, two propounded *Knez Iuan Mistheloskoy* and *Knez Vasily Petrowich Suskoy*: this was chosen and crowned: but summoned as a Vassall by a Herald of Armes to yeeld obedience to the Crowne of Poland. The Pole strikes the Iron while it is hote hauing gotten good footing amongst them, inuades Russia, repossesses the *Musco*, takes *Suscoy* and diuers Nobles which are carried Captiues to *Vilna*, chiefe Citie of *Lituania*. Now the Poles tyrannise ouer the Russe more then before, seize on their goods, money, and best things which they conuay into *Poland* and *Lituania*. But those hidden by *Iuan Vasilowich* and *Boris* in secret places, doubtlesse remayne vndiscouered, by reason the parties which had beene therein employed were still made away. The *Russe* submits to the *Pole*, desires *Stanislaus* his Sonne to liue and Reigne ouer and amongst them: but that King and State would not herein trust them with their hope of Succession, nor doe them so much honour, but rule by their Presidents, &c. The *Luganoie*, *Nagoie* and *Chercas Tartars* long setled in obedience to the *Russe*, and best vsed by them, now straitned of their wonted Salaries and vsage, hate the *Pole*, take armes in great numbers, robbed, spoyled, killed & carried away many of them with their rich booties before gotten: the *Russe* Nobilitie tooke heart againe and bethinke them of another Emperour. The Sonne of the Archbishop of *Rostoua*, (now Patriarch of *Mosco*, Sonne to *Mekita Romanowich* before mentioned) borne before he was made a Bishop. *Michael Fedorowich* is elected and crowned by generall consent of all Estates. God send him long to Reigne with better successe then his Predecessors.

The Poles expelled by the Tartars.

RE.

RELATIONS OF THE KINGDOME OF GOLCHONDA, AND OTHER NEIGHBOVRING NATIONS within the Gulfe of BENGALA, *Arreccan, Pegu, Tannassery, &c.*

And the ENGLISH Trade in those *Parts, by Master* WILLIAM METHOLD.

THE Gulfe of Bengala (famous for its dimensions) extendeth it selfe from the Cape called Comorijne, lying in 8. degrees of North latitude: vnto Chatigan the bottome thereof, which being in 22. degrees, is not lesse as the Coast lyeth then a 1000. English miles, and in breadth 900. limited on the other side, by Cape Singapura, which lyeth in 1. degree of South latitude; washeth the Coast of these great and fertile Kingdomes, *viz.* Ziloan, Bisnagar, Golchonda, Bengala, Arreccan, Pegu and Tanassery, and receiueth into its * bosome, many Nauigable Riuers, which lose their note and names, in the eminent Neighbourhood of the famous Ganges: whose vnknowne head, pleasant streames, and long extent, haue amongst those Heathen Inhabitants, (by the Tradition of their Forefathers) gained a beliefe of clensing all such sinnes, as the bodies of those that wash therein brought with them: for which cause many are the Pilgrimes that resort from farre to this lasting *Iubilee*, with some of whom, I haue had conference, and from their owne reports I insert this their beliefe.

* *Sinus Gangeticus.*

The Island of Zeloan, our Nation hath onely lookt vpon *(en passant)* the Portugals that clayme all East India by donation, hold a great part of this in subiection, and with such assurance, that they beleeue they can make it good against all their Enemies, yet are not they the onely Lords thereof, for the naturall Inhabitants haue also their King, commonly called the King of Candy; with whom the Danes had not long since a fruitlesse treaty for commerce, which falling short of their expectation, they fortified vpon the Mayne, not far from Negapatnam, at a place called Trangabay, with what successe or hopes of benefit, I cannot relate.

Zeloan or Zeilan.

Candy.

The first Kingdome vpon the Mayne, is that ancient one of Bisnagar, rent at this time into seuerall Prouinces, or Gouernments; held by the P *Naickes* of that Countrey in their owne right: for since the last King (who deceased about fiftene yeeres since) there haue arisen seuerall Competitors for the Crowne, vnto whom the *Naickes* haue adhered according to their factions, or affections, from whence hath followed, a continuall Ciuill Warre in some parts of the Countrey, and such extreame want and famine in most of it, that Parents haue brought thousands of their young children to the Sea side, selling there a child for

P Captaines Gouernours.

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d Two ſhillings ſix pence ſterling.

ſiue d *Fanums* worth of Rice, tranſported from thence into other parts of India, and ſold againe to good aduantage, if the gaines be good, that ariſeth from the ſale of Soules.

S. Thome. See before in *Babic &c.*

In this Kingdome lyeth the Towne of Saint *Thome*, inhabited and gouerned by Portugals, who notwithſtanding muſt acknowledge ſome dependency from the *Naicke* that holds that part of the Countrey, of whom (after ſome ſiege endured by them) they were enforced, about three yeeres ſince to buy their peace with a ſumme of money: for their Towne is onely fortified towards the Sea, but to Landwards, no otherwiſe then with their houſes, which are built ſtrong, cloſe, and defenſible.

Palecat poſſeſſed by the Dutch.

Not farre from Saint *Thome* lyeth *Pallecat*, a badde Neighbour to the *Portugall*, ſince the *Dutch* poſſeſſed their Caſtle in that place, for with ſhipping great and ſmal, which they conſtantly kept vpon that Coaſt, they ſo ſcowre it, that a *Portugall* Frigat ſtirre not, but in the confidence of her better ſayling, nor dares anchor before the Towne, for feare of being fetcht from thence, but if they eſcape at Sea, either vnſeene, or by their ſpeed, they preſently vnlade, haling their Ships on ſhoare cloſe vnder the wall; from whence it followeth, the trade of that place is ſo much decayed, that the *Portugall* Inhabitants are become much impouerifhed, wherein, it is worth the obſeruation, to conſider their malice puniſhed in the effect of it: for the *Hollanders* (after ſome experience of the trade in India, finding Commodities of Saint *Thome*, and that Coaſt, to be very vendible and to good profit, in the Moluccoes, Banda, Amboyna, Iaua, Sumatra, and other thoſe Eaſterne parts) procured from the laſt King of Biſnagar, free Commerce in his Countrey, and to that purpoſe, ſetled at firſt a Factory in *Pallecut*, where they left ſixe or ſeuen *Hollanders* to negotiate their Affaires: but the *Portugals* of Saint *Thome*, not brooking any Chriſtian Corriuall ſo neere them, in the ſame courſe of trade, came downe with their whole power of Frigats, and landing at *Pallecut*, they aſſaulted the *Dutch* Houſe, which was for a time reſolutely defended, vntill ſome being ſlaine, the reſt yeelded after promiſe of life and good quarter, but were carried Priſoners to Saint *Thome*, from whence with much difficulty ſome eſcaped, and amongſt them the chiefe Factor from whoſe Relation I inſert this Diſcourſe.

Sir *Adolfe Thomaſon.*

The King (vpon knowledge of this aſſault, and the *Hollanders* inſtant Suite to bee better ſecured) permitted them to build a Fort, conditionally that the one halfe of the Souldiers ſhould be of his Subiects, which tooke place, and the Fort being finiſhed, It was deuided, and halued betwixt the *Gentiles* and *Hollanders*: vntill many differences ariſing, amongſt ſo different Cohabitants, the King called away his people, leauing the Fort wholy in the *Dutches* power, which ſince they haue enlarged and ſtrengthened, and now call it *Gueldrea*: wherein ſince the Treaty of 1619, our Nation for the moyetie of an oppreſſed trade, haue borne the vttermoſt charge of halfe the Garriſon, without participation of ſuch benefits as in equity ought to enſue, but my affection to that Nation, and the condition of the times, forbids me to aggrauate, or adde, to our iuſt quarrell, for their vniuſt and cruell proceedings in *Amboyna.*

So that now the *Portugals* in place of Neighbouring Merchants whom they diſturbed, are galled with a Garriſon of profeſt Enemies whom they cannot remooue, for their owne power is not ſufficient, and aſſiſtance from the Vice-roy they ſhall not haue, if their preſent ruines were in queſtion, becauſe they neither aſſiſt in perſon or contribution, the generall Affaires of *India*, but are with their conſorts the *Portugals* inhabiting *Bengala*, accounted [*Leuantadoes del Rey*] exempted from their Princes protection.

Portugals weaknes within the Gulfe.

Onely they haue to their power, incenſed ſome of the *Naickes* againſt the *Hollanders*, who about foure yeares ſince with ſixe thouſand men beſieged *Pallecut*, but at ſuch diſtance, and with ſo little aduantage, that an eaſie compoſition rayſed the ſiege, and little of that giuen by the *Hollanders*, but from the Natiues ſubſiſting vnder their protection ouer whom they pretend no Souereignetie, exact no Duties, nor preſcribe no Lawes: contenting themſelues in confronting the *Portugall*, and negotiating their Affaires of Merchandizing.

Muſulipatnam or Muſulipatan. *P. W. Floris.* See P. 1. L. 3.

In ſixteene degrees and a halfe lyeth *Muſulipatnam*, the chiefe Port of the Kingdome of *Golchonda*, where the Right Worſhipfull Eaſt *Indian* Company haue their Agent, and ſeuerall Factories in that place and *Petapoley*: firſt protected and ſetled by *Peter Willemſon Floris*, and *Lucas Anthoniſon*, who in the employment of Engliſh Aduenturers, arriued there about thirteene yeares ſince in the *Globe* of *London*: ſince which time, Commerce hath beene continued in thoſe parts, and amongſt other their Seruants, my ſelfe receiued their employment, and from almoſt fiue yeares reſidence in that place, (at the requeſt of the Authour of this laborious Volume) am emboldened to publiſh ſuch remarkable things as haue falne within the compaſſe of my obſeruation.

It is a ſmall Towne, but populous, vnwalled, ill built, and worſe ſituated, within all the Spring are brackiſh, and without ouer-flowed witheuery high Sea for almoſt halfe a mile about.

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bout. It was first a poore Fisher Towne, from whence it tooke the name it yet retaynes, afterwards the conueniencie of the Road, made it a fit Residence for Merchants, and so continueth (with increase of Trade) since our, and the Dutch Nation frequented this Coast.

The Climate is very healthfull, and the yeere deuided in their account into three different seasons, whereof March Aprill, May, and Iune they call the hote season; and not without good cause; for the Sunne being returned into their Hemisphere, doth not alone scortch the Earth with his piercing beames, but euen the winde which should allwage his fury, addes greater fire, and yeerely about mid May with a strong Westerly gale, brings off the Land a sensible heat; as when a house is on fire, such as are neere to Leeward can hardly endure; and this so penetrateth, that the doores and windowes being shut, the houses are notwithstanding so warmed, that the chaires and stooles admit hardly the vses they were made for, without cooling them, and the place where we abide, by often sprinkling of water; but the extremity hereof neyther lasteth long, nor commeth often, onely fiue or seuen dayes in a yeere, and then but from nine or ten a clocke in the forenoone, vntill foure or fiue in the afternoone, at which time a coole breeze from off the Sea, qualifies againe this intollerable heat: wherein many of the natiues are in their trauell suffocated and perish. And of *Christians* a Dutchman as hee was carried in his *Palamkeene*, and an Englishman walking but from the Towne to the Barre little aboue an English mile, dyed both in the way. The rest of these foure moneths are very hote, farre exceeding the hottest day in our Climate, and would so continue, but that in Iuly, Auguſt, September, and October, the raines are predominant, which with their frequent, violent, and long cnntinuing showres, cooles the Earth, and reuiues the partcht Roots of the Sun burnt Plants of the Earth, sometimes rayning so long together, and with such fiercenesse, that Houses loose their foundations in their currants, and fall to the ground: from whence also followes great Land-flouds, to this Countrey no lesse commodious, then the inundation of Nilus to the Egyptians, by receiuing the Floods into their Rice grounds, and there retayning it vntill the Earth drinking it in, becomes the better enabled to endure an eighth moneths abstinence; for in eight moneths it neuer rayneth. Nouember, December, Ianuary, and February, they account their cooler times, and are so indeed compared to the former, yet as hote as it is here in England in May.

Climate and Seasons.

Hote and killing winds.

Peter Iacobſon R. Stopper.

Commodious Flouds.

From which constant heate, all Trees are heere continually greene, and their Fruites ripe in their seuerall Seasons. The Earth in some places affoords two Croppes of Rice in a yeere, rarely three Croppes, and in most places but one, yet there with very great increase: they sowe other sorts of Pulse, different from ours, and farre vp into the Country they haue good Wheate, but not much, for it is little eaten of the Gentiles: Rootes they haue of most sorts which we haue heere, and good store of Potatoes, yet but few Hearbs of Flowres, which defect they supply in their *Betele*, whose frequent vse amongst them, many haue already discoursed. In briefe, it is a very fruitfull Countrey, and occasioned by many of the Inhabitants abstinence from any thing that hath life: all kind of victuall are very cheape and plentifull, as eight Hens for twelue pence, a Goate or Sheepe for ten pence; and for eighteene pence or two shillings a very good Hogge, the like of fish, and all other prouisions in the Towne, but in the Countrey much better cheape.

All trees continually greene. Fertilitie.

This Kingdome (as most others in India) receiueth its denomination from the chiefe City or Residence of the King, called by the Natiues Golchonda, by the Moores and Persians Hidraband, distant from Musulipatnam, eight and twentie Gentiue leagues, euery such league contayning nine English miles: and in the common course of trauel ten dayes iourney. A Citie that for sweetnesse of ayre, conueniencie of water, and fertility of soyle, is accounted the best situated in India, not to speake of the Kings Palace, which for bignesse and sumptuousnesse, in the iudgement of such as haue trauelled India, exceedeth all belonging to the *Mogull* or any other Prince: it being twelue miles in circumference, built all of stone, and within the most eminent places, garnished with massie Gold, in such things as we commonly vse Iron, as in barres of Windowes, bolts, and such like, and in all other points fitted to the Maiesty of so great a King, whoin Elephants and Iewels is accounted one of the richest Princes of India.

Golchonda described.

Glorious Palace.

He is by Religion a Mahumetan, discended from Persian Ancestors, and retayneth their opinions, which differing in many points from the Turkes, are distinguished in their Sects by tearmes of *Seaw*, and *Sunnee*, and hath beene at large, (and truly to my knowledge) particularized in your *Pilgrimage*, whereunto I onely adde in confirmation of their mutuall hatred, what in conference I receiued from a *Meene*, one of *Mahomets* owne Tribe, if wee may beleeue his owne Heraldry, who openly professed hee could not finde in his heart to pray for a *Sunnee*, for in his Opinion a Christian might as easily bee saued; a Charitie well befitting his Religion, that would not pray for those, hee might not pray with.

The King a Mahumetan.

Their Sects.

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Kings title, Wiues, Concubines.

This King (as all other his Predeceſſors) retaines the title of *Cotubſha*, the original whereof I remember to haue read in *Linſchoten*. He maried (during my being in his Country) the daughter of *Adelſha*, King of *Viziapore*, and hath beſides her three other Wiues, and at leaſt 1000. Concubines: a ſingular honour and ſtate amongſt them to haue many women, and one of the ſtrangeſt things to them I could relate, and in their opinions lamentable, that his excellent Maieſty our Gracious Souereigne, ſhould haue three Kingdomes and but one Wife.

Three *Decan* Kings enemy to the *Mogoll*.

The *Cotubſha*. *Adelſha*: and *Negaim Sha* oppoſe the *Mogull* in a perpetuall league of mutuall defence, yet ſo as their yeerely Preſents proue their beſt weapons, chuſing rather to buy peace then to hazard the euent of war againſt ſo mighty an Enemy.

Kings Reuenue.

His Reuenewes are reported to bee fiue and twenty *Lackes* of *Pagodes*, a *Lacke* beeing an 100000. and a *Pagode* equall in weight and alloy to a *French* Crowne, and worth there ſeuen ſhillings ſix pence ſterling: which huge Treaſure ariſeth from the large extent of his Dominions, his Subiects being all his Tenants, and at a rackt Rent: for this King as all others in

Indian Monarchie.

India, is the onely Free-holder of the whole Countrey, which being deuided into great gouernments, as our Shires; thoſe againe into leſſer ones as our Hundreds; and thoſe into Villages: the Gouernment is farmed immediately from the King by ſome eminent man, who to other inferiours farmeth out the leſſer ones, and they againe to the Countrey people, at ſuch

Miſerable people.

exceſſiue rates, that it is moſt lamentable to conſider, what toyle and miſerie the wretched ſoules endure: For if they fall ſhort of any part of their Rent, what their Eſtates cannot ſatisfie, their bodies muſt, ſo it ſomtimes happens, they are beaten to death, or abſenting themſelues, their Wiues, Children, Fathers, Brothers, and all their Kindred are engaged in the debt, and muſt ſatisfie or ſuffer. And ſometimes it happeneth, that the Principall fayling with the King, receiues from him the like puniſhment, as it befell to one *Baſbell Raw* (Gouernour at Muſulipatnam, ſince the Engliſh Traded thither) who (for defect of full payment) was beaten with Canes vpon the backe, feet, and belly, vntill hee dyed. Yet hold they not theſe their Gouernments by Leaſe; for yeerely in Iuly all are expoſed in ſale vnto him that bids moſt: from whence it happeneth, that euery Gouernour (during his time) exacts by Tolles taken in the way, and other Oppreſſions, whatſoeuer they can poſſibly extort from the poorer Inhabitants, vſing what violence within their gouernments they ſhall thinke fit: for in them (during their time) they raigne as petty Kings, not much vnlike the *Baſhawes* vnder the *Turkiſh* Monarchy.

Caſtles 66. * Captaines or Gouernors.

There are (in the Confines and heart of this Kingdome) ſixtie ſix ſeuerall Forts or Caſtles, all of them commanded by * *Naicks*, and guarded by Gentiles Souldiers of the Countrey, vnto which Souldiery there is allowed but foure ſhillings the moneth, and that alſo ill payd: they are for the moſt part ſituated vpon very high Rockes, or Hils, vnacceſſible but by one onely way, three of which I haue ſeene, *viz*. *Cundapoly*, *Cundauera*, and *Bellum Cunda* (*Cunda* in that Language ſignifying a Hill) and in the Towne of *Cundapoley*, (hauing occaſion to viſit the Gouernour) I was ſo curious as to require the ſight of the Caſtle, who replyed, that euen himſelfe although the Gouernour of that part of the Countrey, could not be permitted

Caſtle deſcribed.

entrance without the Kings *Firmaen*, with much trouble procured: from whom I vnderſtood that this Caſtle being of great circuit was deuided into ſixe ſeuerall Forts, one commanding another according to their ſituation, which being furniſhed with great ponds of water, ſtore of trees, as well fruit as others, and large fields to plant Rice in, lodged in them continually 12000. Souldiers; thus much his Relation. What I could ſee (which was enough to hide a great part of the Heauens) was a huge Mountaine, which being apart by nature, had inuited Art to make it a retreate for the King of this Countrey, if a battels loſſe or other aduerſe fortune, forced them to that extremity. For beſides the Mountayne it ſelfe (ſteepe in moſt places) it is walled with a handſome ſeeming ſtone wall, with Bulwarkes and Battlements, according to the ancient Order of fortification: whereunto hauing but one way that admits aſcent, it is thought impregnable, not to bee vndermined but by treacherie, ſkaled without wings, or battered but by Famine. And betwixt this Caſtle and *Cundauera*, (which is at leaſt fiue and twentie Engliſh miles) there is a nightly correſpondence held by ſhewing

Intelligence by Torches.

each other Torches, lifting them vp ſometimes more, ſometimes leſſe, according to the order contriued betwixt them.

Religion is heere free, and no mans conſcience oppreſſed with Ceremony or Obſeruance, onely the Kings Religion is predominant, in the authority and quality of the Profeſſors, not in number of Soules; for the Ancient Naturals of the Countrey, commonly called Gentiles, or Heathens, exceed them in a very great proportion.

* Mahumetan Churches.

The *Moores* are of two ſorts, as I formerly mentioned, but they onely which are tearmed *Seaw*, haue their * *Meſgits* and publike exerciſe of their Religion; the reſt (giuing no offence) are not interrupted in their Opinions, or Practizes: but of theſe their Ceremonies or Differences, I forbeare to diſcourſe, well knowing, that beſides our neerer Neighbourhood, with *Turkey* and *Barbarie*, your Pilgrimage hath amply delineated both their beginnings and continuance.

The

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The like conſideration, might ſilence my purpoſed Relation of the Gentiles, who differing little in Habit, Complexion, Manners, or Religion, from moſt of the Inhabitants of the mayne of *India*, haue alreadie (from abler Pennes) paſt your approbation, and the Preſſe: ſo that, *Nil dictum eſt quod non ſit dictum prius.* Yet encouraged by your requeſt, I adde to that Treaſury this Myte of my Obſeruation, ſubmitting all that diſlikes, or appeares ſuperfluous, to your ſuppreſſion.

The *Gentiles* in the Fundamentall points of their little Religion, doe hold the ſame principles which their Learned Clergie the *Bramenes*, haue from great Antiquitie, and doe yet maintayne, but with an Implicite faith, not able to giue an account of it, or any their cuſtomes, onely that it was the cuſtome of their Anceſtors. Relgion of the Gentiles in thoſe parts.

Concerning God, they doe beleeue him firſt to haue beene onely one, but ſince to haue taken to his aſſiſtance, diuers that haue ſometimes liued vpon Earth, vnto whoſe memorie they build their Temples, tearmed *Pagodes*, and ſtiling them Demi-gods or Saints, direct moſt of their Worſhip to ſuch of them as they ſtand moſt particularly affected vnto, ſupporting their Deities, with moſt ridiculous Legendary Fables of Miracles done by them in the likeneſſe of Apes, Oxen, Kites, or the like, many yeeres ſince, paſt all memory, or beliefe.

They hold the Immortalitie of the Soule, and the tranſmigration of it from one body to another, according to the good or bad quarter it kept in the laſt Manſion, from whence followeth much abſtinence from killing or eating any thing that had life.

Their difference in Waſhings, Meates, Drinkes, and ſuch like; ariſe rather from the Tradition of the Fathers, enioyned to their Poſteritie, then in point of Religion: as we reade of the *Rechabites*, who from their Fathers Iniunction, were commended for their conſtant continuance in their cuſtomes. *Ier.* 35.

Their moralitie appeares beſt in their conuerſation; murder, and violent theft, are ſtrangers amongſt them, & ſeldome happen, but for coozenage in bargaining, *caueat emptor*. Poligamy is permitted, but not generally practiſed, vnleſſe in caſe of the firſt Wiues barrenneſſe: Adultery is not common, but puniſhable in women, Fornication veniall, and no Law but that of modeſty reſtraines the publike action. Their moralitie

They are diuided into diuers Tribes or Linages (they ſay fortie foure) all which according to their degrees, are knowne each to other, and take place accordingly, wealth in this point being no prerogatiue, for the pooreſt *Bramene* will precede the richeſt Committy, and ſo the reſt in their ſeuerall Orders. Their Tribes forty foure.

The *Bramene* is Prieſt vnto them all, and weareth alwayes three or foure twiſted threeds ouer one ſhoulder, and vnder the other arme, and in his forehead a round ſpot whereon there ſticketh cornes of Rice dyed yellow in *Turmericke*: they are very good and ready Accountants, and in that Office, much employed by *Moores* of greateſt Affaires, writing and keeping their accounts in Palmito leaues, with a Pen of Iron; and if in that Generall Deluge of Pagan Ignorance, there remayneth any knowledge of Arts or Learning, theſe preſerue it, and entirely to themſelues, without participation to other Tribes, inuolued in verball Traditions, or concealed Manuſcripts, and are indeed indifferent Aſtronomers, obſeruing exactly the courſe of the ſeuen Planets through the twelue Houſes, and conſequently the certaine houre of Ecclipſes, and other Aſtrologicall Predictions, wherein they haue gained ſo good credit, that none eyther *Gentile* or *Moore*, will vndertake any great Iourney, or commence any important buſineſſe, without firſt conſulting with his *Bramene*, for a good houre to ſet forward in; from whence, I haue knowne it happen, that a *Moore* which came Gouernour to *Muſulipatnam*, hath attended without the Towne ten dayes, before he could find a fortunate houre, to make his triumphant entry into his new gouernment; and of this Tribe they forget not to tell you, there are two Kings, the *Samoriyne* King of *Callecut*, and the King of *Cochiyne*, both vpon the Coaſt of *Malabar*. The *Bra*... Their writing Learning. Superſtition.

The next Caſt in account is the *Fangam*, who is of the *Bramenes* dyet in all particulars, eating nor killing any thing that hath life, abhorring Wine, but drinking Butter by the pint, contenting themſelues with Milke from the Reuerend Cow, and ſuch Pulſe, Herbs, Roots, and Fruits as the Earth produceth (the Onion only excepted) which for certaine red veines in it, reſembling bloud finds fauour in their mercifull mouthes; and theſe alſo in an inferiour degree, haue ſome Prieſtly power ouer ſuch, as by wearing ſanctified Stones tyed vp in their haire, are buried when they dye, all others are burnt. If theſe be of any Trade they muſt be Taylers, and ſuch many of them are, but more profeſt Beggers, and no wonder, for the conſtanoy of that Countries faſhion, and the little or no Needle-worke belonging to the making vp of a Garment, cannot finde all of them worke if they ſtood affected to vndertake it, but other worke, then Taylours worke, they may not meddle withall. The Fangam, d *Caſta* ſignifying a Tribe.

The next Tribe is there tearmed a Committy, and theſe are generally the Merchants of this place, who by themſelues or their Seruants, trauell into the Countrey, gathering vp Callicoes from the Weauers, and other Commodities which they ſell againe in greater par- The Committy.

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cels, in the Port Townes to Merchant Strangers, taking their Commodities in bartar, or at a price. Others are Money Changers, wherein they haue exquiſite iudgement, and will from a ſuperficiall view of a piece of Gold, diſtinguiſh a penny worth of difference, without whoſe view no man dares receiue Gold, it hath beene ſo falſified. The pooreſt ſort are plaine Chandlers, and ſell only Rice, Butter, Oyle, Sugar, Honey, and ſuch like belly ſtuffe: and theſe men for their generall iudgement in all ſorts of Commodities, ſubtiltie in their dealings, and auſterity of dyet, I conceiue to be naturally *Banians* tranſplanted & growne vp in this Country by another name, they alſo not eating any thing that hath life, nor at all, vntill they haue freſh waſhed their bodies, and this Ceremony is alſo common to the former Tribe.

The *Campo Ware* The next they call *Campo Ware*, and theſe in the Countrey manure the earth as husbandmen, in the City attend vpon the richer ſort as Seruingmen, in the Forts are Souldiers: and are for number the greateſt Tribe, theſe ſpare no fleſh but Beefe, and that with ſuch reuerence, that torture cannot enforce them to kill and eate, and their reaſon for this (beſides the cuſtome of their Anceſtors) is that from the Cow, their Countrey receiues its greateſt ſuſtenance, as Milke and Butter immediately, then al the fruits of the earth, by their aſſiſtance in tilling it, ſo that it were the greateſt inhumanity to feed vpon that which giueth them ſo plentifully wheron to feed, and vnto vs that would take liberty in this caſe, they will not ſell an Oxe or Cow for any conſideration, but from one to another, for ſix or 8. ſhillings the beſt.

The *Whoores Tribe.* *Boga Ware* is next, in Engliſh the *Whoores Tribe*, and of this there are two ſorts, one that will proſtitute themſelues to any better Tribe then themſelues, but to none worſe, the other meeteth none bad enough to refuſe, and theſe with their Predeceſſors and Of-ſpring, haue and do ſtill continue this courſe of iniquity: for the daughters (if handſome) are brought vp to the trade, if otherwiſe they are maried to the men of this Tribe, and their children if handſomer then their mothers, ſupply their Parents defects, from whence, there neuer wants, a ſinfull ſucceſſion of impudent Harlots, whom the Lawes of the Country doe both allow, and protect: but this is not alwayes Heatheniſh, for in moſt Chriſtian Common-wealths, ſuch creatures either by permiſſion, conniuencie, or neglect, find meanes to ſet vp, and cuſtomers to deale with all. Being children they are taught to dance, and their bodies then tender and flexible, skrewed into ſuch ſtrange poſtures, that it is admirable to behold, impoſſible to expreſſe in words, as for a child of eight yeeres of age, to ſtand vpon one legge, raiſing the other vpright as I can my arme, then bringing it down, and laying her heele vpon her head, yet all this while ſtanding, looſes the wonder in my imperfect Relation, but to behold is truly ſtrange: the like for their dancing and tumbling, which doth as farre in actiuity exceed our mercenary Skip-iacks, as the Rope-dancing woman doth a Capring Curtezan, or an Vſher of a Dancing Schoole, a Country Plough-Iogger. The homage they owe the King is once a yeere to repaire to *Golchonda* to the Court, and there being met together to make proofe of their actiuities, where the beſt deſeruing is guerdoned with ſome particuler fauour, all of them gratified with *Bettelee*, and ſo returne home againe to their ſeuerall Manſions. The Gouernour of the place where they dwel, exacts nothing of them but their attendance, as often as he ſitteth in the publike place, at which times they dance *gratis*, but at all other meetings, as × Circumciſion, wedding, ſhips arriuals, or priuate Feaſts, they aſſiſt and are paid for their company. They are many of them rich, and in their habit cleane and coſtly, vpon their bodies they weare a fine Callico or Silken cloth, ſo bound about them, as that one part beeing made faſt about the waſte, couereth downwards, another part comes ouer the head couering all that way, wearing alſo a thinne Waſtcoat that couereth their breaſts and armes vnto the elbowes, all the reſt of their armes couered almoſt with Bracelets of Gold, wherein are ſet ſmall Diamonds, Rubies, and Emeralds. In their eares they weare many Rings and Iewels, and ſome of them one through the right noſthrill, wherein a Pearle or Ruby is commonly ſet, as alſo about their fingers and toes, about their middles one or two broad plates of Gold for Girdles, and about their neckes many chaines of ſmall Pearle and Corall, or worſer beads according to their eſtate, without other ornament on their head then their own haire, which being ſmoothly combde, is tied on a knot behind them. And theſe alſo in their beſtuall liberty, forbeare to eate Cowes fleſh, all other meats and drinks are common to them, and they themſelues common to all.

× *Moores* circumciſe their children.

Mechanikes. The Carpenters, Maſons, Turners, Founders, Gold-ſmiths, & Black-ſmiths, are all one Tribe, and match into each others Family, all other Mechanike Trades are Tribes by themſelues, as Painters, Weauers, Sadlers, Barbers, Fiſhermen, Heardſmen, Porters, Waſhers, Sweepers, &

Their *Piriawes.* diuers others: the worſt whereof are the abhorred *Piriawes*, who are not permitted to dwell in any Towne, by any Neighbours, but in a place without by themſelues, liue together, auoyded of al but their own Fraternity, whom if any man ſhould caſually touch; he would preſently waſh his bodie. Theſe flea all dead cattle for their skins, and feed vpon the fleſh, the skins they dreſſe, making thereof Sandals for the *Gentiles*, and ſhooes for the *Moores*, otherſome they vſe to embale Merchandiſe to defend it againſt wet; to conclude, they are in publike

Iuſtice,

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Iuſtice, the hateful executioners, and are the baſeſt, moſt ſtinking, ill fauoured people that I haue ſeene, the Inhabitants of Cape *bona Eſperanza* excepted, who are in theſe particulars vnparalleld, and ſo I leaue them, adding onely one word of the Porters who carry the Palamkeenes, a Litter ſo contriued euery way, as to carry a man, his bed and pillowes, which eight of theſe Porters will carry foure of thoſe leagues in a day, which are 36. of our miles, ſupporting it on their bare ſhoulders, and running vnder it by turnes, foure at a time, from which continuall toyle, aggrauated by the extreme heate, their ſhoulders are become as hard as their hoofes; yet this their education makes eaſie to them, for when their children can but goe alone, they lay a ſmall ſticke on their ſhoulders, afterwards a logge, which they make them carry, with proportionable increaſe, vntill *Roman Milo* like they are able to run vnder a Palamkeene, and in that ſometimes perchance an Oxe.

But all theſe thus diſtinguiſhed, are in Religion one body, and haue their *Pagodes* or Idoll Temples common to all, but not all equally affected: ſome inclining in their deuotions to one Saint, ſome to another, of which *Pagodes* I haue ſeene many, ſome of them for the materials and ſtructure, worth the gazing vpon, and may well bee (as they report) the ancient workes of great Kings: within they are very darke, as hauing no other lights but the doores, and they ſtand alwayes open, and proue in ſome places the beſt Receptacles for Trauellers; one ſmall Roome onely reſerued, which the *Bramene* that keeps it, will with ſmall intreaty vnlocke, and ſhew a Synod of Brazen Saints gilded, the tutelar Saint of the place, being ſeated in moſt eminence, vnto which the Heathens themſelues performe very little adoration, well knowing their ſubiectes, and wanting thoſe * diſtinctions, which ſome Chriſtians find out to coozen themſelues withall, onely once a yeere on their Anniuerſary day, they keep their Feſtiuals, and ad ſome of them repaire many thouſands of people (as I my ſelfe haue ſeene) ſome for deuotion, and they faſt 24. houres, waſh their bodies, and burne Lamps within or as neere the *Pagodes* as they can get, ſome to ſee their friends, children, or kindred, which will not faile to meet them in ſuch a generall liberty: others for profit (as Pedlers to a great Faire) the Whoores to dance, Puppet-players and Tumblers with their exquiſite tricks, one whereof I will mention, with the admiration of ſuch as ſaw it, or vnderſtanding ſhall reade it. A Tumbler fetching his run, did the double *Sommerſet* without touching the ground with any part of his body, vntil he fel againe on his feet, keeping his body in the aire, vntil hee turned twice round, a ſtrange actiuity, and with me and others which ſaw it, ſhall not looſe the wonder it carried with it. Others bring charmed Snakes and Vipers in baskets, which they let looſe, and with their hands put in againe, piping vnto them, and receiuing their attention: very many Beggers there be, and they practiſe ſeuerall wayes to moue compaſſion, for ſuch as haue not naturall defects, as blindneſſe, lameneſſe, &c. Some lie vpon Thornes with their naked bodies, others lie buried in the ground all but their heads, ſome all but their hands, & diuers other ſuch trickes they put vpon the poore peoples charity, whoſe reward is for the moſt part a handfull of Rice, or a ſmal piece of mony that may be the halfe part of a farthing. About midnight the Saint is drawne forth in Proceſſion, handſomely carted and well clothed with much clamour of Drummes Trumpets, Hoboyes and ſuch like, that Country Muſicke, and very artificiall fire-workes, wherein they haue a ſingular dexterity, followed without order or diſtinctiõ, of place, ſex, or perſon, & hauing circled their limits, they draw him back againe, and there leaue him without guard or regard, vntil that time twelue moneth come againe. One Saint they haue, (and none of the leaſt neither in their account) whom they expreſſe by a plaine round ſtone, not much vnlike the block of a high crowned Hat, and their reaſon is, becauſe the incomprehenſible ſubſiſtence of this Deity, admits no certaine ſhape or deſcription; they liken it to him which hath the likeneſſe of nothing, building thus a Temple (as thoſe of *Athens* an Image) to the vnknowne God. Foure Feaſts in the yeere they celebrate to the Sea, and in the Sea, many people at thoſe ſeaſons reſorting to the appointed places, waſhing their bodies in the ſalt waues, and receiuing the *Bramenes* benediction, who being with them in the Sea, poure water on their heads with his hands, mumbling certain Oriſons ouer them (they know not what) then takes their reward, & apply themſelues to the next cõmers.

Where the great *Pagodes* are, there are commonly many little ones, which they report to be the worke of one day, or no long time, the Founder after ſome dreame, or Satanicall ſuggeſtion, vowing not to eat vntil it ſhould be begun and finiſhed, and to ſome of theſe the *Bramanes* perſwade the people, there belongs ſome miraculous power. I haue ſeene the Image of a man in black ſtone, ſtanding vpright, not aboue a yard high, vpon which if a whole buſhel of Rice ſhould be caſt, it would all ſtick vpon the Image, and not one corne fal to the ground, and this the country people had rather beleeue then part with ſo much Rice to practiſe it. Another before whom if a man ſhould eat out his tongue, it would preſently grow again, yet had they rather venter for a bliſter in the relation, then the whole tongue in the experiment.

Theſe two I haue bin with, a third I haue ſeene at diſtance as I trauelled that way, whereof they report, that whatſoeuer Milke, * *Sharbol*, or faire water, is brought thither by the de-

Their Idols & Temples.

k *Doulia.* *Latria.*

Feaſtiuals.

Tumblers.

Strange actiuitie.

Idoll-Proceſſion.

Block-Saint.

Acts 17.

Sea-feaſts.

Other Saints.

Idol-Miracles.

* Water Sugar and iuce of Limons mingled

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deuout Viſitant, and poured into a little hole by the Saint, he will take iuſt halfe, & would doe ſo if it were a Hecatombe of Hogſheads, but takes no more though it be but a pint, yet is fully ſatisfied, and will receiue no more but it runs ouer the hole, an excellent ſociable quality, and well becomming an Ale-houſe Kanne.

Deuil-Saint. Another Saint they haue (or rather Deuill) for in their opinion it is a maligne Spirit, and brings vpon them ſuch diſeaſes as befall them, eſpecially the ſmall Poxe, which fury the better to expreſſe, they forme it a great angry woman, hauing two heads, and (no doubt) as many tongues, with foure armes, yet is ſhe hoſpitable to ſtrangers, for in her houſe two other Engliſhmen and my ſelfe repoſed part of one night, for want of other harbour, where whilſt we ſtaid, the Founder told vs, that to appeaſe her angry Deity, he built this houſe to her ſeruice, and ſo the ſmall Poxe ceaſſed in his Family: others leſſe able, promiſe in their ſickneſſe if they may eſcape, they will be hanged in her honour: which with the two Engliſhmen formerly mentioned, I went purpoſely to behold. It hapned vpon a day (it ſeemes) marked in their Calender for her ſeruice and this exploit, to which purpoſe, they haue a long beame of timber, placed on an axletree betwixt two wheeles like to the Brewers beames by which they draw water, and can ſo let it downe & rayſe it vp, vpon the vpper end whereof are tied two hooks, vnto which the Vow obliged patient is faſtened, hauing firſt with a ſharp Knife two holes cut thorow the skin and fleſh of each ſhoulder, thorow which the hooks are thruſt, and a Sword and Dagger put into his hands: he is lift vp, and drawne forward by the wheeles at leaſt a quarter of a mile, thus hanging in the aire, and fencing with his weapons, during which time the weight of his body, ſo teareth the fleſh and ſtretcheth the skin, that it is ſtrange it yeelds ſo much, yet it is tough enough to hold them: and after this manner were fourteene drawne one after another, not once complayning during the time of their flight, but being let downe, their wounds were bound vp, & they returned home with ſowre faces and ſoare bodies, a ſufferance ſurely not inferior to a ſelf-whipping, no leſſe meritorious, no better grounded. They haue al of them their *Penates*, or houſhold Gods, which the chiefe of the Family (as the eldeſt Brother) keepes alwayes at his houſe, for which they once a yeere make a Feaſt, but the kindred being aſſembled eat it vp. In Mariage it is the childrens dutie to attend vpon the Parents, care who finding in their owne Tribe, and as neere as they can in their own Kindred (no degree of Conſanguinity hindring but brother and ſiſter) a fitting wife for their ſonne, he (though of full age) ſubmits his conſent without ſeeing her, accounting it vnreaſonable to recompence his Parents care and trouble in his education, with diſtruſt of their proceedings in this point, or to imagine his owne iudgement more, or their circumſpection leſſe: They giue no portions with their daughters, but rather take, for the Bridegroome or his Parents, muſt giue Earings, Bracelets and other Iewels (according to her quality) vnto the Bride, two or three wearing clothes vnto the mother, with ſome preſent to the father, and then beare the whole charge of the wedding, from which large expence it ſometimes happens, that want keeps many a long time vnmarried, vntill their endeuours in the world hath ſupplyed them with meanes to defray the charge, but this not hindring the richer ſort, they commonly marrie their children very young, the husband fiue yeeres of age, the wife not aboue three yeeres, and many ſuch couples haue I ſeene put together, wherein, the Parents conceiue they haue done an act of wonderfull prouidence, in diſpoſing of their children in their life time, ſo endearing them to others care, if they themſelues ſhould leaue them; yet this young couple are preſently ſeparated, vntill the man being 12. or 13. yeeres of age, and the woman 10. or 11. they meet againe, and become ſo well acquainted, that many are mothers at 12. yeeres of age, and ſome I haue heard no Virgins at nine: to proceed, of what yeeres ſoeuer they be, whether thus young or full growne, they are both in one Palamkeene (with moſt of their friends about them) carried about the moſt publike places of the Towne, with Muſick, Fire-works, and the dancing company of the Whoores, who before euery great mans houſe, make a ſtand, participating their ſports, and from thoſe houſes receiuing gifts, if from them they haue any dependencie or acquaintance, then proceed, vntill their progreſſe being ended, they returne home; where the *Bramene* attends them, and ſeparating them a cloth hung betwixt them, he mutters (none heares) what Oriſons, whileſt the marrying couple are taught to tread vpon one another bare feet, ſo mingling legges, and making theſe firſt ſhort ſteps, an introduction to their future better acquaintance: the feaſt being finiſhed which laſteth three dayes at the leaſt, the Kindred departing, the Bride carried backe againe, and if ſhee bee young reſerued to more maturity, howſoeuer ſhe muſt backe againe for ſome time, for when ſhe once departeth from her friends, ſhe reſideth alwayes with her Husband, at his Fathers houſe if he be liuing, if not at his eldeſt brothers, if hee himſelfe be not eldeſt: for ſeldome doe brethren deuide themſelues, but all of them (though many) liue together in owne Family, bringing their gaines whatſoeuer it is vnto the common ſtocke, cheriſhing with an admired duty their old indigent Parents, and liuing together in moſt commendable vnitie. If the husband dieth, the wife may not marry againe, and which is moſt vnreaſonable not the young ones though neuer knowne of man, who happening to be widdowes in their

G. Ball. T. Ionet.

Vowes.

Bloudie Rites. See the like before in *Bally*.

Houſhold-gods.

Mariages.

Widowes.

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infancy, muſt not onely continue ſo, but be made the drudge to the whole Family, not permitted to weare their Iewels, good or cleane clothes, or vpon occaſion to goe abroad (at leaſt vpon pleaſure) & this with moſt of them, together with a reuerend reſpect they beare to the reputation of their houſe, mortifies thē after a ſtrange manner, yet ſome it cānot containe; but they flie out, & forſaking their fathers houſe, brand it with a laſting obloquy by their looſer liues, keeping themſelues at diſtance, for if conueniently their kindred would poyſon them.

Infants.

Their young children they neither chriſten, circumciſe, nor vſe other ceremony vnto, but giuing them different appellations in their infancy, which are commonly the names of their Idols, they are knowne by them with the addition of their Trade, Tribe, or ſome defect or quality, moſt eminent about them: They come into the World without much trouble to their mothers, for they are vp againe about their buſineſſe in three or foure dayes, ſome the ſame day: they are brought vp with as little charge, for many vntill they be ſeuen or eight yeeres of age foule not a clowt (as cheape as they be) but being young tumble in the duſt, and growne ſtronger walke ſtill ſtarke naked, and if they bee foule, two or three pales of cold water (poured vpon their heads) runnes downe their bodies, and makes all cleane againe, and thus are moſt children brought vp, vntill they bee in ſome meaſure capeable to begin to practiſe in their fathers profeſſion. The beſt mens children may bee better lookt vnto, but ſtarke naked (vnleſſe vpon ſome Feſtiuall) is the beſt and generall habit. Full growne men and women are deuoutly and ciuilly clothed, the women all ouer as you haue heard of the Whoores; the men moſt of them from the middle downwards, and on their ſhoulders a looſe white Callico cloth in vſe like our Sommer clokes, ſometimes a coate cloſe to their bodies vnto the middle, from thence downwards to their ankles full of cloth like to a paire of baſes, their haire (long as womens) bound vp, and ouer it a Turbant, in their eares Rings of Gold, with ſmall Pearles, and about their neckes a chaine of Ginetra, or Siluer, for few can attaine vnto Gold. They are not black but tawny, or rather a Wainſcot colour, ſome much whiter then other, as ſome wainſcot is newer or browner then other, but many of them very wel fauoured & ſtreight limbde, and in their acquaintance and conuerſation kind and affable, amongſt whom our Nation hath (during the time of their Reſidence with them) found much good reſpect, and little affront or iniury. All Mechanicke perſons (whereof the multitude conſiſteth) worke in their ſeuerall Trades, for the ſame ſalary, or little difference. The Blackſmith, and Gold-ſmith, makes Iron nailes, and chaines of Gold, for three pence a day, finding themſelues, and is great wages to a maſter workman, their ſeruants are paid with one penny, and ſome leſſe, the like of all other Trades and perſons, for wee are ſerued faithfully and officiouſly in our houſes for a Riall of eight a moneth, without allowance of diet, and the Porters which carry the Palamkeene haue no more, yet out of this all pay ſomewhat to the Gouernour where they liue, or doe his worke *gratis*, from whence it is little wonder they liue ſo poorely, yet the plenty of this Country, and their contented courſer diet, affords them a liuing vntill they die, then ſome are burned, and their aſhes caſt into the next Riuer, others buried ſitting croſſe-legged; in either of which kind, I next relate my owne ſight of two womens voluntary ſufferance, yet vnreſolued whether their loue to their dead husbands be more to be admired or pitied. It is amongſt theſe Indians a receiued hiſtory, that there was a time, when wiues were generally ſo luxurious, that to make way for their friends, they would poyſon their husbands; which to preuent, a Law was made, that the husbands dead the wiues ſhould accompany them in the ſame fire, and this Law ſtands yet in force in the Iland of *Baly* not far from *Iaua*: but from this neceſſity of dying, there enſued ſo great a reformation, that the ſucceeding age aboliſhed the rigour of this Law, and the dead mans wife was onely adiudged to a perpetuall widowhood as it is at this day. Yet are there ſome few left, that in pure loue to their deceaſed husbands, die voluntarily in ſolemnizing their Funerals: beleeuing their ſoules ſhall keepe company in their tranſmigrations. Of the two which I haue ſeene, the firſt was wife to a Weauer, who being dead, and by his profeſſion to be buried, ſhe a young woman (about 20. yeeres of age) would needs goe with him, and in this order. She was clothed in her beſt garments, and accompanied with her neereſt Kindred and friends, ſeated on a greene banke by a great ponds ſide, there enterayning ſuch as came to looke, and take leaue on her, with Bettele (a herbe which they much eat) meerely accommodating her words, actions, and countenance to the Muſicke, which ſtood by, and plaid no dumps, but in the ſame meaſure and ſtraine they were occaſioned at wedding, newes hereof being brought to our houſe, three of vs took horſe, and poſted a mile out of Towne to be partakers of this ſpectacle, but comming into her ſight, before we came at them, they fearing by our ſpeed we had bin ſent from the Gouernour to hinder their proceedings, haſtened to her death, and was then couering with earth when wee came in, firſt ſitting downe by her husband, embracing his dead body, and taking leaue of all her friends, they ſtanding round about the graue, with each of them a basket of earth, buried her at once. Yet after we came in, one of them ſtroke vpon the Graue, laying his head cloſe vnto it, and calling her by her name,

Trauell with little labour.

Apparell.

Colour.

Small wages.

Burning of wiues whence.

and

and told vs ſhe anſwered, and expreſſed her content in the courſe ſhe had taken. Ouer whom there was erected a little thatcht couer, and her Kindred not a little glorified, in being allied to ſo reſolute and louing a wife.

The other was a *Campowaroes* wife, and ſhe after the ſame ſolemne preparation, fetching her run and crying all the way, [i] *Bama Narina, Bama Narina*; leapt into the pit where her husband lay burning, vpon whom her by-ſtanding friends, threw ſo many logs, that ſhe felt not ſo much fire for the fewell. Vnto whom I adde a third, a Gold-ſmiths wife, whoſe husband being dead and ſhe willing to accompany him, came attended with her friends and kindred vnto the [k] *Cotwall*, who was then with me at the Engliſh houſe, with much importunity deſiring his conſent, alledging her husbands death and the few friends ſhe had left behind; whereunto the *Cotwall* replyed, that hee himſelfe would prouide for her at his owne houſe, diſwading her by what other arguments he could vſe from ſo deſperate a courſe: but ſhe neglecting them and his offer, he alſo denied her requeſt, and ſhe departed diſcontent, vttering theſe words, that he could not hinder her to dye by ſome other meanes, and within a ſhort time after I heard ſhe had hanged her ſelf; & this hapned in *Muſulipatnam*, where the Officers being all *Mahumetans*, reſtraine the *Gentiles* eſpecially in theſe cruel & heathenish cuſtomes.

i The name of one of their Idols.

k Is an Officer amongſt the *Moores* not much vnlike to the Sheriffs of *London*.

A fourth I haue wholy by Relation, yet from an Engliſh Factor of good account in that place, who trauelling in the Country about ſuch affaires as were impoſed vpon his performance, and being well attended according to the cuſtome of that Country, eſpied not far out of his way a concourſe of people vnto whom he made, and being come neere hee was enformed by his Seruants that it was a woman about to burne with her dead husband: he preſently drawing his Sword rode in amongſt them, whereupon they all fled but the woman herſelfe, whom he perſwaded to liue, promiſing to ſecure her againſt her friends, if their importunities had wrought her to this courſe: but ſhe beſought him not to interrupt her, it was her owne moſt earneſt deſire, wherein we did conſtantly perſiſt: whereupon he put vp, and her friends came in, and preſently in his ſight with the like ceremony & duty formerly recited; ſhe became the ſame aſhes with him, to whom ſhe had bin one fleſh. And here abruptly in the ordering and imperfectly in the Relation, I leaue them & their cuſtomes, intending onely to touch at their marine trade, & the commodities of that country tranſported to other parts.

Diamonds how found.

Firſt of Diamonds lately diſcouered in this Kingdome, moſt men ſay by this accident: A ſilly Goat-herd keeping his flock amongſt thoſe mountaines, ſtumbled (by chance) vpon a ſtone that ſhined ſomewhat bright, which he careleſly tooke vp (not much valuing) ſold it to a *Committy* for meales Rice, the *Committy* againe for no great profit, and ſo forward vntill it came to thoſe owners which knew the worth, who queſtioning the laſt ſeller, traced out from one to another the true originall, and making further triall thereabouts, found in the bowels of the earth a plentifull myne; whereof the King being aduertized, he tooke order for the ſafe keeping, and rumour thereof being blazed, Iewellers of all the neighbouring Nations reſorted to the place, and ſome ſtore of Diamonds began to be diſperſed and expoſed to ſale: Inſomuch that *Sir Andreas Socory* Gouernour of the Fort, Guide in *Pallecat*, *Sir Adolfe Thomaſon* a free Merchant, and my ſelfe reſolued to make a Voyage thither, to ſee at leaſt the place, and order of it: ſo that after foure dayes trauell (thorough a deſolate mountaynous Country) we came at laſt to the place, and found it diſtant from *Muſulipatnam* about twelue *Gentine* leagues, which is 108. *Engliſh* miles: where we harboured our ſelues in a handſome Hogſtie, and according to cuſtome addreſſed our ſelues to viſit the Gouernour, who was a *Bramene*, named *Ray Raw*, and lay there for the King, as well to receiue his profits, as to adminiſter Iuſtice to the Rabblement of different Nations that frequented this place, from whom we receiued indifferent good reſpect, with the ſight of certaine faire Diamonds appertayning to the King, and amongſt them one of 30. Carracts, pointed, but not perfect: and after knowledge of our ſeuerall qualities, and our purpoſe only to ſee the Mine, he diſmiſſed vs, and we next day went thither (diſtant from the Towne about two Engliſh miles) where by their owne reports, there worke not daily fewer then 30000. ſoules, ſome digging, ſome filling baskets, ſome lauing out water with buckets, others carrying the earth vnto a certaine ſquare leuell place, whereupon they ſpread it foure or fiue inches in thickneſſe, which beeing dried by that dayes Sunne, ſome of them the next day with great ſtones in their hands, bruiſe the clods of earth, and gathering from thence the peble ſtones, throw them, by and ſifting the reſt, they find the Diamonds amongſt the duſt, ſometimes none, as it hapned whileſt I lookt on, ſometimes more, ſometimes leſſe, according to the earth they worke in, which they well know (ſome ſay by the ſmell) others more probably by ſight of the mould, howſoeuer that they know it is moſt apparant, ſeeing that in many places wee found the ground onely broken and not further ſought into, in other places digged 10. or 11. fathome deepe: the earth is reddiſh, with veines of white or yelloviſh chalke, intermixt with Peble-ſtones, which being deepe digged, comes vp in ſmall clods, and thoſe laid in the Sunne become hard, but are eaſily pounded with ſtones (as formerly) of which earth I tooke a ſmall piece, and yet reſerue it for ſatisfaction of the more curious.

The Authours iourney to the Myne.

Myne of Diamonds deſcribed.

These

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Theſe Mynes are not (as with vs in *Europe*) carried vnder ground and ſupported with Timber, but digged right downe in ſquare large pits, whether it be that all the Earth affords more or leſſe profit, whereas ours onely run in veines, or whether they want props or iudgement to take this courſe, I cannot determine, but am ſure that in freeing of the water, and bringing vp the Earth, they goe the furtheſt way to worke, for in place or pullies, and ſuch like deuices, they with many people ſetting one aboue another, hand vp from one to another vntill it comes to the place it muſt reſt in, and from hence proceederh the vſe of ſo many people, ſeeing that beſides the Earth, the place where ouer-night they wrought dry, is next morning a fathome deepe vnder water.

Such as it is thus imperfectly deſcribed, the King then rented it vnto one *Marcandoo*, of the [d] *Caſt* of the Goldſmiths for three hundred thouſand *Pagodes* a yeere, reſeruing all Diamonds of aboue ten Carracts to himſelfe: Hee againe rents it out to others by ſquare meaſure according as they agree, in which courſe ſome gaine, others loſe as in all other Aduentures. The King to aſſure himſelfe of the great Stones, keeps his Gouernour there, publiſhing extreame penalties againſt ſuch as ſhall conceale them, but neyther the terrour of them, nor his many Spies, can ſo watch ſuch as there attend ſuch hazards, but that I haue heard Diamonds of forty Carracts haue eſcaped their Guard, I haue ſeene two of neere twenty Carracts apiece, and diuers of ten, eleuen, and twelue, but very deere prized.

[d] Or Tribe.

It is ſituated at the foot of a great Mountayne, not farre from a Riuer called *Chriſtena*, a place naturally ſo barren, that before this Diſcouery it was hardly inhabited, now peopled with a hundred thouſand Soules conſiſting of Myners, Merchants, and ſuch others as liue by following ſuch concourſes, ſufficiently furniſhed with all prouiſions brought thither from the Countrey round about, but at exceſſiue rates, occaſioned by the many exactions rayſed vpon them in their paſſages thorough ſeuerall Gouernments and Villages. The Houſes are very poore, as not intended for continuance, but onely the preſent occaſion, for in *Anno* 1622. the Myne was ſhut vp, and all perſons reſtrained from frequenting the place; the reaſons ſome imagined to be their care to keepe the Commoditie in requeſt, not to digge more vntill thoſe already found were diſperſed, others affirmed, the comming of the *Mogulls* Embaſſadour to this Kings Court, with his peremptory demand of a [e] Vyſe of the faireſt Diamonds, cauſed this ceſſation, vntill that pretence, and ſome competent Preſent ſhould content the *Mogull*: for ſince I came from thence, I heare it was opened againe, but almoſt exhauſted, and very few found.

[e] A Vyſe is three pound Engliſh weight

In this Country is alſo much Chriſtall, and many other ſorts of tranſparant ſoft Stones of little value, as Garnets, Amatiſts, Topaſſes, Aggats, and ſuch like.

Likewiſe great ſtore of Iron and Steele; tranſported into many places of *India*, bought in the place it is made for two ſhillings the hundred of Iron, and three ſhillings Steele, but being brought vpon the backes of Oxen fifteene dayes iourney, before it commeth to the Port it becomes much dearer, yet is ſold for fiue ſhillings, and eight ſhillings, but eyther Gold, Siluer, Tinne, Copper, or other Metals this Countrey produceth not.

Iron & Steele.

Bezar Stones in ſome plenty, are taken from the Goates in one onely part of this Country, for which and their ſkins they kill ſo many, that the fleſh is moſt throwne away, and their mawes onely ſearcht into, where they finde two, three, and ſometimes foure ſmall Bezars ſome long, ſome round, all of them growing vpon a ſtalke or kernell, as is eaſly perceiued by ſuch as are broken, ſuch as are greater come from other Countries, the beſt out of *Perſia*, and are ſaid to be found in Apes, all of all ſorts ſo well knowne, and much vſed in *India*, that they cannot bee bought there, to yeeld profit in *England*, proportionable to the time and Aduenture. Of theſe Goats this concluſion hath beene experimented, foure of them haue beene taken from the place of their breeding, and tranſported fifty or a hundred miles, of which two haue beene immediately killed, and in thoſe haue beene found perfect Bezars, a third reprieued for tenne dayes, and then ſlaine: ſome ſhew of Bezars remayned, but apparantly waſted, the fourth liuing but a moneth after, there will be neyther Bezar, nor ſigne of any that euer was, from whence they conclude with great probability, that it is ſome Herbe, Plant or Tree, peculiar to that place, whereof the Goat feeding the Bezars are formed.

Bezars how taken out of Goats.

Callicoes of all ſorts, are in this Kingdome as cheape and plentifull as in any other part of *India*, but different in their making, and eaſily diſtinguiſhed from thoſe of other Countries. The Painting of this Coaſt of *Choromandel* famous throughout *India*, and are indeed the moſt exquiſite that are ſeene, the beſt, wrought all with the Penſill, and with ſuch durable colours, that notwithſtanding they bee often waſhed, the colours fade not whilſt the Cloth laſteth, & this hapneth principally, by a Plant which groweth only in this Country, called by them *Chay*, which dyeth or ſtayneth a perfect red, with them in as great account as Scarlet with vs, and is the Kings particular commoditie.

Callicoes.

Painting and durable colours.

Indico is alſo made in this Countrey in ſome plenty, in forme like to that ſort which is called *Lahore Indico*, whereof the *Dutch* haue bought ſtore, and tranſported it for *Holland*, and

Indico: See *Finches* Voyage, *Lib.* 4.

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and continue ſo to doe, but our Nation vpon good experience of the condition and value of it, content themſelues with ſuch as is made in the *Moguls* Dominions, and laden from *Surat*.

Tobacco. They haue within few yeeres planted ſtore of Tobacco, and much of it is exported to *Mocha* and *Arrecan*, and not a little drunke amongſt themſelues: It is but weake, yet ſure more care in curing and making it vp would helpe that fault, they onely dry the leaues in the Sun, and vſe it ſo, without further ſophiſtication.

Theſe are the generall Commodities of this Countrey, which are diſperſed in ſome meaſure through the World, but are beſt knowne in Indian Traffique, and produce conſtantly certaine profit in their exportation to other parts, to which purpoſe they build great Ships, and good ones too, conſidered in their burthen and materials, but not comparable to ours for beautie, conueniencie, or defence, ſome of them not leſſe then 600. tunnes, ſubſtantially built of very good timber and Iron, whereof we haue had vpon ſome occaſion good experience, in careening the *Globe*, *Salomon*, and *Clawe*, in the Riuer of *Narſoporpeta*. With theſe their Ships they traffique ordinarily to *Mocha* in the Red Sea, to *Achiyne* vpon *Sumatra*, to *Arrecan*, *Pegu*, and *Tannaſſery*, on the other ſide the Gulfe, and to many Ports alongſt their owne Coaſts, as farre as *Zeloan*, and the Cape *Comoriyne*.

Their trafficke

Voyage to *Mocha* and *Mecca*. To *Mocha* they ſet ſayle in *Iannary*, and returne in *September* or *October* following, and thither the King ſends yeerely a proportion of Rice, as an Almes to be diſtributed amongſt the Pilgrimes which reſort to *Mecha* and *Medina*, where their Prophet *Mahomets* Shrine is viſited with much deuotion. He ſendeth alſo an Aduenture, the proceed whereof is inueſted in *Arabian* Horſes, which are returned not aboue ſixe or eight in a Shippe, whereof they make great account: For in this Countrey there is no Race of good Horſes.

Tobaſco they ſend in great quantities, many ſmall Rotans to make Launces, certaine ſorts of Calicoes proper for Turbants, Iron, Steele, Indico, Beniamin, and Gumme, Lacke. For which they returne ſome few watered Chamblets, but the moſt part ready money in Sultannees or Rials of eight.

In September the Ships for *Achiyne*, *Arrecan*, *Pegu*, and *Tannaſſery* ſet all ſayle, for it is to be vnderſtood that alongſt this and all other Coaſts of *India*, the windes blow conſtantly trade ſixe moneths one way, and ſixe moneths another; which they call the Monſons alternately ſucceeding each other, not miſſing to alter in *Aprill* and *October*, onely variable towards their end, ſo that taking the laſt of a Monſon, they ſet ſayles, and with a forewinde arriue at their deſired Hauen, and there negotiating their Affaires, they ſet ſayle from thence in *February* or *March* following, and with the like fauourable gale returne in *Aprill* vnto their owne Ports.

To *Acheene* they export much Steele, and ſome Iron, diuers ſorts of Calicoes, both white and painted, and of late times, when the Myne was firſt diſcouered, ſtore of Diamonds, which were ſold to great benefit, from whence they returne Beniamin, and Camphora of Barouſe: Pepper of *Priaman* and *Tecoo*, Brimſtone, and all ſorts of *Porcellane*, and *China* Commodities, if to be had, to ſell againe to profit.

To *Arrecan* they ſend ſtore of Tobacco, ſome Iron, and few ſorts of painted clothes, and returne from thence ſome Gold, and Gumme Lacke, but moſt part Rice which they ſell about *Pallecat*, and that Coaſt of *Narſinga*.

To *Pegu* they export much Siluer in Rials of eight, Cotton yarne, and Beethyles dyed red, with ſeueral ſorts of paintings, & bring from thence the perfect Rubies & Saphires which are diſperſed through the World, much Gold, the beſt Gum Lack, with ſome Tin & Quickſiluer.

To *Tannaſſery* they carry red Cotton yarne, red and white Beethyles, paintings of ſeuerall ſorts befitting that Countries weare, and landing them at *Tannaſſery* carry them from thence to *Syam* fourteene dayes iourney ouer Land, from whence by the like conueyance, they bring all ſorts of *China* Commodities, as Porcellane, Sattins, Damaskes, Lankeene, Silke, Lignum Aloes, Beniamin of *Camboia*, and great ſtore of Tinne, and a wood to die withall called *Sapan* wood, the ſame we heere call Brauill.

Alongſt their owne Coaſt they trade with ſmaller ſhipping, lading Rice and other graine where it is cheapeſt, ſelling it againe on the Coaſt of *Biſnagar* to great benefit, taking children in exchange, which coſt not them aboue three or foure ſhillings a childe, and they ſell againe in *Muſulipatnam*, and other places for forty ſhillings. And thus much ſhal ſuffice to haue written of this Kingdom, wherein I haue been the more prolixe, becauſe my own knowledge fortified with almoſt fiue yeeres experience, aſſureth me of the truth of what I haue written.

Bengala. Where this Country endeth, the Kingdome of Bengala beginneth, ſubſiſting at this time vnder the Monarchy of the Great *Mogull*, which he ruleth by his Gouernours, diſpoſed into ſeuerall Prouinces, whoſe powerfull Neighbourhood, cauſeth the King of Golchonda to keepe conſtant Gariſons, which with the aduantage of Riuers and Deſerts, ſecureth him on that ſide of his Kingdome. In this Countrey we are meere ſtrangers, the Coaſt is too dangerous, and our ſhipping too great, to aduenture them amongſt ſo many ſhelfes and ſands, yet

are

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are we enformed by ſuch as comes from thence, and confirmed by the price and abundance of ſuch things as that Countrey produceth, that it is the moſt plentifull of all the Eaſt: For once a yeere there ariueth at Muſulipatnam, a Fleet of ſmall Veſſels from thence, of burden about twenty tunnes, the plankes onely ſowne together with *Cairo* (a kinde of Cord made of the rinds of Coconuts) and no Iron, in, or about them. In which Barkes they bring Rice, Butter, Sugar, Waxe, Honey, Gumme, Lacke, Long Pepper, Callico, Lawnes, and diuers ſorts of Cotton-cloth, Raw Silke, and Moga, which is made of the barke of a certaine tree, and very curious Quilts and Carpets ſtitched with this Moga; all which conſidering the plenty of the place whereunto they bring them, ſhould come hither, as we ſay of Coales carried to New-caſtle, yet here they ſell them to contented profit. Many Portugals decayed in their eſtates, or queſtioned for their liues, reſort hither & liue here plentifully, yet as baniſhed men or Out-lawes, without gouernment, practice, or almoſt profeſſion of Religion; to conclude, it may truly be ſpoken of this Countrey: as it is abuſiuely of another: *Bengala bona terra, mala gens*: It is the beſt Countrey peopled with the worſt Nation, of whom this repute runnes currant in India, the men are all Theeues, and the women Whoores. Here the famous *Ganges* diſimboqueth into the Sea, fructifying it ſeemes the Countrey, but little ſanctifying the Inhabitants, whereof I can ſpeake very little, as hauing alwayes liued at great diſtance from it, onely I haue heard it is full of Crocodiles, and ſo are moſt Riuers within the Gulfe, where I haue ſeene many of immenſe bigneſſe, which the Ferrimen that paſſe men and cattle ouer thoſe Riuers, know how to charme, and then with ſafety ferry ouer the Paſſengers, in the bodies of one or two Palmito trees ioyned, and ſwimme ouer the Cattle; the order of which charming hauing once ſeene, I thought good to inſert. Beeing at a Riuers ſide and ready to paſſe it, we eſpied a very great Crocodile, ſhewing himſelfe aboue water, and ſwimming downe the ſtreame in our way, whereupon the Ferriman entring the Riuer to the calues of his legs, he ſtands vpon one of them, muttering to himſelfe certaine words, and withall tying knots vpon a ſmall Coard he held in his hand, to the number of ſeuen, which Coard hee left hanging on a buſh thereby, and confidently puſht vs and our Horſes ouer, the Crocodile lying all this while ſtill in our ſight, not able (as he ſaid) to open his iawes; ſo hauing ferried vs ouer, he made haſte to returne and vntie the Coard, affirming, that if the Crocodile ſhould be ſtarued by the power of this Charme, his Charme would from thenceforth loſe its power and effect.

Bad people.

Crocodiles charmed.

Arrecan borders vpon Bengala, and participates in its plenty, from whence there commeth yeerely ſhipping to the Coaſt of Choromandel. The King is by Religion a Gentile, but ſuch a one as holdeth all meates and drinkes indifferent, he marrieth conſtantly his owne ſiſter, and giueth for reaſon the firſt mens practice in the infancy of the World, affirming that no Religion can deny that *Adams* Sons married *Adams* daughters. He is very kind to Strangers, giuing good reſpect and entertainment, to *Moores*, *Perſians*, and *Arabians*, which liue in his Countrey profeſſing publikely the practice of their Mahumetan Superſtition. Hee hath alſo diuers times inuited the Dutch and Engliſh to reſort vnto his Countrey, but the Dutch by good experience, hauing had ſometimes a Factory there, the Engliſh (not by their example) but true knowledge of the little Trade and leſſe benefit, auoyd his importunity; yet continue good correſpondence with him and his people, as knowing it a plentifull Country, and not inconuenient to ſupply themſelues with many neceſſaries, if difference with other Nations ſhould enforce them to that extremity. Betwixt this King and the *Mogull* there is continuall Warre, both by Sea and Land, defenſiue on the King of *Arrecans* part, ſecuring his owne Countrey that bordereth vpon Bengala: From thence confronting in ſmall skirmiſhes the oppoſite party, but any ſet or great battle, I haue not heard of to haue beene fought betwixt them. In which warres he giueth ſo good entertainment to ſtrangers, that I haue knowne diuers Hollanders, that hauing expired their couenanted time of ſeruice with the East Indian Company, and ſo purchaſed their freedome, haue gone to ſerue this King, and receiued good countenance and content in his employment of them.

Arrecan.

Pegu * borders vpon *Arrecan*, and is a moſt plentifull and temperate Country, yet hardly recouered from the deſolation wherewith warre, plague, and famine, had within few former yeeres infeſted it, which is moſt viſible in the vaſt Country, the Cities being alwayes firſt and beſt repleniſhed, and that all other places may the better bee ſo, it is death to export a woman from thence, and certaine profit to bring them. The King is a Gentile by his Religion, agreeing in all points of opinion and practice with the Kings of *Arrecan*, *Tannaſſery*, & *Syam*, all of them in probability, receiuing their Rudiments from the *Chineſes*, who without queſtion ſometimes commanded thoſe Countries; their vicinity, reſemblance in Phiſiognomy, and conformity in many cuſtomes, being my beſt reaſons to goe along with theſe thus farre, that are of opinion, the *Chineſes* ſometimes Monarchiſed as farre as *Madagaſcar*.

* Pegu. Of the late miſerable ſtate thereof and former glory, ſee *l.*10. *cap.*5 6,7,8. where other Countries of this Gulfe of Bengala and Coaſt of Coromandel are related.

The King which now reigneth was Nephew to the laſt, notwithſtanding he had children which

Zangomay or Iangoma.

Thomas Samuel an Engliſhman his Trade there and in Pegu.

which this hath ſuppreſt, and hath in his time recouered from the King of Syam, what hee had enforced from his Predeceſſor, amongſt others the town and Kingdom of Zangomay, and therein an Engliſhman named *Thomas Samuel*, who not long before, had beene ſent from Syam by Maſter *Lucas Anthoniſon*, to diſcouer the Trade of that Country, by the ſale of certaine goods ſent along with him to that purpoſe, which *Thomas Samuell*, together with all other ſtrangers was by the King taken from Zangomay, and carried to Pegu, where not long after *Samuel* dyed, the King ſeiſing vpon what he had by Inuentory, with purpoſe (as by the ſequell) to giue account thereof to the lawfull Proprietors. The Kingdome of Pegu beginng to bee better eſtabliſhed, Merchants of diuers Nations began to repaire thither againe about their negotiations, where ſome of Muſulipatnam by conference with Moores, that were *Samuels* aſſociates, vnderſtood his death, and the Kings taking his goods into his hands, with the probability of recouery if ſought after, which they making knowne to the Engliſh at their returne to Muſulipatnam, it happened that Maſter *Lucas Anthoniſon* who imployed *Samuel* from Syam to Zangomay, was then Agent at Muſulipatnam, who apprehending this encouragement, conſulted with his aſſiſtants, and reſolued to ſend two Engliſh with a Letter and Preſent to the King, and ſome ſmall aduenture, to beare the charge of the Voyage, and make tryall of the Trade, which tooke place, and they embarquing at Muſulipatnam the tenth of September, arriued at Siriam the Port of Pegu, the third of October following, whoſe entertaynment I giue you in their owne words, as I finde them written in their Letters to Muſulipatnam.

Other Engliſh ſent.

A Letter relating the King of Pegus entertainment to the Engliſh.

The King hearing of our comming ſent foure Gallies with Preſents to the Ambaſſador and vnto vs, ſending vs word that he did much reioyce at our comming into his country. Theſe Gallies hauing 50 oares of a ſide, with eight Noblemen in them, cauſed our Ship to come to an anchor before the town of Siriam, *the 7. of October the King of* Pegues *Brother being chiefe Gouernour, ſending two Noblemen abord of our Ship, writing our names & our age of yeeres & the cauſe of our cōming, we aſſuring them that we were meſſengers ſent from* Muſulipatnam *by our chief Captain, hauing a Preſent & a Letter vnto the King, which when his Highneſſe ſhall be pleaſed to receiue, ſhall vnderſtand the effect of our buſineſſe, and the cauſe of our comming. The tenth day of October wee were ſent for on ſhoare by the Kings Brother who ſitting in a large houſe of* Bamboſon, *in great ſtate bedecke with Iewels in his eares with Gold Rings, with rich ſtones on his fingers, being a white man and of very good vnderſtanding, demanding of vs the queſtion the Noblemen before did, and we anſwering him as wee did before, becauſe that our ſpeeches ſhould be found alwayes as one: we gaue him at that time a fine for a Preſent, to the intent that he might ſpeake and write to the King his Brother in our behalfe, that we might haue acceſſe vnto the King the ſooner, that our buſineſſe might haue effect. The eight of Nouember the King ſent for vs, and the Kings Brother prouided for vs a Boate, with ſix men to rowe, and alſo a Nobleman with vs to* Pegu, *to be our Guard, hauing* Narſarcan *and* Hodges Iſmael *with vs, vnto which Nobleman we gaue a Preſent, for in this place heere is nothing to bee done or ſpoken, or any buſines performed without Bribes, Gifts, or Preſents. Arriuing in* Pegu *the eleuenth of Nouember, hauing our Preſent with vs,* Bany Bram *ſent his men vnto vs, writing our names as before time, they alſo bade vs chooſe any ground where we would for to build vs a houſe, but at our owne coſt and charge as all other mens cuſtome is. Our Houſe being finiſhed, ſtraight order was giuen that we muſt not walke any where out of our houſe to ſpeake with any man vntill the King had ſpoken with vs, and our Preſent deliuered. The King ſent vs a Preſent of victuals, with two Noblemen with it, which was ſome grace to vs, though it was not of much value, and our comfort is, that all men report that the King is very well pleaſed at our comming into his Country. The ſeuen and twentieth of December, the King ſent for our Preſent, and ſent two Horſes for vs. and being come to a gate of the Towne, to ſtay for his comming, when hee came out, hee ſent for vs. What ſpeech or conference he had with vs,* Narſarca *can certifie you, but it was to no purpoſe, concerning our buſineſſe, nor could we get none to moue the King in our buſineſſe, for none of his Subiects dare moue the King in our buſineſſe more then he demands. The next our Letter was ſent for, and interpreted by a* Portugall *a ſlaue to the King, but one that ſpeakes* Pegu. *We had much trouble with him about the true vnderſtanding of it, being not written in* Portugeſe. *The next day wee deliuered that Preſent you ſent to* Bany Bram, *who gaue vs many faire ſpeeches like to others, but we haue found them all to no purpoſe. The Country is far from your Worſhips expectation, for what men ſoeuer come into his Country, he holds them but as his ſlaues, neyther can any man goe out of his Country without his leaue, for hee hath watch both by Land and Water, and he of himſelfe is a Tyrant, and cannot eat before he hath drawne blond from ſome of his people with death or otherwiſe. For the buſineſſe of* Thomas Samuel *and the* Mallayor, *they had a falling out ſome 12. moneths before he dyed, and he tooke all the Companies goods into his hands, and the* Mallayor *had* Narſarcans *in his hands, and comming to* Pegu *he fell ſicke by the way, and dyed in ſhort time after he came to* Pegu, *but before his death the* Mallayor *was called for to giue account what men were indebted to* Samuel, *and the* Pegues & Bermanes *that were indebted payd it to the King, but the* Moores *that were indebted ſaid, when the*

Peguan tyranie.

English

Engliſh *came they would pay them; we went with others to* Nicheſa, *and requeſted him to mone the King in our behalfe for our diſpatch, who returned anſwere; came we to demand our goods, and the* Engliſh *had neuer come to trade in his Country? when our Ships came hee would giue all the goods, and what the* Engliſh *could demand to giue them content. In another Letter the firſt of March, wee had word ſent vs, the King would not let vs go vntill ſome* Engliſh *Ships came to* Pegu. *For the mony wee brought with vs, it is all ſpent, and wee are here in a moſt miſerable eſtate, and know no way to helpe our ſelues. For the King hath neyther giuen vs any of our goods, nor leaue to recouer none of our debts, nor taken our Cloth, but we are like loſt ſheep, and ſtill in feare of being brought to ſlaughter. Therefore we beſeech you and the reſt of our Countrimen and Friends to pitie our poore diſtreſſed eſtate, and not to let vs be left in a Heathen Country, ſlaues to a tyrannous King. Though the King gaue vs nothing, yet had hee but giuen vs leaue to come away, wee could haue certified your Worſhip of meanes to helpe to haue recouered all the mony and goods we came for. Lead and Tinne heere is none to be ſold, but if we receiue any mony, we do meane one of vs to goe into the Country to buy ſome if any profit may be made of it. The Coaſt of* Pegu *is cleere and water enough on the Bar for any Ship: and for Pilots, there are many to be had in* Muſulipatnam, *that know the Coaſt very well. We intreat you for Gods ſake to be mindfull of vs, and to pitty the poore eſtate we are here in, and ſend ſome Ship to releaſe vs, and we ſhall be bound to pray for your Worſhips good health and proſperitie.*

This was the ſubſtance of their aduice deliuered in their owne words, which might bee true at that time, for then indeed they were inforced to ſtay; but not long after the Ships departure, they found good ſale for their Cloth, and it ſhould ſeeme better vent for the mony; for before the Ships came againe in October following, they had conſumed their Capitall, and taken vp beſides what their credit could ſupply, for which they could giue no other account, but that moſt was loſt at play, and the reſt profuſely ſpent, whereof the Right Worſhipfull East Indian Company are moſt ſenſible, and my ſelfe at that time in that place had ſome reaſon to be acquainted withall, but leauing them nameleſſe according to the obſcurity of their qualities, and irregularity of their proceedings. The King reſtoring moſt of the ſame goods *Samuel* dyed poſſeſſed of, at the inſtant of the Ships departure, and not before, leſt their ryot ſhould haue conſumed all, he then enforced them to depart toward *Muſulipatnam*, that could haue been well contented to haue ſtayed behind, where they arriued in Aprill, *An.* 1619. bringing with them a Letter from the King, written vpon a Palmito Leafe, ſignifying his deſire to giue free Trade and entertainment to the Engliſh Nation, if they would with their ſhipping repaire vnto his Country, and with all he ſent as a Preſent a Ring ſet with a Ruby, two Mats, two *Betele* Boxes, and two narrow pieces of Damaske, all worth twenty Nobles or thereabouts, and ſo ended this negotiation. The Rubies and Saphires which are brought from hence, are found in the Kingdome of *Ana*, ſubiect alſo to this King, and much eſteemed in all parts of India.

Their vnfaithfulneſſe and vnthriftie courſes.

King of Pegus Letter.

Tannaſſery lyeth next to Pegu, a ſmall Kingdome, and tributary to the King of *Syam*, for which place this is but the Port, and that only to the Inhabitants of this Gulfe. For we find a way with our ſhipping into the Riuer of *Syam*, where the Right Worſhipfull East Indian Company haue at this time their Seruants, to whoſe abler relation I leaue the deſcription of thoſe Parts, adding onely from the credible reports of our owne, the Dutch, & that Nation, the ſtrange increaſe of the Swine of that Country, amongſt which here are found no Boares, yet haue they Pigs according to the cuſtome of other Swine. And one Sir *Drift* a Dutchman of good account, & another that liued long in that place, affirmed vnto mee the truth hereof, both in that Countryes beliefe, and his owne experience, for at his comming from thence, he tooke certaine Pigs, which he kept aboard the Ship, & within ſix moneths they farrowed Pigs, yet not a Boare amongſt them. And heere I take leaue to repoſe, hauing made this light diſcouery of the Countryes coaſting this Bay of Bengala, which I could not more exactly performe, hauing taken my ſtation in Muſulipatnam, Such as it is, I ſubmit it equally to all mens ſurueigh or cenſure, and reſt: Pleaſed whoſoeuer be otherwiſe.

Tannaſſery.

Syam.

Now in Holland.

Sowes fruitfull without Boares.

Worthy Sir:

AS I haue begun, and proceeded herein by your Inſtigation, I preſent it to your acceptation, if any thing be worth your account, I dare iuſtifie the truth of it: if nothing, I ſhall neuer grieue at the ſuppreſſion. In briefe, I wrote it for you, and dedicate it to you, and am only ſorry it comes vnſeaſonably. My Voyage into India, *remarkable in a Carracks loſſe, and Captaine* Iaſephs *death, my Employment at* Surat, Cambaia, *and* Amadera, *from thence at* Callecut *vpon the Coaſt of* Malabarre, *at* Priaman *and* Tecoo *vpon* Sumatra, *and then to* Bantam *and* Iacatra *vpon* Iaua, *would afford more matter of diſcourſe: but I haue choſen* Muſulipatnam, *from which Centre I haue drawne theſe rude lines, yet ſtrait ones, and parallel to the truth: ſo that although, none ſhall pleaſe to ſayle by my Compaſſe, yet am I ſufficiently contented in hauing kept within compaſſe; and ſo I reſt, a true louer of you and your elaborate Volumes.*

W. Methwold.

Read Mr Terries Relation of theſe things, *L. 9. &c.*

FINIS.

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THE SARACENICAL HISTORIE,

CONTAYNING THE ACTS OF THE MVSLIMS FROM MVHAMMED TO THE REIGNE OF *ATABACEVS* IN THE SVCCESSION OF NINE AND FORTIE EMPEROVRS.

VVritten in *Arabike* by GEORGE ELMACIN, Sonne of *ABVLIASER ELAMID*, the *Sonne of* ABVLMACAREM *the* Sonne of ABVLTIB.

AND

Tranſlated into Latine by Thomas Erpenius; *by* his heires dedicated to the High and Mightie Prince FREDERIKE, King of *Bohemia*, *Count Palatine* of *Rhene*, &c. Out of whoſe Librarie at *Heidelberge*, the *Arabike* Copy was borrowed.

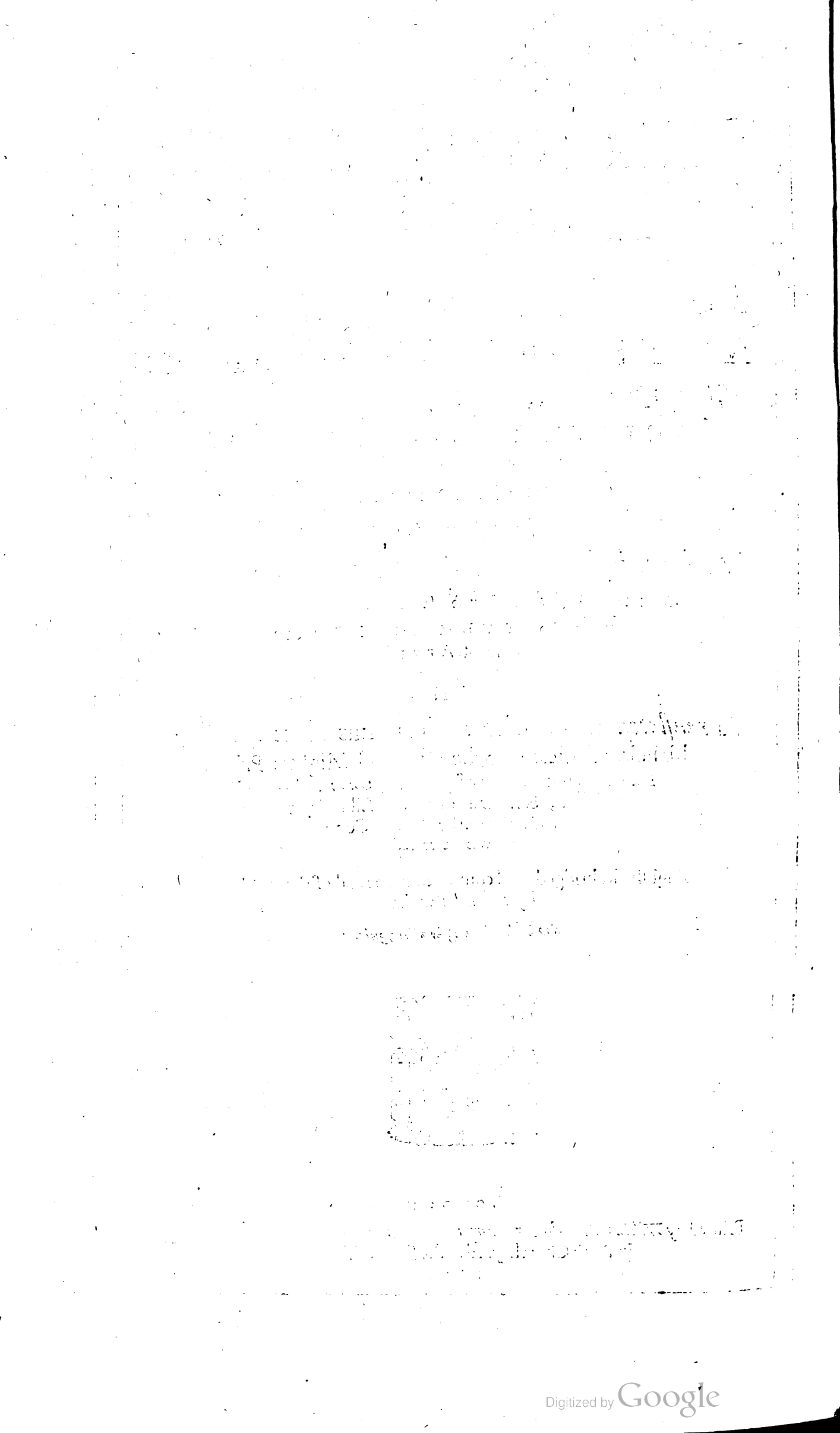
Engliſhed, abridged, and continued to the end of the *Chalifa's*, by *Samuel Purchas*.

Ἀλλὰ τὰ πάντα ἐν πᾶσι χρειός.



LONDON,
Printed by *William Stansby* for *Henry Fetherſtone*, and are to be ſold at his ſhop in *Pauls* Church-yard at the ſigne of the Roſe.
1626.

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To the Reader.

THat which the Angell had foretold of Ishmael, hee will bee a wild man, his hand will be against euery man, and euery mans hand against him, *and that* his seed should not be numbred for multitude; *is in this History manifested to haue beene fulfilled to the vtmost. Yea, that which Saint* Paul *saith, that* Godlinesse hath the promises of this life, and of that which is to come, *we see fulfilled in* Abraham (*the* Father of many Nations) *and in his two Sonnes*, Ishmael *made a* great Nation (*neuer did any Empire extend so farre*) But my Couenant will I establish with Isaac, *and in Isaac* shall thy seed bee called. Ishmael *hath the greatest earthly Empire, yet is in spirituall bondage withall* Agars *Children*; *but* Ierusalem which is aboue is free, the mother of vs all, *which are the* seed of the faith of *Abraham*, which is the Father of vs all, *which* (*as* Isaac was) are the Children of Promise. But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now; *in this Historie from the beginning of the* Muslim *Empire declared.* The bondwoman and her sonne *shall one day be* cast out of the house; *for the* Seruant abideth not in the house for euer, but the Sonne abideth euer, If the Sonne therefore shall make you free, yee shall be free indeed. *The Earth is a small thing for God to giue; he giueth it to* Ishmaels *seed; his owne haue Himselfe their portion, in the Sonne to redeeme them, in the Spirit to sanctifie them, in the Father to prouide for them the best things here, and Heauen it selfe with God himselfe in Trinity and Vnity to be their portion for euer. Enuy not their lot to those, but pitty and pray for them that God may open their eyes: which how they are misled with shewes of deuotion, dazeled with lightnings of armes, and blinded with night and Hell, this History sheweth from* Muhammed *their first Seducer to the end of their* Asian Chalifas. *Our Stories, I confesse, are full of* Mahomet *and* Saracens, *but empty for the most part of things therein most remarkable: whiles partly want of* Arabike *Books and Letters hath hindred vs from meanes of knowledge (without that Key none can enter this* Muhammedan *Magazine) and partly rash Zeale hath transported both* Greeke *and* Latine *Authours to say any thing of these* * Locusts, Mahomet *and his Adherents, without iudgement sometimes, and very often without truth, whereby we haue had passionate Inuectiues and crude Collections, insteed of the* Muhammedan *or* Islam *History. God needeth not* mens lies, *nor* piæ fraudes, *to support his Truth: and the way to* ouercome euill *is* not with euill but with goodnesse. *The iustice of God scourging the world with the* Saracenical *Sword for their vniust contempt of the Gospel of Peace, is seene in this Dragon-tooth seed of* Muhammedans, *the Alphabet of whose Religion is written in bloudy Letters of forced faith. The hypocrisie of* Muhammed *their Founder and other Propheticall Pretenders ambitious of Souereigntie, with their vices are best gathered out of their owne Authors, which though they stile their memory* happy *or* glorious, *yet in relating their Arts and Acts doe sufficiently declare their impiety and impurity before God and Man. Shewes of Religion in* bodily exercises, (*meere*

Gen.16 10, 12 & 17.20.

1.Tim.4.8.

Gen.17.21. Rom.9.7.

Gal.4.25. Rom.4.16. Gal.4.28,29.

Iohn 8.35.36.

* Compare those Locusts, Apoc.9. with this Saracenical history, which though it may be applied in part to Papists, yet is literally more manifest in many things of those.

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carkasses only) Almes, frequent Prayers (if gestures and words be Prayers, and Prayes were not the scope of their Prayers) their externall iustice in many things; their Learning in Philosophie, Mathematicks and Poetry; the length of an Empire in such space of time and place; this, inclusiuely from the East Indies, to the Westerne Ocean without any interruption; (taking in also Spaine and part of France and Italy with Sicill, and the Easterne Empire tributary) that, from Muhammeds time to the end of this Story, yea still in the Mogoll, Persian and Turke, with the Tartars and many Princes of lesse note continuing in a larger extent; the beginning, growth, height, declining and fall of that Empire; the aduancement hereof with the Sword, which exposeth to slaughter, or imposeth Tribute, their diuisions into two Empires, the Abasian Family ruling ouer Asia and Africa, the Ommian in Europe; and after into a third which held Africa, and in time also possessed Egypt; the rising of Lay Princes, and degeneration of Chalifas to a kind of meere Ecclesiastickes, and their fall by diuision of this triformed Cerberus into a multiforme Dragon in manifold States and Kingdomes: These in a succinct narration, by one which descended of Christian Progenitors, was versed in Christian Stories aswell as his last professed Islamisme, with more likelihood of truth and fulnesse of satisfaction to the Inquisitiue Reader, then any, then all yet published (if I be able to iudge) by any, by all Latines or other Westerne Writers; Erpennius hath bee giuen, and I abridged out of him, conferred also and illustrated with Mirkond a Persian and Muhammedan his History set forth in Spanish by Pedro Teixera, and Abraham Zacut a Iew published by Ioseph Scaliger. The Author by birth an Egyptian hath beene exact in relating the Times and Acts of all Egyptian Gouernours, which with other things too long for an abridgement, and not so pertayning to the generall knowledge of that Historie of their Religion and Empire, I haue omitted: yet scrupulously rendring those things which I thought fitting for that my scope, or satisfaction of any (not exceedingly curious) Reader. I confesse, had the Booke comne to my hand in time, this (as the other Tractates of Sir Ierome Horsey and Master Methold) had beene published with my Pilgrimes; yea, that Muhammedan part of my Pilgrimage was passed the Presse before this came to my hand; although euen for Religions sake this is not vnfit here. And for Religions sake I haue beene Religious in keeping the foot-prints of their Religion in the Phrases vsed by the Authour, of Muhammed or any other of his Sword-saints; stiling his memory glorious, others happy (indeed odious and pestiferous) because the Authour so speaketh, in other things also obseruing his words, euen as Saint Luke mentioneth Heathenish Names and Deuotions of Mars, Castor, Pollux, Iupiter, Mercury, or other prodigies of Ethnike Superstition. Let their Shewes and Deuotions in a false Religion prouoke vs to emulate the Truth with greater Zeale; lest our lukewarmenesse also cause vs to be spewed out of Christs mouth, for withholding the truth in vnrighteousnesse; the true cause why one Age brought into the World those hypocriticall Chalifas, and these Vicars, the one by Muhammeds Midwifery gladio oris, and the other by that of Phocas, ore gladij, those with a forcing Temporall Sword, these with a forged Spirituall, made of the Keyes turned into Picklocks to set the World in so manifold combustions; whiles one seekes a thousand yeeres together to thrust the Church out of all the World, the other to bring all the World vnto their Pontificall, Pompificall, Cacolicke, not into the true Catholike Church, in the communion of Saints. And if the Saracenicall and Papall History were well knowne, the mysteries of S. Iohns Apocalypse might receiue greater light then that want hath yet permitted. So vsefull is this kind of knowledge to generall Learning, and to (the summe of all) Diuinity.

It was farre greater then the Roman Empire, and their Religion still couereth more ground than the Christian in all professions.

Chalifa signifieth Vicar.

THE 63

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THE SARACENICALL HISTORY, CONTAINING THE ACTS OF THE MVSLIMS FROM MVHAMMED TO THE RAIGNE OF ATABACÆVS IN the Succession of forty nine *Emperours.*

Written in *Arabike* by GEORGE ELMACIN, Sonne of *ABVLIASER ELAMID*, *the Sonne of* ABVLMACAREM the Sonne of *Abultib.*

In the Name of God mercifull, p mercy-shewing, in whom is my helpe.

p. *Miſericordis miſericordis*, gracious and mercifull, their vſuall beginning of Prayers, Bookes, & workes.

PRayſed *in all Languages be the holy God, glorified in the height of his Throne of all creatures, diſtinct in neceſſity of Eſſence from euery thing being; ſeparated by the admirableneſſe of Names, and nobleneſſe of Attributes, ſuperexcellent in power and greatneſſe of Maieſtie, aboue all compariſon in his ſtrength, greatneſſe and immenſitie. I wil prayſe him with thankſgiuing for benefits giuen and gifts abundantly beſtowed.*

The Authors Preface.

HAuing *read the Hiſtory of that learned and famous man* Muhamed Abugiafar *Son of* Giar[r] *the Tabarite of happy memory, and ſeeing the narrations and allegations very prolixe; hauing alſo read the abridgement thereof by the learned* Kemaluddin, *and many other Briefes: I gathered a Hiſtory out of them, contracting the words, but retayning the things and order, omitting no caſe or exploit of moment: beginning with the beginner of* Iſlamiſme *of glorious memory, rehearſing his birth, genealogy, and acts till he fled to Medina, and after that his warres, victories, and fortune till his death. I proceed in order with the orthodoxall* Chaliph's *obſerning the courſe of times and yeeres, adding the Kings of other Prouincei and the occurrents of their times, according to the computation of the* Hegira, *vnto the Reigne of* Sultan Rucnuddin *the Holy King of happy memory.*

Mahomet firſt Auther of *Iſlamiſme*, that is, the *Mahumetan* Faith praiſed by this author a *Mahumetan*.

t We ſay odious, and iuſtly, yet here and in like caſes follow the author.

THe firſt Emperor of the Muſſemans was *Muhammed Abulcaſim* of [s] glorious memory. *Muhammed Abulcaſim* (ſaith *Muhammed* [u] *Abugiafar*) firſt manifeſted and obſerued the Religion of Iſlamiſme: hee was Sonne of *Abdalla*, which was the Sonne of *Abdulmutalib*, the Sonne of *Haſiem*, the Sonne of *Abdumenaf*. His Mothers name was *Emina*, the Daugter of *Waheb*, Sonne of *Abdumenaf*. Now *Muhammed* of glorious memory was borne in the ſtonie Valley of the Citie of Mecca, early on a Munday morning the eighth of the former moneth *Rab*, in the 882. yeere of *Alexander* the Great. His Father dyed two moneths before he was borne, his Mother when he was ſixe yeeres old. His Grandfather *Abdulmutalib* brought him vp till he was eight yeeres old; and then dyed aged 110. yeeres, after which he was educated by his Vncle *Abutalib*. When hee was fortie yeeres old he was called (to the Propheticall office) on Munday the ſecond of the former *Rab*, in the 922. of *Alexander* the Great; which was the twentieth of the Raigne of *Coſroas* Sonne of *Hormiſda*, Sonne of

The birth and geneologie of *Mahomet*.

u This *M. Abugiafar* was a Prince and learned Hiſtorian, which died *A H.* 310. *A.D.* 922. Out of him principally is this hiſtory to that time gathered.

His education.

His vocation.

r *Muſſeman* or *Muſlim* ſignifies a beleeuer: ſc. of that doctrine of *Mahammed*. The name which all of that religion giue themſelues. *Saraceni*, and *Moore*, &c. which we giue them, they know not.

Nuſherwan. The firſt that beleeued in his Propheſie was *Chadigia* his Vncles Daughter; the next was his ſeruant *Zeid* Sonne of *Harith*, and after him *Ali* the Sonne of *Abutalib*, all of happy memory. After them were added *Abubecr* with fiue others, (all which were called by him to Iſlammiſme) *viz.* *Otſman* Sonne of *Affan*, *Zubeir* Sonne of *Awam*, *Abdurrahman* Sonne of *Auſi*, *Saad* Sonne of *Abuwaccas* and *Obeidalla* Sonne of *Algiarab*. Theſe nine were the firſt which entred Iſlamiſme.

His doctrine.

In the foure and fortieth yeere of his age he manifeſted his vocation: for before hee only inuited men priuily to Iſlamiſme. And publiſhing his vocation, he commanded to beleeue in God alone and him to worſhip and adore; he deſtroyed Idolatry, commanded Circumciſion, eſtabliſhed the Faſt of the moneth *Ramadan*, the fiue Prayings, Cleanneſſe, Pilgrimage to the Temple of Mecca; that Bloud ſhould not be eaten, nor that which dyeth alone, nor Swines fleſh. And thoſe which obſerued not theſe things, he vexed with warre and fought againſt them. The Chriſtians alſo came to him both Arabs and others, and hee receiued them into his fidelity, giuing them a writing of Securitie. So alſo the Iewes, Magi, * and Pagans and others which performed to him oath of fidelity, obtained of him free libertie, but on condition to pay tribute and poll-monie. He commanded alſo to beleeue the truth of the Prophets and Apoſtles, and of the Bookes ſent to them. Alſo that Chriſt the Sonne of *Mary* is the Spirit of God, and his Word and Apoſtle, and he approued the Goſpell and the Law of *Moſes*. The Coraiſites would not conſent touching theſe things, but reſiſted him valiantly and defied him. But his Vncle *Abutalib* aſſiſted him, and forbade that any man ſhould approch to him with a Sword.

* *Magi* were thoſe which profeſſed the Ethnike Religion vſed in Perſia.

Chriſt blaſphemed with hypocriticall honours.

His enemies.

In the fifth yeere *Omar* the Sonne of *Alchittabi* of happy memory beleeued and confirmed the other Muſlims with his faith: they were then 39. and himſelfe was the 40. In the eighth yeere the Coraiſites writ a Decree that the children of *Haſiem* ſhould not make league or be mixed with the children of *Almutalib*, and hanged it in the Temple of Mecca. In the tenth yeere *Abutalib* dyed, addicted to the Religion of his *(people)* aged ſomewhat aboue eightie, and the Coraiſites were confirmed, and their power and hope increaſed. The ſame yeere the Prophet of glorious memory made an expedition to Taijfa, and inuited the Inhabitants to Iſlamiſme, but they yeelded not to him, and when hee had ſtayed there a moneth, he returned to Mecca. This yeere alſo he married the Daughter of *Abubecr* the Iuſt, and *Sowda* the Daughter of *Zamaa*.

His two wiues. *Aijſia* & *Sowda*.

The conuerſion of Medina.

In the thirteenth yeere certaine of *Awas* and *Chazraz*, *viz.* ſeuenty three men and two women came to him, which were ſworne to him concerning Iſlamiſme, and of theſe hee appointed twelue Doctors, after whoſe returne to Medina, Iſlamiſme was ſpread amongſt the Inhabitants thereof, and they became his helpers. The ſame yeere he commanded his to remoue to Medina, and they all went thither except *Abubecr* and *Ali* which remayned with him.

The Hiſtory of the departure to Medina.

IN the 14. yeere *Muhammed* of glorious memory remoued to Medina, hauing with him *Abubecr* the Iuſt, and *Amar* the Son of *Kamra* the Seruant of *Abubecr*. And *Abdalla* the Son of *Artacat* guided them. But *Ali* remained behind with his leaue three dayes to diſpoſe his buſineſſes, and then came to him. He entred Medina on Munday noone (others ſay on Thurſday) the twelfth of the former *Rab.* and abode with *Chalid Abiobi* Sonne of *Zeid* till hee built the Temple and Houſe into which he then entred. And from this yeere is reckoned the computation * of the *Hegira*, which was the 54. yeere of the age of *Muhammed* of glorious memory.

* The *Hegira* or flight of *M.* fell out on the 16. of July, *A.D.* 622.

Fatima D. of *Mah.* married to *Ali* his Vncles Sonne.

An. H. 2. which began Iuly 5. 623.

His ſlight skirmiſhes which after grew to great battels.

A.H. 3. which began Iune 24. *A.D.* 624.

The firſt yeere of the *Hegira*, *Ali* the Son of *Abutalib* married *Fatima*. The ſame yeere *Muhammed* of glorious memory gaue a white Banner to his Vncle *Hamza* (this was the firſt Banner which he gaue to any) and ſent with him thirty Muſlims; but hee performed little. In the ſecond yeere was fought the ſecond Battel of *Badra*, and the greateſt, in which diuers valiant Leaders of the Coraiſites were ſlaine; on Friday the ſeuenteenth of the moneth *Ramadan*. For he had heard that *Abuſofian* the Sonne of *Harith* was going into Syria with many packes, in which were monies of the Coraiſites, for the ſpoile whereof he went. But *Abuſofian* with his got to Mecca. The Muſlims were three hundred and nineteene in number, the Infidels betwixt nine hundred and a thouſand, and the Muſlims ouercame, and ſlue ſeuenty of the vnbeleeuers, and tooke as many. But of the Muſlims only fourteen were ſlaine. There were other Battels alſo this yeere.

In the third yeere of the *Hegira* he beſieged the Iewes in their Forts fifteene dayes, and they yeelded: hee captiued them and ſpoiled their goods. The ſame yeere hee ſent a band of men to ſlay *Caab* Sonne of *Abraſaf* a Iew. And that yeere was fought a Battell on Saturday about the midſt of the moneth *Siewal*, and the Hill neere Medina was taken. The number of the Infidels was three thouſand footmen, and two hundred horſemen, three thou-

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thousand Camels and fifteene women. Their Captaine was *Abusofian* Sonne of *Haruh*. The Muslims were a thousand, these first had the better, but after the Infidels, which slue 70. Muslims, amongst which was *Hamza* Sonne of *Abdulmutalib*. This was an vnluckie day, in which *M.* of glorious memory was also present in the Battell, and was wounded by *Ochas* the Sonne of *Abunnagid*, and lost one of his right foreteeth, and was hurt on the lower lip. *Abdalla*, also the Sonne of *Siehab* wounded his forehead: his vpper iaw also was wounded, and two of his foreteeth fell out. Of the Infidels were slaine two and twentie. *M.* wounded.

In the fourth yeere happened the Battell of the Iewes, Sonnes of *Nadir*, which leauing their fortifications went out of their limits and came to Chaibar, and some of them went into Syria. *Mundir* Sonne of *Omar* the Saadite pursued them to the Well of Muauia with 70. Medinans, and slue them all, but *Caab* Son of *Zeidi:* which escaped. The last Battel of *Badra* was fought this yeere. In the fift yeere was the Battell of *Fossa* or the *Dike*. Many Nations were gathered together, the Coraisites, and the children of *Coraid*, of *Nadir*, of *Gatfan*, and of *Selim*: their Leaders were *Habib* Sonne of *Abiab*, *Salam* Sonne of *Abulhakik*, and other Iewes. And *Ioseph* Sonne of *Harith* came to lead the Coraisites and their followers with ten thousand men. Ouer the men of *Gatfan* was *Asibas* Sonne of *Hasan* the Karanite and others. *Seliman* the Persian was author of digging the Ditch. The Infidels besieged them aboue twenty dayes: after which *Naim* Sonne of *Masud* the Gatfanite embracing Islamisme procured the disioyning of those Nations, and the breach of league twixt them and the Iewes. They fled thence, sixe Muslims and three Infidels being slaine. In this yeere happened the Battell of the children of *Coraid*, against whom *Mahammed* went forth and besieged them fiue and twenty dayes. They were forced to yeeld to *Saad* Sonne of *Maad*, who counselled to slay all the men, and to make captiue the women and children: so that sixe or seuen hundred were beheaded, and buried in the Market place of Medina, the Muslims sharing their wiues, children and goods. *Saad* dyed of a wound before gotten at the *Dike*-battell. *A.H.* 4. which began Iune 13. 625. *A.H.* 5. Iune 2. 626.

In the sixt yeere was ordayned the Prayer for obtayning health, in Haditia, and many Battels were fought, amongst others that of the children of *Mustalak*, whom he met in Safan. With them was *Giuueira* daughter of *Harith*, whom *M.* of glorious memory married, in steed of dowry freeing diuers of her captiued Kindred. This yeere also was fought the Battell of Haditia, a place neere Mecca, in the way to Giudda. After that peace was made betwixt him and the Coraisites that for ten yeeres they might plow, and it was free for euery man to take part with them, or with *M.* on condition that if any Coraisite without leaue of his Captaine fled to *M.* he should bee sent backe; but if any of *M.* his followers fled without leaue to the Coraisites he should not be sent backe to him. If *M.* with his Souldiers should passe that way, he might stay three dayes; hee should vse no other Armes but those which Trauellers vse, and that also in the Scabberds. This truce was made by *Sabium* Sonne of *Omar* the Amirite, and written by *Ali* Sonne of *Abutalib* of happy memory. In that yeere he was inaugurated vnder a tree which after perished, carried away by ouerflowing of waters, as was reported. *A.H.* 6. which began May 23. *A.D.* 627. *Mahomets* third wife. *M.* his Coronation or installation.

In the seuenth yeere *M.* of glorious memory, tooke to him a Pulpit. And it is reported, that his Wife said to him, I haue a workman to my Sonne, shall I bid him make thee a Pulpit? He answered yea. And he made him a Pulpit of wild Tamariske, or as others say, of white Tamariske; it consisted of two steps and a seat. Before this Pulpit was made, when he prayed in the Temple he leaned on a prop of wood. This Pulpit remayned to the Reigne of *Muauias* Sonne of *Abusofian*, which added sixe steps to it, and it was not altered after. *Otsman* Sonne of *Affan* first couered it with a Carpet. This yeere also was fought the Battell of *Chaibar* and *M.* tooke many Forts and possessed their Riches. Hee straitly besieged two Castles, *Watitia* and *Selalima*, that they were forced to sue to him to spare their liues, and to let them remayne in their Countrey, which he granted, on condition to pay yeerely halfe their Dates, and to be at his pleasure cast forth. The Inhabitants of Badra hearing this concluded on like conditions, to which he yeelded. The Iewes also remayned vnder the same league vntill the Raigne of *Omar* Sonne of *Alchittabi:* who after that he vnderstood that *M.* of glorious memory, had said in his sickneſſe, that *two Religions might not concurre in Arabia*, he cast them thence. The same yeere *Zeinaba* Daughter of *Alharit* a Iewesse brought him a poysoned Sheepe, of which eating he said, this ioynt tels me that it is poysoned. *A.H.* 7. May 11. 628. *M.* his Pulpit.

In the eight yeere he tooke Mecca. For the Coraisites had broken their league, and *M.* went against them with ten thousand Muslims til he came to Marwuttahran, and his Vncle *Abbas* Sonne of *Abdulmutalib* came to him with *Abusofian*, Sonne of *Harith*, and beleeued. And he said, He which shall enter the house of *Abusofian* shall be secure, and he which shall shut his doore shall be safe. And he entred Mecca without Battell, and all the people thereof beleeued, except a few which he slue. It was taken the one and twentieth of *Ramadan*. *A.H.* 8. April 30 629. Mecca taken.

The Battell of Honania a famous Valley was fought this yeere. For when the Hawazines had

had vnderstood that Mecca was taken, they assembled to *Melic* Sonne of *Auf*, the Tekifians adioyning themselues with their wiues and goods. *M.* went out against them with twelue thousand men, and the victorie at first was with the Infidels, but after the Muslims preualled, which put them to flight and spoyled their goods, which were sixe thousand Kine, foure and twenty thousand Goats, forty thousand Sheepe, and foure thousand ounces of Siluer: 90. of the Tiekifians were slaine and but foure Muslims. The captiues and spoiles were gathered together at Giaran, whither hauing besieged Taijfa and left it, he came and was sought to by the Embassadors of the Hawazines for the restitution of their wiues, saying they were his Ants; whereupon he gaue them the choise of their wiues and children, and of their wealth. They chose their wiues and children which hee deliuered. The same yeere *Melic* Sonne of *Auf*, came to him to Giaran and beleeued, whereupon hee restored him his goods. He set ouer Mecca *Gaiat* Sonne of *Ased*.

*A.H.*9. April 20 630.

In the ninth yeere was fought the battell of *Tebuc*, and *M.* made peace with the Prince of Dauma and the Prince of *Eila* on condition to pay him tribute. Hauing staid ten dayes at *Tebuc*, he departed to *Medina*, in the moneth *Regieb*. And that was his last warre in which *Otsman* Sonne of *Affan* bestowed a thousand pieces of Gold on his Army. This yeere the Taijfians embraced Islamisme, ouer whom he set *Otsman* Sonne of *Abulasi*, and he sent *Abusofian* to destroy their warlike prouisions.

*A.H.*10. which began April 9. *A.D.*631.

In the tenth yeere the Arabs came to him very frequent, and men embraced Islamisme, and his word was confirmed. The same yeere *Musuleima* the false Prophet rebelled, which said he was his fellow Prophet, and was followed by his friends the children of *Hanifa*, of *Iamama*. The same yeere *M.* of glorious memory went on Pilgrimage to Mecca, into which he entred the tenth day of *Dulhiggia*, and when he had taught men and instructed them in Religion, he returned to Medina.

His pilgrimage *A.H.*11. Mar. 28 *A. christi.* 632.

In the eleuenth yeere appeared the false Prophet *Aswad*, the Abssite in Arabia Fœlix, and said he was a Prophet, and tooke *Sanaa*, *Nazran* and the Countrey of *Taijf*: and when he grew famous, *Fir Dailam* slue him in his house. The same yeere *Muhammed* of glorious memory dyed. For hauing returned from his Pilgrimage to Mecca, and staied at Medina till the eight and twentieth day of the moneth *Safar*, he began to be sicke; and he commanded *Abubecr* to pray with the people, and they prayed seuenteene Prayers. He dyed on Munday the twelfth of the former *Rab*, aged sixty three yeeres, or after others, sixty fiue. Hee was of very good wit, of a pleasant voice, visiting and intertaining his which visited and entertained him, liberall to the poore, lauding the Great men, conuersing with the meane, and not repelling any Sutor without his request or a kind answere. His Scribes were *Otsman* Sonne of *Affan* and *Ali*, Sonne of *Abutalib*. Sometimes also *Vbabarat* Sonne of *Caab* and *Zeid*, Sonne of *Thebith* writ for him, *Muauias* also, *Chalid*, *Alau* and *Chantal*. *Abdalla* Sonne of *Abusierh* writ likewise for him, which Apostated from Islamisme to the Infidels, but *Otsman* in time of victory sued for his pardon, which *M.* granted, hauing before determined to shed his bloud. *Zubeir* Sonne of *Awan* and *Giehem* Sonne of *Safwan* writ downe his Almes; *Hadikas* Son of *Semal* his store of Dates; *Mugiras* Son of *Seicab* and *Husein* Son of *Iaman* his Iudicials and Imperials; *Abdalla* Sonne of *Arkam* answered to the Letters of Princes. Iudges in his time were ouer the oath, *Ali* Son of *Abutalib*, *Maab* Son of *Habal* of Medina and Abumousa the Asiarite, ouer the Pardon *Anis* Son of *Melic*, ouer his Guard *Cais* Son of *Said* of Medina. His Banner was white, his lesse Standard black; it was ingrauen with his Seale FOR DOVBLE TESTIMONIE. His Porter was *Bilal*; Gouernours when he dyed, *Gaiat* at Mecca, *Alau* at *Babrain*, *Otsman* at Taijf, *Omar* at Sanaa and Giened: *Chalid* Sonne of *Said*, ouer the Villages of Arabia Fœlix, *Abusofian* at Giuresia, and *Ali* Sonne of *Mina*, in a tract of Arabia Fœlix.

False prophets.

Mahomets death.

His Secretaries and Officers of State.

Muhammed dyed according to the Arabian computation in the yeere of the Sunne from *Adam* 6123. nine moneths and fourteene dayes; ten yeeres of the *Hegira* (reckoned according to the course of the Moone) and seuenty dayes being past; that is nine yeeres of the Sunnes course, eleuen moneths, one day lesse; 3614. dayes in all, the first of which was Thursday, the last Munday.

The Histories of the Christians write that he was gentle toward Christians, and when some of them had comne to him and desired security, hee imposed tribute on them, blessed them, receiued them into his tuition, and commanded *Omar* to say to them, we haue their soules in the same account that we haue our owne soules, and their riches as our riches, and their chances as ours. The Author of the Booke *Almuhaddeb* writeth this, and from him the famous man *Abuhanifa* citeth it, treating of a Muslim killing a Christian. And when a certaine great man, a Christian, came to him, he arose and did him reuerence, and answered to one questioning it, *When any principall man of any people come to you, honour him.* Hee said also, *Doe good to the Cophtis of Egypt, for they are of kinne to you. He which oppresseth a Chri-*

This curiositie of Chronology he obserueth in the rest, by vs omitted.

M. his respect to Christians.

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Chriſtian ſhall haue him his Aduerſary in the Day of Iudgement, And, hee which hurteth a Chriſtian hurteth me.

In the firſt yeere * of the *Hegira*, *Siahir* the Perſian tooke *Ancyra* from the Romans and the Ile of Rhodes, captiuing the Inhabitants. In the ſecond *Coſroes* Sonne of *Hormiſda* perſecuted all which contradicted his Religion thorow his Kingdom, impoſing grieuous tributes, and deſtroying all the Temples of Syria and Meſopotamia, carrying away all their Gold, Siluer and goods, euen to the Marble, into his Countrey. In the third yeere *Siahriar* beſieged Conſtantinople, but departed fruſtrate. The ſame yeere, *Coſroes* oppreſſed the Ruhans, and cauſed them to forſake the Orthodoxe Sect, and to become Iacobites. For his Phyſician named *Ionas*, a Iacobite, perſwaded him that ſo long as they were Orthodoxe * they would incline to the Romans. He therefore decreed that they ſhould either bee ſlaine or elſe become Iacobites, which they all did. In the fift yeere of the *Hegira*, *Coſroes* was depriued by his Subiects for his tyrannies after he had reigned thirty eight yeere, and his Sonne *Kobad* ſet in his place, called alſo *Syroes*, the Sonne of *Mary* Daughter of *Mauritius* the Roman Emperour which carried himſelfe well, and was renowmed for Iuſtice: but after eight moneths Raigne he and moſt of his people periſhed by Peſtilence. His Sonne *Ardſyr* ſucceeded, and after fiue moneths was ſlaine. In the ſixt yeere *Siahriar*, not of the Royall race, obtained the Perſian Souereigntie: whereupon a woman of Royall bloud laid wait and ſlue him when he had raigned two and twentie dayes. *Coſroes* Nephew of *Hormiſda* ſucceeded, who after three monethes was ſlaine at Choroſan. After him *Turana* Daughter of *Coſroes* raigned a yeere and halfe. In the fourth yeere of the *Hegira Siahriar* had ſubiected himſelfe to *Heraclius*, becauſe *Coſroes* on ſome complaints, had written to *Marzuban*, to entrap and kill both him and his Sonne the Commander of the Armie, which Letter and Carrier being intercepted by *Heraclius*, and by him preſented to *Siahriar*, he and the other Captaines ſubiected themſelues to *Heraclius*, who thereupon inuaded Perſia, and writ to *Chacan* King of Harari to helpe him with forty thouſand Horſemen, promiſing him his Daughter in marriage. Thus *Heraclius* preuayled in Syria, Egypt and Armenia, againſt the Cities and forces of the Perſians there. *Coſroes* made *Marzuban* (called alſo *Zurabbar*) his Generall, who marched into the Prouince of Mauſil. *Heraclius* had at Ruha three hundred thouſand Horſemen, and from the tract of the Harari forty thouſand were comming to him, which ſtayed in the Prouince of Aderbigiana by his command till hee came thither. Hauing ſubdued Armenia, he went to Niniue. *Zurabbar* and hee fought a great battell, and the Perſians had the worſe, aboue fiue hundred thouſand of them being ſlaine, with *Zurabbar* himſelfe. Hereupon *Coſroes* forſooke Machura and Medaijn, Cities preſently poſſeſſed by *Heraclius* and burned, enioying the Kings treaſures. After this *Syroes* Sonne of *Coſroes* got out of Priſon and ſlaying his Father ſucceeded him (*as before is related*) *Heraclius* came to the Village Themanin, which *Noah* of holy memory builded after he paſſed out of the Arke, and that he might ſee the place of the Arke, he aſcended the mountaine Giudi, which is high ouer all thoſe lands. Thence he paſſed into Amida, where *Syroes* made peace with him, conditioning to reſtore to the Romans all which his Father had taken from them. *Heraclius* returned to Ruha, and commanded the Chriſtians to returne from the Iacobite Sect to the Orthodoxe, which they did. *Ardſyr* hauing ſucceeded. *Coſroes* was ſlaine by *Siahriar*, againſt whom *Marzuban* gathered forces, and the Perſians were diuided in two parts: *Siahriar* was ſlaine and *Coſroes* ſucceeded, and when he was ſlaine, *Turana*, to whom *Giaſianſed* Sonne of *Coſroes* his Vncle ſucceeded, who being depoſed, *Azarmis* daughter of *Coſroes* obtayned, which after a yeere and foure moneths was poyſoned. *Perchozad* Sonne of *Coſroes* ſucceeded and was ſhortly ſlaine. In the ſeuenth of the *Hegira*, the Sunne was ſo ecclipſed that the Stars were ſeene by day.

Abubecr the Iuſt or *Abdalla* Sonne of *Otſman Abucahaf*, Sonne of *Amir*, Sonne of *Omar*, Sonne of *Caab*. His mothers name was *Aſma* daughter of *Sachar*, Sonne of *Amir*, Sonne of *Omar*, Sonne of *Caab*. He was created *Chalifa* the ſame day on which the Prophet dyed. The men of Medina aſſembled to inaugurate *Saad* Sonne of *Obad*, one of themſelues, and ſome of them ſaid, let vs haue an Emperour of vs, and make you an Emperour of you O Fugitiues. * But when *Abubecr* of happy memory had prayſd God and celebrated, he ſaid to them, O men of Medina, take whether of theſe you will, and laid hold on *Omar* and *Abuobeid*. But with multiplied cries and words *Omar* ſaid to *Abubecr*, ſtretch forth thy hand that we may ſweare fealty to thee, which hee did, and both the Medina men and fugitiues ſware to him, *Ali* only and the *Haſiemites* excepted, which would not by ſtriking of the hand approue his Empire; which yet at laſt, ſeeing themſelues forſaken, they did. The ſame yeere (*Heg.* 11.) the Arabians rebelled and ſome refuſed to pay tribute, and *Muſeilema* the falſe Prophet proſpered. *Taliha* alſo the Sonne of *Chowailet* ſaid he was a Prophet, and was followed by the *Aſedites*. Newes came alſo of the death of *Aſwad Ibſua* a falſe Prophet, which

*These Perſian and Imperiall occurrents I tranſlate alſo that the Reader may ſee how the Saracenicall Empire grew to ſo ſudden a greatnes, out of the ruines of theſe two Empires. The Perſians are ſaid to haue preuayled in Syria & Egypt.

One great cauſe of this Perſian combuſtion.

Abubecr 2. hee firſt called him ſelfe *chalifa*, *i.* Vicar, or giuen of God. Hee may bee called the *Numa* of the Saracens.

* Fugitiues were ſuch as had fled from Mecca firſt with *M.* and after from other places from which flight is their *Heg.* reckoned.

Other falſe Prophets.

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which was *Abubecr* his firſt victory. He chaſed alſo the Abſites and Dibans, and returned to Medina. Hee ſent to warre againſt the Rebels, and deliuered eleuen Banners for eleuen Tracts. *Chalid* Sonne of *Walid* was ſent againſt *Taliha*, and his Complices the Gatfanites, Taijtes, and Aſedites, and ouercame them. *Thegiagis* alſo daughter of Harith profeſſed herſelfe this yeere a Propheteſſe amongſt the Taalabites, and went to *Muſeilema*, and was married to him, but when ſhe had ſtaid with him three dayes ſhe returned home. *Abubecr* ſent *Ikirma* Sonne of *Abugiahl* againſt *Muſeilema*, with others. They met in Iaman. The Muſlims were forty thouſand, which had the worſe at firſt, but after preuayled and ſlue *Muſeilema* with ten thouſand of his followers: the reſt returned to Iſlamiſme. He ſent *Alau* againſt the Rebells of Bahrain, who chaſed them, forced ſome to returne, and ſlue thoſe which continued in their Apoſtaſie. *Alau* paſſed alſo the Sea, and ſlue all the Inhabitants of Darina.

*A.H.*12 Mar.18 *A.C.*633.

In the twelfth yeere *Abubecr* writ to *Chalid* to goe to Irac P who made a peace with them, and the Inhabitants of Sawad on condition of tribute, which was the firſt tribute brought to Medina. He fought many battels and ſlue a great multitude of Infidels, and got innumerable ſpoyles.

P *Irac* is the name of the country where *Bagdad* & *Balſora* ſtand: extending on both ſides of the bottom of the *Perſian* Gulfe. But to giue his names of countries iuſt interpretation is very difficult: the *Arabs* giuing one name, *Tartars* another, and others others to the ſame countries: which I therefore forbeare. *Hierac* in *Perſia* hath *Iſſahen* the chiefe city. *Staters* were of diuers values; ſome were drams a piece, ſome betwixt ſome halfe, that and the former, ſome the tenth part of a dramme. *Alcoran* firſt gathered together, *Al* is the Article, *the coran* ſignifieth collection of this act of *Abubecr*. *Muſhaph*, ſignifies a Booke come *from heauen, or heauenly writing, or the Scripture, Coran* ſignifies *reading* in publike; or a *collection* of *Surats* (*Azoaras*, ſome call them) or chapters. They hold it to excell all creatures, which Chriſtians or Iewes may not touch, to ſit on it were horrible, or themſelues to touch it vnwaſhed, &c. *Omar* the third Emperour or *Chalifa*. *Damaſcus* taken. *A.H.*14. which began Feb.25. *A.C.*635. *A.H.*15. Feb.14 636. By *Romans* he meaneth Subiects of the *Roman* Emperour, which he calleth Infidels, as his owne *Mahumetans, Muſlims*, or right beleeuers.

In the the thirteenth yeere *Abubecr* ſent forces into Syria, and ſent *Amir* into Palæſtina, *Ieſid* and others into Balcaa, and the higher Syria, and *Chalid* Sonne of *Said* to Teimaa. *Chalid* fought a battell in Syria, with *Mahan* a Roman Commander, and chaſed him to Damaſcus; where the Romans in the Sapphire Valley ſlue his Sonne with many others. *Abubecr* ſent *Muaui* with freſh ſupplies, and made *Chalid* Sonne of *Walid* ouer the Souldiers in Syria, and commanded him to goe from Irac thither which hee did with nine thouſand. This yeere Boſra was taken the firſt of the Cities in Syria. The ſame yeere died *Abubecr* of happy memory. On Friday the three and twentieth of the later *Giumad*, hauing enioyed the *Chalifate* two yeeres, foure monethes and nine dayes, aged ſixty three, and *Omar* the Sonne of *Alchittab* prayed for him. He was buried in the houſe of *Aijſia*. He was abſtinent, deuout, and regarded not the goods of the World. He is reported to haue taken three *Staters* out of the treaſury for wages, and to haue ſaid to *Aijſia* of happy memory, See O Propheteſſe what hath accrewed to the wealth of *Abubecr*, ſince I haue beene ouer this Empire, and repay it to the Muſlims. And ſhe ſawit. And when they had prayſed all his ſubſtance, the value of all was but fiue *Staters*. Which when it was told *Omar*, he ſaid, God haue mercy on *Abubecr*, for he hath compelled his Succeſſors to vndergoe labour. This *Abubecr* firſt gathered the Alcoran out of Tables. For when the Muſlims in Iaman were croſſed, hee feared leſt ſome of the Alcoran might be loſt, being only in mens memories, and in ſheets betwixt Tables: and he called it *Muſhaf*. Euery Friday hee diſtributed that which was collected in the Treaſury to his Captaines according to their places: firſt to the Souldiers, and after to the learned men, and to ſuch as had by their labour merited any thing. The Perſians in the eleuenth yeere of the *Heg.* came to him about the ſlaughters of their Kings and ſeditions, and deſired *Iazdegird* Sonne of *Coſroes* which had fled from *Siroes*, and made him King ouer them being fifteene yeeres old. But their affections and aſſemblies were differing, and the Prouinces, Townes and Villages warred on their Neighbours, and were deuided amongſt themſelues. In the thirteenth yeere happened a great Earth-quake thirty dayes, and a great Peſtilence followed, The Muſlims that yeere beſieged Gaza and chaſed the Romans, which they ſignified by Letters to *Abubecr* who was then dead. God haue mercy on him.

Omar Sonne of *Alchittab*, Sonne of *Nokail*, Sonne of *Abdullaziz*, Sonne of *Riah*, Sonne of *Cart*, Sonne of *Rawah*, Sonne of *Adi*, Sonne of *Caab*, Sonne of *Lua*, Sonne of *Galib*, was deſigned *Chalifa* on the day of *Abubecr* his death, and by his command. In this thirteenth yeere *Omar* of happy memory ſent *Abuobeid* Sonne of *Maſud* againſt the Perſians, whom he ouercame in Hira, ſlaying many Infidels: but in a ſecond battell he was ſlaine with many Muſlims. After that was the battell of Buwaibic, in which the Infidels were ouerthrowne.

In the fourteenth yeere Damaſcus was taken by *Chalid* Sonne of *Walid*, forceably entring (after ſeuenty dayes ſiege) at the *Thomas-gate*, and *Abuobeid* with conditions of peace at the Cuſtome-gate. *Omar* ſent *Saad* againſt Irac which had many battels with the Perſians in Cadis: the Perſians were a hundred and twenty thouſand, the Muſlims thirty thouſand. They walled about by *Omars* command Boſra and Cufa.

In the fifteenth yeere, the Romans aſſembled to the number of two hundred and forty thouſand Infidels, and the Muſlims were thirty ſixe thouſand which preuayled, as in many other battels this yeere. *Emiſſa* became tributary, *Kinnaſrin* was taken.

In

In the sixteenth yeere *Omar* went into Syria, hauing made *Ali* Gouernour of Medina. He made agreement with *Artenon* Prince of Ramla, and sent *Amrus* and *Sergyl* to besiege Ierusalem, to whom *Omar* granted security and imposed tribute. Hauing subdued Palestina he sent *Amrus* into Egypt. This yeere *Saad* wanne Medaijna-Cosroe, and with his Muslims possessed the treasures [n] of Cosroes: and are said to haue found 3000. Millions of gold. And they found a house full of Camphora which the Muslims tooke for Salt, and vsed it in leuin, which made their bread bitter. They found the Crowne of *Cosroes*, and garments wrought with gold and gemmes, and diuers armes, and the hanging of a gallery which *Said* rent and made thereof a thousand thousand drammes, each dramme being ten *Staters*. They found also a silken Carpet sixty Cubits long and as many broad, wrought with figures and gemmes like flowers: on the border was the resemblance of the earth set with herbs and flowers, as in the Spring, made of gold, siluer and gemmes. *Omar* rent it and diuided it to the Muslims. *Ali* sold his share of it (none of the greatest) for twenty thousand. This yeere was fought the battell of *Gialul* with the Persians, whose last King *Iazdegyrd* fled to *Faryan*. This yeere *Omar* of happy memory returned to Medina.

[n] This seemeth the later *Cosroes*: or that before of *Herac.* is not fully true, which he saith, he tooke out of Christian stories.

The last *Persian* King ouercome.

In the seuenteenth yeere of the *Hegira*, the King of Romans besiged *Emissa*, and *Omar* sent *Abuobeid* forty thousand men for succour, which chased away the Romans. *Omar* the same yeere went into Syria, and subiected it. In the eighteenth yeere *Amrus* the sonne of *Alab* besieged Misra and tooke it. It was gouerned by *Macuac*, which conditioned with *Amrus* that euery Egyptian should pay an Egyptian peece of Gold, and to entertaine three dayes euery Muslim which passed that way. And the tribute imposed on them yeerely amounted to twelue millions of gold. After that *Omar* went to Marbut where were many Romans, and expelled them, as also at *Cumsieric*, and then besieged Alexandria. That yeere was a yeere of destruction through haile which spoyled the ground and killed cattell. There was a Pestilence which killed fiue and twenty thousand Muslims there, and diuers of the chiefest.

A.H. 17. Iau. 23. *A.C.* 638.

Egypt conquered.

Misra (since enlarged and called Cairo) chiefe Citie of Egypt taken.

In the nineteenth yeere *Heraclius* died, whiles *Amrus* besieged Alexandria, which was taken in the twentieth yeere after fourteene moneths siege. The same yeere *Amrus* compassed Misra with a wall, called Fustata, that is, *the Tent*, because his Tent was there pitched before he went to the siege of Alexandria: and a Doue hauing hatched her young therein, hee said, it is vnlawfull for vs to kill in the moneth *Muharram*, and gaue his Captaines charge thereof.

A.H. 19. which began Ian. 1. 640.

New Misra walled.

In the one and twentieth was the *Nuhawendike* battell betwixt the Muslims and Persians, wherein the Generall *Nuaman* was slaine, and *Hodaisa* succeeded, which after turned the Infidels to flight. *Mugiras* possessed Aderbigian quietly, and *Amrus* Sonne of *Said*, got Ainwerd and Harran and Ruha; *Aias* Sonne of *Isa* got Raca, Nasibin and the parts adioyning; *Abumasa* also tooke Ahwaz and Seiwas. The same yeere Chorasan was wonne by *Nuaman* before the battell abouesaid.

A.H. 21. Dec. 10. 641.

Persia, Assyria, and Syria.

A.H. 23. began Nou. 19. *A.C.* 643.

In the three and twentieth yeere *Omar* of happy memory was slain by *Abubulua* seruant to *Mugir* a Persian by Nation, and by Religion a *Magus*, because he iudged against him, complaining of too much tribute exacted. Whiles *Omar* was at his morning Prayer, on Wednesday the three and twentieth of *Dulhiggia*, he stabbed him in three places, one of them vnder his Nauill whereof he died. And *Abdurrahman* Sonne of *Auf* prayed * with the people. *Omar* was carried to his house, and he commanded *Sabib* to pray three dayes with the people, and secretly assigned the Empire to sixe persons, to *Ali* Sonne of *Abutalib*, *Otsman*, *Said*, *Abdurrahman*, *Talha* and *Zubeir*, of happy memory. Hee made his Sonne *Abdalla* a Counsellour only, without any place of command. He dyed the sixe and twentieth of *Dulhiggia* and *Sahib* prayed for him (or in his steed.) He was buried in the house of *Aijsia*. Hee was browne, bald, tall, iust, pious, abstinent: hee first reckoned the computation of yeeres after the *Hegira*, and subscribed Letters: hee first was called *Emperour of the faithfull*. Hee first vsed the similitude of the Ant and her burthen. Hee first assembled men together vnder one Prince in the moneth *Ramadan*. His Scribes were *Abdalla*, *Zeid* and *Almal*, and *Ali*: his Iudges, at Medina, *Iezid*, at Cufa *Abumias*: his Portor *Iezid*: his Seale, that of the Prophet. He raigned ten yeeres of the Moone, and 178. dayes, 6136. yeere of the Sunne being compleat. He distributed euery Friday the treasure to his Captaines according to their necessitie; not, as *Abubacr*, according to their dignity; saying, that the *Worlds goods were giuen to repell the Worlds euills*.

Omar killed.

* This is noted because it was done by the *Chalifa*, when he could possibly. In his sicknes by one of the chiefe.

Omar first called *Emir Elmumenim*.

The Christian Stories tell that when *Omar* had taken Ierusalem, he writ them this letter of security, *In the name of the mercifull mercy-shewing God, Of* Omar *Son of* Alchittab, *to the people of the Citie Aelia is granted securitie of their persons, wiues, children, goods, and Temples, that they be not destroyed nor vnoccupied.* At the houre of Prayer he would not pray in the Temple, but alone, at the steps before the doore: & writ then a priuiledge that no Muslim should pray

Priuiledges to Ierusalem.

pray at the steps but alone; & that no assembly should there be made for publike Prayers: He prayed also at Bethleem at the Arch where Christ was borne, and writ a Priuiledge that no Muslim should pray there, but one after another without publike assembly. When Alexandria was taken *Amrus* writ to *Omar*, I haue taken a Citie containing foure thousand Baths, twelue thousand Herb-sellers, foure thousand tributary Iewes, and foure hundred * Iesters. *Omar* writ to him to make a Riuer from thence to *Colzuma* for carriage of Corne, thence to be transported by Sea to Medina; which he did, and it was called the Emperours Riuer. *Amrus* tooke Barca and Tripolis: he writ to the Patriarke of the Iacobites, *Beniamin*, a letter of Security, whereupon he returned with great ioy, hauing beene absent from his See thirteene yeeres. When *Heraclius* was dead, *Constantine* his Sonne raigned sixe monethes, and was killed by his stepmother: *Heracleones* succeeded and was soone deposed. *Constans* followed.

* *Mimi.*

Note the cause why Iacobitisme preuailed with other Heresies in the East: partly because the politike Infidels thus secured themselues by diuersitie of religion against the Romans; partly the circumcised Muslims fauoured the circumcised *Cophti*

Bir a towne on the Riuer Euphrates.

Africa conquered & Cyprus. *A.H.* 31. it began Aug. 24. 651.

Nubia inuaded.

Old Persian. *A.H.* 35 it began Iuly 11. 655.

Rebellion.

Otsman killed.

Ali 5.

Insurrection.

Swearing Propheteesse.

Otsman Sonne of *Affan*, Sonne of *Abulas*, Sonne of *Ommia*, Sonne of *Abdusiams*, Sonne of *Abdumenaf*, Sonne of *Cusa*, was the fourth Emperour of the Muslims. His mothers name was *Arwis* Daughter of Kerir, whose mother was *Bisa* Daughter of Abdulmutalib. *Abdurrahman* renounced the right which hee had with the rest which were designed, on condition, that he might chuse the Emperour, wherewith all were pleased but *Ali*, which after yeelded. He named *Otsman*.

In the foure and twentieth yeere *Mugiras* tooke Bir and Hamadan, and *Muauias* tooke many Cities of the Romans.

In the seuen and twentieth yeere, *Abdalla* Sonne of *Said* Gouernour of Egypt inuaded Africa, slue the King and possessed his State. *Muauias* also tooke Cyprus. *Otsman* sent *Abdalla* and *Said* into Chorasan, promising the gouernment to him which first came thither. They tooke many Townes, and *Abdalla* returned not till he had drunke of the riuer Balcha.

In the one and thirtieth yeere. *Iazdegird* the last of the Persian Kings lost his life, and their glory vanished, and their Kingdomes were possessed by the Muslims. That yeere also *Abdalla* Sonne of *Said* inuaded Nubia, and the King made peace, promising many captiues.

In the two and thirtieth yeere, *Abbas* Sonne of *Abdulmutalib* dyed, one of the chiefe of the Coraisites; and if he passed by *Omar* or *Otsman*, they would alight off their horses to doe him honour. *Abdurrahman* Sonne of *Auf* dyed that yeere, who gaue to euery man of *Badra* fiue hundred pieces of Gold (which were a hundred) and his goods were diuided into sixteene portions, euery of which contayned eighty thousand peeces of Gold.

In the three and thirtieth yeere, *Soliman* the Persian dyed aged, two hundred fifty sixe yeeres, others say, three hundred and fifty. *Anno* 35. many accusations were laid against *Otsman*, for bringing backe to Medina *Hakem*, whom the Prophet of glorious memory had expelled, for deposing *Said*, and substituting *Ocha* which was a drinker of wine, and an adulterer, for giuing to *Merwan* his Kinsman fiue African talents, that is, 504000. pieces of Gold, &c. he had borrowed ten thousand *Staters*, which he repayed vpon sute of Law, and after would haue borrowed againe, but the Treasurer refused and declared it to the Muslims, *Otsman* on Friday prayed in the Temple before the people, and said, *O God, I take thee to witnesse, that I am truly penitent.* Yet the stirres encreased, and many assembled to depose *Otsman*, who sent to them to Medina to appeale to the Law of God *(so they call the Alcoran)* and the doctrine of his Prophet. At last, *Muhammed* sonne of *Abubeer* killed him; in his bosome was the Alcoran, on which fell one drop of bloud; hee raigned twelue yeeres lacking eight dayes. He was faire, long-bearded, much in fasting, prayer and meditation of the Alcoran: he left fiue hundred millions of *Staters*, one hundred and fifty thousand pieces of gold. His promotion of his Kindred caused his depriuation. His Seale was inscribed, *I beleeue in God the Creator and Administrator*

Ali the fifth Emperour, was sonne of *Abutalib*, the Sonne of *Abdulmutalib*, sonne of *Hasiem*, sonne of *Abdumenaf*, sonne of *Cusa*. His mother was *Fatima* Daughter of *Asad*, Son of *Hasiem*. He was created *Chalif* the same day that *Otsman* was slaine. *An.* 36. *Zubeir* and *Talha* went to Mecca, to frustrate the choise of *Ali*, and said they required the bloud of *Otsman*. And *Aiysia* was at Mecca when *Otsman* was slaine, and hearing of *Alis* succession, encited men against him, saying, *Otsman* was slaine wrongfully: By God I will require his bloud. *Ali* answered, *Where is the mother of the Dogs?* alleaging that she gaue charge to slay him, and called him Infidell. She replyed, They conuerted him and then killed him. *Aiysia*, *Talha* and *Zubeir* went from Mecca with a great Armie, and tooke Basra. *Ali* from Medina with twenty thousand, fought with them being thirty thousand, and slue *Talha* and *Zubeir*, and put to flight *Aiysias* Souldiers. Seuenty hands are related to be cut off from the bridle of the Camell on which *Aiysia* rode one after another, and the Camell stucke with Arrowes like a Hedgehogge, his legs cut off, and *Aiysia* taken. *Ali* sent her to Medina with seuenty women in mens habit. Hauing thus ouercome the people of the Camell, he went to Cufa, and

there

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there fixed his Tents. Thence he went and fought with *Muaui*, which refuſed the oath of Alleageance.

An. 37. they had ninety battels in a hundred and ten dayes, to euery of which *Ali* preſ- *A.H.37. Iune*
miſed an exhortation to take the Oath, which *Muaui* refuſed till the murtherers of *Oſman* *19.657.*
were deliuered to death, and the *Chalifate* were reſigned. The laſt battell was called the *90. Battels.*
ſtrong night, in which night were ſlaine ſeuenty thouſand on both ſides. And when day appeared, *Amrus* warned *Muaui* that they ſhould lift vp their Alcorans on their Speares which they did and cryed, This Book of God be betweene vs and you: whereupon the men of Irac threatned to kill *Ali*, if hee would not liſten to the Syrians according to the iudgement of Gods Booke, and ſo *Muaui* eſcaped. At laſt both ſides agreed to chuſe an arbitrator which ſhould arbitrate according to that Booke, which were choſen *Amrus* and *Abumuſa*, and both parties bound to ſtand to their agreement. They agreed to depoſe both *Ali* and *Muaui*, and chuſe *Abdalla* Sonne of *Omar*. *Ali* was depoſed accordingly, but when *Amrus* ſhould haue done the like to *Muaui*, he refuſed. *Abdalla* Son of *Wahab* had alſo forſaken *Ali*, whom he ſlue in fight with all the Chawarigians his followers. The broyles continued betwixt *Ali* and *Muaui* in Egypt and Irac till the fortieth yeere. Then *Baſyr* was ſent to Medina by *Muaui*, and entred it; the Inhabitants acknowledged *Muaui*. Thence he went to Mecca, then to Aliaman, and ſlue two of *Ali* his Sonnes with many others which followed the part of *Ali*; after which he returned to Mecca, and ſlue at Taiſf, Iamam and Medina thirty thouſand. At laſt Peace was concluded betwixt them, that laying aſide armes, *Ali* ſhould enioy Irac, and *Muaui* Syria. That yeere three Chawariſians agreed to kill in diuers places on one day *Ali*, *Muaui* and *Amrus* alſo: *Hagiag* wounded *Muaui* with a poyſoned Sword, but he was ſlaine and *Muaui* eſcaped. *Amrus* another of them miſtooke and killed *Charigia* the Lieutenant of *Amrus* Sonne of *Alas* in ſteed of him, and was therefore taken and executed. *Abdurrahman* the third wounded *Ali* on the forehead as he went to morning *Ali killed.*
Prayer, on a Friday the ſeuenteenth of *Ramadan*, whereof he dyed three dayes after: and was buried in *Tahaf*, where now is the place of his buriall. Some ſay he was buried at Cufa, and ſome ſay the place is vnknowne. *Ali* commanded to feed his ſmiter (for hee was taken) and vſe him well; and if he recouered, to ſpare him; if hee dyed, to ioyne him with him that he might accuſe him before God. He reigned fiue yeeres three moneths leſſe, aged ſixty three. He was browne, ſhort, great-bellied, long-bearded and bald: neglected things of the World, feared God much, much in Almes, iuſt and lowly, witty, defender of the true Religion, learned in ſpeculatiue and practicke Sciences, bold, liberall. The inſcription of his Seale was, *Only to the ſtrong God dominion.*

Haſen Sonne of *Ali* was made *Chalifa* at Cufa, on the day of his Fathers death. But *Haſen 6.*
the men of *Irac* quarrelling with him, he ſent to *Muaui* conditions and agreed with him: he abode at Medina, and yeelded Cufa to *Muaui*, hauing enioyed the *Chalifate* ſix moneths and fiue dayes. His Seale was inſcribed, *There is no God, but God the true and manifeſt King.*

Muaui Sonne of *Abuſofian*, Sonne of *Haleb*, Sonne of *Ommia*, Sonne of *Abduſiams*, Sonne *Muaui 7.* And
of *Abdumenaf*, Sonne of *Cuda*: was the ſeuenth Emperour. Hee was created *Chalifa* at *firſt on whoſe*
Cufa when *Haſen* reſigned. Anno 46. *Muaui* Sonne of *Amir* and *Baſier*, Sonne of *Poſteritie in*
Artah inuaded the Weſt and tooke many Cities, Caraua, Caphſa, &c. till they *the Ommian*
came to Kairawan, which *Muaui* Sonne of *Chodbag* had taken before they came, and *Family the*
there builded a Citie and encompaſſed with a wall the City now called Kairawan. An. 49. *Haſen* dyed poyſoned by his wife, as was ſaid by the command of *Muaui*. He had gone fiue *Haſens holines.*
and twenty Pilgrimages on foot, and twiſe had forſaken all his wealth, and thrice made partition with God euen to his ſhooes and ſockes, reſeruing one halfe to himſelfe. An. 50. *Muaui* procured that the Oath of Fealty ſhould be made to his Sonne *Iezid*, as to his partner of the Couenant; which was done by all but *Huſein* Sonne of *Ali*, *Abdurrahman* Sonne of *Abubeer*, *Abdalla* Sonne of *Omar* and *Abdalla*, Sonne of *Zubeer*. An. 52. *Iezid* inuaded the Romans as farre as Conſtantinople. An. 58. *Ayſia* of happy memory died on the ſeuenth day of *Ramadan*. An. 60. *Muaui* dyed at Damaſcus, and his Sonne *Iezid* prayed for him; he enioyed the place nineteene yeeres and ninetie foure dayes. *Obeid* Sonne of *Sarib* liued in his *Old Obeid.*
time, a man three hundred yeeres old.

Iezid was created *Chalifa* the ſame day. He writ to *Walid* Gouernour of Medina, to ap- *Iezid 8.*
prehend *Huſein* Sonne of *Ali* and *Abdalla*, which fled to Mecca, and abode there refuſing the Oath to *Iezid*. The Cufans ſent to *Huſein*, and promiſed to ſweare to him. *Huſein* going thither with fifty horſe and a hundred foot, was ſet on by the band of *Obeidalla* ſent thither by *Iezid*. He on the Friday ſet before him the *Muſhaf*, and admoniſhed them. But they ru- *Huſein* ſlaine
ſhed on him, and ſlue him and all his company, and carried away their wiues and children. *and the Mu-*
Iezid commanded his head to be ſet vp at Damaſcus on the gate. The ſame yeere *Abdalla* *ſhaf* neglected.

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Sonne of *Zubeir* vſurped the Empire at Mecca, whiles *Iezid* followed his wine and dogges contemning Religion. *Iezid* ſet ouer Choraſan *Selim*, which tooke Naiſhbur and Chouaraſma, and Bochara then ruled by *Chatunis* a woman, who promiſed the King of Saida marriage if he would aſſiſt her againſt the Muſlims, who thereupon came with 120000. but was ſlaine in battell, and enriched the Muſlims with ſpoyles. They went to Samarcand, the King whereof bought his Peace with much money. A.63. the men of Medina depoſed *Iezid*, who ſent againſt them *Muſlim*, who ſpared them three dayes, and then entred and ſpoyled them three dayes, ſhedding their bloud, and carrying away their goods. Yet the Prophet of glorious memory ſaid, *He which ſpoyleth my City, my wrath remayneth on him.* A.64. *Muſlim* went to Mecca againſt *Abdalla*, and dyed in the way. *Haſin* ſucceeded in his place, layd ſiege to it, beate the houſe with Engines of battery and burned it. This ſiege continued till newes came of *Iezids* death. His Sonne *Muaui* prayed for him: (or *in his ſteed*) hee reigned three yeeres nine moneths, *Anno mundi* 6175.

Bochara in Bactria and Samarcand ſubiected.

Medina ſpoyled.

* Temple of Mecca burned

Muaui Sonne of *Iezid* the third Emperour of the houſe of *Ommia*, was created *Chalifa* the ſame day, and reigned forty fiue dayes and then dyed. His Seale was inſcribed, *The World is deceit.* *Abdalla* Sonne of *Zubeir* was inaugurated at Mecca, when there had beene no *Chalif* two moneths. The Iracans, Egyptians and ſome Syrians ſware to him. *Merwan* of the houſe of *Ommia* raiſed a party at Damaſcus, and preuayled in battell againſt *Dahac* which ſtood for *Abdalla*, ſlue him and chaſed his followers. Hee held Syria, entred Egypt, and after many fights obtained it, ſent an Army againſt *Abdalla* which got the better.

Muaui 9.
Abdalla 10.
Mirkond and *Zacuth* leaue him out of their Catalogues.
Merwan 11.

An.65. the Cufans made an vprore to reuenge the death of *Huſein*, ſixteene thouſand being aſſembled vnder *Suleiman*, which was ſlaine in battell by *Obeidalla*, and his followers chaſed. This yeere alſo *Muchtar* Sonne of *Abuobeida*, came to Cufa, and incited them to reuenge *Huſein* of happy memory, for which the Gouernour impriſoned him: *Merwan* dyed of the Plague in the moneth *Ramadan*. Some ſay [i] that his Wife poyſoned him, others that ſhe laid a Pillow on his face and ſate thereon. *Abdulmelic* Son of *Merwan* prayed [k] for him. He was *Chalifa* ten moneths, or 298. dayes.

Cufans rebell.

i So *Mirkond.*
k To pray for him, is meant to pray publikely before the people which in the *Chalifas* Temple none might doe but himſelfe, except in ſueh fatall neceſſitie, &c.

Abdulmelic was inaugurated the ſame day, holding the *Muſhaf* in his boſome. The ſame ſixty fifth yeere he enlarged the Temple at Ieruſalem, and men began to goe thither in Pilgrimage: and hee forbade Pilgrimage to Mecca, becauſe of *Abdalla* Sonne of *Zubeir*. Hee would haue perſwaded the Chriſtians of Damaſcus to yeeld him the houſe next the Cathedrall Church, but they ſhewed the Charter of *Walid*, whereupon he offered them much money and liberty to build another like it where they would, but they refuſed & he left them.

Abdulmelic 12.

A.66. aroſe *Muchtar* Sonne of *Abuobeid* at Cufa requiring the bloud of *Huſein*, to whom the Citizens ſware and beſieged *Obeidalla*, who obtayned ſecurity of *Muchtar*, pretending that hee would call to the Empire *Muhammed* Sonne of *Hanifa* of happy memory; intending indeed to draw it to himſelfe, hauing before done much ſpoyle on the Citizens. The ſame yeere the horſemen of *Muchtar* and *Obeidalla* had a cruell battell, and *Obeidallas* men ranne away. Then *Muchtar* ſent to *Ainwerd* ſeuen thouſand horſe vnder *Ibrahim* againſt *Obeidalla*, after whoſe departure the people of Cufa mutined againſt *Muchtar*, and had well neere ſlaine him; inſomuch that he ſent backe for *Ibrahim*, who ſet vpon them with his Army, and ſlue two hundred and fifty of them which had warred vpon *Huſein*, and perſecuted the reſt with death and exile. The ſame yeere *Abdalla*, Sonne of *Zubeir* caſt *Muhammed*, Sonne of *Hanifa*, with ſeuenteene of his houſe into Priſon, and threatned to put them to death except they ſware to him in ſuch a ſpace. *Muhammed* meane while ſent to *Muchtar*, who ſent him 150. horſemen which entred Mecca, crying, *reuenge of Huſein*, and came to the Well *Zemzem*. They brake the Priſon, and brought forth *Muhammed*, and receiued new ſupplies from *Muchtar*, and terrified the Sonne of *Zubeir*, whom *Muhammeds* company, being foure thouſand, would haue aſſaulted, but hee permitted them not. An.67. *Muchtar* ſent *Ibrahim* with ſeuenty thouſand againſt *Obeidalla*, which ſlue 10300. of *Obeidallas* men, and tooke *Singiar*, *Naſibin* and *Dara*. *Maſab* Son of *Zubeir* in his brothers name Gouernour of Baſra went that yeere with a great Army to Cufa againſt *Muchtar*, and after a great battell put him to flight and deſtroyed him and his in the moneth *Ramadan*. *Maſab* hauing thus obtayned Irac, inuited *Ibrahim* to obedience, which hee performed. Hee ſet *Mahleb* Sonne of *Abuſafia* ouer Mauſil, Meſopotamia, Aderbigiana and Armenia. An.68. the Azrakæans came out of Perſia into Irac (a Chariſæan Nation) entred Medain, tooke Ahwaz and the Countrey ſubiect to it. But *Maſab* ſent *Mahleb* which ſlue many of them, and after that *Omar* which fought with them at Naiſabur and ouerthrew them, and they went backe to Iſfahan and to Carmania, whence with encreaſed forces, they returned but were forced backe by *Omar*, hauing before ſlaine the women and children.

Cufa rebelleth a chiefe Citie in Arabia ſince ruined.

Baſra now called Balſora.

The Chariſæans.

Hiſpaan now chiefe Citie of the Perſian.

Anno 69. Abdulmelic Sonne of *Merwan* went from Damaſcus to make warre vpon *Abdalla*, Sonne of *Zubeir*, and ſubſtituted *Omar* Sonne of *Saad* at Damaſcus in his place, which pre-

presently rebelled, and fortified himselfe: whereupon *Abdulmelic* returned and besieged Damascus. *Omar* sent to him and obtayned security, but, when he came to him, he slue him, and quieted his partakers with distribution of mony. *Anno* 71. *Masab* was slaine by *Abdulmelic* in battell, and he entred Cusa, and his Empire was established in Irac, Syria and Egypt: only *Higiaz* remayned in the hand of *Abdalla*, Sonne of *Zubeir*, whom *Hagiagi* Son of *Ioseph* soone after besieged and slue at Mecca, which hee also tooke after seuen moneths siege, and battered Caab the fortification of *Abdalla* with Engines, and threw into it balls of Pitch and fire to destroy the houses. When *Abdalla* feared the house (or Temple) lest it should fall, he entred his owne house; his mother encouraged him to goe forth, if hee died, he should die a Martyr: he answered, *O mother, I feare not death but dismembring*. A sheepe, said she, when shee is killed, feeleth not the flaying. Hee is said to haue drunke a pound of Muske, and then going forth to be slaine, and his head fastned on the gate: and his crucified body smelled of Muske many dayes. The same yeere *Abdulmelic* made his brother *Muhammed*, Sonne of *Merwan*, Gouernour of Aderbigiana, Mesopotamia and Armenia, who sent a hundred thousand against the Harari, which were all slaine. *Muhammed* much mooued, went with forty thousand, and ouerthrew the Harari, and burned them in their Temples. He sent also *Muslima* to *the Gate of Gates* [a] where he besieged eighty thousand Harari, of whom he slue many, and the rest beleeued. The Azrakeans did and suffered much harme and change. *Anno* 74. *Hagiagi* was made Gouernour of Medina, who went to Mecca, and destroyed all the fortification of *Caab*: and *Anno* 75. was set ouer Irac. He came to Cusa, and sent helpe to *Mahleb* against the Azrakeans and chased them.

Securitie not secure.

Mecca besieged and taken.

Muske drunke.

[a] I suppose hee meaneth Derbent: of old *Caspiæ portæ*.

Anno 76. *Salih*, Sonne of *Margi* and *Siabib Charisæans* conspired. *Salih* was called *Emperour of the faithfull* by his followers. They spoyled Mesopotamia, and increased in power, and often ouerthrew the Armies of *Hagiagi*, hauing but small forces. With a thousand hee went to Cusa, and ouerthrew *Hagiagi*, which came against him with fiftie thousand, and had the spoyle of his Tents. But in a Sea fight *Sahibs* ship sunke, and he said, *When God disposeth any thing, it commeth to passe*, and rising againe out of the water, he said, *This is the power of the strong and wise God*. He was drawne out with Nets, and his head sent to *Hagiagi*: his heart they cut in sunder, and found it hard and compact like a stone. *Mahleb* went against the *Azrakeans* which withstood *Catris* (their Gouernour) and slue many of them. *Catris* fled to Tabristan whose King was *Ashid* a *Magus* (*that is, of the old Persian Religion*) and obtained leaue to enter his countrey, which hauing obtained and setled his affaires, hee sent to *Ashid*, demanding that either he would embrace Islamisme or pay tribute, which he refused. Whereupon he made warre on him, and chased *Ashid* to Raija, who got helpe of the Muslims, and *Catris* was slaine. The same yeere Coines of Gold and Staters were stamped with Arabike Letters (for before the Letters were Roman, and the Staters also Persian) the inscription was, *God is the Lord*. *Anno* 81. *Muhammed*, Son of *Hansfa* of happy memory died. But many of the vulgar beleeue that he still liueth in the Mount *Radwa*, and will one day appeare and fill the Earth with Iustice, as it is now filled with iniquity. Of this Sect was *D. Hamiræus*, which after met with a true man, who instructed him of the vanity thereof.

A.H. 76. it began April 21. 695.

Note, hard stony heart.

Arabike letters first in Coines.

Perhaps the tale of *Muhammeds* returne arose from this *M.* and not their first seducer of that name.

Anno 82. *Hagiagi* had sent *Abdurrahman*, Sonne of *Muhammed* against *Zentil* King of Turkes with a small power, secretly animating the Turke against him, purposing to destroy him; which he reuealed to his followers, who thereupon deposed *Hagiagi*, and sware to him. He compounded with the Turke, and returned to warre on *Hagiagi*. Hee obtained aide of *Abdulmelic*, out of Syria. Basra and Cusa sware to *Abdurrahman*, and his Army was a 100000.: *Hagi* and he made 81. fights in 100. dayes. *Abdurrahman* fled and was taken at Sahan, which *Zentil* hearing besieged *Sahan* and freed him. Hee assembled sixty thousand men, against whom went *Iezid*, and ouercame them. *Abdulmelic*, *Anno* 86. made *Walid* partner of the league, and dyed after hee had raigned one and twentie yeeres and fifteene dayes. *Walid* his Sonne prayed for him. He was very couetous, and called *Sweat-stone*. Hee dreamed that he had pissed foure times in the chiefe Temple: consulting with *Said*, Sonne of *Musabbib*, he told him that foure of his children should reigne, which came to passe in *Walid*, *Suleiman*, *Iezid* and *Hisiam*. His Seale was inscribed, *I beleeue in God our Sauiour*. In his time *Simon Syrus* was the Iacobite Patriarke of Alexandria, to whom the Indians sent to ordaine them a Bishop and Priests, which he refused till the Gouernour of Egypt commanded him; and then the Legate went to another which did it, whence arose great stirres. After him was *Alexander* which endured hard times. *Abdulaziz* brother of *Abdulmelic*, the Gouernour of Egypt exacted tribute of the Monkes, of each a piece of Gold. This was the first tribute exacted of them. After his time *Asama* was more cruell, killing and spoyling the people, and branding the Monkes with an Iron Ring in their hands, which round marke they which wanted had their hand cut off, of whom was a number innumerable. And whosoeuer trauelled without a Passe, should pay ten pieces of Gold or be slaine, which was ex-

81. ciuill fights.

Indian Christianity.

Tribute of Monkes.

Tyrannies.

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acted of a woman whoſe Paſſe was in her Sonnes hand, whom as hee drunke of the Riuer, a Crocodile carried away, and ſhe neuertheleſſe was forced to ſell her clothes and begge that payment. But *Aſama* was taken and died by torment of his iron coller and woodden fetters in the way, at the command of *Omar* the *Chalif*. But the perſecution of Chriſtians continued till the Raigne of *Hiſiam*. He writ for their liberty in their Rites and Priuiledges (*Iezid* his Predeceſſor had razed their Croſſes and Temples) and commended them to *Abdalla*, whom he ſent Gouernour. But he when he came into Egypt exceeded his Predeceſſors, doubled the tribute, and cauſed their perſons and beaſts to bee numbred, and branded the Chriſtians with the figure of a Lion, cutting off euery mans hand which was found without it. *Hiſiam* therefore depoſed him, and ſent him into Africa, where he did likewiſe; whereupon the people rebelled and ſlue his Sonne, whoſe heart and inwards they threw at the fathers head.

Walid was the thirteenth *Chalifa*, ſixth of the houſe of *Ommia*, Sonne of *Abdulmelic*, Sonne of *Merwan*. Hee was ſurnamed *Abulabbas*. Hee was created *Chalifa*, on the day of his Fathers death. In his time were atchieued great victories. His brother *Muſlimas* inuaded the Romans, and tooke many captiues. *Catibas* Sonne of *Muſlimas*, oppugned the Land of Baikend and Mauranahar, beſieged Bochara, wonne Sogda, Fargan and Bagras. And when the Turkes were aſſembled, the Muſlims aſſaulted and tooke their chiefe City, and got great wealth. *Catibas*, Sonne of *Muſlima* made peace with the King of Chouarazma, and hee built therein a Cathedrall Temple, and ſet a Pulpit therein, thence preaching on the Friday, and prayed with the Muſlims: he burned alſo his Idols; they were faſtned with nailes of Gold weighing fifty thouſand drammes. Their tribute impoſed was two thouſand pieces of Gold yeerely. After this hee went to Samarcand and tooke it. *Muhammed* Sonne of *Caſim* conquered India, and the Land of Sind (*or Indus*) and ſlue the King *Dahar*. The ſame yeere, *Walid* commanded the Temple of Damaſcus to bee builded, and the Church of the Chriſtians conſecrated to Saint *Iohn*, to be pulled downe. He offered for the ſame forty thouſand pieces of Gold which they refuſed, and therefore hee deſtroyed it, and gaue them nothing. Twelue thouſand Maſons were employed in that building: but *Walid* died before it was finiſhed. Foure hundred Chiſts, each contayning fourteene thouſand pieces of gold were beſtowed thereon. In it were ſixe hundred golden chaines of Lampes, the brightneſſe whereof hindred men from praying; which after were coloured with ſmoke, and remayned to the time of *Omar*, Sonne of *Abdulaziz* who put them in the Treaſury, and hanged iron chaines in their ſteed.

Corrah Sonne of *Sieric*, was made Gouernour of Egypt in the ninetieth yeere, a man manifeſtly impious, which entred the Cathedrall Temple of Mithra, with Ruffians and Gameſters, and with them ſate in the Chancell in time of Prayers.

Anno 93. *Taric* conquered Spaine and Toledo: and brought to *Walid* the Table ◦ of *Salomon*, Sonne of *Dauid*, made of Gold and Siluer, hauing three borders (or rowes) of Pearles.

Anno 94. a great Earthquake laſted forty dayes at Antiochia, and ruined the Citie. The ſame yeere dyed *Zainulabidin*, Sonne of *Huſein*, Sonne of *Ali*, Sonne of *Abutalib*, which was Religious and Deuout, and performed a taske of a thouſand kneelings euery day, for which cauſe he was called *the Prayer*. He left children *Zeid* and *Muhammed Abugiafar* of happy memory.

Anno 95. dyed *Hagiagi*, ꝑ which is ſaid to haue ſlaine 120000. men, beſides thoſe which hee ſlue in warres: and fifty thouſand dyed in his Priſons, beſides thirty thouſand women. Eightie thouſand he ſlue when he was full. *But his Dominion paſſed as if it had not beene, and happy is he which doth good.* The ſame yeere *Walid* caſt out of Damaſcus, *Ali*, Sonne of *Abdalla*, Sonne of *Abbas* ꝙ and commanded him to reſide at Homaim, where hee got aboue twenty Sonnes. *Anno* 93. dyed *Corrah*, Sonne of *Sieric*, Gouernour of Egypt, which builded at Miſra the olde Temple: *Walid* alſo dyed hauing raigned nine yeeres and eight moneths. He married and put away many wiues; hee is ſaid to haue had ſixty three, and ſpent much on women and buildings. He built the *Temple of the Prophet*, and the Manſions adioyning, and *Omar* the Gouernour of Medina was ſet ouer it. Hee firſt built a Hoſpitall for ſicke and ſtrangers. His Seale, *O* Walid *thou ſhalt dye and giue an account. A.M.* 6206. and ſeuenty nine dayes paſt.

Suleiman his brother was made *Chalif* the ſame day. *Catibas* Gouernour of *Choraſan* inuited the Choraſans to depoſe him, which refuſed and ſlue him. *Suleiman* placed *Iezid*, Sonne of *Mableb*, which obtained many victories, tooke *Taberiſtan* and *Giorgian*, ſlaying and ſpoyling innumerable Infidels, and impoſing tribute on the reſt. *Suleiman* ſent his brother *Muſlima*, againſt the Romans which lay before Conſtantinople, a Seed time and Haruеſt. *Aſamas* writ that the meaſure of Nilus at Hulwan was falne, whereupon hee commanded that meaſure to be builded in the Iland betwixt the Riuers of Fuſtata and Gijza, *Anno* 97.

which

Tyrants reward.
Walid 13.
Theſe countries lie Eaſt from the Caſpian.
Bactriana Sogdiana & other countries eaſtwarſt from Perſia and the Caſpian: ſo that from thence Northeaſt, and from India Southeaſt, his Empire extended to the Weſterne Ocean without interruption quite thorow Africa with Spaine & part of France in Europe included, Conſtantinople being alſo tributary: the greateſt Empire that euer had beene.
Temple at Damaſcus coſtly & magnificent
Spaine conquered.
◦ Rich table.
Rodericus Toletanus ſaith, that *Muza* which ſent *Taric* firſt, came and got much riches, amongſt which a table of ſtone, greene, very great, containing 365. foot, all of one ſtone together with the feet, &c.
ꝑ *Mirkond* cals him *Oiaſgegoue* of *Koraſon*, *Zac. Hagog* Son of *Ioſeph*. Being ſicke he ſent for an Aſtrologer, which foreſhewing by the ſtarres, the death of a King: he cut off his head & ſaid, he ſhould die one houre before him.
ꝙ This Family ſoone after got the *Chalifate*.
Suleiman 14.

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which still remayneth. *Anno* 98. *Muslima* conquered the City Sacaliba, and made himselfe Gouernour of it. *Suleiman* builded Ramla, and made *Iob* his Sonne partner of the league; and he dying, *Omar* Sonne of *Abdulaziz*. *Suleiman* died, *Anno* 99. and *Omar* prayed for him. He was tall, leane, slender, halting, many-wiued, and a Glutton, euery day eating about a hundred pounds. Hee was poysoned by procurement of *Iezid*, and finding himselfe like to die, he told *Muhammed* Sonne of *Ali*, Sonne of *Abdalla*, Son of *Abbas*, that the Empire would come to *Abdalla*, that is, *Saffah* his Sonne, and gaue him the Writings of vocation, and taught him what course to take. Great glutton.

Omar Sonne of *Abdulaziz*, Sonne of *Merwan* obtained the *Chalifate* the same day. Hee tooke away the malediction of *Ali* of happy memory. For the Kings of the house of *Ommia* from *Muaui* hitherto, were wont to curse him in their Pulpits, in the end of all their Prayers. *Muaui* had foretold it should be so, swearing *By God it shall not be omitted till a little one prone hoary; and when it shall be abolished, neglect of the Law shall be admitted.* *Omar* abolished that Curse, reading the Verse which beginneth, *God commands Iustice and Beneficence*; and men went out of the Temple saying, *the Law* is neglected. He was *Chalif* two yeeres fiue moneths and foure dayes. Hee was Iust, Deuout, Religious, preferring his Religion before worldly things. He had a Roome locked, wherein they hoped to finde money, but found nothing but a garment which hee vsed to put on, and a line to beare him vp in his Prayers. Sute was made in his time for the Temple in *Damascus* by the Christians, but because their Citie was partly taken by the Sword, partly by composition, the Church of Saint *Iohn* was left to the Muslims, the rest to the Christians, whereof *Omar* gaue them a Charter, together with all the Monasteries and the Temples without the City in Gouta, on the Hill, and the rest, to enioy and vse them without molestation of the Muslims. *Omar* 15. *Chalif*, the 8. of the *Ommians*. *Ali* cursed daily. *Chalifs* deuotion.

Iezid Sonne of *Abdulmelic*, was created *Chalife* on the day of *Omars* death. *Iezid* Sonne of *Mahleb* rebelled, and went to Cufa with many followers, but was slaine in battell by the aduerse Army, and his head sent to the *Chalif*. *Muaui* his Sonne succeeded in quarrell, went to Basora, and by Sea to Cundabil, into Sindia. But Cundabil forbade him to land, and *Muslima* sent an Armada by Sea vnder *Halal*, which ouerthrew them. *Omar* Sonne of *Habir* sent and inuaded the Turkes, tooke *Multahar*, and pursued their King from Towne to Towne to Ardebil, in the Countrey of Aderbigian, where was fought a great battell, and *Gierrah* the Commander with many Muslims were slaine. *Iezid* died, *Anno* 105. hauing raigned foure yeeres and one moneth. Hee spent much on Wiues, Playes and Spectacles. Hee had two women *Habab* and *Selam*, whom hee much affected. *Habab* died, and hee kept her till she stunke, and when she was buried tooke her vp againe, and not long after dyed. *Iezid* 16. Rebellion. Armada. Loue odious.

Hisiam Sonne of *Abdulmelic*, was made *Chalife* the same day, the fiue and twentieth of *Siaban*, *Anno* 113. *Muslima* tooke Townes of the Turkes, many captiues and rich spoyles; *Muaui* and his brother *Suleiman*, sonnes of *Hisiam* went one on the right hand, the other on the left, and *Constantine* the Roman Emperour met them with an Army, which was put to flight by the Muslims, and *Constantine* taken. *Anno* 117. *Ali* the Grandfather of the *Abasian Chalifs* dyed, leauing two and twenty children. *Hisiam* 17.

Anno 121. *Zeid* Sonne of *Husein*, Sonne of *Ali*, Sonne of *Abutalib*, sought to make himselfe Emperour, and the Citizens of Cufa sware to him. But *Omar* Sonne of *Ioseph* resisted, slue, crucified and burned him. *Muslima* inuaded the Romans, and tooke *Cataman*. *Merwan* tooke and wasted Serirdehes, and forced the Prince to Tribute. *Anno* 122. dyed *Muslima* Sonne of *Abdulmelic*, a wise and valiant Prince beyond any of the children of *Ommia*. *Anno* 125. *Hisiams* dyed, hauing reigned nineteene yeeres, seuen monethes and eleuen dayes. He well ruled and obserued the things which passed his hands, but was couetous, enuious, and spoyled his Subiects, to needlesse expenses. He had Curtaines, Vests and Wardrobes which none had before him: his Vests are said to be six hundred Camels lode: hee left a thousand paire of Breeches, and ten thousand Shirts. He had seuen hundred Vestries. But when hee died, *Walid* Sonne of *Iezid* had not to wrap him in, for all his Wardrobes were sealed vp, and none permitted to enter; so that a seruant of his was faine to shroud him; an example worthy wise mens obseruation. *Anno Mundi* 6234. and 162. dayes. *A.H.* 121. began Dec. 18. 738. Rebellion. First and great Wardrobes.

Anno 120. *Abnachaijl* in the yeere of *Diocletian* 460. was made Patriarch of Alexandria, and continued three and twentie yeeres. In his time *Merwan* the *Chalife* set *Abdulmelic*, Sonne of *Moses* a Iew turned to Islamisme ouer Egypt, who demanded money of the Patriarch, and after emprisonment, permitted him to begge with his Bishops thorow the Prouinces: They returned into Egypt, the one and twentieth of the moneth *Tuba*, on which night was so great an Earthquake that many Cities buried their Inhabitants in the ruines, and many ships were drowned in the Sea. It went through all the East, and in one night ruined sixe hundred Cities, and killed innumerable men and beasts. When the King of Nubia named *Ciriacus* vnderstood what had happened to the Patriarch, hee went toward Egypt with Terrible earthquakes.

Note the greatnesse of the Kings of Nubia in those dayes. Note, of the different Patriarkes at Alexandria.

with a 100000. blacke horsemen on blacke horses: and before hee was entred, *Abdulmelic* the Gouernour sent to the Patriarch to write to the King of Nubia, which hee did, signifying that the Christians were now in good case; and so he returned without battell. *Cosmas* was Alexandrian Patriarch of the Orthodoxe Christians which prayed in the Church of Saint *Saba*, all other Churches being vnder the Iacobites, till vpon complaint and gifts to *Hisiam*, they got the *Temple of the Gospell*. Thus saith *Said*, Sonne of *Bairic* in his historie, and also, that the Orthodoxe had beene without a Patriarch ninetie seuen yeeres, from the time of *Omar* the Conquerour, till this *Cosma*, which was an vnlearned man, not able to write or reade, a Needle-man. The Iacobites meane while possessed all the Sees in Egypt and Nubia.

Walid 18.

Walid Sonne of *Iezid*, Sonne of *Abdulmelic* was created *Chalife* the same day his Vncle *Hisiam* dyed, and was slaine *Anno* 126. for his manifest infidelitie and impietie: his two Sonnes were imprisoned, and after slaine. He raigned one yeere two moneths and two and twenty dayes. He was an excellent Poet, but applying all his thoughts to wantonnesse. He made him an iron Tombe, which in his Pilgrimage hee determined to set vp in *Caab*. Hee tooke with him to Mecca hounds in cages, and wine. Hee defloured a woman of his in his drunkennesse, and promised that shee should pray in the presence of men, which she did with her face couered. He filled a pond with wine and water, and sent for *Maabad* the Singer, to sing whiles hee bathed and dranke therein. After *Walids* death the Regions were embroyled, the *Chawasirians* multiplyed, and the Kingdome of the children of *Ommia* weakned by reason thereof.

Women not permitted to pray with men.

Iezid 19.

Iezid Sonne of *Walid*, Sonne of *Abdulmelic*, Sonne of *Merwan*, was the twelfth *Chalifa* of that house. *Emessa* rebelled vpon the death of *Walid*, and put to flight *Iezids* Army. *Suleiman* Sonne of *Hisiam* spoyled *Naama*, and went to Damascus the people of Palæstina slue their Gouernour. *Merwan* Sonne of *Muhammed* rebelled, pretending the reuenge of *Walid*, and *Iezid* gaue him the gouernment of Mesopotamia, Armenia, Mausil and Aderbigiana, on condition to sweare to him, which hee did at Harran. *Iezid* dyed that yeere of the Plague, hauing raigned fiue moneths. His brother *Ibrahim* prayed for him. He diminished the Souldiers stipends, was prone to the Sect *Cadritica*: was after digged out of his graue, and crucified by *Merwan*.

Rebellion.

Ibrahim 20.

Ibrahim Sonne of *Walid* his brother, was the same day made *Chalifa*, *Anno* 126. but *Anno* 127. *Merwan* sought to get the Empire, pretending the reuenge of *Walids* death, and ouerthrew *Suleiman*, which came against him with a hundred and twenty thousand, and caused men to sweare to *Walids* children, then remayning in Prison, whereupon *Suleiman* caused them at his returne to Damascus to be killed, their names were *Hakem* and *Otsman*. Vpon pretence that *Hakem* had said that *Merwan* should succeed if he and his brother were slaine, *Merwan* was made *Chalif*, and *Ibrahim* after sixty nine dayes Raigne deposed, which liued till, *Anno* 132. and then was slaine. He was called *Himar-vlgidzira*, the Asse of Mesopotamia, becausse he could not flee in the time of battell. *Anno* 127. the Emissens rebelled but were ouer-throwne, and their wals rased, and 600. of their citizens crucified. Damascus deposed his Gouernour also, and those of Basra created *Suleiman Chalifa*, but *Merwan* ouerthrew him in battell, and slue 30000. of his men. At *Cufa*, *Abdalla* sought the *Chalifate*, but was chased thence to the Mountaines. *Merwan* was slaine, as shall after appeare. He was a Glutton, and when a sheepe came to his hands, he could not forbeare, but would thrust his hand and sleeue into the sheeps belly, and take out the Kidneyes to eate them, & then to change his garment: of such garments greased with the fat of the Kidnies, he is said to haue left aboue 10000. Hee was politike, valiant, magnanimous and prudent. But fortune being crosse, great spirit and wisdome preuaile not: as it is said, *Fortune approaching comes fastned with ten fetters, but going backe she goeth, no chaines can hold her.*

Merwan 21. & 14. of the house of *Ommia*.

Merwans gluttony.

Lib. 2.

THe first Prince of the children of *Abbas* was *Muhammed* Sonne of *Ali*, Sonne of *Abdalla*, Sonne of *Abbas* in the 100. yeere hee dyed *A.* 125. and left twelue Sonnes. The calling happened to him in *Chorasan*, and succeeded to his Sonne *Ibrahim*. He sent *Abumuslim* surnamed *Abdurrahman*, into *Corasan*, and writ to those which followed his Sect to obey him. He deliuered the Letters to *Suleiman*, and presently published the vocation of the *Hasiemides*, and tyed a Banner on a staffe or Speare nine cubits long, sent from *Ibrahim* which they call *Tallum*. And he and all of that Sect put on blacke garments on the day of the greater Feast. And *Abumuslim* prayed the Prayer of the Feast before Prayer (time) without conuocation or raysing vp, contrary to the course of the children of *Ommia*. Thus *Abumuslim* encreased, and *Nasr* Gouernour of *Chorasan* vnder *Merwan* decreased. Hee seeing these beginnings, writ to *Walid*, Sonne of *Iezid*,

I see 'mongst embers sparkes of coles, wo to thee if they burne:

Wood

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Wood makes fire flame, words doe the same; to warres they after turne:
Sleepes or wakes Ommias? Speake I? No, my mazed verse doth mourne.

But finding no helpe *Nasr* fled, and *Abumuslim* spoyled his Army: and set *Cahtabas* ouer the Army, who fought many battels with *Nasr*, and slue and tooke thirty thousand of his men. *Nasr.* died, *Anno* 131. *Merwan* tooke *Ibrahim* and slue him, who had before commanded his brother *Saffah Abulabbas* to goe to *Cufa*, and written to his followers that hee should be *Chalifa* after him.

Anno 132. *Cahtabas* ouerthrew *Iezid*, Gouernour of *Irac* vnder *Merwan*, and passing ouer Euphrates very early, the Riuer being encreased he was drowned, and *Humid* his Sonne commanded the Armie. The same yeere at *Cufa*, *Muhammed* Sonne of *Ali* the *Carsiean* called the Hasiemites to the Empire. The men of *Cufa* sware to *Abumuslimas* Son of *Halab*, which was also called *Muhammed* the *Counsellour of Religion*. The same yeere *Saffah* and *Abugiafar Almansor* came to *Cufa*, and had lodgings assigned them by *Abumuslimas* the Counsellor which concealed the same forty dayes, minding to transferre the Empire to the house of *Abutalib*.

Abdalla Saffah Abulabbas Sonne of *Muhammed*, Sonne of *Ali*, Sonne of *Abdalla*, Sonne of *Abbas*, Sonne of *Abdulmutalib*, Sonne of *Hasiem*, was the three and twentieth *Chalifa*, and first of the children of *Abbas*. One saluted him *Chalifa*, and the people sware to him: which *Abumuslimas* seeing saluted him also, which *Hamid* said was done against his will. Being inaugurated, he ascended the Pulpit in blacke garments, and made a speech to the people. He sent his Vncle *Abdalla* against *Merwan*, which put him to flight, innumerable numbers of his Souldiers being slain and drowned. *Abdalla* pursued him from place to place, and pitched his Tents in Iordan. He assembled many of the children of *Ommia*, pretending to take their Oath of Fealty, and when aboue eighty of them were together, he set a Souldier by each of them with a club in his hand, and at a token giuen they were all killed. Then did he cause them to be drawne and laid in order, and spreading a Carpet ouer them, sate thereon with his followers, and called for victuals and did eate, hearing their grones till they were quite dead. *Abdalla* said, *For the day of* Hulein *and for nothing else. Damascus* was forced, *Walid* the Gouernour killed, and the Citie put to the spoyle three dayes. *Merwan* fled into Egypt, and was there taken and killed by *Salih*, which sent to *Saffah* his head, who thereupon fell downe in adoration, and gaue ten thousand pieces of Gold to the poore, saying, Prayse to God which hath deliuered to vs the Asse of Mesopotamia. This was done after one hundred and thirty one yeeres, and threescore and thirteene dayes of the *Hegira*; 6241. of the yeere of the Sunne, and sixty three dayes.

Abdalla 22.

O Cruelty!

Abumuslim the Authour of the vocation with others, laid wait for *Abumuslimas*, Son of *Halal* the Counsellor, and slue him by command of *Saffah*, because hee sought to rayse the the Abulatabites. *Saffah* promised securitie also to *Iezid*, Sonne of *Omar*, but after sent one to slay him, for seeking to preferre to the Empire *Abdalla* Sonne of *Hasen*, Sonne of *Husein*, Sonne of *Ali*, Sonne of *Abutalib*. *Saffah* now established, set *Abugiafar Almansor* ouer Aderbigiana, Armenia and Mesopotamia, *Iahia* his brother ouer *Mausil*, his Vncle *Dauid* ouer Higiaza and Aliaman; his Vncle *Isa* ouer Cufa, *Sofian* ouer Basra, *Muhammed* ouer Persia, *Mansor* ouer India and Sinde, *Abumuslim* ouer Chorasan, *Abdalla* his Vncle ouer Syria, and his Vncle *Salib* ouer Egypt, who ruled it by his Lieutenant *Abaun*. *Abdalla* returning from Ramla to *Damascus* digged vp the children of *Ommia*, and burned them: and to the corpse of *Hasiam* at Rusaf, he gaue a hundred and twenty blowes till his flesh was dispersed, which then was gathered together and burned. *A.* 136. *Saffah* died after he had reigned foure yeeres and nine moneths His brothers Sonne *Isa* prayed for him. Hee gaue to *Abdalla* Sonne of *Hasen*, Sonne of *Husein* two Millions of *Staters*, the first of the *Chalifa's* that had giuen so great a summe. He was the first also which tooke a Counsellor, for the children of *Ommia* had none but Scribes. When *Merwan* fled into Egypt, in the yeere of *Diocletian* * 467. the Christians suffered much aduersitie. He burned Misra with the Corne and prouisions therein, and went ouer with his into a Nunnery, where eying a beautifull Damsell, hee tooke her to his Tent to deflowre her. Shee to saue her Virginitie, told him of a precious Oyntment which she had, which would make the annointed part Sword-free. But how, sayd he, shall I know that? She offered the trial on her selfe, and so he cut off her head, rather embracing death then pollution.

* The Egyptians reckon from this yeere because of the multitude of Martyrs then slaine; & call it the yeere of the Martyrs.

Abugiafar Almansor Sonne of *Muhammed*, brother of *Saffah* succeeded, and was made *Chalifa* in the Pilgrimage to Mecca, ouer which his brother had set him; in a place called Safia, that is, *famous*, and *Our Empire*, saith he, *by Gods grace shall be famous*. He tooke the oath and finished his Pilgrimage, *Anno* 137. *Abdalla* sought the Empire in Syria, and *Almansor* sent against him. *Abumuslim* the author of the vocation, and after many battels. *Abumuslim* preuailed, and *Abdalla* fled into Irac, he to Basra, his brother to Cufa. After that vnder pre-

Abugiafar 27.

Huge ſlaughters.

pretence of friendſhip he ſent for *Abumuſlim*, and caſt him into Tigris. The number of thoſe which were ſlaine in battell and out of battell in time of *Abumuſlims* Proſperitie were ſixe hundred thouſand. He profeſſed the Sect of the *Succeſſion deſcendent*, and determined the Principality after *Ali* to deſcend to *Haſen* his Sonne, then to *Huſein*, then to *Muhammed* Sonne of *Hanifia*, from him to *Abuhaſem* his Sonne, then to *Muhammed* Sonne of *Ali*, Son of *Abdalla*, Sonne of *Abbas*, from him to *Ibrahim*, *Saffah*, and this *Almanſor*. An. 139. *Muaui* Sonne of *Hiſiam*, Sonne of *Abdulmelic*, Sonne of *Merwan* entred Spaine, and was the fitſt made Emperour in thoſe parts. The ſame yeere *Almanſor* commanded the Temple of Mecca to be enlarged, An. 144. *Almanſor* tooke *Abdalla* Sonne of *Haſen*, Sonne of *Huſein*, Sonne of *Ali*, and other of *Haſens* children, and *Muhammed* Sonne of *Omar*, and impriſoned them becauſe he had heard that *Muhammed* and *Ibrahim* Sonnes of *Abdalla*, ſought to get the Empire. Theſe two hid themſelues, but the other *Muhammed* was whipped and died in Priſon.

Muaui of the Merwanian or Ommian race Emp. in Spaine

Bagdad built: *Mirkond* ſaith it had that name of *Baga*, a Perſian word which ſignifieth garden, becauſe of many gardens in that place before the building. *Scaligers* conceit that it is Seleucia is by both excluded.

An. 145. *Almanſor* commanded to build the City Bagdad, and laid the foundation at the time deſigned by Aſtrologers, with vnanimous conſent. It is reported to haue beene a greene Medow, in which was the cottage of an Heremite, whoſe name was *Bagdad*, and thereof tooke the name. But *Almanſor* called it *Medinato-ſſalami*, that is, the Citie of Peace. When it was finiſhed, it was made the Seat of the Abbaſian *Chalifas*. The ſame yeere *Muhammed* Sonne of *Abdalla*, Sonne of *Haſen* went to Medina, and was there created *Chalifa*: he tooke to name *Mahad*, and had a hundred thouſand followers. But *Almanſor* ſent againſt him his partner of the league *Iſa*, which ſlue him and ſent his head to *Almanſor*. *Ibrahim* his Brother appeared at Baſra, and enioyed that Citie, and Perſia and Ahwaz, but ranne like courſe and was ſlaine by *Iſa*.

An. 147. *Abdalla* whom *Abumuſlim* had put to flight, came forth vpon *Almanſors* Oath not to trouble him, and he commanded to build him an houſe, and to lay much ſalt in the foundation, and when he dwelled in it, let in water which ruined the houſe vpon him. An. 158. *Almanſor* dyed at Birmaimon [1] in his way to Mecca on Pilgrimage: and *Ibrahim* Son of *Iahia*, prayed for him *(or in his ſteed)* he was buried at Mecca, he reigned two and twenty yeeres, hee changed the hoary colour of his haire with two thouſand drammes of Muske euery moneth: hee was wiſe, and of pleaſant conuerſation, ſuſpicious and cruell, and foridly couetous. Hee left in his Treaſury ſix hundred Millions of Staters, and twenty foure Millions of Gold.

1 Or pits which *Maimon* digged in that deſert.

Rapacity.

Mu. Mahadi 24

Muhammed Mahadi Sonne of *Almanſor* was the third *Chalifa* of the Abaſians created at Mecca, himſelfe being then at Bagdad. *Ioſeph* Sonne of *Ibrahim*, roſe againſt him in Choraſan, but was taken by *Iezid*, and by *Mahadi* crucified at Bagdad. An. 163. he ſent his Son *Haron* againſt the Romans, and made *Iahia* his Counſellour. Hee ſent him againe the next yeere: he ouerthrew the Romans, and went to the Sea neere Conſtantinople, where a woman [m] then gouerned which made Peace with *Haron*, conditioning to pay ſeuenty thouſand pieces of Gold yeerely, beſides Preſents and preparations of the wayes. The Muſlims in this warre got innumerable ſpoyles. When *Haron* returned, his Father made him partner of the league, hauing depoſed *Iſa* from that Dignity. An. 169. *Mahadi* dyed in Maſeidan a Village, and when they had no other Herſe, they carried him on a doore, and buried him vnder a Nut Tree where he had ſitten. He reigned ten yeeres, two moneths. *Haron* his Sonne prayed for him. He was liberall and abſtained from ſhedding of bloud, reſtored much money which his Father had taken, freed Priſoners, built the Cloyſter at Mecca, and enlarged the Temple. *Merwan* a Poet offered him a Poeme contayning ſeuenty Diſtichs, for which he commanded to giue him ſeuenty thouſand Staters. His Seale was inſcribed, *God is my ſufficience.*

m *Irene: Sox.*

Bounty to Poets.

M. Alhadi 25.

Muſa Alhadi then in the warres of *Giorgian* with the Tabriſtans was inaugurated, hee dyed An. 170. being ſtrangled by his Mother ſitting on a Pillow laid on his face: he reigned a yeere and fifty two dayes.

Haron 26.

Abugiafar Haron Raſyd was the fifth of the Abaſian *Chalifas*, created on the day of his brothers death, on which alſo *Almamon* his Sonne (afterward *Chalifa*) was borne. He made *Iahia* his Counſellour, called him *his Father*, and ſaid to him, *I put my buſineſſe from my necke on thine.*

An. 172. *Abdurrahman* Sonne of *Muaui*, Sonne of *Hiſiam* King of Spaine dyed, hauing raigned thirty two yeeres, and his Sonne *Hiſiam* ſucceeded him in the *Chalifate* of thoſe parts.

An. 176. *Iahia* Sonne of *Abdalla*, Sonne of *Haſen*, Sonne of *Huſein*, Sonne of *Ali* arrogated the Empire. But the matter was compoſed by *Haron*, and gifts with ſecuritie giuen; yet hee was after that caſt in Priſon. An. 178. *Haron* ſent *Haziman* Gouernour of Egypt into Africa, and ſet *Abdulmelic* ouer Egypt, who appointed in his place ouer

Prayer,

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Prayer, [1] and tribute *Abdalla*. An. 179. *Haron* went to Mecca and to Medina, and returned thence on his feet.

An. 180. *Hisiam* King of Spaine dyed, and his Sonne *Hakem* succeeded. An. 181. *Haron* inuaded the Romans, and got much spoyle. An. 183. the Harari from *the Gate of Gates* issued and did much hurt to the Muslims: *Musa* dyed that yeere, of the Race of *Ali*, as was reported, murthered by one whom *Haron* had suborned. Hee left eighteene Sonnes and three and twenty Daughters. An. 186. *Haron* and his Sonnes went on Pilgrimage to Mecca, and gaue much almes there and to Medina. He distributed his Empire to his three Sons, *Muhammed Alamin*, *Abdalla Almamon*, and *Casim Mutamam*. Hee appointed *Alamin* his Succeſſor, and gaue him Irac and Syria; appointed *Abdalla* to succeed him, and gaue him all from Hamadan to the vtmost East, to *Casim*, Mesopotamia, Tsugour and *Awasim*. An. 187. *Giafor* Sonne of *Iahia* was slaine, and his father cast into Prison where he dyed, hauing this scroll in his bosom, *The Defendant goeth before being called into the Law, the Plaintiffe followeth, and the Iudge shall need no witnesse*, which when *Haron* read hee wept, and sware it was true.

The same yeere hee went as farre as Heraclea spoyling and firing all things: and *Nicephorus* the Emperour offered him yeerely tribute which he accepted: but vpon occasion of the cold and snow he performed not couenants, whereupon hee returned notwithstanding, and forced performance. An. 188. he againe inuaded the Romans, and in a great battell with *Nicephorus*, the Muslims preuayled and slue forty thousand, and *Nicephorus* receiued three wounds. An. 190. he inuaded the Romans with a hundred thirty fiue thousand besides voluntaries, and tooke and burned Heraclea, Sacaliba, Risia and Saffaf, with Colonia. Hee carried away sixteene thousand captiues of Heraclea. *Nicephorus* bought his Peace with Tribute. Hee sent by Sea also and wasted Cyprus, and carried away many captiues. Hee dyed An. 193. when hee had reigned three and twenty yeeres, one moneth and nineteene dayes. He was exceedingly delighted with good Verses, and was bountifull to Poets. Hee made eight or nine Pilgrimages in his *Chaliphate*, and prayed a hundred kneelings or prostrations euery day. A hundred learned men accompanied him in his Pilgrimages. And when he went not himselfe, he set forth three hundred men on Pilgrimage, with sufficient expenses and cleane garments. Nor was the Court of any *Chalifa* so furnished with Counsellours, Iudges, Poets, and learned men. His Seale was inscribed, *Greatnesse and Power are Gods*. Hee gaue his Physician a Christian, a hundred thousand *Staters* a yeere stipend, for sauing his life by bloud-letting; the same pay which his *Keeper* had, saying, One keepes my body, the other my soule.

A. 193. *Abuna Marke* was made Patriarch, which receiued those of the Sect of *Sienusa*; two of their Bishops desiring admission; and vpon their humility he entertained them in his house till two Bishops dyed in whose places he set them.

Abu-Abdalla Alamin called also *Muhammed Abu-Musa*, Sonne of *Haron Rasyd* was the next, and sixth Abasian *Chalif*, created on the day of his Fathers death. But *Rasyd* had renewed the league to his Son *Almamon* after *Alamin*, who behaued himselfe so well, whiles *Alamin* gaue himselfe to play and drinking that the chiefe men fauoured him. Yet *Alamin* burned the Couenants of his Father, and assumed his own Sonne *Musa* partner of the league. *Almamon* hereupon forbade his brothers name to be stamped in money or cloth and all Chorasan yeelded to him, and he named himselfe a Prince, and prayed in the Pulpits of Chorasan. An. 195. a great battell was fought, and the followers of *Almamon* preuayled, whereupon he was saluted *Chalifa*, An. 196. *Alamin* was deposed and imprisoned with his Mother *Zebeida*, but soone after by popular commotion restored. But *Taher* the Generall of *Almamons* forces taking *Ahwaz*, *Wasyt*, *Madayn*, and causing men to sweare to *Almamon*, Egypt, Syria, *Higiaza* and *Aliaman* called him to the Empire.

An. 197. Bagdad was besieged, and most of the houses ruined. A. 198. *Alamin* was forsaken by most of his Souldiers, and as he fled, his Boate was ouerturned, and the men with him drowned, but he escaping swamme into a certaine Garden, and was there slaine by *Tahers* Seruant. The Ring of the *Chalifate*, the Rolls and the Scepter were sent to *Almamon*, which fell downe and gaue God great thankes for the victory, and gaue a Million of *Staters* to the messenger. *Alamin* reigned foure yeeres, eight moneths and eighteene dayes. He was liberall, bloudy, inconsiderate, cowardly. He neyther left his Angling nor Chesse-play vpon the heauiest tydings or occasions, and was a drinker of wine.

Abulabbas Almamon called also *Abugiafar Abdalla* was the seuenth Abasian *Chalif*, inaugurated, An. 198. An. 199. The Talibites made commotion in diuers places, and at Cufa arose *Muhammed* Sonne of *Ibrahim*, Sonne of *Ismael*, Sonne of *Ibrahim*, Sonne of *Hasen*, Sonne of *Husein*, Sonne of *Ali*, Sonne of *Abutalib*: inuiting the people to respect the stock of *Muhammed*, and to obserue the Booke and the Law: *Abusaraia* warring in his name. And the Chawarisians came forth. Many battels followed but *Abusaraia* preuayled, which went to

[1] The *Chalifas* where they resided praied in their own persons; and in other Prouinces their Lieutenants. Their hypocrie condemneth others profanenesse which think *Ieroboams* Priests (the baseſt of the people) good enough for Prayer, and themselues too good to be present; a thing performed fiue times a day by the greatest *Muhammedans*, Victories against the Christians.

His pilgrimage

Learned men.

Abu-Abdalla. Alaminus 27.

Z. reckons excellent Physicians in his time *Gabriel Surianus*, *Iohn* Son of *Masawia*, and *Sela* an *Indian*. *Almamon* 28. Z. *Mamon. M. Mahamun*. He was studious of learned men, and caused the Bookes of Philosophy, Mathematicks, Astrologie and Physicke to be translated out of Greeke and Syriake into Arabike.

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* *A.H.* 200. it began Aug. 11. *A.D* 815.

to Basra and tooke it, but in the yeere * 200. was slaine: and *Muhammed* was dead, and another *Muhammed* of the Pogenie of *Ali* inaugurated in his place, which was taken and sent to *Almamon*. At Mecca also *Muhammed* Sonne of *Giafar*, and in *Aliaman*, *Ibrahim* made insurrection which succeeded not. An. 201. *Almamon* assumed *Ali* Sonne of *Musa*, Sonne of *Giafar*, Sonne of *Muhammed*, Sonne of *Husein*, Sonne of *Ali* into partnership of the league, and to the succession of the *Chalifate*, and called him *Arrad of Muhammeds stocke*, and commanded the Souldiers to weare greene, and cast away their blackes: and writ to *Hasen*, to procure his inauguration at Bagdad, but they refused to transferre the succession from the Abasian stock to that of *Ali*: and thereupon the Hasiemides and Captaines determined to depose *Almamon*, and to make his Vncle *Ibrahim*, *Chalifa*. This they did, An. 202. and named him *Mubaric*, who ascending the Pulpit, made a speech to the people, and promised them bounty; he enioyed Bagdad and Cufa, with their Villages. *Almamon* hearing of these commotions in Irac, went towardes Bagdad, and considering that *Fadlus* his swaying all things occasioned this distaste, he caused him to be closely slain in a Bath, & then killed the murtherer, fayning that he had no hand in it. This *Fadlus* first added surnames in Letters: for before the inscriptions of Epistles were only from *N.* Son of *N.* to *N.* Son of *N.*

Sirnames first.

p Of this City *Tus* was the Translater of *Euclides* Elements, lately printed in Arabike at *Rome*.

An. 203. *Almamon* came to Tus, p where *Ali* Sonne of *Musa*, after the eating of a Grape suddenly died, poysoned as was suspected, yet *Almamon* seemed to take his death heauily. This *Ali* was very abstinent and religious. At Bagdad the Souldiers rebelled against *Ibrahim*, who hid himselfe. An. 204. *Almamon* came to Bagdad clothed in greene, as also his Souldiers, but after a weeke he ware blacke q and commanded the People so to doe. An. 206. *Hakem* Sonne of *Hisiam*, Sonne of *Abdurrahman* King of Spaine dyed, and his Sonne *Abdurrahman* succeeded. Hee had reigned sixe and twenty yeeres. An. 207. *Taher* dyed, a wise, valiant and liberall Commander, and a good Poet. For three Verses made to adorne him he gaue three hundred thousand pieces of Gold, and more (said he) would I haue giuen if thou hadst giuen more.

q Z. saith hee forbad the Posteritie of *Ali* to weare black but only yellow.

Poetry richly rewarded.

An. 210. *Almamon* got his Vncle *Ibrahim* into his hands; who comming to him is sayd,

My sinne is great, but thou then it art greater,
My deeds were bad, let thine be seene farre better.

Almamon answered, *Others haue counselled me to kill thee: O* Emperour of the faithfull, said he, *Counsellors counsell that which is vsuall in gouernment, but thou beggest helpe of him who giueth all of mercie. If thou punishest, thou shalt haue example, but if thou spares, thou shalt be good beyond example.* Hee gaue him ten thousand pieces of Gold and dismissed him in Peace. An. 212. *Almamon* published the speech according to the forme of the Alcoran, and the correcting of *Ali* Sonne of *Abutalib*, which had bettered the forme after the messenger of God. An. 213. hee gaue to *Abbas Mutasim* and *Abdalla*, fiue hundred thousand pieces of Gold to each in one day. An. 215. and 216. he inuaded the Romans. An. 217. One of the children of *Ommia* writ to him that *Merwan* had treasures hidden in Hebron, where some chists were found, and amongst other things ten thousand shirts with foule sleeues, the reason whereof being asked, *Asmagaus* sayd, that he was a Glutton, and when a rosted sheepe was set before him, he vsed to thrust in his hand, sleeue and all for the Kidneyes *(as before is said)* and then to haue put on another garment. *Almamon* gaue to *Asmagaus* those shirts, which he sold for so many pieces of Gold. An. 218. *Almamon* tryed the People in the forme of the Alcoran, grieuously punishing those which would not vtter it. Hee dyed hauing reigned twenty yeeres, fiue moneths and thirteene dayes. None of the Abbasians were more learned. He was skilfull in Astronomy, and the winds; and one wind beareth name of him. His Seale was inscribed, *Aske of God and he will giue thee.*

Alis correction of the Alcoran 1500000. giuen.

See before in *Merwan*. It seemeth they rosted their sheep whole, and not cut out in ioynts.

Muhammed Mutasim Billa, *Abuishac* his brother, was created *Chalifa*, on the day of his brothers death. An. 218. The Horrimæans, a vile and hereticall Nation, made insurrection, lead by *Babec*. But *Mutasim* sent an Army against them, which killed sixty thousand of them, and the rest fled to the Roman Dominions. An. 219. *Muhammed* Sonne of *Casim*, Sonne of *Omar*, Sonne of *Ali*, Sonne of *Husein*, Sonne of *Ali* had many followers, made many battels, but at last was taken.

Mutasim 29. Z. *Mutetzma*, a great louer of Physicians. *M. Matacon* He built Samarra three miles from Tigris N. from Bagdad.

An. 220. the children of *Babec* lost aboue a hundred thousand in battell in Arsaw, and *Babec* fled to Badwa, which Citie *Asfin* besieged and tooke, and gaue security to *Babec*, but killed him notwithstanding. An. 223. Ammoria was taken, and great spoyle made in the Roman Regions.

An. 224. *Barabas* Sonne of *Caran* made insurrection, and after many battels was taken by *Abdalla* Sonne of *Taher*, who sent him to *Mutasim* which beate him to death, and then crucified him besides *Babec*. An. 226. *Asfin* was added to them: for in his house were found Idols and wicked Bookes, neither had he altered his Paganisme. An. 227. *Mutasim* dyed at Samarra. Hee was strong, able to carry certaine paces a thousand pound weight. Bagdad

Idols hated.

Mutasims strength.

was

was not able to containe his Souldiers, and therefore he buile Samarra, and placed his Souldiers there. And Samarra remayned the Seat of the *Chalifas* till *Mutadid* reigned, which remooued to Bagdad, as the after *Chalifas* also did. *Mutisim* was vnlettered and could not write. He was called *Octauian*, for that the number of eight agreed to him eleuen wayes: he was the eight *Chalifa* of the Abbasians, created, An. 218. reigned eight yeeres, eight moneths and eight dayes, aged forty eight yeeres, borne also in the eight moneth of the yeere, his Fathers eight Son, left eight Sons and eight Daughters, fought eight battels, and left eight Millions of Gold in his Treasury, and eighty thousand *Staters*. He dyed in the yeere of the Sunne 6333. and a hundred and thirty dayes compleate.

An. 223. and of *Diocletian* 547. *Abuna Ioseph* was made Patriarch of Alexandria. In his time *Iacob* a Bishop in Æthiopia, when the King was abroad in Warre was displaced by the Queene, and another substituted in his place. But Drought and Pestilence followed, and the King sent to the Patriarch, to send backe the Bishop, which hee did: and hee was receiued with great ioy. Hee sent also Bishops into Africa to Pentapolis and Cairawan.

B. of the Ethiopians vnder the Negroes.

Haron Wacic Billa Abugiafar, was the ninth of the Abasians, and 30. King of the Muslims, created on the day of his Fathers death at Samarra. An. 227. And An. 228. hee remooued his Iudges and Scribes, and tooke of them much money.

Wacic 30. *Z. Elwathek. M.* a great famine in Persia by three yeers drought, which almost dispeopled it.

A. 230. *Abdalla* Son of *Taher* deceassed, an honorable and valiant man, which had bin Gouernour of Chorasan, Egypt and Syria, to whom was great resort of learned men and Poets, to whom he was very bountifull. *Wacic* seeking to increase his abilitie for lust, was aduised to eate Lions flesh boyled in red Vineger, and to take three drammes thereof; but he dyed soone after he had vsed it. Stretching his sicke body on a Carpet he said, *O thou whose kingdome passeth not, haue mercy on him whose Kingdome passeth away*. He loued and rewarded Poesie. Hee propounded to men the forme of the Alcoran as *Almamon* had done, and alienated mens minds from him. He reigned fiue yeeres, nine moneths and sixe dayes.

They returned afterraine, and warred on the *Magi*, killing of those fire worshippers very many.

Giafar Abusadl Mutewakkel Abalia Wacics brother succeeded, An. 231. They first put on the *Chalisate* Robes on *Muhammed* Sonne of *Wacic*, but then contemning his childhood, the Iudge *Ahmed* sent for *Giafar*, Sonne of *Mutasim*, and clothed him with a long garment, and kissed him betwixt both his eyes, saluting him *Emperour of the faithfull*, and surnaming him *Mutewakkel*. He imprisoned *Muhammed* his Counsellor, and appointed one to keepe him waking, and after some dayes watching permitted him to sleepe, which he did a day and a night, and then put him into a hot Iron Ouen, hauing nayles within, and there tortured him to death. He was a Grammarian and Poet, but proud, shameless, couetous and mercilesse, being accustomed to say that [1] *Mercy was a certaine imbecilitie in nature*, and that *Liberalitie was foolishnesse*.

Mutewakkel 31. *Z. Metuchal. M. Almotowakkel.*

Ceremonies of inauguration.

[1] Out of thine owne mouth will I condemne thee.

An. 235. *Mutewakkel* appointed his Sonne *Mustansir Billa* his Successor, after him *Mutaz Billa*, after that *Muaiyad Billa*, giuing to each two Banners, one black, which was the Banner of the league (or couenant) the other white, of their place of gouernment, assigning to *Mustansir* Africa, and all the West from Egypt; also Kinnasrin, Awasim, Syria, Mesopotamia, Diarbecr, Diarebia, Mausil, Habeb, Aiat, Chabur, Karkisia, Tecrit, the Region of Tigris, Mecca and Medina, Aliaman, Hadramat, Iamam, Bahrain, Sindia, and adioyning thereto Ahwaz, Sacalaa, Samarra, Cusa, Maseidan, Hazran, Siahruzar, Comma, Casan and Giebel. To *Mutaz* hee assigned Chorasan, Tabristan, Raija, Persia, Armenia, and Aderbigian; the Minta also, and his name to be stamped in all Coines. To *Muaiyad* hee assigned the Prouinces of Damascus, Emessa, Iardan, and Palæstina.

A H 235. which began Iuly 26. 849.

A. 238. *Abdurrahman* King of Spaine died & his Son *Muhammed* succeeded. In the yeere 241. and 242. the Romans inuaded and carried away Muslims captiues. This yeere were terrible Earthquakes, which oppressed forty fiue thousand men, most of them in Damijs. In Persia also Chorasan, and Syria, Earthquakes and vnusuall sounds happened, and in Aliaman, with great destruction.

Great Earthquakes.

An. 245. also were terrible Earthquakes, and the Springs of Mecca failed, so that a bottle of water was sold for a hundred *Staters*. Many were oppressed with an Earthquake at Antiochia, and fifteene hundred houses, and ninetie Towres of the wall fell thereby: the people ranne into the fields, and Acraus the Hill there fell into the Sea, a blacke and vnsauoury smoke ascending thence. The Riuer also vanished for a farsang.

An. 246. *Omar* inuaded the Romans, and carried thence seuentie thousand captiues: others also in other places. *Mutewakkell* hauing prayed and preached before the people, the last Friday in *Ramadan*, at his returne reproued his Sonne *Mustansir*, and threaned him and his Mother, who thereupon set his Seruants to kill him. A principall cause hereof was *Mutewakkels* hatred to *Ali* Sonne of *Abutalib*, which *Mustansir* could not beare. Hee reigned fourteene yeeres, ten moneths and three dayes. He tooke away the temptation [k] from men and the World was ordered.

[k] The forme of the Alcoran before enioyned by his Predecessors.

Mu-

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Muſtanſir 32. Z. *Mutuaſkar.* M. *Montacer.*

Muhammed Abugiafar Muſtanſir Billa was priuately inaugurated the ſame day of his Fathers death, and publikely the day after. He continued ſixe moneths. A Perſian Carpet with the Image of a King being haply brought before him, he would needs force one to read the Letters therein wrought, which were, *I Syroes Sonne of* Coſroes *ſtue my Father and reigned but ſixe moneths.* Some ſay he was poyſoned. A fearefull Dreame alſo of his Fathers threatning him with ſhort Reigne and fire after it, terrified him. He had made his two brethren reſigne their partnerſhip of the couenant.

Muſtain 33.

Ahmed Abulabbas Muſtain Billa. Sonne of *Muhammed*, Sonne of *Mutaſim* was enthronized in his place, and impriſoned *Mutaz* and *Muaiad*. An. 249. the Turkes killed *Vtamaz* which ruled all vnder *Muſtain.*

An. 250. *Iabia* Sonne of *Omar* of the Poſteritie of *Ali* aroſe at Cufa, but was ſlaine in battell. They which had ſlaine *Mutewakkell* ſlue alſo *Iaaz*, whereupon *Muſtain* fledde to Bagdad, and the people created *Mutaz Chalifa.* *Mutaz* ſent his brother *Ahmed* to beſiege *Muſtain* at Bagdad, whoſe Generall *Abdalla* made his Peace with *Ahmed.* The ſame yeere *Haſen* of the Poſterity of *Ali*, poſſeſſed himſelfe of Tabriſtan, and another *Haſen* the Talibite of *Ali* his Poſteritie aroſe in the Region of Dailam, and beſieged Mecca; but both were put to flight, and this laſt died, An. 252. *Muſtain* reſigned the *Chalifate*, and was committed to cuſtodie, where by *Mutaz* his procurement he was ſlaine. He reigned two yeeres and nine moneths.

Mutaz 34. g *Zacuth* ſuppoſeth that the *Chalifate* was by him diuided, and another ſet vp in Egypt, which is not true, as anon ſhall appeare.

Muhammed Abu-Abdalla Mutaz Billa was the thirteenth Abaſian *Chalif.* Hee depoſed his brother *Muaiad* from the partnerſhip of the couenant, and impriſoned him: and perceiuing that the Turks would haue him ſet at liberty, he cauſed him to be ſtrangled in clothes that the Iudges could perceiue no ſigne of violent death in him. An. 253. the Turkes killed *Waſif* for their ſtipends, the Keeper of the Port, whoſe Sonne *Salih* procured the depoſition of *Mutaz*, and ſtarued him to death, hauing reigned foure yeeres ſix moneths and three and twentie dayes. He was a man giuen to his pleaſures and negligent of gouernment. A. 254. *Ahmed* g Sonne of *Tulan* was made Gouernour of Egypt.

Muhtadi 35.

Muhammed Abu-Abdalla Muhtadi Billa, Sonne of *Watic*, Sonne of *Mutaſim* ſucceeded. An. 255. He forbade the vſe of Wine, and reiected Singers and Ieſters; exiled Soothſayers, refuſed the Lions and hunting Dogges in the Imperiall Tower, and tooke away Tributes. He alſo tooke on him to bee preſent at Iudgements and Accounts, and ſate euery Munday and Thurſday to attend the people hauing a Booke before him. *Habib* rebelled at Baſra, ſaying falſly that he was *Ali* Sonne of *Muhammed*, of the Poſteritie of *Ali.* He gathered together the Rihi, which liued like Lions: he was an Aſtrologer, of bad Religion. Hee continued to the yeere 270. *Muſa* killed *Salih* the killer of his Maſter, An. 256. *Muhtadi Billa* was ſlaine that yeere by the mutinous Turkes, hauing reigned eleuen monethes and ſome dayes.

The Rihi. *Mutamid* 36. *Habibs* harmes *Mirkond* ſaith, that *Yacub Leis* a Tinker, a prodigal, and robber by high-waies, to whom (renowned for liberalitie) vnthrifts reſorted; firſt got Siſtom, then inuaded Karaſon, &c. ſtill giuing the ſpoiles to his followers; tooke Perſia, went toward Bagdad to ſee (hee ſaid) the *Chalifa*, which would haue confirmed all he had to him, if hee would haue ſtayed: he died in his way of the Cholike, hauing ruled Perſia eleuen yeeres. His brother *Hamer* ſucceeded him, confirmed by the *Chalif.* This *Hamer* ſeemeth *Habib* here mentioned: if *Mirkond* doe at all mention him.

Ahmed Abulabbas Mutamid Alalla Sonne of *Mutewakkel* was created the ſame day at Samarra. An. 256. the Rihi tooke foure and twentie Ships of the Sea, and ſlue all that were in them: and *Habib* with eighty thouſand men did much ſpoyle. He got the victory in diuers fights againſt *Mutamids* Armies. He tooke Baſra and ſlue twenty thouſand Inhabitants at his entrance. He preuayled alſo A. 258. and ſlue *Muſliſh*: neyther could *Muaffic Billa*, whom *Mutamid* had made Gouernour of the Eaſt, and partner of the league, preuayle againſt him. Hee made the People beleeue that hee knew all ſecrets, and could doe things miraculous.

An. 259. *Iacob* Sonne of *Allit* rebelled at Niſabur, and poſſeſſed himſelfe of Tabriſtan. *Habibs* Souldiers ſlue fifty thouſand at Ahwaz, and threw downe the wals. He and *Iacob* made great ſtirres and ouerthrew *Mutamids* Captaines. *Iacob* put to flight *Muhammed* Sonne of *Waſil*, and tooke his Caſtle in which were forty Millions of *Staters*. Hee tooke *Waſit.* *Mutawid* with his partner went againſt him and put him to flight. But *Habid* preuayled in diuers battels: he continued ſpoyling and victorious, till Anno 267. at which time *Muaffic Billa* ſent his Sonne *Mutadid* who chaſed him, tooke his Citie Mabia which he had builded, ruined the wals and filled vp the Ditches, and freed out of his Priſon fiue thouſand Muſlim women. *Muaffic* purſued them to the Citie which they had builded with fiue Walls, and as many Ditches, and draue them out of it, and got rich ſpoyles. *Habib* had fortified Mahbar, and had three hundred thouſand Souldiers with him there. *Muaffic* ſeeing it could not in ſhort time be taken, builded another Citie, Muaffikia ouer againſt it: he built alſo a Temple there, ſtamped Coines, inuited Merchants, and by degrees preuayled.

An. 268. *Lulu* rebelled againſt *Ahmed* the Gouernour of Egypt, and got *Muaffics* fauour, whereby *Ahmed* was curſed in all Pulpits. For *Muaffic* ruled all, and *Mutamid* enioyed only the title, his name on coines, and to pray in Pulpits.

An.

An. 270. *Habib* was taken and executed, his head carried about for ſhew. *Muaffie* was ſurnamed *Naſir Lidinilla*, that is, the *Helper of Gods Religion*, p for killing *Habib*. The ſame yeere *Ahmed* q dyed: when death approched he lift vp his hands, ſaying, *O Lord, haue mercy on him which knew not his owne quantitie, and ſhew thy ſelfe mercifull to him when he dieth.* He left three and thirty Sonnes. He was a man of much iuſtice and almes, and gaue euery moneth 300000. pieces of Gold in almes. A thouſand pieces of Gold daily were deſigned to his Kitchin: and to Eccleſiaſticke perſons euery moneth hee gaue as much. And, whiles he gouerned Egypt two Millions, and two hundred thouſand pieces of Gold were carried to Bagdad to be giuen to the poore, and to learned and good men. Hee left in his treaſury ten Millions of Gold. Hee had ſeuen thouſand Slaues, and as many Horſes, eight thouſand Mules and Camels, three hundred Horſes for warre, all his owne proper goods. The Rent of Egypt in his time was three hundred Millions of pieces of Gold. He is ſaid to haue executed, with adding thoſe which dyed in Priſon eighteene thouſand. His Sonne *Hamaruias* ſucceeded in all which he had in Egypt and Syria.

p As our *Defender of the Faith* in their ſuperſtitious conceit.

q This *Ahmed* would not acknowledge *Mutamid*, and ruled Egypt as Soueraigne, therefore curſed, as ſeeking to raiſe another *Chalifa* in Bagdad, not any at all in Egypt (which long after was done) but now began to be hereditary. As Perſia alſo by *Mirkonds* teſtimony to the Family of *Leyſ.* r Which is to be vnderſtood of all lands, taken as in our Doomeday Booke.

An. 273. *Muhammed* Sonne of *Abdurrahman* King of Spaine dyed: his Sonne *Mundir* ſucceeded. An. 278. *Muaffic Billa* dyed, and his Sonne *Mutadid* ſucceeded in the gouernment, being veſted by his Vncle *Mutamid*, and made partner of the Couenant, depoſing his owne Sonne *Giafar*. That yeere beganne the Caramites, a kind of Batin Heretikes. One of the tract of *Sawad* fayned faſting and auſterity of life, ſaying, that God had enioyned him fifty prayings euery day. He ſaid he would call a Prince, and tooke of euery man a piece of Gold, ſaying, it was for the Prince. He tooke twelue men which he ſent to preach his Religion. And when the people by multitude of his enioyned Prayers neglected their worke, *Haidam* impriſoned him, and kept the key vnder his head threatning to kill him. A Mayde of his in pitie ſtole away the key, let him out and layd the key vnder his head againe, who opening the doore found him not. Hereupon he tooke occaſion to ſay that no man could hurt him. Hee went into Syria, and none knoweth what became of him. His name was *Carmat*. His Sect of Caramites encreaſed about Cufa. Anno 279. *Mutamid* dyed, hauing reigned three and twenty yeeres and three dayes.

Caramites. *H.* 279. began April 3. *A.D.* 892.

Ahmed Abulabbas Mutadid Billa Sonne of *Muaffic* was on the day of *Mutamids* death created *Chalifa*.

Mutadid 37. Z. *Mutetzed.* *M. Mubaxed.*

An. 282. *Hamaruias* was killed by ſome of his Seruants in his bed, and the Souldiers placed his Sonne *Gieis* in his ſteed, ſome ſayd they would haue his Vncle to gouerne, whereupon he cut off his Vncles head and threw it to them. An. 283. the Souldiers ſlue *Gieis* and his mother, and ſpoyled his houſe, and *Haron* his brother was made Gouernour of Egypt and Syria, which promiſed to pay *Mutadid*, fifteene hundred thouſand pieces of Gold yeerely, out of Egypt. Hee payed him alſo for Kinnaſrin and Awaſim Gouernments foure hundred and fiftie thouſand. *Abuſaid* a Caramite rebelled and tooke Hagiara.

Egyptian broyles. Z. ſaith *Hamaria* made a match twixt his Sonne *Ali* and the *Chalifas* daughter.

An. 287. *Mutadid* ſent *Abbas* againſt him, whom the Caramite tooke and few of his men eſcaped. An. 289. *Mutadid* dyed through immoderate vſe of luſt, hauing reigned nine yeeres nine moneths and foure dayes. Hee remitted the poll money, and the tribute of Mecca and Medina: and hauing great need of money for his warres, he was told of a *Magus (one of the Perſian Ethnike Religion)* dwelling at Bagdad, which had ſtore of money. He ſent for him to borrow money of him: who anſwered, my money is before thee, take as much as thou wilt. But how, ſayth *Mutadid*, canſt thou expect reſtitution? *Seeing God*, ſayd the other, *truſts thee with his Seruants and his Lands, and thou ſheweſt thy ſelfe faithfull and executeſt iuſtice; ſhould I be afraid to truſt thee with my money* Whereupon *Mutadid* weeping, bid him goe away, and ſware he would borrow nothing of him; yea, if he needed, our goods, ſayth he, ſhall be thine. Yet hee was bloudy, and buried his Seruants quicke which had angred him.

Equitie.

Ali Abumuhammed Muctafi Billa Sonne of *Mutadid* Sonne of *Muaffic* Sonne of *Mutewakkel*, was created *Chalifa* the ſame day that his father died, An. 289. whiles hee was at Raka, his Counſellour *Caſam* procured his Inauguration at Bagdad, which was reiterated when he came thither himſelfe. This *Caſam* hauing intended to turne away the *Chalifate* from *Mutadids* Poſteritie, and knowing that *Badir* the brother of *Muctafi* knew it, procured his death leſt he ſhould reueale it. At that time *Iahia* a Caramite had many followers, & ſlue *Siecr* the Commander which *Muctafi* ſent againſt him, & burned the Temple at Ruſaf. After that he went into Syria, ouerthrew the forces of *Taagi*, and beſieged Damaſcus, where he was ſlaine. The Caramites ſubſtituted his brother *Huſein*, which gaue out himſelfe to be *Ahmed* Sonne of *Muhammed*. He beſieged Emiſſa and tooke it, and forced Damaſcus to compoſition. He ſlue innumerable people at Maara, Hamat, Balabec

Muctafi 38.

Caramites hurts to the Muſlims.

Selmia (where he entred on composition, and slue notwithstanding both men, children and beasts, and spoyled all Syria with fire and sword. An.290. *Muctafi* sent *Alaz* against him, which got the worse; and after him other Armies. An. 291. the Caramites were ouerthrowne and many taken, which had their hands and feet, and after their heads cut off. He sent an Army also into Egypt, which tooke it from the Posteritie of *Telun*.

An.293. *Muhammed* Sonne of *Ali* possessed Egypt and seduced many, but by *Muctafis* Army was taken and imprisoned. *Zacrunas* the Caramite slue the Inhabitants of Basra and Adriat, and spoyled the Cities, and then repaired to Damascus, and slue the Deputie, but could not take it, and was chased by another Army which *Muctafi* sent vnder *Ioseph* Son of *Ibrahim*, to Sawan, where in another battell the Caramites got the victory.

An.294. *Zacrunas* assaulted the Pilgrimes, slue the men, captiued the women and spoyled the Gods: but was soone after taken and killed. An. 295. *Muctafi* dyed hauing reigned sixe yeeres sixe moneths and twentie dayes. He was very rich, and bare good affection to the Posteritie of *Ali*, of happy memory. Seleucia was taken, An. 290. That yeere Nilus flowed but thirteene cubits and two fingers, and men of all Religions made supplications to God for more water, but preuayled not.

Muctadir 39.

Giafar Abulfadl Muctadir Billa Sonne of *Mutadid* succeeded the day of his brothers death. The same yeere dyed *Mundir* Sonne of *Muhammed* King of Spaine, to whom succeeded in the *Chalifate* his Sonne *Abdalla*. An.296. *Muctadir* was deposed, and *Abdalla* Sonne of *Mutaz* surnamed *Abulabbas* was inaugurated, by occasion of the Souldiers assaulting and killing *Abbas* the Counsellour of *Muctadir*: but he possessed it only one day and night and was strangled. He was a rare Poet and author of Similitudes, such as none before had giuen example of.

Africa diuided (as Spaine before) and following a new *Chalif.*

An.298. the Posteritie of *Fatima* began to flourish, and *Muhammed* at Segilmessa in the iurisdiction of Cairawan was saluted Emperour of the faithfull, professing himselfe to bee descended of *Ali* Sonne of *Abutalib*. He builded Mahdia and reigned ouer Africa, Sicilia and the Westerne Prouinces. He fought often against the Sons of *Aglab*, & expelled them, A.302. and then dyed; and his Son *Caim* succeeded, & after him his Son *Almansor*: and after him, his Sonne *Muaz Lidrnilla* who was the first Egyptian *Chalifa* of the *Fatimides*. A.300. *Abdalla* died and his brother *Abdurrahman Nasir Ladmilla* succeeded in Spaine, after whom I know nothing of that Ommian Spanish Race, which ceassed about the yeere foure hundred.

An.201. *Abusaid* the Caramite was slaine by his Seruant in the Bath, and the Caramites exalted *Said* his Sonne in his place, who with *burning* Pincers executed the Murtherer. An.302. *Habas* with a multitude of Magaribs tooke Alexandria, and ouerthrew *Maunas* which was sent from Bagdad against him.

Heretike executed.

An.309. *Muctadir* caused *Husein* to bee put to death, and crucified by the aduise of the wise for certaine Verses, in which he seemed to acknowlede an vnion of mans spirit with Gods Spirit;

As Wine with Water, and with Amber Muske is mixed,
Thy spirit with mine, Thou-I are are ioynt-ly fixed.

But God knoweth whether he had not some other meaning.

Abugiafars death. See of him in the Preface.

An.310. *Muhammed Abugiafar* Sonne of *Harir* the Tabarite dyed, the Author of the History, a learned and mightie Prince, God haue mercy on him. An. 311. *Abutaher* the Caramite Sonne of *Abusaid* grew powerfull, and professed to know secrets. Hee assaulted Basra with 107000. men tooke it, slue all the Townesmen, burned the Temple, enioyed the spoyles. An.312. hee set on the Pilgrimes as they returned in *Nahar*, and ouerthrew them in a great battell, taking their Generall *Abulbigia* Gouernour of Mausil, Diarreb, Dainawar and Giebal, with the goods and most of the women and children, leauing the rest without prouision, so that most of them dyed with thirst and wandering. Hee was then nineteene yeeres old and got a Million of Gold, and baggage worth as much more. He set *Abubigia* free and many Captiues, and sent to *Muctadir* to giue him Basra and Ahwaz, which he refused, but honoured and vested his Messenger. An.313. *Abutaher* tooke Cufa, slue and captiued the Inhabitants. He tooke there foure thousand coloured clothes, and three thousand Camels with innumerable spoyles.

*A H.*310. began May 1.922

Caramites cruelty.

Melita. Dailam a people of Persia.

An.314. the Romans tooke Malatia. An.315. the Dailamites began to be of note, whose first King was *Wahsihudan*, whose Seate was Staristan. His Sonne *Hasan* succeeded. Hee warred with *Husein* the Fatimite, surnamed *Nasirulhac*: but *Ali* brother of *Hasan* slue him, and was slaine himselfe by *Muhammed* father in law to *Hasan*, and chased his Sonne *Mahadi* which succeeded him. This *Muhammed* became King of the Dailams. *Mahadi* fled to Asfar, who hauing taken Razwin and Georgian sent *Mardawig* his Generall against *Muhammed*, who counselled him to get into his hands the Kingdome of Asfar his Master,

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ſter, which he did, poſſeſſing the Dominions of Raija, Karwin, Abhar, Giorgian and Tabriſtan. Then went *Mardawig* to Hamadan, took it, ſlue the men, rauiſhed the women. *Muctadir* ſent *Haron* with an army againſt him, An. 319. which *Mardawig* put to flight, and then poſſeſſed Isfahan. After this *Mahcan* and *Mardawig* warred on each other, and *Ali Abulhaſen Amadudaulas* Sonne of *Boia*, was one of *Mahcans* Souldier. Theſe warres continued, An. 321. and 322. and *Mardawig* got the better, and tooke Amida and Tabriſtan. *Amadudaulas* left *Mahcan* and ſerued *Mardawig*, who ſet him ouer Margia, where being ſetled he aroſe againſt *Mardawig*, tooke Isfahan with a great Army, and after that, Argian and all Perſia. *Muctadir* ſent *Ioſeph* againſt *Abutaher* the Caramite, but *Ioſeph* was taken and his forces broken. He ſent another Army which returned without doing any thing. They were afraid at Bagdad, leſt hee ſhould haue comne thither, and for ioy of his returning *Muctadir*, his mother and *Ali* his Counſellour gaue God thankes, and diſtributed fifty thouſand pieces of Gold to the poore. An. 316. the Caramite tooke Rahab, and forced *Korkiſia* to buy their peace. He built a houſe at Hagiara, and increaſed in ſtrength. An. 317. *Muctadir* was depoſed, and *Kahir Billa* ſucceeded by the meanes of *Maunas* Generall of his forces, which tooke *Muctadir* and impriſoned him, and cauſed him to reſigne. The Souldiers tooke from his mother 600000. pieces of Gold. But the Souldiers ſoone after mutined and ſlue *Barne* the Captaine of the Guard; made the Sonne of *Mucta* the Counſellor runne away, and *Muctadir* repoſſeſſed his place. His brother *Cahir* he kiſſed betwixt the eyes, ſaying, there is no fault in thee: and *Cahir* anſwered, *God, God is in my ſoule, O Emperour of the faithfull.* *Muctadir* ſware he would not hurt him. *Abutaher* this yeere aſſaulted Mecca, and ſlue the Pilgrimes in the Temple on the eight of *Dulhiggia*, plucked vp the *blacke ſtone*, and the couer of the Well Zemzem, and waſted the Temple. He carried the *blacke ſtone* to his Citie, which remayned with them twelue yeeres lacking one day, and was rendred, An. 339. *Mahcam* had offered for it fiue thouſand pieces of Gold which they refuſed. An. 320. *Muctadir* was ſlaine by *Maunas* in battell, hauing reigned foure and twenty yeeres, eleuen moneths and fourteene dayes. Hee was much giuen to faſting and almes, but much ruled by women, one of whom *Iamee* would ſit in iudgement. None had enioyed the place ſo long. In his time ceaſſed the Pilgrimage, when the *blacke ſtone* was carried away. He is ſaid to haue giuen away aboue ſeuenty Millions of Gold. He gaue alſo to the men the Iewels of the *Chaliſate*, and the treaſures which his Anceſtors neuer thought to giue, and moſt of the Gemmes to women, oyntment alſo and Ciuet, *A. M.* 6424. and ſixty foure dayes being paſt. Hee forbade to take tribute of Biſhops, Monkes and poore men, whom the author of the vocation had freed. An. 314. the Emperour with a thouſand ſhips intended to inuade Egypt but by tempeſt, three hundred were loſt, and the reſt returned. An. 317. ſuch a multitude of Locuſts came into Egypt, that the Sunbeames could not come at the ground, and they conſumed Vines, Fruits and Corne.

These things are ſet together: but in time hapned after.

Mecca aſſaulted. Blackſtone taken away.

Muhammed Abulmanſor Kahir Billa, was the fortieth *Chaliſa*, and the nineteenth of the Abbaſides, created after his brothers death at Bagdad. Hee tortured *Muctadirs* mother for her money, hanging her by the heeles, her vrine running ouer her bodie, and ſhe denying knowledge of more money; after which ſhee dyed, Anno 322. hee was depoſed, hauing reigned one yeere ſixe moneths and ſeuen dayes, and *Ahmed* Sonne of *Muctadir* was created, which remayned in the Imperiall Tower till *Mutaki* caſt him forth, A. 333. after which on a Friday in the Temple he begged almes; ſaying, *I was ſometimes your Chaliſa, now I am one of your poore.*

Kahir 40. *Z. Elkahar.*

Chaliſa begger. *L.* 3. of the diſtraction of the Saracenicall Empire.

Ahmed Abulabbas Arradi Billa was the twentieth of the Abbaſides. Anno 322. dyed *Abdalla Abu-Muhammed Mahadi* which reigned at Cairawan, hauing ruled foure and twenty yeeres three moneths and ſixe dayes. *Caiym* his Sonne ſucceeded. *Boia* was a poore fiſherman; ſome ſay, deſcended from *Ardſyr* King of Perſia. From *Adam* to him were a hundred Generations. He had three Sonnes *Ali Abulhaſen*, *Haſen Abuali*, and *Ahmed Abulhaſen*, which ſerued the Souldiers. We haue before ſhewed how *Ali Abulhaſen Amaduddaulas* ſerued *Mardawig*, tooke Isfahan and Hamadan. He tooke Cazerun and increaſed in power. After that Letters came from *Cahir*, wherein he offered to *Mardawig*, Raija, Narcab, Zangion and Abhar on condition to leaue Isfahan, from which *Waſmakin* brother of *Mardawig* had driuen *Amaduddaulas*, which he accepted: but hearing of *Cahirs* depoſition, detayned it ſtill. Anno 323. *Mardawig* was ſlaine by his Seruants in the Bath, and ſo God deliuered the Muſlims from *Mardawig*, a man vniuſt, bold and addicted (they ſay) to Paganiſme. *Abutaher* the ſame yeere ſpoyled the Pilgrimes. The ſame yeere *Haſen Abu-Muhammed Naſiraddaulas* Sonne of *Abdalla* gaue to his brother *Ali Abulhaſen Saifuddaulas*, *Maiafarikin Diarbecr*. *Abubecr* ſubdued Egypt, and poſſeſſed it together with Syria.

Arradi 41. *Boia. Z.* and *M.* tell of him and cals him *Segiari*; *M. Abuſuia*) that he dreamt hee piſſed fire which inflamed the country in three parts, which was interpreted of his three ſonnes greatneſſe.

Egypt conquered.

An. 324. *Aradi* made *Muhammed* Sonne of *Raiyc* his Counſellor and Emperour of Em-

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perours, and committed to him the administration of the Kingdome, and commanded him to preach in his steed in the Pulpit, and gaue him a banner. From that time the dignitie of a Counsellour grew out of vse at Bagdad, and continued but a name, the power remayning with the Emperour (or Commander.) An. 325. There were many Princes; for whosoeuer could possesse himselfe of any City, stiled himselfe King. Basra, Ahwaz and Wasit were in the hands of *Abu-Abdalla* the Baridite, and his brethren. Persia in the hand of *Amaduddaulas*, Sonne of *Boia* the Dailamite, and of *Wasmakin* brother of *Mardawig*, Mausil, Diarreb and Diarbecr in the hands of the children of *Hamadan*. Egypt and Syria in the hand of *Muhammed*, Sonne of *Taag*. The West and Africa vnder *Caym*; Spaine in the hand of the Sonnes of *Ommia*. Choratan in the hand of *Nusr* Sonne of *Ahmed* the Samanæan. Iamam, Bahrain and Hagiara in the hand of *Taber* the Caramite. *Tabristan* and *Giorgian* in the hand of the Dailans. Only Bagdad remayned with the *Chalifa*, and the Sonne of *Raiic*, the tributes were abolished, the Kingdome decayed and robberies increased. The money was carried into the Treasuries of the Emperours, which disposed thereof at their pleasure. *Arradi* went to warre vpon *Abuabdalla* the Baridite, who agreed with him for 36000. pieces of Gold, to pay thirty thousand euery moneth. *Basra* was taken by the Sonne of *Raiic*, and *Abutaber* the Caramite made peace with him on condition to pay him out of Bagdad 120000. pieces of Gold. *Abubecr* tooke also Ahwaz, whereupon the Baridite sought helpe of *Amaduddaulas*, who sent his brother *Ahmed Mumuddaulas* with him to take Ahwaz, which he did, An. 326. *Abuali* Sonne of *Mucla* the Counsellour had his hand cut off, and his tongue cut out for counselling *Arradi* to attach *Abubecr*, and to employ *Iacham* the Turke, when his right hand was to be cut off, *This hand* (said he) *whereby I haue ministred to three* Chalifas, *and wherewith I haue written out the* Alcoran, *is out of like the hand of a Thiefe.* This Sonne of *Mucla* was Authour of this excellent writing, and first brought the forreigne Writing of Cufa to the vse of the Arabs. The Sonne of *Bawab* added somewhat and brought it to perfection. *Iahcam* the Turke came to Bagdad and tooke it, chasing away the Sonne of *Raiic* which had enioyed the Imperiall Dignity one yeere ten moneths and sixteene dayes. *Iahcam* was vested by *Arradi*, and stiled *Emperour of Emperours*. Anno 327. *Iahcam* with the *Chalifa* went against *Nasiruddaul* and besieged Mausil, but was forced to accept fiue hundred thousand pieces of Gold to haste backe to Bagdad, where *Abubecr* had renewed some broyles, with whom he compounded and gaue him the *way of Euphrates*, the Prouince of Kinnasrin and Awasim. That yeere they againe went on Pilgrimage by the way of Euphrates, which from the yeere 319. the Caramites had hindred, *Abutaber* now for fiue and twenty thousand pieces of Gold, promising not to molest them. An. 328. *Abubecr* tooke Emissa: ouerthrew in battell *Muhammed* Sonne of *Taag*, Prince of Egypt and Syria, but was againe depriued of his victory by his Souldiers ouerhasting to the spoyle: at last, hee got all Syria except Ramla, which remayned with the Sonne of *Taag* on condition to pay *Abubecr* 140000. pieces of Gold yeerely. An. 329. dyed *Arradi* of the Dropsie and immoderate lust. He was the last of the *Chalifas* which preached on Fridayes, which did penance with the Penitents, disposed of monies, armies, gifts, had seruants and Kitchins. They which succeeded after him vntill *Muctafi*, had nothing in Irac and other Prouinces but the title. He reigned six yeeres, ten moneths and ten dayes.

Ibrahim Abu-Ishac Moctafi Billa Sonne of *Muctadir* was created *Chalifa* the day of his brothers death, but held only the bare title. *Iacham* in hunting was killed, and *Moctafi* committed the administration of the Kingdome to *Cutelin*, and eighty dayes after to *Abubecr* Son of *Raiic*. An. 330. the Baradites sought to possesse Bagdad. *Moctafi* fled to Mausil with *Abubecr*. *Saifuddaulus* ministred vnto them, as did also *Hasen Abuhammed Nasruddaulas*, which title *Moctafi* then gaue him. Hee sent his brother *Ali Abulhasen* against the Baridites, who expelled them from Bagdad and tooke the Citie. *Nasirruddaulas* slue *Abubecr* and succeeded in the gouernment. His brother *Ali* being victorious, was stiled *Saifuddaulas*. A. 332. *Nasiruddaulas* with his brother returned from Bagdad to Mausil, and *Buzun* the Turke possessed Bagdad and administration, with the title of *Emperour of Emperours*, who deposed *Moctafi* from the *Chalifate*, which now was growne to a title, hauing also the honour to haue their names stamped on Coynes, and to pray in Pulpits. *Mustacfi* which was made his Successor put out his eyes, hauing reigned three yeeres and eleuen moneths.

Abdalla Abulcasim Austacfi Billa Sonne of *Muctafi* was the 22. Abasian *Chalifa*, and in all the 43. He vested *Buzun*. The same yeere 333. *Saifuddaulas* * tooke Aleppo and Damascus. *Casur* was sent out of Egypt against him, and when their Armies were pitched ouer against each other, *Saifuddaulas* men on a Friday said, *It is not lawfull to fight to day*, and dispersed themselues; *Casur* tooke the occasion and wanne the field with all the baggage.

Sai-

Muslim Empire falleth in pieces.

The Author of Arabike writing in the present forme.

Pilgrimage renewed.

Last Friday preaching *Chalifa.*

Moctafi 42.

* *Dau'as* which *M.* cals *Daule*, and *Z. Eddula* is a title of honour with seuerall additions which the *Chalifas* (when their owne place was little better then title) gaue to the Sultans and Princes which by force or inheritance obtayned any Signiory. Princes also gaue & assumed that title at pleasure.

Muctafi. 43. *Z. Saiph Eddula*

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Saifuddaulas recouering his forces in another battell ouerthrew him: After that hee preuailed againſt *Abubecr*, *Achſijd* Sonne of *Taag* the King of Egypt, and a Peace was concluded betwixt them, a Ditch made to bound both Kingdomes.

Achſijd King of Egypt.

Anno 334. *Muazzudaulas* * Sonne of *Boia* poſſeſſed Bagdad, and *Muſtacfi* veſted him, tooke his Oath of Fealty, and gaue him a Banner, Chaine and Bracelets, with the hinder part of his houſe, his name to be ſtamped on Money, and commanded him to pray for him *(or in his ſteed)* in Pulpits. He alſo gaue him that title of *Muazzadaulas*, and his eldeſt brother *Ali*, *Amaduddaulas*, and *Abuali* the middlemoſt brother *Rucnudaulas*. *Muazzadaulas* minding to depoſe *Muſtacfi*, went in and kiſſed the ground before him, and a ſeate was brought on which hee ſate. Preſently came in two men, which when hee offered his hand to kiſſe, plucked him off his bed; his eyes were put out and his Palace ſpoyled. Hee ruled one yeere, foure moneths and two dayes.

A Fargan in a new ſucceſſion The Boijtes greatneſſe.

* Z. *Meaz Eddula.*

Hypocriticall depoſing of Hypocrites.

Fadlus Abulcaſim Mutius Lilla Sonne of *Muctadir*, was the foure and fortieth *Chalif* created, An. 334. *Abubecr Achſijd* King of Egypt and Syria dyed. The Fargans called their Kings *Achſijd*, as the Romans, *Ceſar*, and the Perſians *Coſroes*. Hee had foure hundred thouſand Souldiers: eight thouſand Mamlukes which were his Guard. None of his Familiars knew where he ſlept when he was in campe, by his cloſe conuaying himſelfe into others Tents. His Son *Muhammed Abubur* ſucceeded, *Cafur* ruling all, a Negro whom his Father had bought for eighteene pieces of Gold. *Abulcaſim Caijm* Prince of Cairawan died and his Sonne *Iſmael Abutaber Almanſor Billa* ſucceeded in the *Chalifate*, who died, An. 341. hauing ruled ſeuen yeeres, his Sonne *Maabad* ſucceeding which was the firſt *Chalifa* of Egypt.

Mutius 44. Z. *Matia. M. Motyah Bila Fadle.*

First *Chaliſa* of Egypt.

An. 347. *Muazzadaulas* wanne Mauſil and all Diarreb. *Naſiruddaula* fled and after compounded with him. An. 349 *Abubur* dyed, his brother *Ali* ſucceeded, but *Cafur* ruled all: and *Ali* dying, An. 355. he became King of Egypt and Syria, where hee reigned till An. 358. *Saifuddaulas* died, An. 356. hauing reigned in Aleppo one and twentie yeeres. He was learned and had great confluence of learned men to him, to whom hee was very liberall. His Sonne *Saaduddaulas* ſucceeded. *Muazzuddaulas* dyed at Bagdad, hauing ruled in Irac one and twentie yeeres. His Sonne *Bachtiar Azuddaulas* ſucceeded in his place, but not his fulneſſe of power. An. 358. *Cafur* died dyed. His Court was frequented with learned men and Poets. *Ali* Sonne of *Muhammed* Sonne of *Achſijd* reigned after him. The ſame yeere *Gheubar* Seruant of *Muaz* [l] *Lidinilla* Lord of Cairawan came with an Army into Egypt, and cauſed the people to ſweare Allegeance to *Muaz*. And thenceforward in Egypt the publike Prayer ceaſſed in the name of the Abbaſides, til *Ioſeph Sallahuddine* [m] the Iobide of happie memory reſtored it. This *Gheubar* builded Alcahir for his Souldiers, and an Imperiall Palace, and commanded all his Commanders and Souldiers to build each of them a houſe therein.

Nubian inuaſion.

l Z. *Meaz Ledin illahi de poſteritate Phetima.*

m He which wan Ieruſalem from the Franker; called *Saladine* in our Stories.

An. 362. *Muaz* entred Egypt, *Alcahir* was ſo called, *viz. Compeller*, becauſe it was builded in the horoſcope of *Mars*, which compelleth the World. The ſame yeere *Mutius Lilla* was depoſed, *Sebertekin* the Turke hauing gotten Bagdad, after hee had enioyed the place nine and twenty yeeres, foure moneths and one and twenty dayes. Hee was Religious, frequent in Prayers and Almes, honourable and ſincere, but hauing nothing in Irac and Perſia but the title. In other Regions others ruled, as there the Sonnes of *Boia*. Anno 334. ſo great a Famine had beene in Bagdad, that women roſted children, which therefore were throwne into Tigris. An. 343. the King of Nubia inuaded as farre as Viwan: but the Egyptian Army draue them backe, and ſlue and took many of them, and the Muſlims tooke a Caſtle of theirs called Riwa.

Cayro built.

Abdulkerim Abubecr Taius Lilla Sonne of *Mutius* was made *Chalif* on the day of his Fathers depoſition, An. 363. he preſently veſted *Sebertekin*, and ſet him ouer his Palace. He in the yeere 364. tooke Father and Sonne with him to warre againſt *Azzuddaulas* Sonne of *Boia*, where he and *Mutius* dyed: and the Turkes made *Aſtekin* the Seruant of *Muazzedaulas* Emperour, who went with *Taius* and beſieged Waſit. *Abuzalab Vddacuddaulas* at the ſame time entred Bagdad and carried himſelfe as King, whither *Taius* followed him. *Adaduddaulas* helped his Couſin *Azzuddaulas*, and came out of Perſia to Waſit, and draue away the Turkes, and purſued them to Bagdad, and humbled himſelfe before *Taius*, and kiſſed his hand: then tooke his Couſin *Azzuddaulas*, but vpon *Rucnuddaulas* his Fathers command reſtored him, ſwearing him to make him his Lieutenant in Irac, and not to contrary him nor his father *Rucnuddaulas*: after which he returned into Perſia. *Aſtekin* ruled at Damaſcus. *Limiſces* a Commander of the Romans tooke Emiſſa and Balaber, and forced Damaſcus to buy their Peace, but was ſoone after poiſoned by *Baſilius* and *Conſtantine*.

Taius Lilla 49. Z. *Taia M. Tayoaba, Abdul Carim.*

An. 365. *Muaz* dyed, in whoſe Reigne ouer Egypt, the Wife of *Achſijd* complained

Vniust Iew and iust Prince.

to him of a Iew, which denyed the receit of a precious garment full set with Precious Stones, she hauing offered all the rest, if he would giue her but one sleeue. Hee sent for the Iew which still denyed, and he searching his house found it, and restored it whole to the woman; He being giuen to Astrologie had hidden himselfe vpon an Astrologers counsell a yeere in a vault, the People imagining, meane while, that hee had beene taken vp into Heauen. He soone after his comming forth dyed, and his Sonne *Barar Abulmansor Aziz Billa* succeeded: but *Gheubar* administred the Empire. *Hasen Abuali Rucnuddaulas* distributed his Kingdomes to his three Sonnes, to *Adaduddaulas*, Persia, Argian and Carmania; to *Muaiyduddaulas*, Raija and Isfahan, and to *Abulbasen*, Fachruddaulas, Hamedan, & Dainawar, taking Oaths of them for mutuall confederacy. Hee dyed, Anne 366. being nine-tie nine yeeres old, and hauing reigned foure and fortie yeeres one moneth and nine dayes. *Adaduddaulas* went against *Azzudaulas* ouerthrew him, and possessed Bagdad: An. 367. the *Chalifa* vested and crowned him, gaue him a chaine and declared him Lord: gaue him two banners, and set him ouer his Palace. Hee crucified *Ali* the Counsellour of *Azzuddaulas* of whom a Poet made a rare Epitaph.

Witty Epitaph in Arabike verses of a crucified man.

Exalted thou in life and death, a miracle indeed.
Enuiron'd as when Prayer-dayes thou whilome didst areed,
Thou stretchedst forth as 'twere with gifts thy hands which dying bleed:
Earths belly all too narrow is thy greatnesse to contayne,
Ayre yeelds close graue, the Clouds thy shrouds and winding sheet remayne.

Azzuddaulas got helpe of *Abutzalab*, but was in a great battell slaine by *Adaduddaulas*. He was a strong man, and with his hands had prostrated a Bull without other helpes: he would also goe to fight with Lions and hunted them. Anno 368. *Adaduddaulas* possessed Diarreb, Maiafarikin & Diarbecr, and *Abutzalab* fled into Egypt. *Taius Lilla* commanded that King *Adaduddaulas* should pray in his steed euery third Friday, which none had obtayned before him, though partners of the couenant. He commanded also Drummes to be sounded at *Adaduddaulas* Court at the fiue houres of Prayer; which none before had. And he was the first which was stiled King in Islamisme: and in Pulpits he was named *Siabensiah*, or *King of Kings*.

Strong man.

Great and first Muslim King greatly dignified to be the *Chalifas* Curate to say Prayers in his place.

A. 371. he caused *Taius* to confirme to *Muaiyidduddaulas* his brother *Giorgian* and *Tabristan*, which draue thence *Panus* Son of *Wasmakin*. A. 372. *Adaduddaulas* dyed at Bagdad, hauing ruled ouer Irac, Carmania, Persia, Amman, Churistan, Mausil, Diarbecr, Harran and Mambag. His Sonne *Marzuban Abucalangiar Samsamuddaulas* was vested by *Taius*. *Muaiyidduddaulas* dyed 373. and his brother *Fachruddaulas* succeeded him, confirmed by *Taius*.

An. 375. *Siarsuddaulas* Sonne of *Adaduddaulas* possessed Bagdad, and imprisoned his brother, and put out his eyes: hauing conquered Basra, Ahwas, and Wasit in Irac. *Taius* rested him, An. 377. with his Fathers Dignities. But he dyed, An. 379. and was buried at Cufa. His brother *Abanasar Bahauddaulas* succeeded and was crowned by *Taius*, who freed his brother from Prison.

An. 381. *Saaduddaulas* King of Aleppo dyed, and *Abulfadayl* his Sonne succeeded, who was much molested by the Egyptians, and assisted by the Romanes. *Aziz* the Egyptian dyed, An. 386. *Hakem* his Sonne succeeded. *Taius Lilla* was deposed by *Bahauddaulas*, and *Cadir Billa* inaugurated pretending the resignation of *Taius*: whereas hee had gone in to him, kissed the ground, and sit downe on a seate by *Taius* appointment: after which his men came in, and laying hold on the Pomell of his Sword pulled him off his bed, rouled him in the carpet, and carried him away to Prison. Hee had beene *Chalifa* seuenteene yeeres nine moneths and sixe dayes. In his time *Aziz* hauing married a Melchite Christian, gaue our Ladies Church from the Iacobites to the Melchites, * which they call the Church of the Patriarke, and her brother *Ieremy* was made Patriarch of Ierusalem, and her brother *Arsenius* was made Patriarch of the Melchites at Alcahir and Mitsra.

Taius deposed.

* They were in the East called *Melchites*, or *Kingsmen*. which followed the religion of the Greeke Emperour; the Iacobites in Circumcision being liker Saracens.

Phocas rebelling against *Basilius* the Emperour, he craued helpe of the Russe King, giuing him his Sister in marriage, conditionally to receiue the Christian Religion. *Basilius* sent them Bishops which conuerted him and his People. This was *A. Heg.* 377. *Bardas Phocas* was ouercome and slaine, An. 379. That yeere by an Earthquake, the third part of the Temple of Saint *Sophia* at Constantinople fell downe, which Basilius repayred, A. 378. a great tempest happened in Egypt of Wind and Thunder, and such darknesse as had not beene seene. Next morning a Pillar of fire came forth which made the Skie and Earth red, and the Aire was so full of dust that men could scarsly breath.

Russes conuerted.

Egyptian tempest.

An.

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An. 386. *Iacob* Sonne of *Ioseph*, Counseller of *Aziz* died. Hee had of a Iew becōme a Muslim, serued *Cafur*, and after his death brought *Muaz* into Egypt. *Aziz* prayed and wept for him, as he deserued.

An. 381. An Earthquake threw downe a thousand houses at Damascus, and a Village neere Balaber sunke downe, and men ranne out of their houses into the fields. It continued seuen dayes. Earthquake.

Ahmed Abulabbas Cadir Billa was the fiue and twentieth *Abbaside Chalifa*; An. 385. *Abulcasins* Counsellor to King *Fachruddaulas*, which of all Counsellours was first called *Partner*, dyed. He writ elegant Epistles and good Verses. *Fachruddaulas* dyed, Anno 387. *Cadir* 46.

His Sonne *Rustem*, whom *Cadir* nominated *Maghduddaulas* succeeded him. An. 389. *Mahmud Iamanuddaulas* Sonne of *Sebertekin*, Lord of India, possessed Chorasan, taking it from *Abdulmelic* the last of the *Samanaan* Kings. An. 391. *Abulfadayl* Lord of Aleppo was poysoned, and *Lulu* his Counsellour seised on the State. *Bahainddaulas* after long warre slue *Abunasr*, Sonne of *Azzuddaulas*; and possessed his and his brothers Inheritance. * Began Ian. 13. 997.

An. 397. *Walid* of the house of *Ommia*, and Progeny of *Hisiam* inuaded *Hakem* Lord of Egypt, surnaming himselfe *Nasr Biamrilla*, but after many battels was slaine. A. 399. *Lulu* Lord of *Haleb* dyed, and his Sonne *Murtadiddaulas* succeeded. An. 401. *Carwas* Gouernour of *Mausil* prayed in the name of *Hakem* Lord of Egypt; and caused the same to be done at Cufa. But vpon *Bahainddaulas* writing the calling of *Cadir Billa* was restored; who sent *Carwas* gifts: and An. 402. published a Writing against the *Chalifas* of Egypt, saying, that their originall was from *Disuna*, and that they were *Charigaans*, and had nothing to doe with *Ali* Sonne of *Abutalib*, prouing the same by great Authors, *Radis* and *Murtadis*, *Abuhamid*, &c.

An. 403. *Bahainddaulas* Lord of Irac dyed, and his Sonne *Abusugiaus Sultannaddaulas* was vested in his place. He resided at Sijraz. The Deputy of the Lord of Haleb rebelled, and held the same vnder *Hakem* Lord of Egypt, which was soone after murthered by procurement of his Sister, Daughter of *Aziz*, and *Ali* his Sonne made *Chalif*. This *Hakem* had beene of ill disposition, of no Religion, inconstant in all his businesse, suborning Spies to bring him tales. He forbad that any woman should goe in or out of his house, or shooes to be made for women. He set Mitsra on fire, and commanded the Citizens to bee killed. Their goods were spoyled, Wiues rauished and the fourth part of the Citie was burned. Yet some Fooles cryed to him, *O God, which makest to liue and dye*. Hee afflicted Christians and Iewes, and razed their Temples. Whereupon some beeame Muslims, and then he gaue them leaue to reuolt to their former Religion. Sixteene thousand acknowledged his Deitie: sollicited thereto by *Muhammed* Sonne of *Ismael*, whom a zealous Turke slue in *Hakems* Chariot. Once; Atheisme and Madnesse were in him combined. His Sonne *Ali* was surnamed *Tahir Liyzaz-dinilla*. An. 413. the Lord of Haleb was slaine by his Seruant, and *Badir* possessed it, calling himselfe *Waliuddaulas*. But *Tahir* sent an Army against it, and tooke it.

Z. writeth that *A.H.* 408. 300000. Tartars out of China inuaded Asia, which were ouerthrowne by *Tagan Chan* a Tartar King & a 100000. taken prisoners with China dishes & much spoyle.

An. 415. *Salih* Sonne of *Mardas* got possession of Haleb and Balabec. *Sultanuddaulas* dyed, and his Sonne *Abulcalangbar* succeeded and remayned at *Siraz*, but his Vncle *Siarfuddaulas* after many battels got Bagdad. An. 420. p *Salih* was slaine by the Egyptian forces, with his Sonne in battell: but his Sonne *Nasr Abucamil Siabluddaulas* held Aleppo. An. 422. *Cadir Billa* the *Chalif* dyed after one and fortie yeeres Reigne: aged eighty sixe.

Proud ambition of Deity rewarded.

p It beganne Ian. 19. *A.C.* 1029.

In his time *Muhammed* Sonne of *Ismael* the false Prophet had preached *Hakems* Deity: and after his death *Hamza Alhadi* in Egypt and Syria confirmed the same opinions, placing Doctors at Mitsra, giuing all license, to marry their owne Sisters, Daughters, Mothers, and tooke away Fasting, Prayer and Pilgrimage. *Hakem* abstained from Prayers on Fridayes, *Ramadan*, and Feast dayes, forbade Pilgrimage to Mecca: and thus began the Sect of the Dararæans, especially famous at Tyre, Sidon, Mount Berit, and the adioyning places of Syria.

Dararæan Sect. True beginning of the Dogzijns or Drusians, which are these Dararæans. See my *Pilg. l. 2. in fine*.

Abdala Abugiafar Caym Biamrilla Sonne of *Cadir* was the six and twentieth *Abaside Chalifa*, created that day on which his Father dyed, being before made partner of the couenant by his Father, and mentioned in publike Prayers by that title. The same yeere 422. King *Ghalaluddaulas* Sonne of *Bahainddaulas* came to Bagdad and tooke it, and Prayers were made in his name: *Caym* stiled him *Siahensiah greatest, King of Kings*. Anno 426. Letters were brought from *Mahmud* Sonne of *Sebucktakin Iamanuddaulas*, that he had taken many Cities in India, that hee had slaine fiftie thousand Infidels, and taken seuentie thousand, and spoyles worth a Million of Gold. *Caym* 47.

Indian Cities taken.

An.427. *Taher* Lord of Egypt died. His Sonne *Maabad Abutamim Mustansir Billa* succeeded being about eight yeeres old; or as some say, sixe, he ruled sixty yeeres. None before had begun so soone, or held out so long. Yet *Abdurrahman* King of Andalusia reigned about so much time.

m It beganne Octob. 3 1038. Beginning of Turkish greatnesse, better & more truly related then in our common stories. *M.* writeth of this *Mahmuds* great victories against foure Kings in India, and huge spoyles there gotten, & Lahor was subiect, &c.

An.430. [m] began the Princes *Salghucides. Muhammed Abutalib Togrulbec* was the first inaugurated of them. His brethren were *Dauid, Ghacarbec, Fir* and *Arselan*; the Sons of *Michael*, Sonne of *Salghuc*, Sonne of *Dacac* a Turke, who first of that Race embraced Islamisme, and was much employed by the Turkish King in his warres. His Sonne *Salghuc* after his Fathers death was made chiefe Commander of the Turkish Armies: but the King suspecting him sought to slay him, whereupon he fled to *Haron* King of Ghabia, and of him obtayned an Army to inuade those Infidels, but was slaine in battell being a hundred and seuen yeeres old. His Sonne *Michael* with his children abode in *Maurauahar*. Many Turkes acknowledged none other Commander. When *Mahmud* Sonne of *Sebuctakin* King of India passed ouer the Riuer Ghaihon to helpe *Warurchan* King of Maurauahar, hee cast *Michael* into bonds, for refusing to goe with him, promising to set him in Chorasan to keepe it against the enemies: but tooke with him *Michaels* Souldiers, which stayed in his Countrey. *Masud* succeeding his Father *Mahmud* expelled them by an Army: the remaynder of these Turkes after *Michaels* death followed *Togrulbec*, who ouerthrew the Army of *Masud*, and pursued them to *Tus*, which Towne hee tooke, the first Towne which came into their hands, wherein they fortified themselues. Thence they went to Naisabur and tooke it. King *Masud* fled into India, and forsaking Chorasan stayed there a long time. The Salghucides subdued Chorasan meane while, and when *Masud* returned they ouerthrew him: whereupon *Caiym Biamrilla* exhorted them to keepe the Region of the Muslims. They ouerthrew *Masud* a second time, and their Empire was established. A.431. *Masud* ouerthrew *Togrulbec*, who returned, An.432. and chasing away *Masud*, enioyed all Chorasan, killing innumerable numbers of men.

An.433. *Muazzuddaulas* the Mardasite possessed *Haleb*, where *Nasr* Sonne of *Salih*, Sonne of *Maidas* had ruled eight yeeres, who was slaine by *Buseckin*, the *Darirean* in battell, who after came to Haleb and tooke it. This *Darirean* was a captiue Turke, which comming with Merchants into Syria, was bought by *Darir* the *Dailamite*, and giuen to the King of Egypt, where by degrees he was promoted to be Commander of the Army. *Masud* King of Chorasan, India and Mauranahar was slaine, and *Muhammed* his brother succeeded, but was slaine by *Maudud* his brothers Sonne.

An.435. foure Captaines Gazians, with a thousand sixe hundred and fifty horsemen ouercame Diarbecr, Mesopotamia and Mausil destroying and spoyling. *Fir Abutaher* died and his Sonne *Abumansor Melecaziz* succeeded at Bagdad. But An.440. *Abunasr* Sonne of *Abucalanghar* which reigned in higher Irac, came and tooke Bagdad, and was crowned by the *Chalifa*. This was the last King of the Boijtes. An.447. the Salghucides began to rule at Bagdad by this meanes. A certaine Turke, *Ruslan Abulharith Mutaffir* called the *Basasaraan* grew great in Irac, and they prayed in Pulpits in his name, neither remayned any thing but title to the Boijte. Whereupon *Caiym* writ to *Togrulbec* for aide, exhorting him to come thither, which he did. The *Basasaraan* writ to *Mustansir Billa* Lord of Egypt, and prayed in his name at Rahab; he helped him with money. *Togrulbec* tooke the *Boijte Melecrahim* and his Prayer [n] ceassed, with that Empire which had continued one hundred and twenty seuen yeeres. Prayse be to him whose Empire passeth not away.

Last King of the Boijtes.

n His Prayer is, the dignitie to be mentioned in publike Prayers thorow their Kingdomes, & to pray in the *Chalifas* steed.

Anno 448. *Togrulbec* went with an Army to Mausil. At Cufa, Wasit and Ainattamr, Prayer was made in the name of *Mustansir* Lord of Egypt. An.449. *Caiym* crowned *Togrulbec*, so that in both Iracs and Chorasan none stood against him. *Haleb* was deliuered to the Lord of Egypt by *Muazzuddaulas*, because he was not able to hold it. An.450. *Caiym* was deposed vpon this occasion. *Togrulbec* going to Mausil and Nasibin, and his brother *Ibrahim* with him, to whom the *Basasaraan* sent and procured him to rebell vpon promise of the Empire. The *Basasaraan* entred Bagdad with Egyptian banners inscribed, *Prince* Maabad Abutanim Mustansir Billa *Emperour of the faithfull*. On Friday after the thirteenth of *Dulkiada*, Prayer was made in the Cathedrall Temple in name of *Mustansir*. They made a bridge ouer to the East part of the Citie, and did the like at Rusaf. He tooke *Caiyms* Counsellour, and clothed him with a woollen Cowle, and long narrow red Hood; set him on a Camell, with skins hanged about his necke, and so carried him thorow Bagdad; one following and beating him, after which they put him in a new flayed Buls hide, setting the hornes on his head, and hanged on hookes, there beaten till he died. *Caiym* fled and his Palace was rifled. On the fourth Friday in *Dulhiggia* was no Prayer in the

Prayer at Bagdad in name of the Egyptian *Chalifa*.

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the Temple of the *Chalifa*. In other Temples they prayed in the name of *Mustansir*. *Caym* was carried to Haijth and there imprisoned.

An.451. the *Basasaraan* tooke Oathes of the Supreme Iudge and Chiefe men to *Mustansir*, Lord of Egypt. That yeere *Togrulbec* ouerthrew and tooke his brother *Ibrahim*, and strangled him with a Bow string, slue many Turkemens his partakers, went to Bagdad against the *Basasaraan*, and carried backe the *Chalifa*, *Togrulbec* holding the bridle of his Mule when he entred Bagdad, from which hee had beene a yeere absent. The *Basasaraan* was gone to *Wasit*, against whom *Togrulbec* sent forces which slue him, and sent his head to Bagdad. King holding the bridle.

An.453. *Togrulbec* desired the *Chalifas* daughter in marriage which he refused, yet after consented. An.455. *Togrulbec* dyed. *Muhammed Olbarsalan Adaduddaulas*, Sonne to his brother *Dauid* succeeded him. An.460. *Hasen Abuali* rebelled in Egypt, besieged *Mustansir* in his Tower, and spoyled his goods. An.462. *Mahmud* Lord of Haleb prayed in the name of *Caym Biamrilla*, and Prince *Azzuddaulas*, which forced him to it, hauing before acknowledged *Mustansir*.

An.463. Prince *Azzuddaulas* went against the Romans with forty thousand horse, tooke *Patricius* their Generall and cut off his nose, and after on a Friday slue innumerable, and tooke the Emperour himselfe, whom hee freed on condition to pay 1500000. pieces of Gold, &c. An.464. hee was slaine, hauing passed out of Bagdad with 200000. Souldiers, and commanding to execute a certaine factious Captaine named *Ioseph*, and to set his quarters on foure posts, he reuiled him and ranne suddenly within him, and wounded him with a Knife whereof he dyed. Hee was a Prince fearing God, much in Prayer and Almes, and a defender of Religion. When he was wounded, he said, *I neuer else contended but first begged ayde of God. Yesterday also the earth trembled vnder me, and I said, I am King of the World, neyther is any able to warre with me, and neuer thought of Gods power whereof I aske him forgiuenesse.* His Sonne *Ghelaluddaulas* succeeded, called *Melicsiah*. Anno 467. *Caym* dyed hauing beene *Chalifa* foure and forty yeeres, seuen moneths and twentie daies. Roman discomfited. *Azzud* slaine.

Abdalla Abulcasim Muctads Billa Sonne of *Muhammed*, Sonne of *Caym Billa* was the seuen and twentieth *Abasian*, and eight and fortieth *Chalifa*, created on the day of his Grandfathers death. An.467. Hee prayed for his Grandfather and buried him. Bagdad in his time flouri hed, and they prayed in his name in Iaman, Syria and Ierusalem. In his time also the Muslims recouered from the Romans, Raha and Antiochia. *Nasr* succeeded to *Azzuddaulas* in Haleb; who was slaine by his Souldiers (Turkes) after he had reigned a yeere. He was a man liberall to Poets, who no lesse chanted his prayses. His brother *Sabac* succeeded, and was the last of the Mardasian Kings. For *Surfuddaulas* Lord of Mausil, subdued Haleb, An.472. hauing obtayned leaue of *Gielaluddaulas Melusiah*; on condition to pay him 300000. peeces of Gold rent out of it. *Muctadi* 48.

Anno 469. *Isarus* surnamed *Afsiys* hauing subdued Emissa and Damascus with their Territories, went into Egypt, and when *Mustansir Billa* was ready to flee by night, in a battell the Egyptians ouerthrew him. Hee returned full of indignation killing whom hee could, three thousand at Ierusalem: and was forced to compound with *Gielaluddaulas* who had thought to haue taken Syria from him. Yet An.472. *Taginddaulas* brother to *Gielaluddaulas* slue him and possessed Damascus, the Inhabitants whereof returned from the places of their dispersions, caused by *Isarus* his tyrannies. But he rebelling, An.477. against *Gielaluddaulas* takin *Murwa*, drinking Wine in the Temple in *Ramadan*, was besieged, taken and cast into Prison. Who after, Anno 478. got Haleb and Syria in possession.

An.483. *Batyna* * inuaded certaine Castles of the Barbarians and Arabs, and tooke them. Many adioyned themselues to his Sect, and hee in the name of the people was inaugurated and grew potent. King *Gielaluddaulas* exacted obedience of him by his Embassadour with threatnings. He called some of his followers in presence of the Legate, and bade one young man to kill himselfe, which he did: another he commanded to throw himselfe from a high Tower, whereby also hee was broken in pieces. Then said hee to the Legate, I haue 70000. Subiects thus obseruant, and let this be my answere. This answere caused the King to leaue him, and filled him with care. They therefore proceeded and inuaded diuers Castles, tooke Alamut, and made that their chiefe Seat. An.485. *Gielaluddaulas* dyed hauing reigned twenty yeeres and some moneths. He was witty, sincere, full of Pietie, diminished Tributes, forbade iniuries, caused Bridges, Highwayes and Riuers to be made, and the Temple of Bagdad to be built, called the Kings Temple, and the *Haniffean* Colledge which he enriched with many benefits. He obtayned many victories, and from the furthest confines of the Turkes to Ierusalem, and the end of *Iemar* his Empire was extended, the wayes were secured, the wronged were righted, and the wrong-doers held in awe:

* Perhaps the *Bedwines* a rouing sort and roguing Sect of Arabs, receiued name of him: See of them my *Pilgrims, tom 2 l. 7. cap. 6. Iohn de Castro &c.* But it is manifest of the Assassines (See my *Pilgrimage, l. 2. in fine*) which hence receiued those inhumane orders of obedience more then disobedient, both of selfe-killing & of Prince-killing, vpon command.

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awe: the meaneſt woman and pooreſt had their complaints heard. When hee had gone to the Sepulchre of *Ali*, Sonne of *Moſes* at Tus to pray, *Netamulmelic* his Counſellour being with him, being asked if he prayed not for victory againſt his brother then in rebellion, he ſaid no, but his Prayer was this, *O Almightie God, if my brother bee more conuenient for the good of the Muſlims then I, giue him victorie ouer me: but if I be fitter then he for their profit, make me to haue the vpper hand.* His Sonne *Muhammed* not ſixe yeeres old, ſucceeded in Bagdad by his order and his mothers care (which was Regent) with the *Chalifas* confirmation, and Prayer was made in his name. *Tagiuddaulas* inaugurated himſelfe, but was refuſed by the *Chalifa*.

It began Ian. 21. 1109.

An. 487. *Barcana* Mother of *Mahmud* dying, *Barkiaruc* another Sonne of *Gielaluddaulas* went to Bagdad, and chaſed away his brother *Mahmud*. *Muctadi* dyed hauing continued *Chalifa* nineteene yeeres, fiue moneths and fiue dayes. He was skilfull in Religion and ſtudious of learned men, and made excellent Verſes. In his time *Michael* was made Patriarke of the Iacobites at Alexandria, in whoſe time Nilus failing, *Muſtanſir* ſent him into Æthiopia with many gifts: the King came to meet him, and receiued him reuerently, enquiring the cauſe of his comming; & learning the ſtate of Egypt through want of Nilus wonted ouerflowings, he cauſed the place to be opened where the waters had been turned aſide: and Nilus increaſed in one night three yards, [k] ſo that their fields in Egypt were watered and ſowne. And the Patriarke returned with great honour from both Kings of Æthiopia and Egypt.

Note of Nilus diuerted in Ethiopia.

[k] *Brachia.*

Ahmed Abulabas Muſtaſir Billa Sonne of *Muctadi* ſucceeded in the *Chalifate*. *Muſtanſir* Lord of Egypt dyed, and his Sonne *Ahmed Abulcaſem Muſtali Billa* ſucceeded. A. 488. *Tagiuddaulas* hauing after bloudy battels betwixt them ſlaine *Ieſancar*, and poſſeſſed *Haleb*, minded to inuade Irac, was encountred and ſlaine by his Nephew *Barkiaruc*, who was now crowned, and hereby confirmed in his Empire. *Tagiuddaulas* had ſent to Bagdad to procure his inauguration, *Ioſeph* Sonne of *Arfac* a Turke, which committed great ſpoiles in thoſe parts, but hearing of his Maſters death, fled to Haleb, where *Roduwan* Sonne of *Tagiuddaulas* ſucceeded his Father, and was ſurnamed *Fecharulmelic*, that is, *the glory of the Kingdome:* his brother *Decac* alſo ſtiled himſelfe *Siemſulmulue*, that is, the *Sunne of Kings*; he poſſeſſed Damaſcus. An. 489. *Roduwan* with a purpoſe to get Damaſcus, acknowledged the Egyptian *Chalifa*, but he reuolted when he receiued of him no aſſiſtance in the ſiege thereof.

Muſtaſir 49. Z. *Muſtetaber.* Z. he reigned ſixty yeeres.

The Frankes or Weſterne Armies winne Ieruſalem. Hence all Weſterne Europeans in all the East are ſtill called Franks, becauſe firſt & moſt out of that Nation, & by the Councell of Claremont, this voyage was begun *A.H.* 493. began Nou. 27. *A.D.* 1099. *A.H.* 494. No. 6 1100.

An. 492. the Frankes inuaded the Muſlims Countries, tooke Ieruſalem, conquered Antiochia, ſlue the King of Maarrannaman, which remayned in their hands till the yeere 526. when *Abubak Elſiahyd* (on whom God haue mercy) tooke it from them. They went to Ramla and tooke it. They ſet forth to Ieruſalem. An. 491. and burned the Iewes which were there in their Temple, and killed 70000. Muſlims, and took out of the *Sachra* forty ſiluer Lampes, each of which weighed three thouſand ſixe hundred drammes, beſides a ſiluer Furnace of forty pounds, and twenty Lampes of Gold. Ieruſalem remayned ſubiect to them ninety one yeeres, till King *Ioſeph Nazir Saladine*, Sonne of *Iob*, on whom God haue mercy, recouered it, An. 583. *Muhammed* Sonne of *Gielaluddaulas* poſſeſſed himſelfe of Bagdad, and ouerthrew his brother *Barkiaruk*.

An. 493. and An. 494. the Frankes tooke Hijſa by force, and Arſuf by compoſition, and the moſt part of the Sea Coaſt was ſubiect to them. An. 495. *Muſtali Billa* Prince of Egypt dyed. *Berar* his brother poſſeſſed himſelfe of Alexandria, and was there inaugurated by *Aftekine*. But *Afdal* warred on him and tooke him Priſoner, and inaugurated *Ali Abulmanſor* Sonne of *Muſtali*, then but fiue yeeres olde; *Afdal* being his Protector. This yeere the Frankes beſieged Tripolis, and the Muſlims which came to their ayde from Damaſcus, were put to flight. Anno 496. King *Barkiaruk* mooued againſt his Brother King *Muhammed* which was at Isfahan and there beſieged him, but was forced to depart for want of prouiſion. They after met in battell, and *Muhammed* was ouerthrowne, and *Barkiaruk* againe raigned at Bagdad. *Decac* that yeere got poſſeſſion of *Emeſſa Huſein* the Lord thereof, leauing *Roduans* friendſhip and taking part with *Decac*; whereupon three men were ſent from *Batyna*, which killed him on a Friday in the Temple; whereof *Decac* hearing went to Emeſſa and got it. An. 497. *Decac* dyed of eating a Grape, pricked with a poyſoned Needle by a treacherous woman. *Ababacuc Tagtakin* ſurnamed *Tabiruddin* enioyed Damaſcus. The Frankes wanne Acca by helpe of the ſhips of the Frankes of Genua, *Zabruddaulas* being there then Commander vnder the Egyptian. An. 498. King *Barkiaruk* dyed, who had ruled ouer Irac and the Land of the Barbarians, leauing his Kingdome to his Sonne *Gelaluddaulas* vnder the Regencie of *Eyad*. *Muhammed* hearing of his brothers death went to Bagdad, and after compoſition on both parts, ſlue

Batijna author of the Aſſaſſines.

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slue *Eyad*, and then ruled without Corriuall, crowned by the Emperour of the faithfull. An. 501. He slue *Sadeca Seifuddin* Prince of Hella. An. 502. the Frankes wanne Tripolis after seuen yeeres siege; a Citie full of Muslims and learned men before the siege. An. 503. the Frankes tooke Acad and Minattar and Beryt. An. 504. they tooke Sidon and Rardijo, and their Kingdome prospered in Syria, enioying all the Sea Coast. *Muhammed* sent *Mudud* against them, who approching to Damascus was ouerthrowne by *Batyna* in the yeere 505. An. 507. *Rodawan* dyed, and *Tagiuddaulas Azras* his Sonne succeeded, who was slaine An. 508. and *Lulu* possessed the Citie. Frankes victories.

An. 509. *Ababac* Lord of Damascus went to Bagdad to offer his seruice to *Mustadir* the *Chalifa*, and to King *Muhammed*. *Lulu* was killed, and the Scribe of *Abumaels* Army held the Tower of Haleb. But, An. 511. Haleb came into the possession of *Bulgar*, Sonne of *Aryc*, which held it fiue yeeres. At that time dyed King *Muhammed* at Isfahan leauing eleuen Millions of Gold, and as much in goods to his Sonne *Mahmud Abulcasem*. And Prayer was made in his name at Bagdad. An. 512. *Mustadir* the *Chalif* dyed, hauing enioyed that place foure and twenty yeeres three moneths. He loued learned men, forbad wrongs, was eloquent, and much in Almes.

A Note of the Authours Parentage.

IN the time of Biamrilla *one* Tijb *a Syrian Merchant, a Christian came into Egypt and abode at Alcahir. His Sonne* Carwijn *was a Notarie, and followed the Court, got a Sonne which he called* Abultijb, *which also proued a Notary of note at Elcahir, and serued the Arabike Senate. He had fiue Sonnes, of which fourc were made Bishops, but* Abulmecarim *the youngest delighted in Husbandry and breeding of cattell, and had aboue a thousand Hiues of Bees. Hee married the Sister of* Simeon *a Notary which serued* Ioseph Saladine, Anno 569. *and after betooke him to a Monasterie in the mids whereof he inclosed himselfe in a place which he had builded, and therein liued aboue thirty yeeres.* Macarim *had three Sonnes, the second of which* Abuliaser Elamid *was the Father of the Chronicle Writer.* Macarem *succeeded* Simeon *when he became an Heremite, in his Notaries place in the Court vnder King* Abubecr Elaadil Seiffuddin *Sonne of* Iob, *and dyed,* Anno 636. *God rest all their soules.*

A continuation of the former Storie out of Mirkond *the Persian, and* Abraham Zacuth *a Iew to the end of the* Chalifa's.

IN *Mustasirs* time Bagdad was ruined by the ouerflowing of Tigris, whereupon it was remoued and new builded on the East side of the Riuer, where it stands more commodiously then before. It is remarkable, of fiue and twenty *Chalifas* since the foundation that none dyed therein. The Astrologers had threatned, saith *Zacuth*, a floud next to that of *Noah*; then said one of them, there were seuen Planets in coniunction with *Piscis*, now but sixe: whereupon they feared the low situation of Bagdad, and stopped the waterpassages. Also the Ismaelites which went on Pilgrimage on deuotion to their Sanctuary were most of them drowned. The *Chalifa* honoured that Astrologer with Royall Vests. Toledo, Sicilia and some Cities of Africa were recouered from the Saracens by the Christians. *Musteali* King of Egypt dyed. *Elamir Bahachan* fiue yeeres old succeeded, *Aphtzala* the *Visir* gouerning. *Mirk.* *Zac.*

Musterasched Sonne of *Mustetaher* succeeded his Father in the *Chalifate*, *Anno Hegira*, 512. He made warre with *Masud Saliuani* King of Korasan, and was by him taken and slaine, An. 529. *Raschid* or *Rached* succeeded in the *Chalifate*, quarrell and succeff. *Masud* came to Bagdad, and made *Almoctafy Billa Chalifa*, who after *Masuds* death warred on the Persian Prouinces, where he recouered much with little labour. *Noradin* got Halep, and the parts adioyning on Antioch. *Elaphit* succeeded *Elamir* his Father in Egypt, after him *Ettaphar*, who being slaine, *Elphais* a child of fiue yeeres, whom the *Wisir* enthronized, *Noradin* tooke Damascus. An. 552. great Earthquakes in Syria. An. 554. great inundation at Bagdad and other Cities. Anno 555. *Muktaphi* the *Chalifa* dyed. *M. Almostarch Billa Fazele* 500. *Rached* 51. *Muktafi* or *Almoktafi* 52. *Mustenged* 53.

Mustenged or *Almostanget Billa Issuf* his Sonne succeeded. *Elphaiz* King of Egypt dyed, and his Sonne *Etzar ledin illahi* last of the Phetimæans succeeded. *Asareddin Schirachocz* succeeded, one of the *Curdi*. *Noradin* sent his *Wisir* and subdued Egypt. Yet *Insuph Asar Eddius* brothers Sonne was constituted King of Egypt by the *Chalifa*. *Baharon* succeeded

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ceeded *Masud* in Korasan, a learned man which writ Bookes in Philosophy. He was martiall also, and made some enterprizes in India and Persia. *Kozrao* his Sonne followed, but by reason of some broyles went to Lahor in India, and there dyed, Anno 555. His Sonne
Almostanz 54. *Kozrao Melic* succeeded in Lahor. In him the *Sabutiquis* ended, Anno 563. The *Chalipha* dyed suffocated in a bath, Anno 566. His Sonne *Mustetzi* succeeded: in whose time the *Chaliphas* of Bagdad were restored in Egypt, which the Phetimæans had before abolished.
Nathar 55. He dyed, Anno 575. *Natzar* his Sonne succeeded. *Saladine* recouered Ierusalem, *A. Hegire* 586. and conquered all the Cities of Mesopotamia to *Nisibis*. He dyed, Anno 589. His Kingdome was diuided amongst his three Sonnes. *Elaphatzal* had Damascus and Palæstina, *Elachiz* Egypt, Taher Giazi Halep. The Tartars made prey of Turon and Agem.
Taher 56. *Natzar* dyed, Anno 622. and *Taher* his Sonne enioyed the place nine moneths. In this time flourished in Egypt *Rabbenu Mose*, Sonne of *Maimon* of Corduba.

Mustenatzer 57 Tartars. *Mustenatzer* succeeded, a iust Prince and Almesgiuer, which built many Schooles. The Tartars ouerranne Asia, Russia, Polonia and vexed Germany; another Army inuaded Syria. *Baba* professed himselfe a Prophet sent of God, and gathering rude multitudes to him, filled Asia with slaughter and emptinesse, till hee was slaine by *Gyatheddin* King of Gunia. The *Chaliph* dyed, Anno 640. and his Sonne *Musteatzem* succeeded the last of the *Chaliphas* of Bagdad, slaine by *Halocho* the Tartar, Anno 655. *Elmutam* King of Egypt by the Turkes conspiracie was driuen into a Towre, which they set on fire: to auoyde which hee leaped into the water vnderneath, and was both scorched and drowned. Thence forwards the Slaues (Mamalukes) ruled in Egypt. At the conquest of Bagdad, the Tartars are said to haue slaine (in those parts) 1600000. persons.

Almostacem 58. End of the *Chalifate* both in Bagdad and Egypt. They which succeeded were as subiects to the seuerall Monarchs, as Patriarchs amongst Christians, &c.

A briefe continuation of the Saracens in Spaine, out of Rodericus Toletanus *and others to the failing of the* Ommian *Race and Empire.*

THe Saracens did not so extirpate Christianitie in their Conquests, but that such as would bee subiect to their Tributes and Exactions might enioy their consciences: whereupon not only Asia remayned in great part Christian till the Tartarian Deluge, and some also till this day in Nestorian, Armenian, Iacobite, and other Sects, but euen in Africa, where blacke darknesse most preuailed on mens bodies and soules, some Christians continued, and doe to this day thorow so many Saracenicall Generations. In
See my Pilgrimes tom. 2. Marocco in the times of *Ferdinand* the holy, and of *Iohn* the first, diuers Christian Families were found, and in Tunis also when *Charles* the fift in the former age conquered it, aboue eight hundred yeeres after the first conquest by Muhammedans. Their course (as is in Turkie now) is by degrees, with discountenance, disgrace and oppression of their persons, and exaltation of their owne, which rather vnrippeth then renteth asunder, and vntieth then with Sword of extremest Persecuion choppeth in sunder that knot of Christian Religion: herein the Westerne Antichrist being the more dangerous enemy to Christian veritie, as more in shew pretending, but more eagerly and irreconciliably with open warres, tumultuous Massacres, and direct-indirect workings and vnderminings seeking to extirpate the contrary profession. Brethren falne out are the most implacable enemies. In Spaine also so few Arabians could not people so large a Countrey, but a deluge of African Grashoppers leaped ouer that Sea with them, and although 700000. are said to haue beene slaine in that first Spanish Inuasion, yet the rest enioyed their Churches and Deuotions still,
Turquet l. 6. Musarabes. See Bibliotheca Patrum. with Tributes. In Toledo they had seuen Christian Churches left them, with Iudges of their owne Nation and Religion. These Christians were called *Musarabes* of *Musa* the first Conquerour, and *Arab-African* Commander which sent *Taric* thither, whole Lyturgie is extant, yea still obserued for antiquities sake in the great Church of Toledo. This
Rod. Tolet. Muza 1. Abduiazis 2. *Musa* or *Muza* is reckoned the first Arabian Gouernour in Spaine, who beeing reuoked by *Walid Abdulazis* Sonne of *Musa* was by his Father left to gouerne Spaine, who married the wife of *Rodericus* the Spanish King, and by her perswasion crowned himselfe King,
Ayub. 3. whereupon the Arabs killed him at his Prayers, and *Ayub* succeeded in the Gouernment, who remoued the Courts from Siuill to Corduba. But the *Chalipha* ejected him, and placed *Alabor*, who seuerely exacted on the first conquerours of Spaine (*Musa* hauing by *Tarrics* complaints incurred disgrace, and dying of griefe) that what spoyles those spunges had sucked, he squeised out of them, & made them to vomit again their sweet morsels.
Alabor 4.
Zama 5. *Zama* succeeded three yeeres in the Spanish Gouernment, who made a Booke of the Reuenues of Spaine, and of *Gallia Narbonensis* also. For hee passed into France, placed a Gar-

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Garrison at Narbona, besieged Tolouse, but by *Eudo* was slaine and his Arabs chased, which chose *Abderramen* for their Leader. Whiles they had feasted themselues with hopes of Gorike Gaule, and conquered it in manner from the Pirenæan hils to the Alpes, *Pelagius*, *Ximenes*. and others laid hold of such places as fitted their purposes in Spaine and beganne pettie Kingdomes therein since vnited into one Soueraignty after many ages. *Asam* Son of *Melic* succeeded in Spaine, who imposed the fifts on all conquered places for the *Chalifas* treasury, and the tenths of such as yeelded. He being slaine, *Ambiza* succeeded, *Anno Hegiræ* 103. and made many inrodes into France, imposing to that purpose double tributes on the Christians.

Pelagius King of Ouiedo. *Ximeres* King of Arragon. *Azem* 6. *Ambiza* 7.

Iahya ruled two yeeres and halfe; and after him *Odoysa*, who did little worthy memory. Next was sent *Temen*, *Anno Heg.* 111. which ruled but fiue moneths, and *Autuman* succeeded foure moneths, and then followed *Albaytam* tenne moneths, who after many tortures and derisions dyed in Prison: and *Mahomet Abenabdalla* ruled two moneths, to whom succeeded *Abderramen*. He entred France as farre as Rhodanus, at Arles slue many, committed great spoyles in Poitiers and Xantonge. *Eudo* Duke of Aquitaine (which some say had brought in the Saracen, and on the day of battell forsooke them) ioyning with *Charles Martell* against them, assisted with the Germans, ouerthrew them; some say aboue three hundred thousand of them were slaine, with that their Generall; *An. H.* 116. *Abdelmelic* succeeded foure yeeres, and then *Ocha* or *Ancupa*, *An.* 119. and after him *Abdelmelic* againe was repleniſhed Spaine out of Africa, after much depopulations; but hee being slaine in ciuill combustions, *Abulcatar* was sent Gouernour, *An.* 125. who was slaine by *Zimael*, and *Toban* was placed in his roome. *Eudo* being dead, his Sonnes dispossessed by the French of their Inheritance, called the Saracens againe into Gaule, who spoyled the whole Countrey betwixt the Pyrenees and the Riuer Loire, Languedoc and Prouence, seised also on Auignon, but were againe chased by *Charles Martell*.

Iahya 8. *Odoysa* 9. *Temen* 10. *Autuman* 11. *Albaycam* 12. *Abenabdalla* 13 *Abderramen* 14. *Abdelmelic* 15. 17.

Ocha 16. *Abulcatar* 16. *Toban* 19.

An. H. 128. *Thoaba* ruled Spaine one yeere. *Ioseph* succeeded. At this time the *Ommian* Race was dispossessed of the *Chalifate*, and that of *Abbas* succeeded, *Abderramen* of the *Ommian* Family possessed himselfe of Spaine, after which it was separated from the Asian *Chalifate*, and became a Kingdome, and these *Ommians* called themselues *Emirelmumenim*. This was *An. H.* 142. In the yeere 149. he began the Mezquit at Corduba, the chiefe of all others in his Dominion. *An.* 171. hee dyed and was buried at Corduba. He left eleuen Sons and nine Daughters. *Isen* the eldest succeeded, and warred on his brother *Zulema*, whom he put to flight. He tooke Toledo. *Zulema* sold all his challenge in Spaine, and passed the Sea to Barbary, as did *Abdalla* also another brother. *Isen*, *An.* 177. sent *Abdelmelic* with a great Army into France, which spoyled and subdued Narbone with so great a part of the Countrey, that *Isen* perfected with the fifths of those spoyles the Temple of Corduba which his Father had begun. The Christians also of Narbone carried earth thither from their owne Countrey. He built the bridge at Corduba. He was munificent and iust. He prospered in France, warred with *Alfonsus* King of Gallicia, and hauing reigned seuen yeeres seuen moneths and seuen dayes dyed, leauing his Kingdome to his Sonne *Alhacam*, *A.* 179. He was wise and fortunate, had seuen thousand Slaues for his Guard, three thousand Renegadoes, and two thousand Eunuchs; he personally iudged poore mens causes, and was liberall in almes. He ouercame in battell *Zulema* and *Abdalla* his Vncles, slue one and subiected the other. He dyed, *An.* 206. leauing nineteene Sons and one and twenty Daughters. *Abderramen* his Sonne succeeded. He recouered the Townes which in late Schismes the Christians had gotten. *An.* 229. fifty ships and fifty foure Gallies arriued at Lisbone. The next yeere a greater number of ships came and besieged Siuill, and often fought with the Arabs, and spoyled their Dominions with fire and sword, carrying away euery thing of value, and killing very many. *Abderramen* had a great battell with them, but neither part preuayled. *An.* 236. Corduba was paued, and water brought thither in pipes of lead. *Abderramen* dyed, *An.* 238. leauing fiue and forty Sonnes and two and forty Daughters. *Mahomet* his Sonne succeeded, who much preuayled against the Christians, slue many, and *An.* 245. tooke Toledo by composition. Sixty Norman ships that yeere burned Gelzirat, Alhadia and the Mezquits, and thence proceeded into Africa, and there committed many spoyles, after which they returned and wintred in Spaine, and in the Spring went home. *An.* 273. *Mahomet* dyed, and left thirty foure Sonnes and twenty Daughters, of which *Almundir* succeeded, and dying two yeeres after, *Abdalla* his brother reigned fiue and twenty yeeres. After his death *Abderramen* Sonne of *Mahomet*, Sonne of *Abdalla* succeeded, *An.* 300. and reigned fifty yeeres. He called himselfe *Almunacer Ledinella*, that is, *Defender of the Law of God*, and *Amiramomeni*, or, *King of the beleeuers*. Hee was mightie, tooke Septa in Africa, adorned the Mezquit of Corduba and many others. His Sonne

Thoaba 20.

Ships of Danes (as our Stories call them, or Normans, or others) infest Spaine.

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Sonne *Alhacam* ſucceeded, *An.* 350. whom they ſurnamed *Almuztacarbille*, that is, *Defending himſelfe with God*, *An.* 366. *Iſen* his Sonne ſucceeded. He entituled himſelfe *Almuhayatbille*, *Labouring with God.* He being vnder eleuen yeeres of age, *Mahomet Ibne Abenhamir* was made Protector or Regent, in their ſtile *Alhagib*, or Viceroy which ruled all, and of his fortunate victories was called *Almanzor*, two and fiftie times he led armies againſt the Chriſtians. His Sonne *Abdelmelic* ſucceded in his Office, *An.* 393. and held it ſix yeeres and nine moneths. The King was little more then titular. After him *Abderramen* his brother, who forced *Iſen* to nominate him his Succeſſor, and was ſoone after ſlaine. Then followed diuiſions in the State. *Iſen* being ſhut vp and reported dead, by *Mahomet Almahadi* which domineered. The Earle *Saucius* helped the aduerſe faction of *Zuleman*, and ſlue of *Almahadis* part 36000. Neither could *Iſen* bee accepted whom *Almahadi* now brought forth, but *Zuleman* entred Corduba and poſſeſſed the Throne, which *Almahadi* in a great battell recouered, *Anno* 404. but loſt it ſoone after with his life, and *Iſen* was reſtored. *Alhameri* was made *Alhagiber* Viceroy. The Countrey was ſpoyled and neere Corduba, almoſt diſpeopled by Barbarians, *Zuleman* alſo and *Almahadis* Sonne in diuers parts doing much harme, againſt whem *Iſen* hired Earle *Sarcius*, reſtoring ſix Caſtles to him which *Almanzor* had taken. *Zuleman* wan Corduba, and *Iſen* fled into Africa. Now was all in combuſtion, *Ali*, *Alcazin*, *Hyahye*, *Cazim*, *Mahomet*, *Abderramen*, *Mahomet*, *Hyahya*, *Iris*, *Iſen*, ſucceſſiuely ſtarting in and out of the Throne; ſo that the Kingdome of Corduba failed, and euery man made himſelfe Maſter of his charge, and vſurped what he could. The Ommian Race fayling, the Almorauides of Africa, *An.* 484. poſſeſſed the Kingdome, *Ioſeph* Sonne of *Teſſephin*, being called to helpe one againſt the other, and taking all into his owne dominion. He made Morocco his Seat Royall. *Ali* his Sonne ſucceeded, and *Teſſephim* his Sonne was depoſed, *An.* 539. The Almoades extinguiſhed the Almorauides. After many changes and chances the Realme of Granado was erected, which continued aboue two hundred and fifty yeeres vnder theſe Kings ſucceſſiuely, *Mahomet Alen Alhamar*. *Mir Almiu*, *Aben Azar*, *Aben Leuin*, *Iſmael*, *Mahumet*, *Ioſeph*, *Lagus*, *Mahumet*, *Mah. Guadix*, *Ioſeph*, *Balua*, *Ioſeph*, *Aben Azar Mah.* the little, *Ioſeph*, *M. Aben Ozmen*, *Iſmael*, *Muley Alboracen*, *Mah. Boabdelin*, *Muley Boabdelin* expelled by *Ferdinand* and *Iſabella*, A. 1492.

A Relation of the Kings of Barbary after the ending of the Egyptian Chalifas, *to the preſent Xeriffian Family, taken out of a Spaniſh Booke of that argument.*

Abtilbac 1. ABtilbac was the firſt King *Merin* in Fez. He had Sonnes *A Bucar* and *Iacob Bucar*, the which *Iacob* was Lord of Ramatto, and *Abtilbac* left his Kingdome in his life time to his Sonne *Bucar*.

Bucar 2. *Bucar* had for Sonne *Yahia*. This *Bucar* ouercame King *Abtolcader*, and dyed in the battell, and he ſaid *Yahia* was King vnder protection of his Vncle *Iacob* which was Lord of Ramatto.

Yahia 3. *Iacob. Aben Iuſeph* 4. *Yahia* dyed a child without iſſue, and the ſaid *Iacob Bucar* his Vncle remayned King, which afterward cauſed himſelfe to be called *Muley Xeh*, which ſignifieth *old King*. This King built *new Fez*, which is called the *white Citie*, hee ouercame *Budebuz* King of Marweccos, and ſometimes was Lord of Tremeſen, Tumbe, and Sojumenza, and in the yeere of our Lord 1264. he entred Spaine, being called by the King of Granado. Hee had three Sonnes, *Abuçait*, *Aben Iacob*, and *Aben Iucef Abuçait*.

Abuzayt 5. *Abuçayt* after that his father had gained Tremezen was left for King there, he had one Son a child whoſe name is not knowne, and *Abubamo* begotten vpon a Chriſtian woman.

Aben Iacob 6. *Abuçait* reigning in Tremezen, his father *Iacob Aben Iucef* dyed, and his younger Son *Aben Iacob* reigned in his ſteed in Marweccos, Sojumenza and Algarue, and beſieged Tremezen againſt his brother *Abuçait*, and the ſaid *Aben Iacob* left two Sonnes *Abucale* and *Aliborregira*, which afterward was drowned by *Aborabee*.

Abucalee the eldeſt Sonne of *Aben Iacob*, had a Sonne called *Abuhumer* who dyed and was neuer King himſelfe. But left two Sons *Bothoyd*, and *Aborabee*, both which were Kings.

The Child 7. *Abuçait* dying at the end of foure yeeres, left as I ſaid before two Sonnes, the eldeſt for vnderſtanding we call, *the Old*, who reigned a yeere and a halfe after the death of his father, and dyed without iſſue, and *Abubamo* which afterward was King in his ſteed.

Abubamo 8. The foreſaid child being dead, his brother *Abubamo* reigned in his ſteed, who afterward was called *Abubertab*, and his Vncle *Aben Iacob* beſieged him in Tremezen ſeuen yeeres, after whoſe death the ſiege was rayſed, and the ſaid *Abubamo* afterward with the ayde of D. *Iayme* of Aragon gained (*Cenet*) in the yeere of our Lord 1310.

After

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After that *Aben Iacob* was dead, his Sonne *Abucalee* tooke poſſeſſion of the *new Citie*, but his Vncle for hatred that he bore him, cauſed them to receiue for King *Botheyd* who was Sonne vnto *Abuhamer* that dyed, and neuer had beene King himſelfe, and the ſaid *Botheyd* purſued *Abucalee* and ſlue him, and reigned after him. *Botheyd* after that his Vncle had ſaluted him for King dyed without iſſue. After that *Botheyd* was dead, the Chriſtians rayſed his brother *Aborabe* for King. Then the Moores would haue had *Ali Berregira* King, younger Sonne to *Aben Iacob* which was the ſixt King, and ſo after much warres betweene them, at length *Aborabee* ouercame him and commanded him to bee drowned. And after *Aborabee* had reigned two yeeres he dyed without iſſue.

Abucalee 9.

Botheyd 10.

Aborabee 11.

After *Aborabee* dyed, his great Vncle *Aben Iucef Abuçayt* was made King in Fez, hee had two Sonnes, *Abohali* and *Abuhaçen*. This *Aben Iucef Abuçait* gained many Cities in Spaine, in the yeere of our Lord 1318. and 1322. *Albohali* wounded his father in the warres, and made himſelfe to bee called King of Fez, and his father being ſicke beſieged him, and they came to agreement that his father ſhould giue him Sojumenſa, and the halfe of the treaſure of Fez, and his father ſhould remayne with Marweccos, Algarue and Fez. The ſaid *Albohali* had two Sonnes, *Buzayn* and *Bahamon*.

Aben Iuſeph Abuzayt 12. which conquered Spaine.

Albuhazen was receiued for King in the life of his father, for his brother *Albohali* was diſinherited for wounding his father. This *Albuhaçen* had three Sonnes *Abtulmalic*, *Abtolrahmin* and *Abubenan*, he was King of Fez, Marueccos, Algarue, Sojumenza, Tremezen and Tunes. *Abtulmalic* was King of Algezira, he paſt into Spaine in the yeere of our Lord 1340. and was ouercome by the Chriſtians, which they call (*La victoria del ſalido*) and in the warres of *Xeres* hee dyed. *Abtolramin* his other brother roſe with the Citie Mequines, and his Father cut off his head.

Albuhazen 13.

Abuhenan roſe with the Kingdome of Fez, and fought againſt his father *Albuhaçen*, & ouercame him, he made in Fez the Colledge which is called, *The Colledge of Abuhenan*. He had three Sonnes *Muley Buçayt*, and *Muley Zaet*, and *Iacob*.

Abuhenan 14.

Abuçayt ſent his brother *Zaet* to ſuccour Gibraltar, who was taken Priſoner by the Kings of Granada, and *Abuçayt* was killed by his owne ſubiects, leauing one Sonne called *Abtilhac*.

Abuçayt 15.

Zaet vnderſtanding the death of his brother, got liberty and ayde of the King of Grada, and recouered Fez.

Zaet 16.

After the death of *Zaet*, *Abtilhac* Sonne of *Abuçayt* was King, who was ſlaine by treaſon, by one of his owne ſubiects, who thought to vſurpe the Kingdome, but *Zaet Benimerine* next heire vnto *Abtilhac*, recouered it againe by force of armes within few moneths, and put to death the Vſurper.

Abtilhac 17.

Zaet left for heires two Sonnes, *Muley Mahamet*, and *Muley Nacer*. *Muley Mahamet* ſucceeded his father in the Kingdome, and had two Sonnes to wit, *Muley Ahmat*, and *Muley Naçant*. *Muley Ahmat* ſucceeded his father, and had one Daughter called *Lalalu*, (which was forced to marry with the *Xarife*, and dyed without iſſue, for griefe of the death of her father) and three Sonnes, *Muley Bucar* which dyed in the warre, when King *Buhaſon* recouered Fez, and *Muley Muhamet*, and *Muley Alcaſery* which was King vpon conditions in the abſence of his father and brethren, when they were Priſoners fiue yeeres in the hand of the *Xarife*.

Zaet 18. *Mahamet* 19. *Ahmat* 20.

Muley Buhaſon was King of *Velos de la Gomera*, and after that Fez was loſt by *Ahmat*, hee by the ayde of *Salharaes*, Gouernour of Argiers recouered it againe, hee was ſlaine by treaſon by one of his Guard in a battell againſt the *Xarife*. He left three Sonnes *Muley Naçar* a Baſtard, and *Muley Mahamet* which was his eldeſt Sonne legitimate, and *Muley Yahia* which yet liueth.

Buhaſon 21.

Muley Mahamet ſucceeded his father, but was preſently forced to flye, leauing the *Xarife* in poſſeſſion of all his eſtates, and dying within few yeeres left one Sonne a child called *Muley Halal*, which is this preſent * pretender.

Mahamet 22.

Muley Halal being a child was carried to the Mountaines of Tarudante, beeing named for King, but being not able to recouer his eſtate, nor able to reſiſt the power of the *Xarife*, he fled into Chriſtendome, where he yet remayneth, together with his Vncle *Muley Yahia*, who being Sonne vnto a Chriſtian woman, fled preſently into Chriſtendome with his mother, when his father King *Bahaſon* was ſlaine as aforeſaid.

* When this Spaniſh Booke was written.

Halal 23.

FINIS.

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AN ALPHABETICALL TABLE OF THE PRINCIPALL THINGS CONTAYNED IN THIS WORKE.

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